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Dr. Mackey's Department.

THE SYMBOLISM OF SACRED PLANTS.

As Developed in Freemasonry and the Kindred Institutions of the Ancient World.

BY ALBERT G. MACKEY, M. D.

XIII.

THE LAUREL.

The laurel, consecrated in a thousand religious rites by the ancient mythologists, is the *Bay Tree* of the moderns, the *Daphne* of the Greeks, and the *Laurus nobilis* of the botanists. It is an evergreen tree which attains the height of twenty or thirty feet. It must, from its pleasing appearance, its grateful shade, and the agreeable odor of its flowers, have always attracted attention. Hence we find that, from an early period, it was consecrated by the poets and priests to Apollo, as a sacred plant. It is common in Spain, in Italy, in Greece, and in the Levant.

No travelers in Palestine have mentioned it as growing in that country; hence the Hebrew word *Ezrach,* which is supposed by commentators to denote the laurel, occurs but once in Scripture, namely, in Psalm xxxvii., 35, where we find this passage: "I have seen the wicked in great power, spreading himself like a green bay tree." Accordingly, Wemyss does not mention it among his scriptural symbols. Dr. Royle supposes that the reason why the laurel is not more frequently mentioned in Scripture is probably because it was never very common in Palestine; but he cites another, although less plausible reason, from Isidore de Barriere, who says that it did not become the Holy Scriptures to be polluted by the mention of a tree which was so much valued by the heathens, and was the subject of so many fables and poetic fictions.

Ovid, in his "Metamorphoses," gives the following as the legend on which depends the consecration of the tree to Apollo. The legend also accounts for its Greek name, *Daphne:*

Daphne, according to the fabulist, was a nymph of surpassing beauty, the daughter of the river god Peneus, a stream which flowed through the sacred vale of Tempe. She delighted only in the pleasures of the chase, and, like her patroness Diana, abjured all commerce with men and devoted herself to a single life. Apollo, on a certain occasion, beheld her wandering through the forest, and, becoming deeply enamored of her beauty, addressed to her the warmest expressions of love, and besought her to return his affection. The terrified and reluctant nymph fled from his advances, but was pursued by the infatuated god, with all the ardor that his passion inspired. To all his entreaties that she would pause and listen to his vows, she made no reply. His words of endearment had only the effect of hastening her speed. But the race, impelled on one side by love and on the other by fear, is nearly at an end. The exhausted nymph already feels upon her neck and her flowing tresses the warm breath of her pursuing lover. At last she arrives upon the banks of her paternal stream. Despairing any longer of escape by flight, the panting virgin cries to her divine father for help, and implores safety either by entombment or flight. Peneus hears and aids his child. Scarcely has she finished her prayer when a heavy torpor seizes her limbs, and a slender bark begins to enclose her tender body. Her tresses are transformed into leaves, and her arms into branches. Her feet, but lately so rapid in motion, now adhere immovably to the earth. Her head becomes the summit of a tree in which its original beauty remains. Apollo still loves her, and embracing the trunk, he feels the trembling heart yet palpitating beneath the recently formed bark. He bestows kisses on the wood, but the wood refuses his kisses. "Since," he exclaims, "thou canst no longer be my spouse, thou shalt be my tree. Thou, O! laurel, shalt forever adorn my brow, my quiver, and my harp; thou shalt accompany victorious generals in their triumphs; thou shalt stand a faithful guardian before the gate of Cæsar, and thy leaves shall forever flourish in perpetual green."

Such was the story of the poets by which they accounted for the consecration of the laurel as the sacred tree of Apollo. I have already intimated, in treating of the myrtle, that most probably there was an early legend that accompanied the consecration by the ancients of every hieroglyphic plant, and which connected it more particularly with the rites in which it was used and with the character of the deity to whom it was consecrated. This legend of the laurel would, however, seem to be of a comparatively more modern date, since it affords no explanation of the true symbolism of the tree. It was, perhaps, altered or modified from some more ancient myth. It is worthy of remark that there is a similar legend in the Hindoo mythology, where Krishna, becoming enamored of the nymph Tulasi, and not succeeding in his passion, transforms her into the Tulasi tree, which thenceforth becomes sacred to the god, and in sacrificial rites is always offered on his altars.

The laurel, thus consecrated to Apollo, was used on all religious occasions where that god was worshiped or invoked. Thus, the most celebrated of all the oracles of Apollo was that of Delphi, in Phocis. The temple was one of the most magnificent edifices in Greece. Its inner roof was covered all over with garlands of laurel, and laurel only was burnt upon its altar as incense. But the first temple, which tradition celebrates as having been built by Apollo himself, is said to have been a mere hut, constructed of laurel branches brought from the vale of Tempe and artistically interlaced. Something like this was preserved in after times; for in the festival of Septerion, celebrated every year at Delphi in honor of the victory of Apollo over the serpent Python, a beautiful bower, which, however, according to Plutarch, resembled rather a royal palace than a hut, was constructed of laurel branches in front of the temple.

The priests of Apollo, in their sacrifices to their god, always wore crowns of laurel, and in the purification by water, to which every one who attended the sacrifices was compelled to submit, the purification was made by dipping a laurel branch in the vessel of holy water which was placed at the entrance of the temple, and with it the votaries were sprinkled as they entered. When prayers were offered up to Apollo, the worshipers wore crowns of laurel upon their heads or garlands suspended from their necks, and held branches of the same sacred plant in their hands.

The *Daphnephoria* was a religious festival celebrated every nine years by the Bœotians in honor of Apollo. In the celebration of these sacred rites, an olive bough was adorned with branches of laurel. On the top of this bough was placed a large globe of brass, to represent the sun; for it will be seen hereafter that Apollo was primarily the sun-god. Beneath it there was a smaller one to represent the moon. Still smaller globes were suspended around the larger one to symbolize the stars, and crowns, to the number of three hundred and sixty-five, as types of the sun's annual revolution—all being intended to refer to Apollo as the sun-god. The bough thus adorned was borne in procession by a boy, who was called the "laurel bearer," and a choir of virgins followed carrying laurel branches in their hands. In this order they proceeded to the temple of Apollo Ismeneus, where they sang supplicatory hymns.

Apollo was peculiarly the god of prophecy, and therefore the laurel was greatly used by the ancients in the art of divination. Hence it was called by the Greeks *mantikon phuton,* "the prophetic plant," and the Roman poet Claudian styles it *venturi prescia laurus,* "the laurel skilled in what is to happen." Accordingly, we find that diviners, when about to practice their art of vaticination, placed crowns of laurel on their heads, and inserted its leaves under their pillows to beget prophetic dreams. Thus Æschylus describes the unhappy prophetess Cassandra in such words as these:

> "Her hand a laurel sceptre grasps, her neck
> The same prophetic plants with garlands deck."

It was also a popular belief that the eating of laurel leaves would increase the power of vaticination. Soothsayers, from having recourse to this practice, received the name of *daphnephagi,* or "laurel eaters," and the Greek poet Lycophron, when speaking of the same Cassandra, says that "having eaten of the laurel, she uttered prophetic words."

Because the laurel was the sacred plant of Apollo, it followed very naturally that it should also be consecrated to his son Esculapius, the god of healing; and hence arose the superstitious use of it as a preservative against injuries, and especially against thunder and lightning. Pliny, in his "Natural History," says that of all trees planted by man, the laurel alone is never struck by lightning, and he tells us that it was the custom of the Emperor Tiberius, whenever it lightened, to crown himself with a laurel wreath as a preservative against the lightning. This superstition has descended to modern times, and Brande, in his "Popular Antiquities," cites many passages from the old English writers to show that this doctrine of the preservative quality of the bay or laurel was believed by the people scarcely more than two centuries ago. Thus Greene, in his "Penelope's Web," published in 1601, says, "he which beareth the bay tree (the laurel) is privileged from the prejudice of thunder." And in an old play is this passage:

"Reach the bays:
I'll tie a garland here about his head
'Twill keep my boy from lightning."

Brande quotes another work, published in 1634, as saying that the bay tree, or laurel, "is so privileged by nature that even thunder and lightning are here taxed of partiality, and will not touch him, for respect's sake, as a sacred thing."

In some verses written in honor of Ben Jonson by the Bishop of Chichester, and also cited by Brande, the wreath of laurel with which the poet is metaphorically crowned is called

"That wreathe which doth the wearer arme
'Gainst the quick strokes of thunder."

This same notion, that the laurel was an averter of evil, was the origin of the custom among the ancient Greeks of affixing a branch of it over the door of any person who was seized with a dangerous disease; because, as Potter says, it rendered Apollo propitious as the god of physic, who they thought could design no harm to any place where he found the monument of his beloved Daphne.

Another important use of the laurel among the ancients was as a symbol of victory in literary contests. Apollo was the god of poetry, and hence successful poets were crowned with his favorite laurel, a custom which has been figuratively preserved to the present day. In the Pythian games, which were contests in music and poetry, and which were held in honor of the victory of Apollo over the Python, the victors were crowned with laurel. From success in literature, the usage was readily extended to success in arms, and hence the *corona triumphalis*, or triumphal crown, which was worn upon the head of a military commander when he received a triumph for a victory over the enemy, was made of laurel.

Such were the uses to which the laurel was appropriated in the ancient world. Of the facts there is no question; but the reason for the adoption of the plant as the symbolic tree of Apollo is lost or unknown. Here we are left to conjecture only.

Muller, in his "History of the Dorians," when discussing this subject, says: "Perhaps it was merely the appearance of the evergreen tree, with its slender form and glittering leaves, that made it a symbol of Apollo. The laurel will bear a tolerably severe winter, and, therefore, flourished in the north of Greece, while the olive, the tree of Minerva, belongs to more southern regions. But be this as it may, the situation of Tempe, where this shrub still grows with great luxuriance, certainly added much to the sanctity of the symbol, and for this reason the amour of the god with Daphne is often placed on the banks of the Peneus. Indeed, Apollo was supposed to love all groves, particularly of fruit trees, laurels, wild olives, &c. The freshening coolness and holy silence of such places were thought to be proper preparations for entering the sanctuary."

The reasoning of the learned German is plausible, yet I am inclined to think that the symbolism of the laurel must, as in that of other sacred plants, have been dependent on some legend connected with the sacred rites of Apollo, but which, in the lapse of time, by the downfall of paganism, and the extinction of all its sacerdotal mysteries, has been lost, beyond the possibility of recovery. The fable of Daphne changed into a laurel is, as I have already intimated, most probably some invention subsequent to the pre-hellenic period. It does not meet the requirements of a philosophic myth. But we may, perchance, approximate to the true intent and signification of the symbolism by a reference to the ancient primitive character of the god.

Apollo was, originally, before the post-Homeric corruptions of mythology, a sun-god. His ancient name of Phœbus signified literally, in Greek, "the light of life." He was *Helios*, the sun, or, as Homer calls him, *Lukegenes*, "the light producer." Now, nothing is more evident than the fact that the ancient mythologists connected the rising and the setting of the sun—his disappearance during winter in the hyperborean regions, whence the earliest mythology was derived, and his re-appearance in the summer—with the ideas of life and death, with the apparent extinction of the soul and its subsequent resurrection or renovation. This was a very common symbolism, for a most pleasing instance of which I have only to refer to the myth of Adonis, whose violent death by that wintry animal, the wild boar, and whose subsequent resurrection, it is admitted, referred to the disappearance and the reappearance of the solar orb.

The laurel is an evergreen. Now, an evergreen plant is, in itself, by its persistent character, a symbol of immortality. And therefore the laurel, always green and unfading, was a symbol of the eternal duration of time measured by the sun, and was on that account dedicated to Apollo, the sun-god. And as the sun was, among the ancients, by its constant revolutions, a symbol of renovation and restoration—of life and death and life again—may not the laurel, through the connecting ideas of some legend now passed away, have been also, like the sun to which it was consecrated, a symbol of renovation and resurrection? We would thus connect it with the acacia, the erica, and other sacred plants, of whose symbolism in this respect we have no reason to doubt.

And if this be so, may it not be possible (but this is offered only as a conjecture) that the character which the laurel has obtained, as a plant symbolic of military triumph, is to be deduced from the fact that it is a symbol of the triumph of immortality over death. That this is not an impossible hypothesis, we will see when we come to speak of the palm, where a similar symbolic idea admittedly prevails.

Thoughts on the Selection of a Masonic Library.

BY ALBERT G. MACKEY, M. D.

Within a few weeks past, I have received the prospectus of a Masonic association lately founded at Bombay, in the East Indies, the object being to establish "a Masonic library fully complete and accessible to all Masons, under certain rules," and I have been requested to give my views as to the best selection of books that could be made. Institutions of this kind are of very recent introduction in England or America. Our French and German brethren, especially the latter, have been far ahead of us in both the authorship of Masonic books and in their accumulation on the shelves of a lodge or grand lodge library.

But even in the countries referred to, notwithstanding the pre-eminent stand that they have taken in the cultivation of Freemasonry as a science, little more than a century ago the field of Masonic literature was deplorably barren. And therefore the establishment of a Masonic press all over the world, the increase in the number and variety of Masonic books published, and the collection of them into libraries, either the private property of studious Masons or for the benefit of lodges, is a pregnant evidence of the fact that Freemasonry has taken an elevated position in literature—that it has emerged from that almost illiterate condition in which the disruption of its speculative from its wholly operative elements had left it, and that its principles, its history, its organization, have become matters of study and research in which men of learning and of scientific attainments have ardently and successfully engaged.

If we look at the state of Masonry in the very beginning of the eighteenth century, that is, in the year 1717, when the four old lodges of London united to reorganize the Grand Lodge of England, we shall find nothing in its literary aspect that will be gratifying. The Order had very shortly before emerged from its operative character, and its disciples had as yet furnished no books to be read. There was indeed, at that time, a singular opposition to Masonic publications, arising from a fear, to use the language of a contemporary, "of over-scrupulous brethren that committing to print anything relating to Masonry would be injurious to the interests of the Craft." Accordingly, up to that date, the science of Freemasonry was without a single legitimate explanation of its history and design. There were, it is true, a few ephemeral attacks upon its character and spurious expositions of its ceremonies. Such was the pamphlet published at London, in 1676, by one Dilly, entitled "A short analysis of the unchanged rites and ceremonies of the Freemasons," which, although reprinted by Boileau in 1808, in his "*Annales Maconniques*," is now and has long been deservedly out of print. Ten years later, Dr. Plott published a scurrilous account of the Freemasons in his "Natural History of Staffordshire," which, if it has done no harm, has, on the other hand, supplied authentic evidence of the prosperous condition of the society in England in the year 1686.

But the first work of any importance in behalf of the Order was Dr. Anderson's "Constitutions of the Freemasons," published in 1723. The present value of this book is that it contains

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the "Old Charges" and the "General Regulations" which were at that time in force, and which may be considered as constituting the organic law of Masonry. Since his day they have been a thousand times republished, but it is to Anderson we are indebted for their preservation. The body of the work, which contains what Dr. Desaguliers is pleased to call "a just and exact account of Masonry from the beginning of the world," is not worthy of consideration. The book must, however, always (either in the edition of 1723, when it can be obtained, for it is excessively rare, or in one of its reprints) claim, from its relations to the reorganization of the Order, a place in every Masonic library.

Seven years after, Dr. Anderson wrote a much better book, his "Defense of Masonry," in reply to Pritchard's abusive work called "Masonry Dissected." In this book we find the first germs of that system of symbolism which connected Freemasonry with the ancient initiations, and which has since been so fully and so beautifully developed by Dr. Oliver. The "Defense of Masonry" was indeed in advance of the age; for, although Martin Clare, Dunckerley, and several others, subsequently wrote and delivered Masonic essays, lectures, and addresses, these were all rather didactic than historical—rather referred to the moral design of the Institution than to its symbolical character. Yet Anderson's little tract, for it only occupies ten quarto pages, has been read by few in our times. It deserves a better fate, for there are in it many suggestive thoughts.

Forty-four years elapsed, and no work of any value on the true symbolic character of Freemasonry had appeared; for I can not agree with Oliver in assigning anything better than a didactic character to Calcott's "Candid Disquisition." But then Hutchinson, in his really great work, entitled the "Spirit of Masonry," found, for the first time, the true idea of Masonic symbolism. In this he has connected the Masonry of modern times with the ancient initiations, and elevated it to the character of a science. If we except the little tractate of Anderson, already alluded to, Hutchinson's book may be said to be the first profoundly written work on Masonry that had issued from the English press. But a long time afterwards elapsed before any similar work appeared, yet I think there can be no doubt that the influence of Hutchinson's views was deeply felt, so that the tone of subsequent Masonic writings was greatly elevated. Masonry as a symbolic science was more closely studied, and the germ thus planted in 1774 was at length developed into full fruition by Dr. Oliver, who has done more to elevate the science of Freemasonry than any other writer in our language. His researches have placed it in such a light that no one hereafter can call himself a Masonic scholar unless he has studied the science in all its relations to ancient symbolism and the ancient rites of initiation. If Oliver had written nothing else but his "History of Initiation," he would have written enough to immortalize himself as the greatest of Masonic philosophers.

In America, where the Institution was planted at an early period, no valuable work appeared until the beginning of the nineteenth century. In the year 1801 Dr. Harris published his "Discourses," which, although generally merely didactic in character, contain a few scintillations of a higher order of Masonic thought, and are especially enriched with a learned "Dissertation on the Tessera Hospitalis," which may be deemed the first contribution towards the study of the Mark Master's degree. This work of Harris was followed, *longo intervallo*, by Town's "Speculative Masonry," a work which was much in advance of the time, and might still be read with pleasure and profit. Knapp gave soon after his essay on the *Disciplina Arcani*, or the Secret Discipline of the Primitive Church, which was an interesting adjunct to Masonic history. But for many years afterwards, the Fraternity in America was without either new authors or new books. At present the Masonic literature of the United States is taking a high position, and several very valuable works have issued from the American Masonic press.

In France, the Chevalier Ramsay was the earliest Masonic writer of any importance. He is famous for his connection with the high degrees, which owe much to his learning. His "*Relation apologique et historique de la Societe des Francs-Macons*" was published in 1739. It had the honor to be burnt by the Inquisition—some evidence, at least, of its value. The French Masons soon learned to look at the Order in its true relations to antiquity, and such men as Rhigellini, Thory, Ragon, Clavel, and many others, have added invaluable materials to the literature of Freemasonry as a symbolic science.

But, after all, it is the Germans who have been the great Masonic writers of the last and the present century. They have brought to their treatment of Masonry all that profundity and exhaustive research which has always distinguished the Teutonic mind. In mentioning the names of Nicolai, Starck, Kloss, and Lenning, not a tithe of the great students of Masonic lore are alluded to. But while the French have directed their attention to the science and philosophy of the Order, the Germans have been principally occupied in investigations into its history and archæology. So extensive have been the labors of the Germans in the Masonic field of literature, that a most copious library might be formed from their productions alone.

This brief sketch of the progress of Masonic literature, and of its present condition, may serve as an appropriate introduction to an inquiry as to what ought to be the materials of a Masonic library.

It will be evident, from what has just been said, that the circle of Masonic reading is now very much more elevated and extended than it was a century and a half ago. A Masonic student now who desires to become a Masonic scholar, can not confine himself to the mere ritual of the Order. He must make himself acquainted with its relations to similar or analogous institutions in the ancient world. He must trace its connection with these institutions, or, at least, its relations to them. The "Spurious Freemasonry" of antiquity, as Dr. Oliver calls the ancient initiations, must be thoroughly investigated, and he must follow up the idea that was common to them and to the Freemasonry of the present time. Here is a large and an interesting field to be explored. The ancient mysteries, the sacred rites of Samothrace, of Eleusis, of Egypt, become legitimate subjects of study for the inquiring Mason, because in all of these institutions he will find something cognate to his own; he will find one idea pervading them all—the search after divine truth—and he will discover that this truth consists in the knowledge of the true God and of the immortality of the soul. He will find that these truths are taught, in a very analogous method, in all of them, namely, by symbols and by scenic representations. These, therefore, the ancient systems of initiation, are called kindred institutions of Freemasonry, and as the study of their history and organization is essential to a correct knowledge of the history and the organization of Freemasonry, all books which treat on the ancient mysteries and on the religion of antiquity will be legitimate elements of a Masonic library.

Hence a Masonic library is hardly complete without such books as these: Banier's or some other *System of Mythology;* Potter's *Archæology;* Oliver's *History of Initiation* (an indispensable work); Oliver's *Antiquities of Freemasonry;* Ramsay, on the *Theology of the Pagans;* Duncan's *Religions of Profane Antiquity;* Warburton's *Divine Legation;* Faber's *Origin of Pagan Idolatry;* Bryant's *Analysis of Pagan Mythology;* Faber's *Mysteries of the Cabiri;* Dollinger's *Jew and Gentile,* a recent treatise; and other works of a similar character.

The Germans have also written copiously and profoundly; so have the French, and there are some valuable treatises in the Latin language. To those who fortunately can read them, all such works are of invaluable assistance in tracing the connection between the initiations of Freemasonry and the mythological rites of the ancients. They should, therefore, always have a place in a Masonic library. Such works, for instance, as Meiner's "Essay on the History of the Religion of the most Ancient Peoples," in German; Sainte Croix's "Researches into the Mysteries of Paganism," in French; and the "*Aglaophamus*" of Lobeck, in Latin, are invaluable.

The analogies between the ceremonies of the ancient religious sects, not Greek or Roman, and the Freemasons, in the spirit of their design and the character of their organization, also demand the attention of the Masonic student. Hence, works on the Scandinavian religion, on the Druids, the Pythagoreans, the Essenes, the Therapeutæ, &c., are necessary adjuncts to a Masonic library.

The history of the Jewish nation, and the peculiar ceremonies of the Jewish religion, are intimately connected with Freemasonry; hence Josephus, Maimonides, Prideaux, and others of that character, are authors whose works may be advantageously consulted by the Masonic student.

Freemasonry derives much of its esoteric learning from the Jewish Cabala. The investigator of the higher degrees will find himself embarrassed in his researches unless he has, on many occasions, the invaluable assistance of the Cabalistic writers. Hence no Masonic library without one or more works on the Cabala upon its shelves, is complete.

Unfortunately, the mere English reader can have but little access to works on this abstruse science. The books "Jezirah" and "Zohar" have been published with Latin and German versions, and the "*Cabala Denudata*" of Rosenroth is valuable, but rare. Cornelius Agrippa's "Occult Philosophy" has been translated, and will give much curious information.

The history of the numerous secret societies of mediæval and modern Europe and Asia should be carefully studied by the Masonic scholar, because they throw much light on the history of his own institution, to which most of

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them are very analogous. Hence a Masonic library should always contain the best works on the Druses, the Rosicrucians, the Free Judges of Germany, the Bridge Builders, the Carbonari, and similar associations which have given tone to or received it from the Masonic Order.

But the science of symbolism is perhaps the most attractive subject to the Masonic scholar. In fact, Masonry is, in one sense, a science of symbolism. Without some knowledge, and that more than superficial, of the principles of symbolism, it is impossible properly to appreciate Freemasonry as anything more than a social organization. Fortunately, there is no lack of works on this subject, especially in French and German; in English, too, the catalogue, although not copious, is respectable. Every Masonic library should, therefore, be supplied with such works as these: Dudley's "Naology," Wemyss's "*Clavis Symbolica*," Portal's "Symbols of the Egyptians," and his "Symbolism of Colors," Oliver's "Signs and Symbols," and Count de Gebelin's "*Monde Primitif*."

In the class of biography, much instruction will be derived from the perusal of the lives of those illustrious men who, although they may not have been Freemasons in the modern sense of the word, were certainly possessed of Masonic minds, and gave, in remote times, an impetus to the establishment either of this or some analogous order. Thus every Mason must be interested in the records of the thoughts and deeds of such men as Pythagoras, Appollonius of Tyana, Roger Bacon, Cornelius Agrippa, Valentine Andreas, Zinzendorf, and Swedenborg. Of course the lives of those who were, in the strictest sense of the word, Freemasons, must claim peculiar attention. Such men were Elias Ashmole, Sir Christopher Wren, Inigo Jones, Anderson, Desaguiliers, the Chevalier Ramsay, and last, that great Masonic charlatan, Cagliostro, or, as he was really named, Joseph Balsamo.

In what has already been written, reference has been made to what are very properly called the kindred sciences of Freemasonry. But besides these the Order has a literature peculiarly its own, which of course must not be neglected.

Manuals and monitors of the degrees, such as those of Webb, Cross, Tannehill, and a dozen others in America, with a still greater number of the same character and design in Germany and France, are to be considered as the primers of Masonic science, and, although they have a legitimate claim to a place in a Masonic library, they are but seldom referred to by the Mason who has advanced in his studies. Their character has, however, within a few years, been considerably elevated. Next to these come treatises on the various rites into which, in different ages and countries, the Order has been divided. Such works as Guillemain's "Collection of Adoniramite Masonry," Chereau's "Philosophic Cross of the Knights of Rose Croix," Firmin Abraham's "Tiler," Ragon's "Masonic Orthodoxy," and his "Course of Initiation," and Oliver's "Historical Landmarks," and all others that treat of the different Masonic rites and degrees, are necessary portions of every complete Masonic library. The last mentioned work is a library in itself. It is the most learned and the most useful of all the lamented Oliver's writings.

The history of Masonry, from its origin to the present day, has been ably written by a great number of authors. Among these may be mentioned Preston's "Illustrations," Oliver's "Antiquities of Masonry," Thory's "*Acta Latomorum*," Krause's "Three Oldest Documents of the Masonic Fraternity," and Lawrie's "History of Freemasonry." All books of this character, and the number is not small, are of advantage to the student in making his researches into the progress of our Institution.

Freemasonry is scantily supplied with lexicons. The first of which I have any knowledge is a "*Vocabulaire des Francs-Macons*," printed at Paris in 1805. It was by Bazot, and in 1810 was translated into Italian and published at Leghorn. It is a very meagre production. Gadicke's "*Freimaurer-Lexicon*," published at Berlin in 1818, is a much better work, although it also is unsatisfactory. Lenning's "*Encyclopadie der Freimaurerei*," which was issued from the Leipsic press, in three volumes, is an able work, full of information and really indispensable to the Masonic student. The first Masonic lexicon ever written in the English language is that of Mackey, which was published in 1845, and has been much augmented in subsequent editions. This was followed by Oliver's "Dictionary of Symbolical Masonry," which was published in London in 1853, and has very recently been reprinted by Macoy with some additions. Such works, of course, are necessary in every Masonic library, because they afford the student an easy method of reference to any subject that he may be investigating.

Lastly, the periodical literature of Masonry will furnish a rich field for him who is making up a Masonic library. In nothing has the literary character of the Order been more elevated than in the magazines that it has given to the world. Twenty-five years ago, there was not in this country a Masonic journal that was worth reading or that gave the slightest information on Masonic science. The character of Masonic journalism was first elevated by Moore's magazine, published at Boston, which was the earliest work of the kind that treated Masonry as anything more than a charitable and social club. The periodical press of Masonry is now doing much good, and a large selection might be made for a library from the magazines and journals issued in this country, in England, in France, and in Germany.

Before concluding, allusion must be made to one class of books which must always constitute an unpleasant part of a Mason's library. These are the works antagonistic to Freemasonry, those that are commonly called "anti-Masonic books.' Such are Barruel's "Memoirs of Jacobinism," Robison's "Proofs of a Conspiracy," Stone's "Letters on Freemasonry," and all other works of a similar vituperative character. They are not pleasant to read, but they are useful to have, because it is right and expedient that we should know what our enemies say of us. In a well selected Masonic library, they are like the skeleton in the Egyptian feasts; mixed in with a thousand works the sources of constant enjoyment, they are to remind us that our Institution is but mortal, and so subject to calumny and abuse.

In writing this article, I have sought to give only the general heads of those subjects whose investigation is essentially necessary to the thorough study of Freemasonry, and of the way in which it has been developed from a mere operative art to its present elevated position as a science of symbolism, and from an association of builders to a speculative philosophy. I have not dared to attempt to give a catalogue of even the most essential works that are required in a Masonic library. The task would be impossible to be accomplished in anything short of a cumbrous treatise. Dr. Kloss has given a bibliography, which was published in the year 1846, and which contains the names and titles of more than five thousand books.

Grand Master Peck's Decisions--Iowa, 1866-67.

Q.—What shall be done with Masons made in army lodges who may petition for membership?

A.—They are innocent of wrong, and not responsible for any irregularity in the way of their making. If they are "good men and true," I should advise proceeding as prescribed in Grand Lodge by-laws for all regular applications.

Q.—A minister within the jurisdiction of our lodge wishes to petition a neighboring lodge for initiation, for the reason that he can there receive the degrees gratis, whereas our by-laws compel us to treat all alike, regardless of their profession. Can consent be granted by a majority vote, or should it be unanimous?

A.—It should be unanimous; and if the ministerial applicant is worthy to be made a Mason, there should be no difficulty in obtaining it. If his *status* is such that he could not obtain a clear ballot in your own lodge, he should not be permitted by a mere majority vote to petition a lodge where he may not be so well known, and where on that account he might receive an election, and thus an unworthy member, and one distasteful to some one or more of the lodge in whose jurisdiction he resides, be thrust upon the Fraternity.

Q.—During the conferment of *any* degree, has a brother the right to insist upon his admittance to the lodge, thereby interrupting the work and causing material inconvenience to the members present? Has not the W. M. the power to discriminate at what stage of the ceremonies he may come in?

A.—In the government of the lodge the W. M. is supreme authority, and has unquestionable right to not only discriminate, but to dictate, as to the time when brothers shall be permitted to enter the lodge while at labor. The Tyler's door should never be opened without his permission, or that of one he may delegate to act in his stead. If brothers are not present at opening of the lodge, they must submit to the W. M.'s will and pleasure, and should not expect to be admitted only at certain points in the ceremonies of conferring degrees. A brother who has the interests of his lodge and the Fraternity at heart, could not but see the manifest impropriety of allowing the attention of the candidate and of the brethren to be diverted while the solemn ceremonies of the Order are being gone through with. The W. M. of any lodge will be sustained in vindicating his authority in this respect.

Q.—If an E. A. or F. C., upon trial, is found guilty of unmasonic conduct, but not of a sufficiently heinous character to warrant either a suspension or expulsion, how long before he should be permitted to advance?

A.—There is no prescribed time for him to remain "on probation," but he will have to remain in that state until the members of the lodge indicate, by a unanimous ballot, that they are satisfied he is sincere in his professions of reformation, and that they believe him worthy to become a brother among them and share equal privileges.

Q.—A candidate is balloted for and rejected, and so declared by the W. M. After the lodge closes, it is ascertained that a *non-affiliate* had been balloting, and further that said non-affiliate is unfriendly to the candidate. As there was but one black ball cast, it is supposed that it was by him. Can the ballot be declared null and void and a new ballot ordered at the next stated meeting?

A.—No; but I consider that the circumstances warrant the granting of a dispensation for a new ballot, if desired, without waiting the prescribed time.

Q.—Some six months ago, A. B. applied for initiation, and after the usual course was elected. After election and before inittation, he learned that C. D. was a member of our lodge, and as he was unfriendly with him, he (A. B.) said he did not wish to join any Society of which C. D. was a member. There was nothing done for some months, and in the meantime A. B. openly expressed himself an atheist. About this time A. B. and C. D. became fully reconciled, and A. B. now claims his initiation. We were ready to initiate him at one time and he declined, now he is ready and I decline until I hear from you. What shall we do?

A.—A. B. has no special claims upon the lodge simply because he at one time has been elected to receive the first degree. An objection to his initiation is just as valid up to the time of his being placed in due form, as though expressed in the way of a black ball at the time of balloting, and should be so regarded by the W. M. If he has openly expressed himself an atheist, the idea of initiating him should not be entertained for a moment, for, "agreeable to our Masonic institutes, no atheist can be made a Mason," and as soon as he has crossed the threshold of the preparation room he will be compelled to profess his belief in Deity or permitted to retire.

Q.—If a committee report unfavorably on a petition for initiation, can the W. M. refuse to let it go to a ballot on the ground that an unfavorable report rejects a petition?

A.—After the petition goes to the committee it is the property of the lodge, and the ballot must be spread, even though the report be unfavorable.

Q.—If a petition from a person not a resident within the jurisdiction of the lodge has been received and referred to a committee, can the lodge dispose of it without a ballot, and if so, how?

A.—The committee should report the facts in the case, and for want of jurisdiction the petition should be returned.

Q.—If a petition which was not within their jurisdiction, is acted upon by a lodge and duly rejected, can it afterwards be received in the lodge that has the jurisdiction, without the consent of the lodge that has rejected him?

A.—As the lodge has no right to receive the petition, therefore that lodge has no permission to grant to the lodge within whose jurisdiction the petitioner resides. They can receive his petition and act upon it regardless of the previous rejection. But if they are aware of it, it becomes them to ascertain the cause, that no unworthy material may gain admission.

Q.—Can the Secretary and Tyler, after election and installation, refuse to serve, and absent themselves from the lodge, because dissatisfied with the action of the lodge or some of its members? If so, how can the vacancy be filled and who will receive the remuneration?

A.—Attendance upon lodge meetings is not obligatory except in case of summons. For good and sufficient reasons a W. M. can arrest the jewel of a subordinate officer and appoint some brother to fill the office either permanently or from night to night. The officer removed could not expect to receive the fees attached to the office, but they would go to the one discharging its duties.

Q.—Are the decisions of the Grand Master imperative as law?

A.—They are, unless revoked by the Grand Lodge.

Q.—Has the Tyler any right to be within the lodge while at labor?

A.—The Tyler receives fees for performing certain duties, and by accepting the office signifies his willingness to discharge them. How can he "keep of all cowans and eavesdroppers" and at the same time be within the lodge? At all times when the lodge is open, he should be at his post "without the door, armed with the proper instrument of his office," and the door closed.

Q.—A Mason petitions to a lodge for membership, and is black-balled. Should the lodge return him his demit, or is it the property of the lodge?

A.—The demit is the applicant's personal property, and is only deposited for a specific purpose. When the lodge has declined granting him membership, the demit should be returned to him.

Q.—Does this brother stand from henceforth on the same platform as a non-affiliated Mason? *i. e.* is he debarred in any way from the rights and privileges, further than his membershp in that particular lodge?

A.—The brother does not henceforth occupy the same position as a non-affiliated Mason. The latter is not permitted to visit a lodge but a specified number of times, in this jurisdiction, before petitioning for membership. This brother has discharged his duty in the premises, and the right of membership has been denied, but this should not exclude him from all the rights and privileges of the Order. The right of visitation, even, should not be refused him, without personal objections are made; *i. e.* the right should not be denied him by the W. M., under the regulation applying to non-affiliates, if no brother has personal objections to sitting in lodge with him.

Q.—Are not non-affiliates subject to watch-care over a sick brother, as much as regular members in the same jurisdiction?

A.—Non-affiliates who voluntarily place themslves in that position, and remain so, according to the Grand Lodge regulations, are not entitled to the benefits of the Order; they are to be "excluded from Masonic processions and deprived of the right of a Masonic burial," and withal, have no claim upon the fraternity for personal attention in times of sickness. They can find their compensation in our having no claim upon them for dues, or for "watch-care" with the sick of the Order.

Q.—Has a lodge the right to levy extraordinary dues to defray the current expenses.

A.—Yes.

Q.—Is a Master Mason justified in black-balling an E. A. for an offense that is not sufficient to prefer charges against him. And if a Master Mason does not think him worthy of advancement, can he black-ball him?

A.—A Master Mason is justifiable in black-balling a petitioner for advancement, if he believes him not to be worthy and well qualified, even though there is not sufficient ground for preferring charges against him. It is not unusual for a man to become an E. A., and afterwards be found unworthy of higher honors, even though there may be nothing about his character upon which charges can be founded. An applicant for advancement has no claim upon the lodge for them beyond what is guaranteed by his moral and mental fitness to receive them.

Q.—About five years ago I made application for admission into the Masonic Order, and was duly accepted. Before the time for my initiation arrived, the regiment to which I was attached was ordered down South, and through no fault of mine, I was debarred from becoming a member at that time. Having the misfortune, "while in defense of my country and in the line of duty," to lose my left arm, I was discharged and returned home. I supposed without any doubt that I would be admitted into the Order on my former acceptance, but on application was rejected. Now I wish to ascertain your views on the subject. If, because I enlisted to fight for the liberty of my country and the glorious stars and stripes and the preservation of the Union, and being disabled in my country's cause, I am to lose my long-cherished desire of becoming a member of the Order, I think it hard that after having sacrificed property and risked my life in such a cause, that I should be debarred that privilege. I am in good circumstances, having a good farm, and in no danger, "with industry and fair luck," of ever coming to want.

A.—Your case is only one of many similar instances, in which a long-cherished desire of becoming a member of the Masonic order has been frustrated by, and on account of, injuries received while in our country's service. Were I to follow my own inclinations, and permit my sympathies to dictate as to the course to be pursued in such cases, I should order all lodges in this jurisdiction not to debar applicants on that account, but to consider injuries received in so noble a cause as an additional recommendation. But "the ancient landmarks of the order intrusted to our care we are carefully to preserve, and never suffer them to be infringed," whatever may be our sympathies, desires or inclinations; and no one of these is more prominently considered and enjoined, than that of the physical conformation of the candidate. As far back as the year 926, we have the following: "A candidate must be without blemish, and have the full and proper use of his limbs." Again, in 1663: "No person hereafter shall be accepted a Freemason but such as are of able body." And still again, in 1772: "He must be hale and sound, not deformed or dismembered, at the time of his making." I might, if necessary, continue quotations of this nature, and all equally strong, which have been affirmed and re-affirmed by the action of most of the Grand Lodges and the decisions of their several Grand Masters, but think it unnecessary, and presume those already given are sufficient to enable you to realize that we can not follow our own inclinations in the matter, and to convince you that the Worshipful Master and lodge, in refusing you initiation, are only acting in conformity with ancient regulations, and from which they can not countenance a deviation without violating sacred obligations.

Q.—A. B. petitions for membership on a demit. A committee is appointed and the same evening make out their report and hand it to the Secretary to be read at the next regular meeting. C. D. objects to the time of making out report and claims they can not do it legally until the next regular meeting. Is C. D. correct?

A.—No. It is not improper or illegal for the committee to make out their report, either "favorable" or "unfavorable," the same evening of their appointment, and hand it to the Secretary to be read at the next regular meeting, if their acquaintance with the petitioner is such as to justify it and render no further delay or inquiry necessary.

Q.—Can lodges under dispensation recommend petitions for new lodges?

A.—No. The recommendation must come from the nearest chartered lodge.

Q.—What is the age of a person at "dotage?" We have a petition before us, and the age of the applicant is stated at 65 years. What shall we do?

A.—No precise age can be named when "an old man" can be said to be "in dotage." The object of the restriction undoubtedly is, to guard against the admission of any who may have arrived at the age when, from impotence of body as well as of mind, they may be unable to have a proper comprehension and appreciation of our rites and mysteries. This condition would be apparent much earlier in some mental constitutions than in others. It remains for the lodge to determine for itself, from their acquaintance with the applicant, whether he comes within the limits of the objection based upon his dotage. The petitioner in question may be farther from his dotage at 65 years, than many others would be at a much less age, and I should hold that if he is in possession of his healthy mental faculties, his age alone should constitute no disqualification.

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Masonry.

We have some narrow-minded bigots, who are *"living at a poor dying rate,"* old antiquarian fossils who can see nothing good or noble unless it meets the approbation of their own dark and benighted understandings. They have heard enough of Masonry to know that it stands upon a broad, liberal foundation.

They condemn Masonry because our lodges are open to all grades of religious faiths, every shade of politics, every form of national government, and seeks the good of all classes. The first and only test of fellowship, is a sincere belief in the existence of the great Architect of the Universe. When the neophite knocks at the door of the Masonic lodge, acknowledging his unfaltering trust in God, Masonry pronounces that confidence well founded. And well it may. Because if the seeker of Masonic light comes with this as one of the principal qualifications, the foundation thus begun, is safely laid, we can proceed to build thereon.

How pleasant it is to see brethren come from the four quarters of the globe to sit and dwell together in *unity.* The Turk, the Jew, and Christian, although they may look at many things in the universe of God from their individual stand-points differently, yet the same great light in Masonry teaches them the same duties to a brother all over the globe. They can join hands and hearts, and bow before the same divine Ruler, contemplate His sacred goodness, infinite wisdom, and supreme power. In this *one test,* all can heartily agree in the grand principle of universal good will, love, and practice that *pure religion* of visiting the widow, the orphan, and strive to keep unspotted from the world. We all know that since Masonry inculcates such ennobling precepts, that its members can not materially err, when they truly recognize and venerate the Deity in whose kind hands are the issues of life and death. Notwithstanding we may differ on many minor points of religion, politics, and government, yet we find that it is not essential to intrude them upon each other, in order to keep in the unity of the spirit of our ancient and venerable Order.

Every Mason learns by observing the wranglings of sects and parties, and the strifes of nations, that it would destroy the peace and harmony of a lodge to introduce the shades of difference of the doctrine of redemption, in which all Protestants could not say, *so mote it be.* The Turk could not unite with us in presenting our views of a religious life, any more than we could, if he should introduce the name of Ma homet. And in doing so, both Jew and Christian would seriously object. With such a practice, we would most effectually break up the feeling of brotherly love, and defeat the universality of Masonry. We know no other name but brother, and we choose to let all the turmoils of party and sect alone, and continue to meet upon a level, walk by the plumb, and part upon the square.

This being our purpose, aim, and design, in perpetuating this union and love for the brotherhood the world over, should we be stamped as Deists or Mohamedans? By no means, when we part upon the square, and resolve to keep the symbol of these inestimable jewels in our minds. At the closing of our lodge, the Jew retires to his synagogue to revive his spiritual strength in honor and reverence to God; the Turk, with equal zeal, to his mosque, to comply with the teachings of his form of religious system; and the Christian to his temple, which has been dedicated to the Father of all spirits, deeply impressed with the many Christian duties resting upon him. Thus it is, Masonry finds the neophites of earth, and thus she molests not their mode and manner of worship.

Freemasonry stands not on the corners of the streets to be seen of men. She does not compass sea and land to obtain proselytes; whoever seeks her fellowship must come of his own free will and accord. No invitations must be extended to him to govern or bias his mind to knock at her door. All unworthy motives and desires must be far removed from him by the members of the Craft. She annihilates every party consideration. By her conciliating manners, she reconciles all private opinions. By her truly catholic spirit, she bows every knee to God, and causes every tongue to confess feelingly, and reverently acknowledge His superintending providence over all; and realize in spirit that, by the Almighty Father, all are one blood, and should be governed by one divine spirit of our calling. All unite in heart, soul, and mind to the promotion of every thing good and virtuous.—*Mystic Star.*

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Anecdote of Webster.—Many an old farmer of Blandford, says the Springfield *Republican,* tells a little reminiscence of Daniel Webster, that has never before found its way into print. While on a fishing excursion among the hills, the great expounder came to the village one day when the people were gathered for some public occasion and entered the tavern, where were assembled between thirty and forty of the men of the community. To each one he was presented by name, and in those anti-constabulary times invited all to drink with him, which they did. After half an hour's general conversation, in which all took part with perfect good will, the great man in leaving passed around the whole company, shook each by the hand, and without stammer or hesitancy called each by his name, thus binding them all by the delicate compliment to the life-long allegiance, at the same time performing a feat of memory almost without parallel.

The Past and the Present.

We give below an extract of a personal note, received from our old friend and brother, Frederick Follett, Esq., whom some of our older brethren will recollect as one of the principle witnesses in a suit brought by the anti-Masonic managers, and in which we were a party, in 1833 or 1834, the result of which was the termination, in Massachusetts, at least, of that wicked and causeless conspiracy, to overthrow our constitution and brand its members with ineffaceable disgrace. The writer of the letter was, at the time referred to, the editor of a newspaper published at Batavia, N. Y., which place, it will be recollected, was the home and hot-bed of anti-Masonry. He fought the battle for Masonry nobly and ably, and with us has lived to receive his reward in the unparalleled prosperity and elevated character of the Constitution.—*Freemason's Magazine.*

New York, June 25, 1867.

Charles W. Moore, Esq.:

My Dear Sir and Bro.—I have just been reading the proceedings of the dedication of the new Masonic temple in your goodly city of Boston. The attendant proceedings and ceremonies, so far as they have been permitted to meet the public eye, have thrilled every heart with pleasure and sincere delight.

There was a time, and you and I can remember it well, when the Masonic Institution was under a cloud; not from any fault of the Institution itself, but from the indiscretion and folly of some, and from the baseness and hypocrisy of others, of its members. Added to this was the fact that the disappearance of Morgan on the 10th of September, 1826, was made the pretext of most unjustly charging upon the Institution the folly, if not the turpitude of his abduction, by a few members of the Order! Is Christianity to be held accountable for the many crimes and enormities committed beneath the cloak that mantles it? God forbid it, as I know he does. Neither will the Masonic Institution be held accountable for the commission of an act to which it was not a party. But it was seized upon as a hobby by demagogues to foist themselves into political power and place! To accomplish these ends it became necessary to denounce and persecute the entire Masonic Fraternity!

In some portions of the country they succeeded but too well, and the torch of persecution burnt upon every hill-top, and lighted up every valley! Society was rent asunder. God's sanctuary was prostituted by those who professed to be His ministers, as a channel through which to denounce and persecute unoffending members; and for the non-acceptance of their precepts excommunicated from the church! The names of Masons were withdrawn from the jury-box, and they were pronounced by these fanatics as unworthy to hold any office or position of trust or profit.

Just forty years ago, on the day of your recent celebration, the Masons of Batavia, in the western part of this State, held a celebration. It was the year after the outbreak of what has been denominated "Anti-Masonry," or the "Anti-Masonic Excitement." Something like four hundred Masons assembled in that quiet, rural village to celebrate the day, it being the nativity of John the Baptist. That quiet town was by no means quiet on that occasion. Secretly, and without any premonition whatever, the rising sun witnessed the outpouring of many of the inhabitants of the surrounding country, and the influx into that quiet village of at least six thousand of those turbulent sons called "Anti-Masons!" They came singly, in pairs, and in companies, armed with guns, bludgeons, and butcher-knives, the latter evidently manufactured for the occasion, and eighteen to twenty inches in length! But the Masons assembled on that occasion, unconscious of having done anything to forfeit their right peacefully to assemble and celebrate a day long held in sacred remembrance by them, proceeded in an orderly manner to the accomplishment of their purpose. Myself and Colonel Johnson Goodwill, whom you may remember as one of the two gentlemen who accompanied me on a certain occasion to the city of Boston, to unmask a certain Pharisaical hypocrite by the name of Samuel D. Green, were the marshals of the day. Though many years have since elapsed, the scenes of wild tumult and fury enacted on that day are still fresh in my memory. Stones and brickbats flew around my head in thick profusion and uncomfortable proximity! With wild yells and indecent imprecations, many attempts were made to break up the procession as it proceeded to its place of destination. The arms and knives were exhibited in a threatening manner! but all to no purpose. The Masons pursued the even tenor of their way; and though reviled and subjected to all manner of insults, they bore it patiently, and accomplished the purpose of their meeting, and without serious accident.

But with the lapse of forty years what a change has taken place! Masonry at the present day occupies a more exalted position in the estimation of the world than ever before. The fiery furnace through which it has passed has purified and ennobled it. It is no longer a reproach to be a Mason, but an honor. Those who once traduced it, now honor and respect it.

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Never relate your misfortunes, and never grieve over what you can not prevent.

Miscellaneous Reading.

The Dungeons and Tortures of Enlightened Europe.

A correspondent of the Boston *Journal* thus writes from Nuremberg, Bavaria:

Come with me, to this old town, enter some of these edifices and look upon the administration of government as it was in the sixteenth and seventeenth centuries. We enter one of the towers of the castle, descend five steps, and find ourselves in a museum, where are preserved the books of record, giving us a history of the past, and not only books, but implements and instruments which show more clearly than written words the administration of those days, with which the United States Government is now compared. Here is a post four feet high in the center of the room, with two curious fixtures at the top resembling gun-locks.

What is this? The little girl who acts as our usher raises the hammers, which come up with a click. She touches a spring and down they go, with a snap that startles you—forced down by strong springs with a whack that would have mashed your fingers to a jelly had they been under the hammer. This is a finger-crusher, a delicate little instrument used to extort confessions from reluctant witnesses or suspected criminals. Here are bracelets for the wrists, not of gold or silver, but of iron, and the parts which touch the wrist are set with needles. Put them on your arms and turn a screw, and they close upon the flesh, the needles piercing through cords, tendons, flesh, and bones. It is one degree more excruciating than crushing the fingers.

Here is a head-dress—a crown which has been worn by many men and women. It has sharp knives which cut through the scalp to the skull. Here are chains and weights, locks and keys, handcuffs and clasps for the ankles, stocks for the feet, weights to hold your feet to the floor, and pulleys to draw your head at the same time to the ceiling. Here is a bench of solid oak with a corrugated surface, upon which many men have been laid, held down by cords, to undergo the kneading process, and that rolling pin, knotty and knobby, also of oak, which lies upon the table, has been rolled backward and forward over the naked forms of men and women, kneading live flesh to bloody dough. Time and space would fail me were I to enumerate the instruments of torture here or to set forth their uses. We can only look at the cradle—a huge trough of oak on rockers—the bottom and sides thickly set with pins, in which many victims have been rocked to death. Think of lying on a bed of oaken pins, rolling to the right, to the left—always against pins—till the flesh becomes livid jelly?

Here is an instrument shaped like a pear. It is of iron, but to all appearances a harmless thing. But just take it for a moment into your mouth, and let me give a gentle pull at the string attached to the stem of the pear, and it will no longer be a pear, but a full blown lily—an iron lily—unfolding its leaves so suddenly and violently that your jaws are forced open till the joints crack in their sockets, while the delicate petals become pincers which grasp your tongue! No outcry now. No utterance of words. No screaming to raise the neighborhood. Moans and sighs only from the sufferer. One twitch of the string, and the tongue is torn out by the roots.

We must leave the museum without mentioning the hundreds of curiosities. We go into the court-yard and then we enter another door, descend a longer flight of steps, to dark, dismal dungeons, where no light ever falls except through narrow, iron-grated windows. Here are ladders, with windlasses and pulleys, on which victims were stretched till bones snapped, till joints leaped from their sockets, and cords and tendons were torn asunder. Here are racks and wheels, pillories and stocks, whips and manacles. This was the place of torture. We leave these and creep through a narrow passage, through doorway after doorway, and reach at last, far under ground, far beneath all sight or sound of the world, a darker dungeon. This is the room of the Iron Maiden. Here is the statue or image—a maiden with a hood upon her head, an iron ruffle around her neck, enveloped in an iron cloak. Suddenly the folds of the cloak are thrown apart; by the dim light of the candle you see that the lining of the garment is set with sharp spikes. Take one step forward and the folds inclose you. Iron spikes pierce your body and into your eyeballs—clear through the vertabræ they penetrate. Not a quick embrace, but slowly you are enfolded—one turn of the screw, just enough to penetrate the flesh, just enough to touch the apple of the eye; then, after an age of anguish, another turn, and a hundred spikes reach nearer to the nerves, and then, as heat, thirst, and fever rack the body, another gentle turn, and another age of torture, and then one more advance of the spikes to the vitals, till death comes on, and then the maiden, unfolding her arms, drops her victim through a trap-door, down—down—down into the unknown depths! We drop a pebble, and can hear the faint splash of water far beneath.

Here is a skull. Anatomists say it is the skull of a female. You may put your fingers into the holes where the spikes which entered the eyes came through. No name, no record. God only has the book of remembrance.

We think of this dungeon as connected with the barbarism of the middle ages; but we are not quite so far removed from those days of rigorous administration of law. Till Napoleon with the legions of France came across the Rhine, overthrowing all obstacles, this iron maiden held out her arms to receive offenders against the law. On the approach of the French army in 1803, the Virgin, as it was called, with other instruments of torture, were thrown into a court and dispatched in haste out of the town, but fell into the hands of the victorious army. Nor till then did the world known what sort of punishments were meted out to the offenders of the law.

We are to remember that Nuremberg was a free city. About thirty patrician families, for a long time, monopolized authority, and chose a Council of State consisting of eight persons, who formed the Executive. This Executive was an irresponsible body. The world knew nothing of their secret administration of affairs. Men disappeared, and no one knew what became of them. The Iron Virgin embraced them, and that was all. Another Virgin exists in Austria, at Neustadt. There are other horrors, enough to curdle the blood, not of the Roman Inquisition, but of German governments. The heart almost ceases its beating when you look upon the devilish inventions, and think we are only half a century removed from these horrors.

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The Volunteer Counsel.

John Taylor was licensed, when a youth of twenty-one, to practice at the bar. He was poor, but well educated, and possessed extraordinary genius. He married a beauty, who afterwards deserted him for another.

On the 9th of April, 1840, the court-house in Clarksville, Texas, was crowded to overflowing. An exciting case was to be tried. Geo. Hopkins, a wealthy planter, had offered a gross insult to Mary Ellison, the young and beautiful wife of his overseer. The husband threatened to chastise him for the outrage, when Hopkins went to Ellison's house and shot him in his own door. The murderer was arrested and bailed to answer the charge. The occurrence produced great excitement, and Hopkins, in order to turn the tide of popular indignation, had circulated reports against her character, and she had sued him for slander. Both suits were pending—for murder and slander,

The interest became deeper when it was known that Ashlee and Pike, of Arkansas, and S. S. Prentiss, of New Orleans, by enormous fees, had been retained to defend Hopkins.

Hopkins was acquitted. The Texas lawyers were overwhelmed by their opponents. It was a fight of a dwarf against giants.

The slander suit was for the 9th, and the throng of spectators grew in numbers as in excitement. Public opinion was setting in for Hopkins; his money had procured witnesses who served his powerful advocates. When the slander case was called, Mary Ellison was left without an attorney—all had withdrawn.

"Have you no counsel?" inquired Judge Mills, looking kindly on the plaintiff."

"No, sir; they have all deserted me, and I am too poor to employ any more," replied the beautiful Mary, bursting into tears.

"In such a case, will not some chivalrous member of the profession volunteer?" said the Judge, glancing around the bar.

The thirty lawyers were silent.

"I will, your honor," said a voice from the thickest of the crowd, from behind the bar.

At the sound of that voice many started—it was so unearthly, sweet, and mournful.

The first sensation was changed into laughter when a tall, gaunt, spectral figure elbowed his way through the crowd, and placed himself within the bar. His clothes looked so shabby that the court hesitated to let the case proceed under his management.

"Has your name been entered on the rolls of the State?" demanded the Judge.

"It is immaterial," answered the stranger, his thin, bloodless lips curling up with a sneer. "Here is my license from the highest tribunal in America," and he handed the judge a broad parchment. The trial went on.

He suffered the witnesses to tell their own story, and he allowed the defense to lead off. Ashlee spoke first, followed by Pike and Prentiss. The latter brought the house down in cheers, in which the jury joined.

It was now the stranger's turn. He rose before the bar, not behind it, and so near the wondering jury that he might touch the foreman with his long, bony finger. He proceeded to tear to pieces the arguments of Ashlee, which melted away at his touch like frost before a sunbeam; every one looked surprised. Anon he came to the dazzling wit of the poet-lawyer Pike. Then the curl of his lip grew sharper, his smooth face began to kindle up, and his eyes to open, dim and dreary no longer, but vivid as lightning, red as fire globes, and glaring as twin meteors. The whole soul was in the eye; the full heart streamed out of his face. Then, without bestowing an allusion to Prentiss, he turned short around on the perjured witnesses of Hopkins, tore their testimony into threads, and hurled in their faces such terrible invectives that all trembled like aspens, and two of them fled from the court-house. The excitement of the crowd was becoming tremendous. Their united life and soul seemed to hang upon the burning tongue of the stranger, and he inspired them with the power of his passions. He seemed to have stolen nature's long hidden secret of attraction. But his greatest triumph was to come.

His eyes began to glance at the assassin, Hopkins, as his lean, taper fingers assumed the same direction. He hemmed the wretch witn a wall of strong evidence and impregnable argument, cutting off all hope of escape. He dug beneath the murderer's feet ditches of dilemma, and held up the slanderer to the scorn and contempt of the populace. Having thus girt himself about with a circle of fire, he stripped himself to the work of massacre.

Oh! then it was a vision both glorious and dreadful to behold the orator. His actions became as impetuous as the motion of an oak in a hurricane. His voice became a trumpet filled with wild whirlpools, deafening the air with the crashes of power, and yet intermingled all the while with a sweet undersong of the soft cadence. His forehead glowed like a heated furnace, his countenance was haggard like that of a maniac, and ever and anon he flung his long and bony arms on high as if grasping after thunderbolts.

He drew a picture of murder in such appalling colors that in comparison hell itself might seem beautiful; he painted the slanderer so black that the sun seemed dark at noonday when shining on such a monster. And then fixing both portraits on the shrinking Hopkins, fastened them forever. The agitation of the audience amounted almost to madness.

All at once the speaker descended from the perilous height. His voice wailed out for the murdered dead and living—the beautiful Mary, more beautiful every moment as her tears flowed faster—till men wept and sobbed like children.

He closed by a strange exhortation to the jury, and through them to the bystanders; he advised the panel, after they should bring in a verdict for the plaintiff, not to offer violence to the defendant, however richly he might deserve it; in other words, "not to lynch the villain, but leave his punishment with God." This was the most artful trick of all, and best calculated to insure vengeance.

The jury returned a verdict of fifty thousand dollars; and the night afterwards Hopkins was taken out of his bed by lynchers and beaten almost to death. As the court adjourned, the stranger said:

"John Taylor will preach here this evening at early candle light."

He did preach, and the house was crowded. I have listened to Clay, Webster, and Calhoun—to Dwight, Bascom, and Beecher—but never heard anything in the form of sublime words even approximating to the eloquence of John Taylor—massive as a mountain, and wildly rushing as a cataract of fire.

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An Old Tar's Yarn.

Some years ago half a dozen friends and myself visited Greenwich Hospital. Our conductor was a weather-beaten, middle-aged tar, whose larboard glim had been doused since boyhood with the small-pox, and his starboard fin had been carried away by a chain shot. By the gold lace which he carried on his chapeau, the sleeves of his coat, &c., he appeared to hold the rank of boatswain in the college. He was a communicative old boy; and we felt indebted to his civilities. He, however, spurned the idea of being rewarded with money. "No, blow it!" he exclaimed, "not a tissey, not a single brown—but a drop of grog, gemmen, if you please." So saying, he led the way to a neighboring tavern, and entrenched himself in the corner of the parlor, with which he seemed intimately familiar. I placed myself at his elbow, with the intention of drawing from him some favorite yarn. During the first glass he spoke only of the hospital; during the second, he advanced to actions and bombardments; but, as he finished the third, as if to invite us to call for a fourth, he said: "But it's of no use talking about battles, and them sort of things; gemmen, by your leave, I'll tell you a bit of a story—it's a story that has made many a brave fellow waste his salt water; and, by the way, I may say it's about a countryman of your own, too—for Tom Beaumont was born at Newcastle, and he was boy, man, mate, and master of a Shields collier, many a long day. During our last scuffle with the Yankees, I was master-gunner of as handsome a gun-brig as ever did credit to a dockyard, or dipped a keel in the water. Love ye, it would have done your eyes good to have seen her skimming before the wind, and breasting the billows as gently as a boy's first kiss, which only touches the cheek, and that's all. Then we carried fourteen as pretty guns as ever drove a bullet through a Frenchman's timbers. Old Tom Beaumont (God bless him!) was our commander, and a better soul never cracked a biscuit. He was a hardy seaman to the backbone, an upright and down-straight fear-nothing; but the kindest-hearted fellow in the world, for all that. Well, gemmen, as I'm saying—Tom(we always called him Tom, because we loved him) married young, and, for two years, he was the happiest dog alive. He had a wife as pretty as an angel, and as good as himself; and a little rogue their son—the very picture of his own face in a button—who was beginning to climb upon his knee and pull his whiskers. Man alive couldn't desire more—the very scene might make a Dutchman dance or a Russian happy. After two years' fair wind and weather, however, in all mortal reckoning it was reasonable to expect squalls. Beaumont had not then joined the navy in a regular way; and at that period he found it necessary to proceed to America, where he had entered into extensive mercantile speculations. Finding that he should be compelled to remain there much longer than he dreamed of, he sent for his wife and child. They sailed—but it proved a last voyage to a new world. However, gemmen, it's a voyage we must all take, from the Admiral down to the cabin-boy, that's one comfort; and may we, by the aid of a good chart, steer clear of the enemy's lee-shore and brimstone shoals! Poor Tom's inquiries were fruitless; no one ever heard of the vessel, and no one ever doubted that all hands were as low as Davy Jones'. It was like a shot between wind and water to Beaumont; but he bore up after a way, though it had shivered his mainsheet. Well, as I was saying, it was during our last scuffle with the Yankees, more than twenty years after Tom had lost his wife and child—were returning with the little brig from the West Indies, when I was roused in my hammock by a bustle upon deck, and the cry of 'a Yankee!' I sprang up at the glorious news, and through the clear moonlight perceived an impudent looking lubber bearing upon us full sail, and displaying American colors. 'Haul to, my lads!' cried Old Beaumont, 'let them smell powder for breakfast.' Small time was lost in obeying the order; for we were always in readiness for welcome company. Twice they attempted to board us, but were driven back for their kindness with some score of broken heads, and the loss of some hundred American fingers. After two hour's hard peppering, Beaumont, seizing a lucky moment, ordered us to throw in a broadside. Every shot told; the Yankee began to stagger, and in a few minutes gave evidence that her swimming days were ended. 'Vast firing!' cried Beaumont, 'let us save a brave enemy.' He repeated the word enemy; and I heard him mutter, 'flesh of our own flesh.' The vessel was riddled like the lid of a pepper-box, and sank so rapidly that we were able to save only thirty of her crew. Their captain was among them, and a gallant-looking youth he was; but, in their last attempt to board us, Beaumont had wounded him on the shoulder with a cutlass. The blood ran down his arm, and poured from his fingers; yet the brave fellow never whispered it, nor made a wry face upon the matter, but stood and saw his countrymen attended to. Nature, however, gave way, and he fell upon the deck. Beaumont eagerly raised him in his arms, and conveyed him to his own bed.

On examining his wound, the surgeon took the portrait of a beautiful lady from his breast and handed it to the commander. Poor old Tom gazed upon it for a moment—he started—he uttered a sudden scream—I thought he had gone mad. 'Do you remember that face?' he exclaimed. How could I forget it!—to have seen it once was to remember it a hundred years—it was his wife's! I won't tire you with a long story," continued the narrator, "for it is all true and no yarn. For several days the gallant young American lay delirious, as the doctor called it. But—I can't describe it to you gemmen—had you seen poor old Tom, during all the time! No, hang me, I can't describe it! The youth also wore upon his finger a diamond ring, upon which were inscribed the names of Beaumont and his long-lost Eleanor. Flesh and blood could not stand the sight—there was the old man keeping watch by the bedside, night and day, weeping like a child, pacing the cabin floor, beating his breast—and sometimes snatching the hand of the poor sufferer to his lips, and calling him his murdered son, and himself the murderer. Then, he would doubt again, and the doubt made him worse.

At length the doctor declared the invalid out of danger, and said the commander might put to him any question he pleased. I wish I could tell you this scene; but I can't. However, there sat the full, bursting-hearted old boy, the big tears pouring down his cheeks, with the hand of the young American in his; and, sobbing like a child, he inquired, 'Were you born an American?' The youth trembled—his heart filled, and he wept, just like old Tom. 'Alas!' said he, 'I know not; I have been educated an American. I only know that I was saved by the good old man who adopted me as his son, and who found me almost lifeless, in the arms of a dying woman, on the raft of a deserted wreck, which the winds had driven on shore. My unfortunate mother could only recommend me to his care, and died.' The very heart and soul of the old tar wept. 'And this portrait, and this ring?' he exclaimed, breathless, and shaking like a yacht in a hurricane. 'The portrait,' replied the youth, 'was a part of what my mother had saved from the wreck, and, as I was told by my foster-father, is a like-of herself. The ring was taken from her finger, and from the engraving upon it, I have borne the name of Beaumont.' My son!—my own Tom!—child of my Eleanor!" cried the happy old father, hugging him to his breast. Gemmen, you can imagine the rest," said our one-armed companion; and, raising the fourth glass to his lips, he added, "and, by your permission, here's a health to old Tom Beaumont and his son, Heaven bless them!"

THE MASONIC TROWEL.

HARMAN G. REYNOLDS, Editor.

SPRINGFIELD, ILL., SEPT. 15, 1867

☞No communication or advertisement is likely to receive attention, if received after the first of each month, in the issue immediately following.

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Three Good Men Gone.

JONATHAN YOUNG.

This veteran citizen, Christian, and Mason, departed this life at Paris, Sunday morning, August 18, aged 65 years 11 months and 3 days. He was a native of Newark, N. J., and was of Huguenot extraction. Immediately upon becoming of age, he married Miss Sarah McFarren. Never did Providence endow two worthy young people with qualities more exactly suited to each other, as a good long life of uninterrupted confidence and daily endearments abundantly attest. They were both, before their marriage and ever since, members of the Presbyterian Church. In 1817, Father Young removed to Cincinnati, and until 1839 was an honored business man. Then he removed to Paris, where he resided until his death. His landed estate embraces about 1,200 acres, near Paris, all valuable, and the major portion in cultivation.

He was initiated in 1826, in *Lafayette Lodge*, Cincinnati. The chapter degrees were conferred on him at Terre Haute, in 1854. He joined with others in organizing *Paris Lodge* in 1846, was elected S. W. in 1851, and Master in 1853 and 1854. He represented the lodge at Shawneetown in 1850, and also in the years 1852, 1853, 1854, 1856, and 1861, and was present at every session since, with the exception of 1865.

The chapter has kept him continuously in the position of King from its organization, with the exception of one year, when he served as High Priest.

When *Young Council* was formed, his name was given to it, and his great affection in Masonry was given to that body. He held an important position until his death. From the organization of the chapter and council, he invariably represented them when present at Grand Lodge.

In the community at Paris, in the Masonic bodies, and in the church, the gray-haired veteran was a patriarch. The blessings of the poor rested upon him; upon his memory there is no stain nor shadow. At his death he was the honorary member of the Grand Lodge. It was intended, in case of survivorship, that his mantle should fall upon the revered Michael J. Noyes. But he, too, has gone "over the river." On Saturday, August 17, the deceased was on horseback on his farm, when he was thrown from his horse, and with difficulty reached the nearest house. His son and son-in-law removed him to his home, but after a few hourse of intense agony, he "entered into his rest." His funeral was the largest ever held in Paris. The Masonic societies did ample honor to his memory.

JOSEPH R. SCROGGS,

Publisher and editor of the *Bulletin*, at Freeport. We have been one of his readers for three years, and no journal out of our large cities was more ably or judiciously conducted.

He was born in Canton, Ohio, in 1823, and became a resident of Freeport in 1857. For many years he was an active Odd-Fellow, was Deputy Grand Master some years since, and in 1865 was elected Grand Master, and at the time of his death was Grand Representative to the Grand Lodge of the U. S. In later years, his attention was turned to Masonry, and after serving acceptably as Warden, he passed to the Orient last December. In early life he united with the Methodist Church, and remained an earnest, consistent member until his decease. His sickness lasted about three weeks, and no serious apprehensions were entertained until a few hours before his death, when the symptoms changed, and he soon passed away, on Monday, August 19. His funeral was largely attended. The paper in the same city of opposite politics says: "A better man, a more worthy citizen, never lived."

CHARLES R. STARKWEATHER.

We were surprised by a telegram from Ill. Bro. Patrick, of Chicago, announcing the death of Ill. Bro. Starkweather. The deceased had occupied a prominent position in the business and prosperity of the city, and by careful management and honorable dealing had acquired a handsome fortune. Several young men have been aided and put forward in business by him. A few weeks ago, he lost a son by an accident, and we doubt not it hastened his end, for his affections were largely in his family. He had an honorable membership in *Oriental Lodge, Lafayette Chapter, Chicago Council, Apollo Commandery, Occidental Consistory*, and the Supreme Council A. & A. Scottish Rite, N. J. He passed the chairs in council, commandery, and consistory, and for a long time was Deputy for Illinois and Wisconsin, and Grand Minister of State at Boston. As an active member of the Scottish Rite, his opinions and counsels were held in high regard.

He was a consistent member of the Presbyterian Church. A good man has passed away.

Upon learning of his decease, *Carson Consistory* assembled, of one accord, and passed resolutions.

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"Our Temple---No. III."

The *Mystic Star* is exercised over our article in regard to the subject matter of the communication headed as above.

We shall not comment on the *style* of the *Star;* its readers are the proper persons to judge in that respect. We have learned by experience to avoid personalities, or going beyond the proper matter in hand to seek in one's official, personal, or professional character, beyond that of editor, for reasons to sustain either argument or assertion. How closely we have followed our own just rules, we are not to judge; we profess no infallibility in anything.

In the May number, 1867, the editor of the *Mystic Star* says the "Baptist denomination, for hanging Quakers, only a few years before the Morgan era, must be condemned." The editor is mistaken. It is true that the Quakers were put to death, but the Baptists had no hand in it, nor in any other merely *religious* persecution; but they were the most intolerant and persecuting of all the religious sects in the Morgan anti-masonic crusade.

In our notice of the exceptionable matter in "Our Temple—No. III," we did not state what the subject was; we did not copy it, but we intended to be understood by the editors of the *Star* that we objected to the offensive introduction of the names of religious sects, or comments upon their peculiarities or opinions, for there are good Masons in all of them, and Masonic tolerance teaches that every Mason may worship Deity in his own way. As to the controversies that arise among Christian sects, or between political parties, we fraternally and candidly submit that they are improper themes to introduce into a Masonic journal. That our readers and reviewers may themselves judge as to the justice of our remarks, we take the following extract from "Our Temple—No. III." The author, after ably vindicating Freemasonry, says:

> And permit us to say here, that if sectarism professes to do this work, it falls far short of its aim. It makes bigots, and fanatics, and sectarists. It makes men selfish, narrow-minded, and self-righteous; but it does not in any way prepare them for the great house to which we have referred. Great efforts and vast amounts are expended in its interests, but the result is always more sectarian than religious. We once knew a revival to be conducted conjointly by Baptists and Methodists; and after it was over they quarreled about the spoils. It is sect, after all, first, last, and all the time; and the consequence is a narrow partisan feeling, instead of broad charitable religion. It makes strangers, not to say enemies, of those of the different families of Christianity, who should be friends and brothers. Instead of binding them together by cords of amity and fraternal love, it puts them farther apart.
>
> Masonry, however, expands the affections, spreads the cement, binds hearts together, fraternizes the sects, and makes brothers of us all. It is eminently religious. And these men of sectarian bias, are the very identical bad material, the soft, the cross-grained, the crumbling, the shaky, cracked, and unmanageable candidates with whom we have the most trouble. They are so warped and twisted that they will not rest at all, except upon the most narrow prejudices. A blue-stocking Presbyterian can not rest beside "a Quaker or other heretic"; a Baptist does not accord with a Universalist, and so on, the sects through.
>
> Upon such men, the gavel and other instruments must work a long time, in knocking off the rough corners of their prejudices, subduing their passions, smoothing down their intolerant notions, and squaring and fitting them for their true place in the earthly lodge. And, as the rough sand-stone is more easily cut, shaped, dressed, and placed in position, so the man of no sectarian training is more easily improved by the manipulations of our Craft. He fraternizes more readily with those of opposite views. Our operations tend to make men more upright in their actions, to level their pride, to circumscribe their desires, to lift them above the narrow prejudices of creed and sectarian exclusion, and to enable them to see a brother, not only in one of another faith, but even a brother in a foe.

The foregoing needs no further comment at our hands, only to invite a contrast with a capital article from the *Star* in another column. Our brethren of the *Star* call their readers to witness that they have always spoken of THE TROWEL "in the spirit of brotherly love." If the editor is willing to submit that matter to his readers, we certainly are. We do not think the editors will press it.

It is also said that our remarks in regard to President Blanchard are severe. Perhaps so; and, if so, then we are even, and our strictures as to the harshness of the editor of the *Star* will have no weight. We did, however, admit good qualities in President Blanchard; did our friends of the *Star* do so? We know that President Blanchard is an able man, but he rides a rough horse, like our good friend of the *Star*.

A word as to intolerance. There is such a thing, in our endeavor to promote toleration in religion, politics, or other matters, as becoming excessively intolerant. Two men holding precisely the same views as to religious doctrines, church polity, or ecclesiastical government, may differ widely in their treatment of those who hold opinions contrary to theirs. One, charitable and cosmopolitan, is willing that every man should enjoy his own views, labor in his own way, and seek the good of others by modes that suit him best, and is willing to wait for the results of general education, the spread of civilization, and the attracting force of refinement and love. The other, coarse, sensual, and narrow, while lustily preaching tolerance, sees no room for any but his own sect or party.

Our brethren of the *Star* think we have been remiss in not noticing them. We are not doing much of that sort of thing—at least, we do not intend to. We have copied articles frequently from their columns, and that is a proof of friendship. The *Star* is an able journal, and worthy of patronage. It boasts of great prosperity; therein do we greatly rejoice. We hope that, as heretofore, its many virtues, most cheerfully conceded, may win for it a golden harvest in good deeds, good words, kind counsels, and cash.

Popularity of Masonry.

New editors and new grand officers are prone to take up the old and hackneyed cry of "wolf" in regard to admissions to our fold, assuming that numbers will crush the Institution. There never was a more senseless idea. It is not numbers that will destroy Masonry or injure it; it is the reception of bad material. If one bad man is admitted, he will clamor for the admission of his kind, and the result will be, either that good men distrust the Institution and are disgusted with its initiates, or else, in case they petition, the bad man is very likely to reject them, especially if any of his favorites are rejected. A lodge may have ten members, and only one bad one; that one may effectually block and break up that lodge. Another lodge, no better situated, may have one hundred members. Is that a sign of weakness? We can not answer beyond Illinois, but we aver that the per cent. in character of our initiates is growing better every year. To show that our lodges are doing their duty, we take the first two of every hundred, as returned to us at this writing, and give the initiations and rejections:

	Initiations.	*Rejections.*
Bodley No. 1	14	13
Springfield, 4	6	5
Magnolia, 103	8	3
Lewistown, 104	12	7
Flora, 204	7	7
Corinthian, 205	1	0
Cement, 304	5	3
Onarga, 305	9	7
Kishwaukee, 402	4	2
Mithra, 410	13	6
Stark, 501	4	1
Odin, 503	17	5

In twelve lodges, we show 159 applications, 100 initiations, and 59 rejections—nearly three-eighths of the whole number, and closely approximating to two-fifths. Every good man who applies should be initiated—he adds strength; every bad man should be rejected—he creates weakness. The Institution is strong in proportion to its number of good men, and weak in proportion to its number of bad ones.

Illinois Grand Bodies.

The Grand Lodge of Illinois will meet on Tuesday, the first day of October, at 10 o'clock. If the returns are all in, the reports of committees will be in such a state of forwardness that they can all be disposed of on the first day and the morning of the second day of the session. The committees on Chartered Lodges, Lodges U. D., Mileage and Per Diem, and on Appeals and Grievances, will meet earlier than heretofore, and some other committees will be in session on Monday.

The Grand Master informs us that his address will embrace some propositions for the more effective organization of the Craft, looking to fundamental changes, rendered necessary by the immensity of our Grand Lodge and its unparalleled growth.

The matter of entertainment is all that our brethren can desire. The Leland House, equal in appointments and regulations to our Chicago or New York houses, the St. Nicholas, and the Chenery, both well-known, can probably accommodate all who may be in attendance. The old American House can accommodate a great many, as well as other hotels of less note.

Railroad Fares.

The Illinois Central Railroad, the Western Union, and the Chicago, Burlington & Quincy, will return persons attending our grand bodies free, upon paying full fare to this place.

The Chicago & Alton Railroad, and the Jacksonville, Alton & St. Louis, will return for one-fifth fare upon paying full fare this way.

We hope that the T. W. & W. will come into the arrangement also.

We advise our brethren in South Illinois to strike the Illinois Central at the nearest point, where it is at all convenient to do so.

Those who take the morning train from Cairo to Tolono, will arrive at Tolono at noon, leave at 3.40 P. M., and arrive in Springfield at 8.00 P. M.

The evening Central train on the same route arrives at Tolono at 10.50 P. M., and passengers leave at 2.24 A. M., and arrive at Springfield at 6.15 A. M.

Those who take the evening Central train from Centralia to Decatur, will arrive at the latter place at 6.15 P. M., and leave the next morning at 4.20.

We can not satisfy ourselves in regard to connections at Odin and Sandoval sufficiently to risk any statement. Passengers by the evening train on the T. H., A. & St. Louis, from the East, arrive at Mattoon at 7.30, and leave for Tolono at 9.15 the same evening.

Passengers on the O. & M. road, on the morning train, arrive at St. Louis at 10.05, leave by the Chicago & Alton at 4.50 P. M., and arrive at Springfield at 9.35 the same evening.

Passengers on the morning express train of the T. H., A. & St. L. arrive at Alton at 7.20 in the morning, leave for Springfield at 8.10, and arrive at 12.10, noon.

Passengers on the morning train, Chicago to Quincy (Monday), reach Camp Point at 10.50 and Quincy at 11.50 A. M., and leave Quincy at 5.20 and Camp Point at 6.10 P. M. for Springfield, and arrive at 10.57 the same evening. The next train does not reach Springfield until 2.05 afternoon.

Passengers on the Central, from Chicago, Dunleith, and Freeport south, are requested to inquire in good season in regard to connections at Tolono, Bloomington & Decatur, for we are unable to give them certain information.

Brethren living off of any road had better ascertain by correspondence as to the route to take. Let every brother be on hand in time, and make no risk in regard to connections.

☞ We stop the press to announce that the Toledo, Wabash & Western will return members of the Grand Lodge free.

Washington's Apron.

We are under many obligations to our worthy brother George W. Staley, W. M. of *Kaskaskia Lodge No. 86*, for a photograph of Washington's apron. We give the following from Hayden's work, "Washington and his Masonic Compeers," pp. 82 and 83:

> "At the close of the campaign of 1781, Lafayette, believing the war virtually closed, returned to France. * * *
>
> "Washington was well known in France as a Mason at this period, and a Franco-American mercantile firm there, composed of Messrs. Watson & Cassard, both of whom were Masons, wishing to send some testimony of respect to him, procured some nuns in a convent at Nantes to manufacture a Masonic sash and apron of the finest satin, wrought with gold and silver tissue, on which the French and American flags were combined with various Masonic emblems beautifully delineated. They were executed in a superior and expressive style, and forwarded from France to Washington."

This ancient Masonic relic is now in possession of *Mt. Nebo Lodge No. 91*, Shepherdstown, Va., and was presented to the lodge by Thomas Hammond, whose wife was a Miss Washington. Mr. Hammond was initiated in *Mt. Nebo Lodge* about 1814, and at that time presented the apron and stated that it had been preserved in his family as an heirloom. The apron is still carefully preserved by *Mt. Nebo Lodge*, and has been exhibited by them on many Masonic public occasions.

Lawful Age.

An amendment proposed to section 40, Grand Lodge By-laws (see page 60, pro. 1866) if adopted, will fix the age of initiates at 25 years.

An argument has already been advanced by a worthy brother in favor of the proposition, and replies invited by us. None have been offered. We have waited until now, and shall dispose of the matter in few words:

1. Those who bring disgrace upon Masonry are not, as a rule, the young men.
2. Those who make the best and most permanent improvement in Masonry, are the young men.
3. The most zealous, efficient, and laborious Masons are those initiated in their youth.
4. Let well enough alone.

Meetings of Grand Bodies.

The Grand Lodge of Arkansas will convene at Little Rock Nov. 4; the Grand Chapter Oct. 31, and the Grand Council Nov. 2.

The Grand Lodge of Missouri meets at St. Louis Monday, Oct. 14; the Grand Chapter on Wednesday, Oct. 9; and the Grand Council on Friday, Oct. 11.

The Grand Lodge of Kentucky meets at Louisville on Monday, Oct. 21; the Grand Chapter at the same time and place, and the Grand Council on the Wednesday following.

The Grand Lodge of Tennessee will meet at Nashville on Monday, the 7th day of October.

The Grand Lodge of Ohio meets on Tuesday, Oct. 15; the Grand Chapter, Friday, Oct. 11; the Grand Council, Thursday, Oct. 10—all in Cincinnati.

The Grand Lodge of Kansas meets at Leavenworth on Tuesday, the 15th day of October.

Mileage and Per Diem.

The resolution of the Grand Lodge makes a neglect to forward returns by the 15th of September a forfeiture of mileage and per diem, except for good cause. Where returns are sent after September 15, the reasons for delay should be given. Heretofore, the defaults have been so few, and the reasons for delay so good, that no forfeitures have been exacted. But at this writing (Sept. 10), upwards of 200 returns have failed to come to hand, and we have reason to fear that full 100 will fall behind.

Life Insurance.

Our readers are respectfully referred to the life insurance advertisement of Messrs. Wilson & Corey, in this number. These gentlemen are vouched for in the strongest manner by Rev. Francis A. Blades, an eminent minister of the Methodist E. Church, of Adrian, Mich. No indorsement from any source would be entitled to higher consideration. They are, however, indorsed by several business men in Michigan and elsewhere, and we unhesitatingly recommend them to the confidence of business men, and all interested in life insurance.

Tidings.

Items.

Hesperia Lodge, 411, at Chicago, 101 members, and 26 raisings. *Pleiades Lodge, 478,* chartered one year ago, raised 34, and has 87 members. *Home Lodge,* also chartered one year since, has 60 members. This lodge occupies the ground formerly occupied by *Dearborn, 310.*

Our brethren at Wenona had a good time August 5. The ladies there have organized a society of the Eastern Star degree. An address was delivered, and the sum of one hundred dollars was raised—for what purpose is not stated; for a beneficent purpose, of course, for in such a cause the disciples of Ruth must abound.

The Greene county fair will be held, near Carrollton, Oct. 15, 16, 17, and 18. Thanks for the pamphlet. There is to be some good equestrianship, and the bill is very fine.

The State fair is to commence at Quincy, Oct. 1.

Many thanks to Ill. Bro. Robert H. Waterman, of Albany, N. Y., for list of officers of the original Scottish Rite bodies in America. They were founded by Henry Andrew Francken, Deputy Ins. Gen. for the West Indies and North America, Dec. 20, 1767. Lodge of Perfection, Jefferson Peterman Master; Council, Jesse M. White Master; Chapter Rose Croix, founded November 16, 1824, Townsend Fondey Master; Consistory, founded November 16, 1824, R. H. Waterman Sov. Com.

The Wisconsin State fair commences, at Madison, September 24. Messrs. Wooten, Hawks & Carey propose to issue a daily during the fair. Address box 372, Madison, Wis.

Some good brother has sent us a pamphlet copy of an elegant oration delivered by Rev. S. P. Crawford, at Fort Smith, Ark., June 24.

We are under many obligations to R. W. Bro. Geo. H. Bringhurst, Grand Secretary of Texas, for two bound volumes of the proceedings of the Grand Lodge of Texas, from its organization until 1857, as well as for other important contributions.

R. W. Bro. Wm. T. Palmer, Grand Secretary of Wisconsin, will please take notice that we thank him, also, for the beautifully bound copy of proceedings of Grand Lodge for 1867. We are in receipt of positive orders from New York to pull Bro. Palmer's hair. Guess we'll do it—"in a horn!"—reversed!!

Fraternal Lodge, U. D., organized at Davenport, Iowa, August 20. Hon. James T. Lane Master, Hon. James Thorington S. W., Bro. C. Toering J. W. From our knowledge of Judge Thorington, formerly in Congress, we know that the lodge must be a success.

The *Memento* for August is full of choice things.

The population of Sangamon, Morgan, and Macon counties, in which are situated the three important places of Springfield, Jacksonville, and Decatur, was 97,066 in 1865. They would reach 125,000 now.

El Espejo Masonico comes regularly. It is published, for the benefit of brethren who read the Spanish language, by Bro. Andres Cassard. Address box 6,766, New York. We have no one here who can translate, or we would give news from South America, and other places, where the work circulates most.

We have a new bindery in the same building with our printing office, in which the publishers of The Trowel have a half interest. If any of our brethren have Masonic papers, magazines, or pamphlets which they desire to have bound, or if they wish any kind of blank books, if they will send to H. G. Reynolds, Son & Co., we will see that their work is done as desired, and sent according to orders.

We desire to return thanks to Grand Secretaries Austin of New York, Moore of Massachusetts, Clark of Vermont, Greene of Rhode Island, Hough of New Jersey, Allmond of Delaware, Medairy of Maryland, Dove of Virginia, Baine of North Carolina, Rose of Georgia, Sayre of Alabama, Corley of Florida, Porter of Mississippi, Batchelor of Louisiana, Caldwell of Ohio, Fenton of Michigan, McCorcle of Kentucky, Fuller of Tennessee, Swan of Rhode Island, Combs of Minnesota, Parvin of Iowa, Abell of California, Hurford of Oregon, Larner of District of Columbia, Carr of Kansas, Gouley of Missouri, Wise of Nebraska, and to the Grand Secretary of Colorado, for important grand lodge and grand chapter proceedings for the use of the grand lodge and grand chapter libraries, and for our own private library. The same to Grand High Priest Drummond, of Maine.

Captain Geo. W. Hill, pursuant to orders, left for his regiment, at Fort Union, last month.

Our brethren at Amboy are again the victims of fire. A destructive conflagration, which consumed a whole block, destroyed the lodge-room. The charter, jewels, and a small portion of the furniture, were saved. Although insured, we learn the loss to the lodge is very heavy.

By a letter from Comp. David J. Miller, of Santa Fe, New Mexico, we learn that a new chapter has been established in that city. Comp. W. W. Griffin H. P., George T. Beall King, Henry O'Neill Scribe, D. J. Miller Sec. The Comps. have fitted up their chapter at an expence of $1,500, and think they have the best outfit between the Missouri river and the Pacific coast.

Hon. James A. McDougall, late Senator from California, and formerly Attorney General of this State, died at Albany, N. Y., on the 3d instant, aged 50 years. He delivered the first oration delivered before the Grand Lodge of Illinois.

When our Chicago, or even any of our Illinois brethren, visit San Francisco, let them call at the office of the *Pacific Appeal,* and take our good brother A. S. Hubbard by the hand.

Upwards of eighty cotton factories have been built in Georgia since the war.

We are advised by letter from R. W. Bro. H. A. Corley, Grand Secretary Grand Lodge of Florida, of the death of Gov. Thomas Brown, long Grand Master of the Grand Lodge of Florida, and one of the soundest and ablest Craftsmen of his day.

The Grand Lodge of Colorado will meet at Denver, October 7. Chase Withrow, of Black Hawk, Grand Master; E. C. Parmale, of Central City, Grand Secretary.

Bro. George C. Whiting, M. W. Grand Master of the Grand Lodge of Masons of the District of Columbia, died at Washington, on Tuesday last, the 3d instant. The brother above mentioned was, at the time of his death, a clerk in the Department of the Interior, in which capacity he had been called on at times to act *ad interim* as the Secretary. He has also held the position of Commissioner of Pensions. In whatever position the brother was called upon to occupy, he has done his duty in a faithful manner.

Maine—*Grand Council.*—E. P. Burnham G. M., Saco; Ira Berry Grand Recorder, Portland. *Grand Commandery.*—Dr. Moses Dodge Grand Commander, Portland; Ira Berry G. Recorder

Lodge Returns.

The by-laws of the Grand Lodge provide that returns shall be sent to the Grand Secretary on or before the first day of September. Inasmuch as the by-laws also require the work to be reported up to and including the 31st day of August, time was given for transit to the 5th of September. There are very few lodges, perhaps none, that can not reach the Grand Secretary's office in five days. Some of the lodges were prompt, and nearly a hundred returns were received. The first received was from *Fellowship No. 89,* at Marion.

Yet the 5th came and went, and but a trifle over two-fifths of the returns were received. Below we give the numbers of such as made returns on or before September 5th:

Returns and Dues.—Nos. 1, 14, 23, 28, 31, 36, 52, 57, 59, 61, 67, 68, 72, 76, 77, 84, 89. 92, 100, 104, 107, 109, 113, 115, 118, 119, 128, 138, 140, 142, 145, 152, 154, 158, 161, 164, 168, 173, 178, 179, 182, 183, 185, 187, 188, 192, 197, 204, 212, 214, 220, 222, 224, 229, 240, 241, 243, 244, 256, 261, 266, 270, 273, 275, 283, 285, 287, 288, 291, 294, 300. 307, 315, 320, 330, 346, 349, 356, 371, 375, 378, 382, 384, 385, 397, 402, 411, 414, 416, 428, 439, 443, 447, 452, 455. 458, 459, 462, 466, 468, 469, 473, 478, 479, 481, 482, 485, 487, 488, 493, 496, 498, 499, 501, 508, 512.

Returns without Dues.—Nos. 25, 27, 34, 39, 40, 43, 44, 45, 46, 51, 54, 71, 75, 79, 80, 81, 95, 99, 106, 114, 127, 131, 136, 146, 147, 148, 150, 156, 157, 159, 162, 174, 189, 195, 196, 198, 200, 205, 207, 216, 221, 227, 228, 233, 234, 235, 236, 254, 255, 260, 262, 263, 271, 280, 282, 286, 293, 295, 299, 304, 309, 322, 333, 337, 339, 344, 348, 350, 352, 357, 358, 365, 366, 368, 369, 370, 374, 388, 392, 395, 396, 418, 419, 421, 434, 445, 460, 461, 467, 474, 486, 490.

One hundred and fifteen have made returns and dues; ninety-two have made returns—207 in all.

Oriental Magazines.

We have received in exchange *The Indian Freemason's Friend,* published by Wm. H. Hoff, Calcutta, India. It is a forty page periodical, and is published monthly, at 12 rupees per year, in advance. The April number contains the proceedings of the District Grand Lodge of Bengal, which are also continued in the May number. Masonry in Europe and America is largely noticed, and various topics are discussed with much ability.

The *Masonic Record of Western India* is published monthly at Bombay, by Geo. Bease, at 12 rupees yearly. The July number copies Dr. Mackey's article on the Acacia from The Trowel. The proceedings of the Prov. G. Lodge of Western India, under Scotland, are noticed at length. This is a larger magazine than the *Friend,* but has less original matter, while its selections are more varied and choice.

Relief for the Suffering.

Heretofore reported	$2,341 60
Oxford, 367	25 00
J. L. Anderson, 318	15 00
Nachusa Chapter, Dixon	25 00
Barry Lodge, 34	20 00
Covenant, U. D	25 00
Kaskaskia, 86	15 00
Wm. C. Hobbs, 306	27 00
Gardner, U. D	10 00
Oneida, 337	25 00
Manito, 476	34 00
Cobden, 466	31 50
Western Star, 240	10 00
Mt. Nebo, 76	23 00
Leroy, 221	25 00
Washburn, 421	5 00
Rushville, 9	25 00
Cement, 304	5 00
Red Bud, 427	22 00
Freedom, 194	5 60
Temple, 46	15 00
Mackinaw, 132	20 00
Mt. Vernon, 31	43 50
Total	$2,793 70

New Grand Chapter.

After removing some obstacles, the Grand Chapter of Maryland and the District of Columbia dissolved their connection. Maryland retained the old organization, and a convention was held in the city of Washington for the purpose of forming a Grand Chapter for the District, which convention was composed of representatives from *Potomac Chapter No. 8*, *Columbia Chapter No. 15*, *Washington Chapter No. 16*, and *Mt. Vernon Chapter No. 20*. The organization was perfected, grand officers were elected, and the 23d day of May, 1867, was selected as the time for constituting the Grand Chapter and installing the grand officers. We take the following from proceedings and documents before us:

FROM THE ADDRESS OF THE G. H. PRIEST.

In the discussion upon which we propose to enter, I preface by saying, in that which shall follow, reference must be made, many times, to the G. G. Chapter of the U. S. Therefore, I take this early occasion to say that, as there is no disposition, so there shall be no word designedly uttered, the tendency of which shall be the impairment of the integrity, dignity, or acknowledged supremacy of that noble institution of Freemasons.

We shall at all times be prepared, as now we are, to bow to its mandates of authority, whenever in this, as in all other regards, they shall come to us, with a willing submission. And if we have seemed, in the premises of our movements, to withhold all appeal to the G. G. C., it was not that in any way or degree we sought avoidance of its authority, but because, simply and alone, we did not apprehend the issue demanded or required an appeal in the settlement or adjustment of the questions with which we were concerned. We thought it better to be guided and governed by clear and well defined principles and decisions, already established, than to create precedents by an appeal which, in the future, might have the proneness to engender doubts and produce confusion—more especially as the effort has been, as was known to every Mason in the jurisdiction, to force us before the G. G. C. for the purpose, seemingly at least, of producing delay, harassing, and chafing the friends of the movement of separation from the Grand Chapter of Maryland.

With regard to the jurisdiction, as an inherent power of the G. G. Chapter of the U. S., already much that is problematical and perplexing exists, and so divergent are the formulæ by which, in various States, Chapter work is regulated, that one scarce knows when and how an appeal should be made. The lament is, that there exists no well defined and regulated system of jurisdiction on the part of the G. G. C. In the case we have in hand, the semblance of a duty to appeal to the G. G. C. is urged by the "handful" of our companions against the conviction of more than 500 R. A. Masons among us, which conviction was and is that the question of separation from the G. Chapter of Maryland by the G. Chapter of the District of Columbia belongs in nowise to the jurisdiction of the G. G. Chapter of the U. S.

But, it may be asked, what necessity exists for a G. Chapter in the District of Columbia? and how shall capitular Masonry be advantaged by the erection of a G. Chapter? why this inordinate desire for separation from Maryland? These and like questions have been asked again and again by those who have opposed separation and the coming in of events which to-night have been so auspiciously inaugurated. And, although time and again answers have been given, still they are asked, no matter how well, clear, and to the point the querist has received the response. Once again we will essay the answering of the questions propounded, and set forth the causes which have led to the separation.

First of all, it is hardly conceivable how it should have escaped the attention or observation of the most simple-minded and least informed among us that, while not in an independent condition, the Masonic work in any jurisdiction must be incomplete, if not positively imperfect. And this especially is the case where an alliance or conjunction is formed between two jurisdictions in each of which grand lodges exist, but where irreconcileable discrepancies and differences also exist as to work in said grand lodges.

The District of Columbia is designated, definitely, by political and geographical boundary lines. Now, we hold the entire work of the "Ancient Craft" within the District, that it "may be designated in wisdom, established in strength, and perfected in beauty," should be wrought within the limits of the well defined political and geographical boundaries of the District of Columbia, and not commingled or mixed up with the workings of the "Craft" in Maryland.

In other words, that our grand Masonic temple here in this District, having gained for itself a "good degree" in name and character, and hereafter and from henceforth to be known and acknowledged, as we humbly trust and hope, a grand center of Masonic work and influence, should be supported and decorated by the Royal Arch of capitular Masonry, erected, constituted, and ordained here in this city, the metropolis of the District, and not in Baltimore, a city of Maryland. It seems to us there would be as much display and no more of wisdom and propriety of having the Royal Temple in part *here*, its foundations and walls, and its *upper*, *loftier* work and finish in Baltimore, as, for the purpose of making the noble edifice complete in design and structure, *our Capitol*, the admiration of the world, should you remove its dome of vastness, grandeur, and sublimity, and set it down amid the streets and lanes of Baltimore, leaving for us here alone the foundation walls and columns of the mighty edifice. That the jurisdiction should be independent here in all matters belonging to the Craft is asserted again, from the fact that here we have the G. Lodge of the District of Columbia, in a degree elevated with "beauty," "strength," and "order," embracing over twenty-five hundred Free and Accepted Masons, with sixteen flourishing lodges and three chapters in full and working order, and two others already formed since the announcement of the separation from Maryland. Why, in the name of the common sense of any man, I ask, should we be held in bondage, be *vassal* to Maryland? Why dishonor ourselves? Why disrobe ourselves of dignities, immunities, and privileges, the beauty and grandeur of the Craft the world over, by submitting to an order of things which fastens upon us chains instead of giving us the privilege to work as independent members of the Craft—to win its rewards and wear its honors?

Again, look at the confusion which inevitably results from this unnatural alliance with Maryland. The grand lodge work, precedents, and principles which govern capitular Masonry in Maryland are wholly unlike the grand lodge work, precedents, and principles, in many cases, of the District of Columbia, to which jurisdiction we belong, and to which, as District of Columbia Masons, we gladly submit. On the part of the Masons of this jurisdiction there exists not only a positive distaste for, but a sincere disapproval of, the work done in the jurisdiction of Maryland, in many particulars. And yet, when we enter the G. Chapter of Maryland, as Washington Masons, we are obliged to leave behind us all our tastes, feelings, and judgment. It mattered not what might be the cast or complexion of the questions or subjects introduced and discussed in the G. Chapter of Maryland—if ever decisions had been made in Maryland, these were binding upon us—by the authority of the G. Chapter of Maryland, no matter how widely differing from all precedents and decisions met with elsewhere—no matter how remote from all our notions of Masonic ideas and custom—no matter how unsanctioned by general usage—no matter how unsupported by universal custom—all, all was unavailing that could be said or offered by way of modifying strange and unnatural precedents and more strange and unlawful decisions.

* * * * * * * *

Our primary object in calling this convention was to obtain a full and free expression of opinion. I am free to admit that our ulterior object was the formation of a grand chapter, with or without the consent of Maryland. We did not then, I do not now, believe, by any law (save and except the law of courtesy, obedience to which is always pleasant) of the G. G. Chapter, or any other grand chapter, that Maryland had anything to do with the question. * * * As an *act of courtesy*, therefore, we asked the consent of the Grand Chapter of Maryland. * * *

The G. Chapter of Maryland and District of Columbia was formed about 1814, and was acknowledged by the G. G. Chapter in 1816. A compact was formed between the representatives from Maryland and those of the District, that for twenty years no separation should take place.

No matter whether properly or improperly formed, this grand chapter held supreme and undisputed control over capitular Masonry in the District of Columbia until the G. Chapter of the District of Columbia was formed in 1824. In 1822 the delegates of the four chapters then in the District of Columbia met in convention, and took the preliminary steps for the formation of a grand chapter for the District of Columbia. They asked, and under date of August 30, 1822, obtained the assent of the G. G. H. P. to this formation. This consent we hold was entirely unnecessary, simply because the four chapters in this jurisdiction were not working by virtue of authority derived from the constitution of the G. G. Chapter.

But our forefathers did not consider the consent of the G. Chapter of Maryland and the Districct of Columbia necessary as a preliminary step to the formation of their grand chapter, and, accordingly, did not seek the same. And from the proceedings of the G. Chapter of Maryland and the District of Columbia of 1824, we learn that this grand body complained of the course of the District chapters simply because these failed to recognize the binding force of the "constitutional provision," as well as the "compact" under the terms of which the jurisdictions were intended to be bound together till 1834. But, nevertheless, the G. Chapter of Maryland and the District of Columbia gave its consent, and in 1824 the first G. Chapter of the District of Columbia was formed, and received into communion with the G. G. Chapter in 1826; and the G. G. Chapter declared that the "authority of the G. R. A. Chapter of the State of Maryland and the District of Columbia over said District shall, from and after the date hereof, cease and determine, except so far as relates to *Potomac Chapter*."

This exception of *Potomac Chapter*, with great respect for the G. G. Chapter, we hold was not only irregular, but positively illegal, recognizing as it did a jurisdiction, and then authorizing the oldest chapter therein to retain its allegiance to a foreign jurisdiction.

The first G. Chapter of the District of Columbia, for want of sufficient constituents, became effete and dormant in 1833. In 1838, certain companions of the District petitioned the Grand Chapter of Maryland, and improperly obtained from that body the charter of our present flourishing *Columbia Chapter*.

We say the G. Chapter of Maryland improperly granted this charter; for after our own grand chapter entered upon its long sleep, from which, thanks to the Supreme Arcitect of the Universe, it has now been so thoroughly aroused, this District was, properly speaking, unoccupied territory, and continued thus until 1841, and being unoccupied, it was therefore open to any State grand chapter which did not recognize the G. G. Chapter to charter chapters therein, but not to Maryland, which did recognize the G. G. Chapter, in view of the fact that the latter grand body claims jurisdiction over all territory not occupied by a legal grand chapter throughout this entire country.

After the organization, *Potomac Chapter No. 8*, at Georgetown, refused to affiliate with the new grand chapter, whereupon that body passed a resolution declaring *Potomac Chapter* irregular and clandestine and forbidding intercourse with its members. An appeal having been made to the G. G. High Priest, that officer issued his edict authorizing *Potomac Chapter* to continue its labors as heretofore, by virtue of its warrant. This edict was issued on the 4th day of June. On the 19th of June the G. Chapter of the District of Columbia indefinitely suspended Comp. James G. Smith, P. G. H. P., and, he having claimed the protection of the G. G. Chapter, the G. G. H. P., on the 13th of July, again issued his edict, in which he proclaimed the body "claiming to be the G. Chapter of R. A. Masons of the District of Columbia to have no valid legal existence, and hence to be irregular and clandestine," and required the chapters and companions forming the same to withdraw from the organization within one month.

This action of the G. G. High Priest called forth the following letter from Dr. Mackey, his immediate predecessor, who, our readers are aware, installed the officers of the new grand chapter:

CHARLESTON, July 26, 1867.

Comp. N. D. Larner, G. Sec. G. Chap. District of Columbia, Washington City:

DEAR SIR AND COMPANION—I have received and read, I confess with much astonishment, the copy, sent by you to me, of the edict of the General Grand High Priest of the General Grand Chapter of United States. I suppose myself to be not altogether ignorant of the general principles of Masonic law, and, from my former position in the General Grand Chapter, somewhat familiar with the Constitution of that body, and with the prerogatives of its presiding officer. But I have looked in vain in the law or the Constitution for the least color of authority which would sanction the General Grand High Priest in assuming jurisdiction over a State Grand Chapter, or intervening in a matter which comes exclusively within the purview of the Grand Chapter of Maryland.

In the controversy which the Gen. G. High Priest has inaugurated between himself and the Grand Chapter of the District of Columbia, had I been merely "a looker on in Vienna," I should most certainly have refrained from taking a part. But unfortunately I do not occupy this neutral position. By the invitation of the members of the convention, I was present at the organization of the Grand Chapter of the District of Columbia, and acted as the installing officer. When, therefore, the General Grand High Priest asserts, in a document issued with all the formality of an official imprimature, that that body is "irregular and clandestine," I feel that I am, by implication at least, included in the anathema. I am unwilling to admit that I was either so ignorant of or so unfaithful to the principles of Masonic law as to aid and assist in the establishment of a "clandestine" body. Self-respect requires that I should defend myself and show that the Grand Chapter of the District of Columbia is a legally constituted body, and that the only irregularity in the transaction is that of which the General Grand High Priest was guilty when he undertook to assume functions which could only properly be exercised by the Grand Chapter of Maryland. But in this defense of myself from the imputations contained in the decree of the General Grand High Priest, I utterly disclaim all personal or angry feelings towards that distinguished officer, for whom I have long entertained, and still continue to entertain, the most profound respect and the most cordial friendship. If, in the course he has assumed, he has erred, it is because he is not exempt from the common lot of humanity. *Humanum est errare.*

In the investigation of this question, it is necessary for us to know that in 1816 the Grand Chapter of Maryland and the District of Columbia was admitted by the General Grand Chapter as one of its constituents; that in 1822 the Grand Chapter of the District of Columbia was formed, and that in 1824 it also was admitted into the confederacy of the General Grand Chapter; that in 1833 the Grand Chapter of the District of Columbia became dormant; that in 1838 the Grand Chapter of Maryland re-assumed jurisdiction over the District and granted a warrant for the constitution of a chapter in the city of Washington; that in 1841 the General Grand Chapter gave its sanction to this re-assumption of jurisdiction; and that from 1841 to 1867, the Grand Chapter of Maryland had uninterruptedly exercised this jurisdiction, so that during that period of twenty-six years, to say nothing of all the years that preceded it, the District of Columbia was territory occupied by a State Grand Chapter, which, according to the General Grand Constitution, art. ii, sec. 3, had "the sole government and control of the several Royal Arch Chapters" which were working in the District. And this government and control being thus vested in the Grand Chapter of Maryland, it was competent for that body to take such action in relation to the Chapters in the District as to it might seem most advisable, and whether that action was right or wrong, expedient or inexpedient, the General Grand Chapter, by the express terms of its own Constitution (art. i, sec. 2), could exercise "no power of discipline, admonition, censure, or instruction" over the Grand Chapter of Maryland. But if the General Grand Chapter possesses no power of discipline, it follows, *a fortiori*, that such power can not reside in the General Grand High Priest, who is only the creature and agent of the General Grand Chapter during its recess. Such I assert is the law, and this I challenge any to deny and to support his position by legitimate argument.

Now, as to the facts. And here I shall not encumber my argument with dates and minor details, but shall simply give the broad outlines of the events which have led to the present difficulty.

In 1866 three of the four chapters in the District of Columbia, being desirous of establishing a jurisdiction within themselves which should be independent of Maryland, applied to the Grand Chapter of Maryland and the District of Columbia for permission to dissever their connection with that body, and to form a Grand Chapter for the District of Columbia. This permission was formally granted, a convention was held, the warrants of the chapters were surrendered, a Grand Chapter was organized, and its grand officers were elected and installed.

Now, all of this having been done with the consent and under the authority of the Grand Chapter of Maryland, I know of no Masonic power on earth which can affect the action of that body, except the opinions of its sister grand chapters, expressed after due investigation in their various convocations. They might condemn its course; they might suspend all communication with it. Or, they might, as I think they undoubtedly will, declare that the act by which that Grand Chapter authorized the formation of a Grand Chapter of the District of Columbia was one of the wisest acts that it had ever performed, and one which will most pre-eminently tend to the preservation of the harmony and the increase of the prosperity of the Order.

The various grand chapters may do this. But where does the General Grand High Priest find his authority for intervening in the business of a sovereign and independent grand chapter? Where does he discover that hitherto unheard of prerogative which will entitle him to interpose his veto upon the formal acts of the Grand Chapter of Maryland? Not certainly in the Constitution of the General Grand Chapter. That body, useful as it is as a congress of grand chapters, triennially assembling for the intercommunication of Masonic views among distinguished Masons congregated from all sections of our vast territory, is really without any power of legislation that can influence or control, except by moral suasion, the conduct or proceedings of a State grand chapter. It has, to use its own language, "no power of discipline, admonition, censure, or instruction over the Grand Chapters." Stripped thus, by its own enactment, of all prerogative of coercive legislation, it can not confer that prerogative on its presiding officer, to be exercised during its recess. It has not attempted, in any clause of its Constitution, to confer such prerogative. It has only bestowed upon him the power to grant dispensations for new chapters in territories not occupied by a State grand chapter, and to give instructions in the work. The office of General Grand High Priest is one of great honor and dignity, but of little or no power, save over the few chapters established by the general grand body in unoccupied territories. There he has, to some extent, the power of a State Grand High Priest. But as to all other prerogatives or powers the General Grand Chapter, possessing none itself, has communicated none to him.

But I have been informed that the General Grand High Priest founds his claims to interfere with the organization of the Grand Chapter of the District of Columbia upon the 9th section of the second article of the general grand constitution. But until I have the admission from himself, I will not believe that a companion of such acknowledged legal acumen as the present General Grand High Priest can have so mistaken the purport and application of that section. An examination of the context will show that it applies only to the organization of a grand chapter in some territory unoccupied by a State grand chapter, out of three chapters regularly instituted by warrants from the General Grand Chapter. In such an event the approbation of one of the first four general grand officers is required. No one denies this. But the chapters in the District of Columbia which formed a State grand chapter were located in a part of the territory of the Grand Chapter of Maryland, derived their warrants from that body, and were Masonically in allegiance to it, and to it only. In their acts and doings the General Grand High Priest could have no voice. He had no power to form them into a grand chapter, and he had no power to prevent such formation. The Grand Chapter of Maryland alone had the right to express an opinion as to the legality or illegality of such a transaction. In fact, in the subject under review, the General Grand High Priest is an unauthorized intervener between the Grand Chapter of Maryland and the Grand Chapter of the District of Columbia.

The Grand Chapter of the District of the Columbia is seated on a vantage ground which, in my opinion, the General Grand High Priest can not approach. It presents to him a dilemma, on either horn of which he must be transfixed.

The Grand Chapter of the District of Columbia is either a legal grand chapter, or it is a clandestine one. If it be legal, then it is entirely out of the jurisdiction of the General Grand High Priest, because it has not become a constituent of the General Grand Chapter. He has no more connection with it, officially, than he has with the Grand Chapter of Florida or Virginia. But if it be clandestine, then the Grand Chapter of Maryland, whose territory and jurisdiction it has invaded, is the only Masonic authority which is competent to take cognizance of the matter. That body might declare another grand chapter established within its jurisdiction to be clandestine, and might expel its adherents. But the General Grand High Priest would be required, under the constitution of the body which he represents, to keep out of the family quarrel.

In conclusion, it appears to me that this is not a dispute between the Grand Chapter of the District of Columbia and the General Grand High Priest, but between that officer and the Grand Chapter of Maryland, whose prerogatives he has undertaken to assume.

For my own part, when I consented to act as the installing officer of the Grand Chapter of the District of Columbia, I looked only to the action of the Grand Chapter of Maryland to guide and control me. Until the Grand Chapter of the District was constituted I was in the jurisdiction of the Grand Chapter of Maryland. There the General Grand High Priest was without substantial power. When the Grand Chapter of Maryland gave its consent to the forthcoming organization, I sought permission from no one else. And in these views I confidently anticipate that I will be supported by the opinion of the whole Royal Arch Fraternity, who will be slow to believe that the Grand Chapter of Maryland would consent to the organization of a clandestine body within its jurisdiction.

I remain yours, fraternally,
Albert G. Mackey, 33d,
P. G. G. H. P.

Expulsion.

Fulton, Ill., August 31, 1867.

H. G. Reynolds:

Dear Bro.—At a regular communication of *Fulton City Lodge No. 189*, August 12, Barrzilla Cottle, a suspended member of this lodge, was expelled, and his expulsion ordered to be made public.

Now, the facts in the case are these: during the late war Dr. Cottle left his family at Fulton and went South, and remained until the war closed, when he returned, and, after disposing of his property, he and his family left, giving out that they were going to Brazil, South America, and his whereabouts has been unknown since that time. By evidence received, it appears that Dr. Cottle resided in Montgomery county, Texas, in 1865, and that he made a Masonic acquaintance by having an old traveling certificate from this lodge, and that while there he was married to a lady of that county, and that he got possession of $1,700 in money belonging to the estate of a former husband, and left her and her infant destitute when he returned to this place.

The said Cottle is a man about 5 feet 10 inches tall; dark hair, mixed with gray; florid complexion; upright form; a good talker, and by profession a physician.

Any person knowing of the whereabouts of the said Cottle will confer a favor by communicating it to the Secretary of *Fulton City Lodge No. 189.*

Yours fraternally,
Jacob Brown.

Impostors.

G. Lodge of F. and A. M. of Wisconsin,
G. Sec. Office, Milwaukee, August 25, 1867.

H. G. Reynolds, R. W. G. Sec.:

Dear Sir and Bro.—There appears to be a man traveling through the country and imposing upon the Fraternity by soliciting aid from the various lodges. He represents himself to be a member of *Washington Lodge No. 141*, Erin, St. Croix county, Wis., and sometimes *Erin Lodge*, and at others *Liberty Lodge*, all located at Erin, St. Croix county. He calls himself John Mitchell—John Denis—J. L. Edgerton; he probably has a name for every place he visits. There is no lodge of any name at Erin, St. Croix county. There is no doubt in my mind that said John Denis, *alias*, &c., is an impostor, and if you will notice the fact in The Trowel you will confer a favor on the Fraternity at large.

Fraternally yours,
W. T. Palmer, G. Sec.

Other Returns.

The following numbers have made returns and dues, or dues, since Sept. 5: Nos. 15, 40, 49, 60, 66, 70, 71, 86, 88, 95, 105, 112, 125, 130, 144, 151, 161, 226, 236, 251, 267, 268, 279, 283, 295, 296, 305, 308, 314, 318, 323, 325, 351, 355, 357, 361, 379, 389, 391, 398, 399, 410, 420, 424, 429, 432, 433, 437, 441, 450, 472, 474, 476, 477, 488, 490, 495, 497, 500, 503.

Returns without Dues.—Nos. 20, 26, 91, 93, 103, 111, 123, 133, 145, 153, 180, 206, 209, 213, 218, 232, 272, 298, 328, 329, 332, 347, 353, 364, 372, 387, 390, 417, 418, 431, 444, 448, 456.

Chapter Returns and Dues Received.—Nos. 8, 16, 22, 24, 25, 27, 32, 38, 49, 51, 58, 65, 72, 79, 84, 96.

Returns without Dues.—Nos. 30, 37, 45, 47, 56, 66, 75, 83, 100, 103.

Council Returns Received.—Nos. 14, 19.

New Lodges.—*Winslow*, Stephenson county, Benj. Pym M.; *Prairie City*, at Majority Point, Cumberland county, James E. Mumford M.; *Litchfield*, Montgomery county, George M. Raymond M.; *Elbridge*, Edgar county, H. M. Swisher M.; *Melrose*, Clark county, Joel L. Clark M.—70 in all—6 hold over.

Our Foreign Exchanges.

We have received *La Chaine d' Union* of Aug. 1st and 15th, *Le Monde Maconnique* for August, *Die Bauhutte* for July and August, the *Masonic Record for Western India* for July, and the *Indian Freemason's Friend* for April and May.

We take the following from *Le Monde Maconnique:*

The annual Congress of the "Society for the reformation of German Masonry" met at Worms on the 8th of June last. The principal object of the reunion was to submit to the assembly a project for a constitution which could be accepted universally by Masonry. The proposed constitution contained twenty-two paragraphs, which were all adopted, with some insignificant modifications, except one, which was considered useless. It was then decided that the project, thus modified, should be communicated to all the grand lodges of the world, accompanied by a declaration setting forth the necessity of rendering more efficacious and real the union of Masons of all parts of the world.

The *Freimaurer Zeitung* contains an address of the Eclectic Grand Lodge of Frankfort to the King of Prussia, on the occasion of the anniversary of his birthday. A correspondent of the same paper, writing from Nuremburg, in Bavaria, says: "The efforts of the Prussian party to reunite the lodges of the recently annexed countries to the Masonic center sitting at Berlin, can not fail to produce a separation between the lodges of the South of Germany and those of the North. This separation will be the more unfortunate for Prussian Masonry, as the same party which urges annexation is most particularly hostile to the admission of non-Christians, and to the formation and existence of Israelite lodges."

The *Zeitung* also reports that a Tyrolean farmer, a Mason, living at Schoppernau, has been obliged to quit that village on account of having written a novel in which he described the customs of the inhabitants of the forest of Bregenz and denounced some abuses that existed.

The *Masonic Mirror* announces that Helim Pasha is about to be named Grand Master of the district of Egypt, and thinks this measure will have the excellent effect of consolidating Masonry in the East.

The constituent assembly which met at Naples in conformity to the circular issued by Garibaldi, the authenticity of which is no longer doubted, was not as numerously attended as it might have been. We do not know the number of Masonic lodges in Italy, but, from what was said by the delegate of the lodge *Italie-Une*, only one-third of Italian Masonry was represented. After an examination of its powers and before proceeding to the nomination of a Grand Master, a number of the *Bulletin Maconnique*, the organ of the *Edificateurs*, was distributed among the members of the Assembly. It contained the following lines:

"We have delayed for several hours the publication of our *Bulletin*, in the hope that that Masonic unity so much desired and defended by us would be at last proved; but, contrary to all previous views, we can announce to the Masonic world that the nomination of Garibaldi as Grand Master, the only way to conciliation possible, by means of intrigues that we refrain from qualifying, is prevented; that of Bro. Cordova is already established."

This caused considerable commotion among the delegates, and, upon a ballot being taken, Bro. Cordova received forty-seven votes against seventeen.

Garibaldi was named honorary Grand Master by acclamation.

It is difficult, at present, for us to give a well-formed opinion as to the character of the Constituent Assembly of Italy, but it is clearly established that Masonic unity in Italy is desired by all. Why, then, is it so difficult to accomplish? Is it to be supposed that the jealousies and rivalries of provinces and cities are the obstacles? The Italians have given too many proofs of patriotism and disinterestedness during and since the achievement of their independence for one to rightfully suppose them incapable of sacrificing particular interests to the general interest. If there is so much trouble in establishing this accord, it is owing, let us believe, to other causes. Let us not forget that for some years Italy was more divided. In each province different ideas sprang up, and to-day each obedience assigns a different object to Masonry. The one sees in it a fraternal society for mutual assistance—for charity; the other, a philosophic, philanthropic, and humanitarian society; some wish to make it a religion; some would wish to join Masonry to the public life, and make it a society which, abandoning the pure theory, should have a practical action. From this divergence of tendencies are born, it appears to us, the greater part, at least, of the difficulties that prevent the establishment of Masonic unity in Italy.

Our readers have certainly not forgotten a recent occurrence, which is a disgrace to the nineteenth century, published in most of the journals. Some Jews were expelled from Romania, and transported to the Turkish bank of the Danube. Repulsed by the Turks, these unfortunates were finally precipitated into the river, where a number found their graves. If we are to credit a letter from Braila to the *Freimaurer Zeitung*, the Freemasons in Romania are threatened with similar treatment.

In the last number of *le Monde Maconnique* we reproduced an article announcing that in several cities in Greece the populace had committed the most violent excesses against the Freemasons. Here are some new indications which have come to us on the same subject: "In the city of Patras, on Sunday, June 16th, a number of pamphlets against the Freemasons were distributed to the men who came out of the church after the services of the day, that is to say, about noon. Immediately, two or three hundred individuals, obedient, without doubt, to instructions given and accepted in advance, attacked the house of a peaceable citizen, described as the head of the Freemasons of the city, and, after having demolished and broken everything they could find in it, committed it to the flames. The fire communicated to a neighboring house, and in a few minutes it also became a prey to the devouring element. The unfortunates, also exposed to the fury and fanaticism of an ignorant populace, with difficulty escaped the poniards of their persecutors, and had only time to take refuge upon a foreign vessel, which they fortunately found in the harbor. The work of destruction was completed in about half an hour, when the police appeared, and succeeded, after much effort, in dispersing the mob, which threatened to plunder and burn the houses of all the Masons in the city. Many of them were attacked in their houses, pursued in the streets, and only owed their safety to their personal courage.

From the Masonic Record of Western India.

Provincial Grand Lodge of Western India.—The proceedings of the quarterly communication of the Provincial Grand Lodge of Western India, held on the 29th June, 1867, and which we publish elsewhere, will be read with peculiar interest. The cause for so much discontent, which was increasing daily, is at last about to be removed, and fraternal affection once more restored between the Grand Lodge of Scotland and the daughter lodges in Western India. This most desirable object, we are informed, has been attained through the instrumentality of an article which appeared in the *Masonic Record* for April, and which is characterized as "reflecting, in very severe terms," upon the manner in which the affairs of this Province have been conducted by the officials of the Grand Lodge of Scotland.

Had it not been for the prompt communication of R. W. Bro. L. Mackersey, which arrived just a few days before the quarterly communication, Scotch Masonry in Western India would have suffered considerably, by the final resignation of the very popular Provincial Grand Master, the dissolution of the Provincial Grand Lodge, and the brethren of the sister lodges left to shift for themselves, like sheep without a shepherd.

What a contrast there was between the meeting of the 30th March and that of the 29th June; the former was gloomy and dispiriting, whilst the latter was full of hope and joy, thanks to R. W. Bro. Mackersey's letter; the brethren congratulated each other on the crisis they had passed, and all—those even who never snuffed before—patronized the splendid "Scotch Mull," the munificent gift of R. W. Bro. Manockjee Cursetjee. By the way, we must here give a brief description of this same "Scotch Mull," for the name must be a puzzle to all but Scotchmen: It is a sheep's—or rather a ram's—head, richly mounted with silver; on the crown of the head is a silver cellar filled with snuff, with a spoon and lid; the head rests on four silver castors to move about on a table; the curved horns are beautifully varnished and tipped with silver, and the wool is in the highest state of preservation; the only thing artificial about it is the eyes. The name of the donor and that of the Provincial Grand Lodge is engraved on the plate. Altogether, it is a piece of art well worthy of inspection.

The banquet was all that could be wished; the cheerful proceedings of the meeting appeared to have lent its influence here also. The announcement of the approaching departure of R. W. Bro. Barton from Bombay was received by the brethren with mingled feelings of regret and joy; although he will be greatly missed in his accustomed seat at the quarterly communications, yet the prospect of his visiting the Grand Lodge of Scotland to demand the rights so long denied to this Province, will in some measure reconcile the brethren to his temporary absence.

There are 1,500 famine orphans in Bengal, who will cost 200 rupees each, on the average, for the next five years.

Children's Reading.

The Eagle's Nest.

"Hurrah! Will Welling, I've such a piece of news for you; I would tell it to no one but you!" exclaimed Roger Bolt, as he met his favorite companion, with a face flushed with pleasant excitemant.

"What's the news?" asked Willie, with eager curiosity.

"I've found out where the eagle's nest is!" replied Roger, his eyes sparkling, as if he had discovered a diamond mine.

"You don't say so!" exclaimed Willie, looking just as much interested as his companion.

"I do, though; I'll tell you how it was: just come this way with me, under the steep crags," said Roger, drawing Willie along by the arm. "You know that Sir John shot the male eagle two days ago, and offered a reward of a guinea to whoever should take the nest, as the eagles have done such mischief amongst the young lambs. Well, thinks I, I'll watch; and so I did—I played truant from school all yesterday."

"What did your mother say to that?" asked Willie.

"Oh! who minds what she said?" answered Roger, carelessly; at which Willie looked grave. "At last," continued the boy, "I saw the big mother-eagle just at sunset come and drop down where her nest must be; just there—don't you see?" and he pointed about half way up the high rocky crag.

"I see nothing there but a little brown bush."

"That's the place; the nest must be just behind that brown bush, for its where the bird disappeared, and there's where she flew out this morning. Now don't you think that you and I could climb up and get that nest while the mother is away?"

"It would be rare fun to try!" cried Willie.

"It won't be easy work," observed Roger; "the eagles were cunning birds to choose such a nook for their nest."

"Well," cried Willie, eagerly, "you just wait till I've been to the town and bought the things which my mother bade me get, and you and I will set to climbing at once."

"I've no notion of waiting for you or any one else," said Roger; "now's the time to clamber up, while the fierce old bird is away. Put off your tiresome shopping till we've carried off the nest."

"I can not put it off," said Willie Welling, "for mother bade me go directly; I ought not to stand talking with you here."

"I never knew such a chap as you," cried Roger Bolt, with impatience: "if your mother tells you to do a thing, you do it as if your life depended upon it. Why, my mother has forbidden me ever to attempt to climb up that cliff; if she has done so once, she has done so a dozen times—but I shall climb up this hour for all that."

"If my mother had forbidden me, I would *not* climb," said Willie with decision.

"Then a pretty Molly you would be," cried Roger, shrugging his shoulders with scorn.

Willie Welling flushed at the taunt. "Roger," he said, "it is written in the Bible, *Children, obey your parents in the Lord, for this is right*;" and without stopping longer, since delay was disobedience to his mother's command, Willie with quick steps walked away.

"I don't care one straw either for his words or his example," muttered Roger; "though I'm sorry not to have his company and help in a difficult adventure like this. But certainly I won't stop for his nonsense. I never knew a fellow like Willie—always thinking of duty, and of what he ought or ought not to do. He makes himself a slave to his mother, and she's not half so nice a one as mine. Why, *my* mother, she never thinks anything good enough for me: she'd rather dine on a crust than not give me my bit of meat every day; while Willie's mother—but never mind about all that," said Roger to himself, as the thought of his own parent's kindness did not make it seem a more right and dutiful thing to break her command; "my business now is with the nest. 'Twill be a pretty tough bit of climbing to reach that brown bush at that height."

So Roger, who was a strong and active boy, began mounting the rocky steep, clutching at every tuft or twig that could help him in his ascent, digging his foot or his knee into every cleft, or clinging to every projection that could give him an upward lift. It was wonderful how, with pulling, and struggling, and scrambling, he managed to rise higher. Of course, Roger could not go up in a straight direction: he had now to bend to the right to catch hold of a bough, now to turn to the left to take advantage of a jutting-out stone; and as it was impossible for him to keep the brown bush in view while he was straining every muscle in climbing, he was a good deal afraid that, with all his efforts, he might not be able to find it.

"I wish that stupid Will had been standing below, he would have called out and directed me," thought Roger, as at last he stopped to take breath, after having done what he felt to be—wonders. "I've got up a tremendous height from the road, but I've not a notion whether I should climb to the left or the right. I don't see, though, that I've much choice which way to go, for that ledge above me is the only footing I *can* reach from here, and my limbs are aching so terribly now, and my arms are so tired, that I shall hardly have strength to clamber up there. Oh dear! dear! how my heart goes thumping! my face glows like fire, and I don't know when I shall get back my breath! Never mind, 'faint heart never won fair lady'—when once I stand on that ledge, I shall be able to look about me. I dare say I'm close to the nest."

Making an effort, the almost exhausted boy did manage to get upon the ledge; but he found it a good deal narrower than he either expected or liked, and the rock above it rose for eight feet almost as straight as a wall, only, alas! leaning a little outward. Even if there had been any little hole in this rock-wall in which a skilful climber might have found foot-hold, a great projecting bit of crag just above it completely stopped all progress. Not a goat could have mounted higher in the direction which Roger had taken. The boy, already tired out, now became very much frightened.

"I can't get up, and O! how can I possibly get down!" he gasped forth. For the first time since he had begun his ascent, Roger glanced downwards, and, heated as he was, that glance made him shiver with fear. The lonesome road looked so terribly far below him, his brain seemed to reel at the sight, and he dreaded to gaze down again. To get down, poor Roger felt was quite as impossible now as to clamber up higher: he could not see where to set his foot, and if he should slip and fall, he knew that he would be dashed in pieces! It was horrible to the boy to find himself standing half-way up the great cliff, on a ledge but six inches broad, with not so much as a bunch of grass to hold by, and so tired that he felt ready to drop! To add to Roger's misery, it seemed to him that the ledge on which his life depended was not itself very firm. He fancied—perhaps it was only fancy—that it was beginning to tremble under his weight! Roger dared not shake it by changing his posture from standing to sitting, as he would otherwise gladly have done; he was almost afraid to shout out for help, lest the vibration caused by his voice should hasten the fall of what might be only a loose fragment of stone, ready to fall crashing down with the wretched boy whom it now supported!

Roger's position soon grew to be one of agony! He called at last, loud and more loudly; but no sound was heard in reply but the echo of his own voice from the rock. The spot was so little frequented, that no one might pass by for hours, and for how many minutes longer would his power of endurance or the strength of his little ledge last! Roger had cried in vain for help from man; at last he gasped out a broken prayer to God. But the boy had hitherto cared little for religion, and he had no right to expect the same comfort from it as if he had made it his guide and his joy. Nay, instead of comfort, religion brought now to Roger only a new cause of terror. He might be, he knew it, very near death—his poor crushed form might shortly be lying where he did not venture to look; and *where would his soul be then?* Was he not engaged in an act of sin at that very moment—disobeying his God because disobeying his mother? *Children, obey your parents in the Lord, for this is right,* rang in the ears of poor Roger.

He had a thousand times gone against the wishes of his mother—so often that his conscience had grown quite hard on the subject, and he had not dreamed that he was bringing himself under the wrath of God; but now Roger's sins appeared to him in a clearer, more terrible light, than they had ever done before. And O! how bitter to him was the remembrance of the love which he had slighted! what he would have given to be sure that he should ever look on the face of his mother again, and have another opportunity of trying to make her happy! Roger might have been her joy and comfort, but he knew—too well he knew—that many a grief had he caused the tender heart that loved him so well. In his misery the boy cried to God to have mercy upon him, to spare him a little longer, that he might try to be—what he never yet had been—a dutiful son to his mother.

Suddenly the sound of a voice below startled and sent a thrill of hope through Roger.

"Holloa! Roger! you up there!"—he knew the voice of young Welling.

"O Will!" he almost shrieked, "quick! quick! call help! I can't get either up or down—my strength is going—the ledge is trembling; if you're long, I'll be dashed to bits!"

"Hold on! I'll run for help!" shouted Willie.

Then a long, long silence succeeded, when every minute that passed seemed like an hour to Roger. He could not think what could detain Willie; nor could he imagine how any one could manage to help him down, as no ladder could possibly reach him.

At length Roger again heard a welcome voice; this time not from below, but from above.

"Shout, that we may know where you are, for we can not see you, Roger." The poor boy eagerly obeyed.

"Don't be afraid; we've got up another way to the top of the cliff with a famous long rope, and we're making a noose at the end, that you may slip it round you and be safe."

"If it does not come soon, all will be over with me!" cried poor Roger.

Down came the noose over the rock, within sight of the boy, but alas, not within reach of his hand. The projecting crag kept it full seven feet distant from Roger, who could no more touch it than if it had been seven miles off instead!

"I can't reach it; O, what shall I do!" yelled out the agonized boy.

Quickly the rope was drawn up; another dreadful pause succeeded; then something dark came suddenly over the crag: it was Willie himself, fastened to the rope, holding the noose-end in his hand.

"If I throw it, can you catch?" cried Willie, in a tone so cheerful and hearty that it gave new courage to Roger.

"O, throw it, and quickly!" he exclaimed.

Willie threw, and Roger caught the rope, almost overbalancing himself as he did so. With trembling hands he passed the noose round his waist; he dared not have trusted his life to his power of clinging. It was well that he had not done so, for the moment that, at a signal from Willie, the men above began pulling up the rope, the exhausted lad fainted away!

Willie, of course, knew nothing of this; he only knew that Roger was safely hanging below him, and would soon be hoisted with him to the top of the cliff. Willie had been in such haste to descend to the help of his poor companion, that he had not observed, when first let down, that he was passing a little brown bush; but now he uttered a joyous shout, which made the men above pause in their pulling.

"Hurrah! Roger, hurrah!" shouted Willie, eagerly catching at the bush; "here's the very nest, the eagle's nest, with the downy, gaping little monsters in it. I've got it; hurrah! I've got it! no more lambs shall they have for their prey!"

As Willie's hands were both free, he was able with a little difficulty to secure the large nest, with two downy young eaglets in it.

"All right—pull away now," he shouted.

In a few minutes both the boys were drawn to the top of the crag. Willie naturally felt pleased and triumphant, but his joy was instantly damped when, on being released from the rope, he saw poor Roger, pale as death, stretched on the rock beside him.

"No fears for him," said one of the men; "he'll do well enough; just dash a little water in his face; we'll take him home to his mother."

These last words reached the ear of poor Roger, who was slowly recovering. "O, yes—to my mother; take me to my mother," he repeated, scarcely conscious of what he was saying.

Home to his parent Roger returned; Willie ran on before to her cottage, to prevent her from being alarmed by an exaggerated report of the danger of her boy. She hurried forth in tender anxiety, and met Roger walking, looking pale and grave, but not otherwise the worse for his fearful adventure. The men had gone back to their work; only Willie was present at the meeting between the mother and son.

"O! my boy, why did you attempt to climb that cliff, when I had so often warned you against doing it?" cried Mrs. Bolt, in a tone of tender reproach, as she took her rescued son into her arms.

Roger's pale cheek flushed as he said, "Will you forgive me, mother?"

Mrs. Bolt was surprised at the question, it was, alas! the first time that she had ever heard such words from her son.

"Forgive you, my child!" she exclaimed, "I never thought of chiding you; I am only too thankful for your preservation."

"I owe it, under God, to Willie," said Roger.

Mrs. Bolt turned and thanked Willie Welling, with tears in her eyes; he had not even mentioned to her the part which he had taken in rescuing his friend.

"I'm glad that you'll have the guinea from Sir John, Will," said Roger.

"I don't reckon it as my due," cried Willie; "it was you who found out the eagle's nest, and you should have the reward."

"I will never touch a farthing of it!" exclaimed Roger, with vehemence; and then he added, more calmly, "No, no, Willie, you've well earned the guinea."

"At least we'll divide," suggested Will.

"Yes, we'll divide thus," replied Roger: "You shall have the reward, and I the *lesson,* which is worth a great deal more, I take it, than all the money Sir John can give. I hope that to the end of my days I'll never forget the command which I nearly lost my life from neglecting to day—*Children, obey your parents in the Lord, for this is right.*"—*Childrens' Treasury.*

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Faber's Lead-Pencils.

Every school-boy in America has seen lead-pencils bearing the name of A. W. Faber, but all do not know where they are made, the amount of labor bestowed upon them, or the difficulty of manufacturing a really good article. I visited yesterday, in the village of Stein, three miles from here, this famous manufactory, and perhaps a few historical notes in relation to it may not be uninteresting to your readers.

In the year 1760, Kasper Faber settled in this little village, and commenced the manufacture of lead-pencils. During his life the quantity made was not so great but that the products of the week's work could be taken on Saturday in a basket to Nuremberg and Furth for sale. His son, Anton Wilhelm, whose name the pencils now bear, did not increase the business, and his grandson had little better success. On the death of the latter, in 1849, his son, the present proprietor, then twenty years of age, succeeded to the business. This young man had then been spending three years in Paris, working at his trade, and devoting himself to improving the method of making pencils. Conceiving that he had made an important discovery, he returned home, and with the greatest difficulty, by mortgaging all the estate that had fallen to him, succeeded in borrowing $80, with which to commence business. He expended this small sum in making pencils according to his new method, which consisted in part in giving them different degrees of hardness, a thing before unknown, which he distinguished, as at present, by numbers. He took these to Munich and other cities, where they were tried by the best artists, who were so mnch pleased that they gave him very flattering certificates; but on returning to his home he found the proceeds of his $80 expended, and he had no other resource than to try the banker who had already befriended him. The banker, on learning that he had not brought the money to pay his obligation, denounced him as a swindler, and sent him away. The young man, however, afterwards succeeded, by means of his certificates, in regaining his confidence, and received from him another small sum.

From that time he continued to enlarge his works and extend his business, until now over five hundred persons are employed, not including a large amount of labor outside of the factory, making weekly 225,000 pencils. He has taken his two brothers into the business, one of whom has the management of a house in New York, to which the leads, ready for setting, are taken from here. He is now considered as a millionaire, and has been made Baron by the King of Bavaria, and given a seat in the councils of the kingdom. Such instances of success are not very uncommon in America, but they are so rare here as to be regarded as a sufficient ground for a grant of nobility. The cedar for the wood of the pencils is brought from Florida, no other having yet been found suitable. The graphite is mixed with clay, and after being ground and moulded into the shape in which it is used, is subjected for several hours to a very great heat. The darker and lighter shades, and the different degrees of hardness, depend upon the amount of clay and the degree of heat to which it is subjected. Only the granular graphite found at Borrowdale, Cumberland, England, is suitable for first-class pencils. Ninety-two sets of stones, about the size of common mill-stones, are required to be kept constantly in motion to grind the lead for Faber's works.

There are many manufactories of pencils in and near this city, employing in all from 5,000 to 8,000 persons, and making over 220,000,000 annually.—*Utica Herald cor. from Nuremberg.*

Married.

Sept. 3d, 1867, Bro. JULIUS A. BROWN, W. M. of *Mahomet Lodge No. 220,* A., F. & A. M., to Miss M. ELLA MULLVAIN, at Middletown, Champaign Co., Ill.

Died.

In Chicago, July 27, aged 30 years, Mrs. JANE PIERCE, wife of Bro. J. E. English.

In Sidney, Ill., June 15, CARY JENNARIE, infant daughter of Dr. G. W. and Mrs. M. E. Hartman.

Moneys Received for Trowel,

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◆

LOST.—A Gold Keystone, inscribed *Edgar Chapter No. 32,* also has inscribed on it my name. Supposed to have been lost at or near Vincennes, Ind., about the 23d of July last. Any information leading to the discovery will be liberally rewarded.

J. R. FRANCIS.

PARIS, Ill., Sept. 2, 1867.

We request the Fraternity to keep a good lookout for said keystone.

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VOL. VI. SPRINGFIELD, ILLINOIS, NOV. 15, 1867. NO. 11.

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The Bread of St. Jodokus.

To prove how pure a heart his servant bore,
One day the Lord to St. Jodokus' door
Came begging bread, in garments worn and poor.

"Good steward," spoke Jodokus, "give him bread."
"One loaf alone remains," the steward said;
"For thee and me, the faithful dog beside."
"Give!" said the saint; "will not the Lord provide?'

The steward marked the single loaf with care,
And cut four pieces, each an equal share.
Then to the beggar, in no friendly tone,
"One each for thee and me, the abbot one,
One for the dog, since I can but obey."
Jodokus smiled; the beggar went his way.

Not long, and in yet wretcheder disguise,
Once more the Lord asked bread with pleading eyes.
"Give him my piece," Jodokus gently said;
"The Lord provides." The steward gave the bread.

Again the Lord beside the threshold stood,
And, faint with hunger, begged a little food.
"Give him thy portion," thus Jodokus said;
"The Lord provides." The steward gave the bread.

A little while, and naked, blind, and lame,
The fourth time came the Lord, and begged the same.
"Give the dog's piece," the holy man replied;
"The Lord, who feeds the ravens, will provide."

The steward gave. The beggar left the gate,
And a voice cried aloud, "Thy faith is great!
Thy Lord hath proved his servant's loyalty—
As thou hast trusted, be it done to thee!"

The steward looked, and in the tranquil bay,
Behold! four laden ships at anchor lay.
Far up their sides the water's dimpling line
Broke round their holds well stored with bread and
wine.

Joyful the steward hastened to the strand,
And saw no man upon the vessels stand;
But on the shore a snow-white banner waved,
Whereon in golden lines these words were graved:

"Four ships he sends who doth the raven feed,
To him who hath four times supplied his need.
One for the abbot (did the list begin);
The steward and the dog like portions win;
The fourth is for the sender's needy kin!"
—*Olive Wreath.*

[Entered according to act of Congress, by Albert G. Mackey, in the year 1867, in the U. S. District Court for the District of South Carolina.]

Dr. Mackey's Department.

THE SYMBOLISM OF SACRED PLANTS.

As Developed in Freemasonry and the Kindred Institutions of the Ancient World.

BY ALBERT G. MACKEY, M. D.

XV.

THE OLIVE.

The olive tree, the *zait* of the Hebrews and the *elaia* of the Greeks, is an evergreen plant, which among the ancients was of two kinds—the domestic and the wild. The former is the *olea europea*, and the latter the *olea sylvestris*, of the botanists. They differ from one another not so much as the cultivated apple does from the crab. The former, in general simply called the olive, is of moderate height, with a knotty trunk, a smooth bark, and leaves that are of a dark green color on the upper surface, and still darker underneath. Martyn, the distinguished botanist, thinks that the two species are nearly identical, and Cruden says that the wild olive differs from the cultivated only by being smaller in all its parts. At all events, the two were so indiscriminately used by the ancients for sacred purposes that they may very properly, as well as conveniently, be considered under the same head in reference to their symbolic character.

The olive, like the palm, had an extensive *habitus*, growing all along the shores of the Mediterranean, and furnishing its fruit to the inhabitants of three continents. It was originally a native of Asia, but was introduced into Europe at so early a period that the precise time of its introduction is unknown. "In the western world," says Gibbon, "the olive followed the progress of peace, of which it was considered the symbol. Two centuries after the foundation of Rome, both Italy and Africa were strangers to that useful plant; it was naturalized in those countries, and at length carried into the heart of Spain and Gaul." From its eventual diffusion among so many nations, it came at length to be equally revered by the eastern and western nations of antiquity.

Among the orientals, it was considered as a symbol of peace and the cessation of strife. This character is ~~undoubtedly derived~~ from the beautiful incident of the dove returning to Noah, after the subsidence of the deluge, with an olive leaf in her bill—"an emblem," says Adam Clarke, "of the restoration of peace between God and the earth." And the same writer adds that "from this circumstance, the olive has been the emblem of peace among all civilized nations."

By the Greeks and the Romans, this symbolism was always retained. The *Kerux* of the former, the *Fetialis* of the latter, the herald, whose duty it was not only to declare war but also to proclaim peace and to take the preliminary measures for effecting a cessation of hostilities, bore, as the insignia of his office, an olive branch adorned with garlands. The ancients derived this custom from a tradition that Mercury, observing two serpents fighting, separated them with his staff, which was a stick of olive bound with garlands, and which he carried as the herald or messenger of Jupiter. Hence, a staff thus decorated was adopted as an emblem of peace. Subsequently, in reference to this action of Mercury, the two garlands were replaced by two serpents, and thus the simple olive wand became the origin of the *caduceus*, the well known attribute of Mercury, and which, under the same name, was borne by the ancient heralds when engaged in their ministrations of peace.

The olive branch was also one of the insignia of the goddess of peace, to whom temples were consecrated by both the Greeks and the Romans, that in the *via sacra* at Rome being the most magnificent of all the public edifices of the city. The goddess was represented holding a branch of olive and a *caduceus* in her hands, and is so depictured on many of the ancient medals. On a medal of the Emperor Augustus, Peace holds in one hand a branch of olive, and in the other a lighted torch with which she has just fired a pile of martial trophies, indicative of the extinction of war. On a medal of Servius Galba, she is seated on a throne, holding in her right hand an olive branch and supporting herself on a club. On one of Vespasian, she is surrounded by garlands of olive leaves, and has for her attributes a caduceus, a horn of plenty, and ears of corn, to indicate that plenty is the companion of peace.

The olive was consecrated by the Greeks to the goddess Athena, the Minerva of the Romans, and the myth which accompanied this consecration is thus told by Apollodorus:

The Gods were resolved to select cities for themselves where they should be specially worshipped. Poseidor, or Neptune, was the first to reach Attica, where he smote with his trident and made a sea spring up in the midst of the Acropolis. Athena followed, and, calling Cecrops to be a witness that she took possession of the land, she planted an olive in the temple of Pandrosus. Zeus then appointed the twelve gods as judges, by whom the land was adjudged to Athena, ~~and the city Athens was~~ called after her name. In the temple of Erectheus, the most revered of all the sanctuaries of Athens, was an olive tree said by the ancients to have been the identical one which had been planted by the goddess. Herodotus relates the tale that, when the city was captured by the Persians, this olive tree was burned with the rest of the temple; but when the Athenians subsequently went up to sacrifice in the remains of the sacred building, they found a fresh shoot from the olive tree, a cubit in length, which had sprung from the original trunk. Pausanias improves upon the story, and makes the shoot two cubits long upon the very day of the conflagration, and Pliny, with accommodating credulity, says that the tree was still flourishing in his time.

Lee, in his "Temple of Solomon," says that the olive was dedicated to Minerva because she was the fabled inventress of arts; and as oil is very useful in the arts which principally flourish in time of peace, therefore was the olive made the symbol of peace.

But the olive was also a symbol of victory. Thus the Romans had their *corona oleagina*, or "olive crown," which, according to Aulus Gellius, was bestowed upon any person through whose instrumentality, although not personally present in the action, a triumph was obtained.

We have, among the Greeks and the Romans, numerous instances of the bestowal of olive crowns upon victorious commanders. Thus, Herodotus and Plutarch both inform us that, after the battle of Salamis, the Lacedemonians assigned a crown of olive to Eurybiades. Miltiades claimed the olive wreath for his victory at Marathon. Julius Cæsar bestowed olive crowns upon his soldiers after victories which they had gained. In fact, we may learn from a passage in Aulus Gellius, that olive crowns were worn by the people at large in their triumphal festivities.

Since the olive was thus adopted as a symbol of victory, it is not surprising that it was used for a similar purpose in the sacred festivals of the ancients. The Olympic games, which were held in the plain of Olimpia and on the banks of the Alpheius, were the most distinguished of all the festivals of Greece. They were celebrated once in every four years, and lasted for five days. The contests consisted of various trials of strength and skill, such as foot and chariot-racing, boxing, and wrestling. In them the wealthiest and the poorest citizens of the State equally took part, and the victors were honored with a fame and glory which extended to their parents, their friends, and even to their country. Statues were erected to them in the consecrated grove which was in the immediate vicinity, and lyric poets immortalized their memory in burning strains of verse. Thus Pindar has consecrated, in his eternal odes, the names of many of the successful competitors; and Euripides did not think it beneath his tragic muse to commemorate the fact that Alcibiades had twice in one day won the olympic crown of olive. The only prize given in these contests to the conqueror was a wreath of wild olive, cut from the sacred grove of Altis. Palm branches and other tokens of triumph were placed in the victors' hands, but the olive wreath was the peculiar Olympic symbol of victory.

Hercules, whose club was made of olive wood, is said to have instituted these games, and to have introduced the olive into Greece from the banks of the Danube, for the purpose of bestowing it as the crown of victory in the festival which he had founded. Pindar, in his third Olympic ode, gives the poetic tradition that formerly no fair trees grew in the Peloponnessus, which was therefore without shade and subject to the scorching rays of the sun; but that Hercules, having visited the banks of the Danube, was thence sent by the goddess Latona to the country of the hyperboreans, where for the first time he beheld olive trees growing. Some of these he carried to Olympia, and having planted them around the hippodrome or race-course, thus formed the sacred olive grove of Jupiter.

"He th' hyerborean tribes and chieftains wild,
  That bend the knee before Apollo's shrine,
Peaceful besought; and with persuasion mild,
  To form his sire's capicious grove divine—
The conqueror's wreath—the stranger's shade—
  Won the fair plant."

Moore's Pindar, Olymp. iii.

Herodotus, that most delightful of the old historians, tells us this story in relation to the Olympic prize of victory:

When Xerxes was invading Greece with his Persian hordes, on one occasion a few deserters from Arcadia came into the imperial camp. The Persians brought them into the king's presence, who inquired of them, through an interpreter, what the Greeks were then doing.

"They are holding the Olympic games," was the reply; "viewing the sports of the athletes and the chariot races."

"And what," was the next question, "is the prize for which they contend?"

"An olive wreath," answered the Arcadians, "which is given to the victor."

Upon which a Persian noble exclaimed: "O ye gods! what manner of men are these against whom thou hast brought us to fight—men who contend with each other not for money, but for honor."

In the great Pathenaic festival, which was celebrated every five years at Athens, the victors in the games received a crown of olive leaves taken from the groves of Academus, the trees of which were derived from the sacred olive planted by Athena in the Erectheum.

The religious veneration paid by the ancients to the olive is in nothing more conspicuous than in this, that it was a favorite wood out of which to construct the statues of their gods. That of Athena, in the temple of Erectheus, was made of this wood, and the oracle at Delphi instructed the Epidaurians to make the statues of their deities of olive, on which occasion they sent, says Herodotus, an embassy to Athens to ask permission to cut the wood in Attica, because it was generally believed that the olive trees of Athens were more holy than any others.

Since the olive was considered as a religious tree, and devoted, as has been seen, to the use of the gods, it was natural that, like the laurel, it should frequently be used as the instrument of lustration or sacrificial purification, when in that sacred ceremony a green branch was dipped in the holy or consecrated water which was then sprinkled upon the object or person to be purified. As the ancients believed that a dead body was a source of religious pollution to all who approached it, it was deemed necessary that such polluted persons should be purified by the lustral waters, and on such occasions the olive branch was used as the instrument of aspersion, because it was supposed by its own sanctity to add to the efficacy of the ceremony of purification. Hence we learn from Virgil, that at the funeral obsequies of Misenus, after the body had been burned the priest Chorinœus sprinkled the holy water upon the attending crowd with a branch of olive:

"Old Cherinœus compass'd thrice the crew
  And dipped an olive branch in holy dew;
And thrice he sprinkled round; and thrice aloud
  Invoked the dead, and then dismiss'd the crowd."

And now this religious use of the olive, in the sacred rite of lustration or purification, will lead us consequently to what was really its primary and most important symbolism. Its character as a symbol of either peace or victory was in fact only secondary and incidental to that more important symbolism which belonged to it in common with so many other evergreen plants. Let us endeavor to trace this fundamental symbolism to its origin.

Lee, in his "Temple of Solomon," says that the olive "was of old, by reason of the durable nature of the wood of the tree, which by its unctuous matter resisteth putrefaction, in a great measure a emblem of eternity." But another and a better reason for this symbolic signification has been assigned.

The olive was believed to possess the power of renewal, even in limbs that had been lopped from the parent trunk and which were apparently dead. Theophrastus, in his "History of Plants," speaks of this peculiar quality, by which dead branches of olive, being planted in a moist place, will sprout and bear green leaves, and speaks of it as something so astonishing as to be compared to the sprouting of an old door hinge. Virgil, in his "Georgics," says: "nay, even after the trunks are cut in pieces, it is wonderful how an olive root shoots forth from the dry wood," and hence, in another place the same poet calls it *vivax oliva*, "the olive tenacious of life."

The learned R. Payne Knight, in his "Inquiry into the Symbolical Language of Ancient Art and Mythology," a work now most undeservedly scarce, says that as the property of not only casting its skin and acquiring a periodical renovation of youth, but also of pertinaciously retaining life even in amputated parts, may have suggested the serpent as a symbol of immortality, so the olive, from its being supposed to possess the same property, was adopted to express the same attribute. Hence the statues of many of the gods were crowned with it, because the preserving power or attribute of immortality was in some mode or other common to every personification of the divine nature. And so, too, when the victors in the Olympic games were crowned with branches of the wild olive, the garland was the trophy of victory consecrated to the immortal glory of the conqueror.

Lee has beautifully characterized this symbolism when applying it to the doors of the holy of holies in the tabernacle of Solomon, which, it will be remembered, were made of olive wood.

"As the olive," he says, "is fit for food and nourishment, it denotes that Christ, the green olive, yieldeth the food of eternal life to the saints, after they are once planted into him and partake of his fatness. The doors of the oracle bearing the resemblence of the saints' entrance into heaven, shows the conquest over the gates of death and the resurrection of their bodies to glory."

At length, then, we are prepared to understand the true symbolism of the *caduceus* or olive branch of the god Hermes. Hermes, or Mercury, was the messenger of Jove. Among his numerous attributes, one of the most important was that of conducting disembodied spirits to the other world, and, on necessary occasions, of bringing them back. He was the guide of souls and the restorer of the dead to life. Thus Horace, in addressing him, says:

"Unspotted spirits you consign
To blissful seats and joys divine,
And powerful with your golden wand
The light unburied crowd command."

Virgil also alludes to this attribute of the magic wand when he is describing the flight of Mercury on his way to bear Jove's warning message to Æneas:

"His wand he takes; with this pale ghosts he calls
From Pluto's realms or sends to Tartarus shore."

The history of this *caduceus*, or magic wand, will lead us to its symbolism. Mercury, who had invented the lyre, making it out of the shell of the tortoise, exchanged it with Apollo for the latter's magical wand. This wand was simply an olive branch around which were placed two fillets of ribbon. Afterwards, when Mercury was in Arcadia, he encountered two serpents engaged in deadly combat. These he separated with his wand; hence the olive wand became the symbol of peace, and the two fillets were replaced by the two serpents, giving to the *caduceus* its well known form of a staff around which two serpents are entwined.

Such is the legend; but we may readily see that in the olive, as the symbol of immortality, borne as the attribute of Mercury, the giver of life to the dead, we have a more ancient and profounder symbolism. The serpents, symbols also of immortality, are appropriately united with the olive wand. The legend only accounts for a later and secondary symbolism—that of peace.

The conclusion to which, then, we arrive, is that the olive, whether in the leaf brought back over the watery waste by the dove of Noah, where it is the symbol of peace, or in the Olympic crown, where it is significant of victory, or in the *caduceus* of Mercury, where it is the attribute of a life-restoring god, is, after all, in its primary meaning, the symbol of immortality. The peace is that rest that comes after "life's fitful fever" is over; the victory is that of eternal life over death. So, on the tombs of the early Christians in the catacombs of Rome, we often find the dove standing on a branch of olive, with the star of Bethlehem before it. It is to indicate the rest and peace which the doctrine of the resurrection taught those pious believers to hope for.

It is the old and oft-repeated story of the acacia, the laurel, the palm, and those other sacred evergreens of which we have already treated, and which, whatever may be their secondary meaning, always primarily refer to a resurrection to eternal life.

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The Masonic Penalties.

BY ALBERT G. MACKEY, M. D.

The adversaries of Freemasonry have found, or rather invented, abundant reasons for denouncing the Institution; but on nothing have they more strenuously and fondly lingered than on the accusation that it makes, by horrid and impious ceremonies, all its members the willing or unwilling executioners of those who prove recreant to their vows and violate the laws which they are stringently bound to observe. Even a few timid and uninstructed Masons have been found who were disposed to believe that there was some weight in this objection. The fate of Morgan, apocryphal as it undoubtedly was, has been quoted as an instance of Masonic punishment inflicted by the regulations of the Order, and, notwithstanding the solemn asseverations of the most intelligent Masons to the contrary, men have been found, and still are to be found, who seriously entertain the opinion that every member of the Fraternity becomes, by the ceremonies of his initiation and by the nature of the vows which he has taken, an active Nemesis of the Order, bound by some unholy promise to avenge the Institution upon any treacherous or unfaithful brother. All of this arises from a total misapprehension, in the minds of those who are thus led astray, of the true character and design of vows or oaths which are accompanied by an imprecation. It is well, therefore, for the information both of our adversaries—who may thus be deprived of any further excuse for slander, and of our friends—who will be relieved of any continued burden on their consciences, that we should show that, however solemn may be the promises of secrecy, of obedience, and of charity which are required from our initiates, and however they may be guarded by the sanctions of punishment upon their offenders, they never were intended to impose upon any brother the painful and—so far as the laws of the country are concerned—the illegal task of vindicating the outrage committed by the violator. The only Masonic penalty inflicted by the Order upon a traitor, is the scorn and detestation of the Craft whom he has sought to betray.

But, that this subject may be thoroughly understood, it is necessary that some consideration should be given to oaths generally, and to the character of the imprecations by which they are accompanied.

The obsecration, or imprecation, is that part of every oath which constitutes its sanction, and which consists in calling some superior power to witness the declaration or promise made and invoking his protection for or anger against the person making it, according as the said declaration or promise is observed or violated. This obsecration has, from the earliest times, constituted a part of the oath—and an important part, too—among every people, varying, of course, according to the varieties of religious beliefs and modes of adoration. Thus, among the Jews, we find such obsecrations as these: *Co yagnasheh li Elohim*, "So may God do to me." A very common obsecration among the Greeks was, *isto Zeus* or *theon marturomai*, "may Jove stand by me," or "I call God to witness." And the Romans, among an abundance of other obsecrations, often said, *dii me perdant*, "may the gods destroy me," or *ne vivam*, "may I die."

These modes of obsecration were accompanied, to make them more solemn and sacred, by certain symbolic forms. Thus the Jews caused the person who swore to hold up his right hand towards heaven, by which action he was supposed to signify that he appealed to God to witness the truth of what he had averred or the sincerity of his intention to fulfill the promise that he had made. So Abraham said to the King of Sodom, "I have lift up my hand unto the Lord * * * that I will not take anything that is thine." Sometimes, in taking an oath of fealty, the inferior placed his hand under the thigh of his lord, as in the case of Eliezer and Abraham, related in the 24th chapter of Genesis. Among the Greeks and Romans, the person swearing placed his hands, or sometimes only the right hand, upon the altar, or upon the victims when, as was not unusual, the oath was accompanied by a sacrifice, or upon some other sacred thing. In the military oath, for instance, the soldiers placed their hands upon the *signa*, or standards.

The obsecration, with an accompanying form of solemnity, was indeed essential to the oath among the ancients, because the crime of perjury was not generally looked upon by them in the same light in which it is viewed by the moderns. It was, it is true, considered as a heinous crime, but a crime not so much against society as against the gods, and its punishment was supposed to be left to the deity whose sanctity had been violated by the adjuration of his name to a false oath or broken vow. Hence, Cicero says that "death was the divine punishment of perjury, but only dishonor was its human penalty." And therefore the crime of giving false testimony under oath was not punished in any higher degree than it would have been had it been given without the solemnity of an oath. Swearing was entirely a matter of conscience, and the person who was guilty of false swearing, where his testimony did not affect the rights or interests of others, was considered as responsible to the deity alone for his perjury.

The explicit invocation of God as a witness to the truth of the thing said, or, in promissory oaths, to the faithful observance of the act promised, the obsecration of divine punishment upon the jurator if what he swore to be true should prove to be false, or if the vow made should be thereafter violated, and the solemn form of lifting up the hand to heaven or placing it upon the altar or the sacred victims, must necessarily have given confidence to the truth of the attestation, and must have been required by the hearers as some sort of safeguard or security for the confidence they were called upon to exercise. This seems to have been the true reason for the ancient practice of solemn obsecration in the administration of oaths.

Among modern nations, the practice has been continued, and from the ancient usage of invoking the names of the gods and of placing the hands of the person swearing upon their altars, we derive the present method of sanctifying every oath by the attestation contained in the phrase "so help me God," and the concluding form of kissing the Holy Scriptures.

And now the question naturally occurs as to what is the true intent of this obsecration, and what practical operation is expected to result from it. In other words, what is the nature of a penalty attached to an oath, and how is it to be enforced? When the ancient Roman, in attesting with the solemnity of an oath to the truth of what he had just said or was about to say, concluded with the formula, "may the gods destroy me," it is evident that he simply meant to say that he was so convinced of the truth of what he had said that he was entirely willing that his destruction by the gods whom he had invoked should be the condition consequent upon his falsehood. He had no notion that he was to become outlawed among his fellow-creatures and that it should be not only the right, but the duty, of any man to destroy him. His crime would have been one against the divine law, and subject only to a divine punishment.

In modern times, perjury is made a penal offense against human laws, and its punishment is inflicted by human tribunals. But here the punishment of the crime is entirely different from that inferred by the obsecration which terminates the oath. The words "so help me God," refers exclusively to the withdrawal of divine aid and assistance from the jurator in the case of his proving false, and not to the human punishment which society would inflict.

In like manner, we may say of what are called Masonic penalties, that they refer in no case to any kind of human punishment; that is to say, to any kind of punishment which is to be inflicted by human hand or instrumentality. The true punishments of Masonry affect neither life nor limb. They are expulsion and suspension only. But those persons are wrong, be they mistaken friends or malignant enemies, who suppose or assert that there is any other sort of penalty which a Mason recreant to his vows is subjected to by the laws of the Order, or that it is either the right or duty of any Mason to inflict such penalty on an offending brother. The obsecration of a Mason simply means that if he violates his vows or betrays his trust he is worthy of such penalty, and that if such penalty were inflicted on him it would be but just and proper. "May I die," said the ancient, "if this be not true, or if I keep not this vow." Not may any man put me to death, nor is any man required to put me to death, but only, if I so act, then would I be worthy of death. The ritual penalties of Masonry, supposing such to be, are in the hands not of man, but of God, and are to be inflicted by God, and not by man.

Lodges in Upper Rooms.

BY ALBERT G. MACKEY, M. D.

The practice of holding lodges in the upper rooms of houses is so constant that, in all my experience, I have no knowledge of a single instance in which a lodge has been holden in a room on the first floor of a building. The most apparent reason for this—the one that probably nine persons out of ten would assign as the true and only one—is, that security may be obtained from being overseen or overheard. And hence, in his "Book of the Lodge," Dr. Oliver has said that "a Masonic hall should be isolated, and, if possible, surrounded with lofty walls. As, however," he continues, "such a situation in large towns where Masonry is practiced can seldom be obtained with convenience to the brethren, the lodge should be formed in an upper story."

This, as a practical reason, will to most Masons be sufficient. But to others who are more curious, it may be well to say that for this custom there is also a mystical reason of great antiquity.

Gregory, in his "Notes and Observances on some Passages of Scripture," published in 1671, says: "The upper rooms in Scripture were places in that part of the house which were highest from the ground, set apart by the Jews for their private oraisons and devotions, to be addressed towards Solomon's temple." This room received, in the Hebrew language, the appellation of *Alijah,* which has been translated by the Greek *huperoon,* and improperly by the Latin *cœnaculum.* The Hebrew and the Greek both have etymologically the signification of an upper room, of one in an elevated position, while the Latin appellative would give the idea of a dining-room or place for eating, thus taking away entirely the sacred character of the apartment.

The *Alijah* was really a secret chamber or recess in the upper part of a Jewish house, which was strictly devoted to religious uses. Hence the pious observers of the law were called by the Talmudists *beni alijah,* or "the sons of the upper room." In the treatise *Succah,* it is said "I beheld the sons of the upper room, and lo! they were few." This is explained in the commentary on the passage as meaning that "the sons of the upper room are those who present themselves before the Shekinah, or God's presence, in the sanctuary."

Thus in the 104th psalm, verses 2 and 3, the Psalmist speaks of God as stretching out the heavens like a curtain, and laying the beams of his chambers in the waters; where in the original the word here translated "chambers" is the plural of *alijah,* and should be more properly rendered "his secret chambers—" an allusion, as Dr. Clarke thinks, to the holy of holies of the tabernacle, but really to this secret chamber or upper room in which religious service or worship was performed.

Again, in the Second Book of Chronicles (ix., 3, 4), it is said that when the Queen of Sheba had seen the wisdom of Solomon and the house that he had built, his provisions, servants, and cup-bearers, "and his *ascent* by which he went up into the house of the Lord, there was no more spirit in her;" the word which our translators have rendered "his ascent," is again this word *alijah,* and the expression, if correctly rendered, would be "his upper room," or "his secret chamber," the one by which, through a private way, he was enabled to pass into the temple.

On the advent of Christianity, this Jewish custom of worshiping secretly in the upper room was adopted by the apostles and disciples, and the New Testament contains many instances of the practice, the word *alijah* being, as I have already remarked, translated by the Greek *huperoon,* which has a similar meaning so far as reference is made to loftiness of situation. Thus, in Acts i., 13, we find the apostles praying in an upper room. And again, in chapter xx. the disciples are represented as having met at Ephesus, in an upper room, where Peter preached to them. But it is unnecessary to multiply citations. The evidence is complete and satisfactory that the Jews, and after them the primitive Christians, performed their devotions in the retirement and secrecy of upper rooms. And the care with which the word *alijah, hupcroon,* or *upper chamber,* is always used to designate the place of devotion, abundantly indicates that any other place would have been deemed improper.

Hence we may trace the practice of holding Masonic lodges in upper rooms to this ancient religious custom, and that, again, has no doubt some connection with the idea of a sacred character, always given by the ancients to "high places." We may now understand why our lecture says that our ancient brethren met on the highest hills.

Our Foreign Exchanges.

We have received the *Bulletin of the Grand Orient of France* for June, July, August, and September, *Le Monde Maconnique* for August, September, and October, and *La Chaine d' Union* as late as October 15.

The *Bulletin* is filled with a detailed account of the proceedings of the General Assembly of the Grand Orient, which met last June, and contains a long account of the banquet held on the 15th of June.

At the banquet, almost every Grand Lodge was represented—the following officially: Scotland, Guernsey, Belgium, Denmark, Sweden, Norway, Grand Lodge of Concord (Frankfort), Grand Orient of Italy, Switzerland, Provincial Grand Lodge of Bombay, Argentine Republic, New Grenada, Brazil, Peru, Netherlands, Portugal, Saxony, Hamburg, Darmstadt, Mexico, Hayti, Prussia; from the United States, Indiana was represented by Breth. Martin, L. Pierce, Robert Breckinridge, and Robert Earl; Louisiana, Bro. Santine; Massachusetts, Marshall P. Wilder; Ohio, John C. Wagner; New York, by its representative in the Grand Orient.

There were also present a large number of brethren from foreign jurisdictions, not official representatives. Among these we note the following: E. E. Dervey, California; Pickels, North Carolina; John Cooke, Julius Barkhouse, Kentucky; Hills, B. Simons, Arthur Lovassy, Bela Lovassy, Louisiana; Cummings, Curtis Gould, Forristall, J. M. Usher, Massachusetts; J. Alexander, Herring, King, Morehouse, Henry Romertz, Terry, New York; G. Marshall, Ohio.

All were received with appropriate ceremonies.

The banquet hall was draped with the flags of all the nations which permitted Masonic lodges to assemble freely, and about one thousand Masons joined in the feast.

The first toast was to the Emperor and the Imperial family, with which were coupled the rulers of all those States which protected Masonry; the second, to the Grand Master of France and all foreign Grand Masters. Between the toasts, speeches were made, and music enlivened the scene. The orchestra executed a unique medley, comprising the national air of each country represented at the banquet. As usual, the charity-box circulated just before the close.

On the first of September last, Albert Lengle, Deputy Grand Master of the Grand Orient of France, and who was in fact the executive officer of the body, departed this life. He was appointed to the office by Marshal Magnan during his Grand-Mastership, and has occupied this important position for six years, during which period he gave unequivocal proofs of his devotion to the Order.

We take the following from *Le Monde Maconnique,* believing our readers take an interest in the condition of Masonry in Italy:

> The *Official Bulletin of the Grand Orient of Italy* divides Italian Masonry into four groups:
>
> 1st. The lodges comprising the Grand Orient of Florence, which, it says, is the only regular one, as it is the only one recognized by the Masonic powers of the two hemispheres. It is composed of one hundred and fifty lodges, professing the liberty of the rites, and having at its head Francois de Luca.
>
> 2d. The group of lodges of the Scotch Rite, with Garibaldi for Grand Master, having its center at Palermo, with some lodges and Masonic bodies in Sicily, and a half dozen lodges on the continent of the Italian peninsula.
>
> 3d. The seven or eight symbolic lodges having their center at Milan, with Bro. Ausonio Franchi at their head.
>
> 4th. The Central Supreme Council of Sicily, A. and A. Scottish Rite, presided over by the Prince of St. Elia, with a small number of lodges, very respectable, though not recognized, at Palermo.
>
> The three last groups not being recognized by foreign grand bodies, are regarded by the *Official Bulletin* as irregular. "They can not," it says, "be truly called Masonic, as they are not a part of the family of the Masonic world; but, out of regard to the high esteem which is due to their chiefs and to part of their members, they were invited to join with us in forming a single Masonic body in Italy, and to mingle, upon a footing of equality, in the General Assembly of Naples, with the lodges gathered around the Grand Orient of Italy. The Grand Masters Garibaldi and Luca published the call for the convocation, and the meeting took place on the 21st of June last. Grand Master Luca assisted in it, and presided; Grand Master Garibaldi was represented, the center of Saint Elia sent its adhesion; Bro. Ausonia Franchi sent his ardent wishes for the union.
>
> "The results of the assembly will fill with joy all honest Masons. Never has there been seen in Italy a larger concourse of delegates of lodges; never has an assembly deliberated with more dignity and fraternal good feeling. A great number of lodges, it is true, could not be represented on account of the sanitary condition of some portions of the country, and only a small number of the irregular lodges sent deputies. Some brethren protested in favor of isolation and a barren and impotent freedom, against the aspirations of an immense majority of the honest Masons of Italy, of all rites. To-day the group of the Central Supreme Council of Sicily is blended with the grand Italian communion, and the centers of Palermo and Milan can no longer pride themselves on having at their head the remarkable men who alone gave to them an appearance of existence. The unity of Masonry is virtually accomplished; upon us, Masons of Italy, devolves the duty of consolidating that unity."
>
> The Grand Orient of Belgium has addressed a demand to the three Prussian grand lodges, asking recognition by them. It received the following reply:
>
> "The Prussian grand lodges are ready to recognize, anew, the Grand Orient of Belgium, to enter into fraternal relations with them, and to receive the Belgian brethren into their lodges, provided that the Grand Orient of Belgium recognizes and accepts, as a fundamental law of the Masonic alliance, the paragraph which excludes political and religious dissensions from the work of Masonry—a paragraph by them stricken out of the Masonic code several years since."

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To avoid and overcome temptation, let the mind be stored with useful knowledge, and let the heart search after the wisdom that cometh from above.

◆

THE Illinois Central railroad, in August, made $40,000 clear upon peaches alone. Its fruit business is large, and increasing rapidly. No road covers so many varieties of climate, and nowhere are they more promptly taken advantage of.

Generosity.

From the Voice of Masonry.

We present to the readers of the *Voice* the following correspondence sent from South Carolina, illustrating the charity of the Fraternity. It refers to a very costly and highly cherished jewel, which was purchased by Bro. Gorin and sent to Bro. Bruns, with the request that it be returned to its lawful owner:

DECATUR, Ill., Aug. 18, 1867.

R. W. R. S. Bruns, 32°, G. Sec. G. L. South Carolina, Charleston, S. C.:

DEAR SIR AND BRO.—I am in receipt of a letter from Bro. Timmerman Davis, who was in charge of your office during your absence, desiring me to send the jewel to you, as the family to whom it belonged resided in your city. Bro. Davis gets the impression from my letter that the Grand Lodge of Illinois had already taken action in regard to my action in purchasing the jewel from a jeweler, who had purchased it from a returned soldier. In this he is mistaken, as our Grand Lodge has not met since I came into possession of it, but I have no doubt that they will fully indorse my action at the communication in October. I to-day send by express the jewel, as directed by Bro. Davis, to be returned to the family of the distinguished brother whose name is inscribed thereon, hoping that the little history connected with it for the past few years may not detract from the interest that may have hitherto attached to it. I feel proud of being the medium through which this invaluable memento is restored, expressing the hope that the unhappy cause which has rudely torn from us many *precious jewels*, and hid them from the sight of those who prized them far above any made of gold or silver, may never distract our country again; but we have a lively hope that, through the mediation of the Redeemer of mankind, these jewels will be restored to us, and in the great day of accounts we shall see them purified, and their robes washed and made white in the blood of the Lamb. May God preserve us from war and its desolating consequences, and may the healing wings of peace overshadow our entire country, and the brotherly love which once prevailed among the inhabitants of this great empire be restored, and excite us to deeds of charity and more exalted usefulness.

With sentiments of high regard, I am,

Fraternally,

J. R. GORIN,
Grand Master of Illinois.

CHARLESTON, Sept. 23, A. L. 5867.

M. W. J. R. Gorin, Grand Master, Illinois:

MOST WORSHIPFUL AND DEAR BROTHER—Your noble letter, restoring a jewel taken from this State during the late war, is in the right spirit of Masonry, and admirably illustrates the efficacy of our venerable Institution in promoting peace and good-will among men. It is to the great glory and triumph of Masonry that, while all our hemisphere has been rocking with the convulsion of civil war, while priests, forgetting their sacred offices, were preaching havoc in a style and with a vehemence becoming in utterance only before the shrines of Moloch, and while professing congregations of the church of God were forging spears for human massacre, Masonry held itself aloof from the councils of violence, and sought only with her assuasive acts to mitigate the ferocity of man and to soothe the asperities of strife. Both while the war was in progress, and now that it is happily over, we have the constantly recurring proofs among us, and in all quarters of our confederacy, of that loving temper, those close sympathies, that fraternal regard which contribute the living and vital essentials of our Order, as embodied in the faith which we profess, and the charity which shines pre-eminent our guiding light. Your independent action, without waiting upon that of the grand lodge over which you so happily preside, in the very restoration of one of the sacred jewels of the temple, is in proof of your perfect confidence in the fraternal spirit which prevails among your brethren. That the jewel thus restored to us is not the property of the Grand Lodge of South Carolina, but that of a citizen who was, while living, a most highly honored brother, does not impair or lessen the feeling of gratitude with which we receive it at your hands—simply that we may restore it to the representative of the family, one of the most esteemed among us, to whom it rightfully belongs. This, dear sir and brother, we shall do with equal promptitude and pleasure, and on behalf of the family, as of this Grand Lodge, I beg to return you our best thanks for the generous interest, the fraternal regard, and the true Masonic virtue which you have shown in this proceeding. I should do myself injustice, and injustice to our people at large, as well as to our Fraternity, if I failed to respond in cordial sympathy with what you have so eloquently said in the expression of your hope and faith in the future peace, prosperity, and harmony of our beloved country. I know of none within this jurisdiction to whom war is now or ever has been desirable; and surely in this age of great intellectual if not moral enlightenment, with a prosperity which has been so wonderful, it is monstrous that war should ever be thought of as the only remedy for human wrong, the only arbiter by which to decide upon human rights. What we need everywhere is that simple sense of justice so well taught by our Fraternity, which cheerfully renders to Cæsar the things which are Cæsar's, and blends with justice the full faith that God will assure to his people who live under these laws the prosperity and peace which faith is authorized to seek and charity to secure. We all join in your prayer for the continued peace of our country; not that peace which merely forbears violence, but the peace which is born of good will, love, charity, and the virtues which not only never do wrong, but never think of wrong doing. Once more I refer to our noble Order as perhaps the only civil and religious institution in this country which has kept its charities warm and its virtues bright amid all the storms of war and faction in the past. Surely we may now rely upon the same Institution for helping to heal the wounds which war has made, and for lifting up once more those virtues which were beaten down by the hoofs of violence and passion. Let us struggle with new hope of usefulness in the future, seeing what noble charities our Order has exhibited in the past.

With sentiments of the highest respect and regard, I am, M. W., sir and dear brother.

R. S. BRUNS,
32°, Grand Secretary.

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The Egyptian Rite of Memphis---Installation of Officers.

Crosby's Music Hall was last evening filled to its utmost capacity with an intelligent and fashionable gathering, assembled to witness an interesting Masonic event. This was the installation of four new bodies of the Egyptian Rite of Memphis by the officers of the Sovereign Sanctuary for this continent, who reside in this city. The names of the new bodies are *Osiris Senate No. 1*, *Emanuel Senate No. 2*, *Alexandria Chapter No. 1*, and *Shamenoth Chapter No. 5*.

Besides the stage, a considerable portion of the body of the hall was reserved for the exercises.

Shortly before 8 o'clock, the officers and members of the new bodies entered the hall, two-and-two, clad in the rich uniform of the rite and wearing swords. They ranged themselves on the sides of the altar, when the Sublime Grand Commander of *Osiris Senate No. 1*, Mr. Claude G. Avery, ascended to the stage and opened the senate and chapters in Masonic form. The Prelate of *Osiris Senate*, Mr. O. W. Barrett, read the prayer, and the Orator, Mr. G. A. Richardson, read a selection from the Scriptures. The ode, "Egyptian Masonry Divine," was then sung. The officers of the Grand Sanctuary then entered the hall clad in full regalia, the members of the new bodies receiving them with crossed swords, and ascended the stage in the following order:

Calvin C. Burt, 96, G. Master; J. Adams Allen, 96, Dep. G. Master; B. F. Patrick, 95, G. Representative; H. N. Hurlburt, 95, G. Orator; T. T. Gurney, 95, G. Prelate; H. W. Bigelow, 95, G. Sen. Warden; George McElwain, 95, G. Jun. Warden; Sam'l E. Underhill, 95, G. Sec.; D. R. Dyche, 95, G. Treas.; Rob. E. Story, 95, G. Conductor; Ira S. Younglove, 95, and Charles E. Leonard, 95, G. Masters of Ceremonies; Charles H. Brower, 95, G. Capt. of Guard; Frank H. Nichols, 95, G. Guard of the Town; L. K. Osborne, 95, G. Sentinel.

Here the Grand Master was addressed by G. Com. Avery.

After the reply of the Grand Master, the Grand Prelate, T. T. Gurney, read a prayer, and the officers of the Sanctuary descended to the altar, about which the members of the senates and chapters were ranged in order.

The ceremonies of installation were performed by the Deputy Grand Master, J. Adams Allen, M. D., L. L. D., and by the Grand Secretary, Mr. S. E. Underhill.

The Grand Master then delivered his charge to the officers installed, when the Grand Captain of the Guard, Mr. C. H. Brower, delivered his proclamation.

With this the ceremonies of installation were virtually concluded.

Deputy Grand Master Allen was then introduced to the audience, and proceeded to address them on the Art of Masonry and its objects. The address of Dr. Allen was a most happy and eloquent effort, and held the assemblage wrapt in the deepest interest throughout.

At its close the choir sang the closing ode, "Almighty Father, God of Love," when the benediction was pronounced by the Grand Prelate.

After the conclusion of the exercises, Dr. Allen was presented with a beautiful Masonic ring, in behalf of the officers of the installed bodies, by Grand Commander Avery. Dr. Allen responded in a few fitting remarks, and the gathering broke up.

The following is a list of the officers installed:

Osiris Senate No. 1.—Sublime Grand Commander, Claude G. Avery; S. Kt. Interpreter, Thomas W. Blayney; J. Kt. Interpreter, Edward Addy; Kt. Orator, Gordon A. Richardson; Kt. Prelate, Oscar W. Barrett; Kt. Recorder, Nathan W. Dalton; Kt. of Finance, John V. R. Rossman; Kt. Archivist, Fred. A. Ray; Kt. Marshal, Charles S. Crane; Kt. of Introduction, Thomas Cromlish; Kt. Accompanier, John H. Peck; Kt. Captain of the Guard, Moses Ray; Kt. Sword Bearer, C. C. Brierly; Kt. Guard of the Sanctuary, J. W. Lyon.

Emanuel Senate No. 2.—Sublime Grand Commander, R. E. Storey; S. Kt. Interpreter, G. W. Montgomery; J. Kt. Interpreter, J. A. Van Buskirk; Kt. Orator, S. E. Underhill; Kt. Prelate, G. L. Smith; Kt. Recorder, J. L. Marsh; Kt. of Finance, H. B. Horton; Kt. Archivist, E. H. Cutler; Kt. Marshal, J. S. Thompson; Kt. of Introduction, T. N. Holden; Kt. Accompanier, E. N. Breeden; Kt. Captain of the Guard, T. P. Tollman; Kt. Standard Bearer, F. H. Garfield.

Alexandria Chapter No. 1.—Most Wise, Charles E. Leonard; Respectable Kt. S. Warden, B. F. Patrick; Respectable Kt. J. Warden, I. N. Holden; Kt. Orator, J. R. Nicholi; Kt. Conductor, G. L. Smith; Kt. Archivist, S. E. Underhill; Kt. Treas., H. W. Bigelow; Kt. Captain of the Guard, M. M. Fuller; Kt. Guard of the Tower, C. E. Hyde; Kt. Prelate, J. L. Marsh; Kt. Organist, D. H. Hill; Kt. Sentinal, L. R. Osborn.

Shamenoth Chapter No. 5.—Most Wise, Reuben Cleveland; Respectable Kt. S. Warden, Joseph Day; Respectable Kt. S. Warden, O. W. Barrott; Kt. Orator, D. H. Horton; Sir Kt. Archivist, D. L. Adsit; Kt. Treas., J. V. R. Rossman; Kt. Captain of the Guard, F. Felton; Kt. Guard of the Tower, Daniel Seymour; Kt. Sentinel, I. B. Hatfield.—*Chicago Tribune.*

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A Husband's Confession.

I never undertook but once to set at naught the authority of my wife. You know her way—cool, quiet, but determined as ever grew. Just after we were married and all was going nice and cozy, she got me in the habit of doing all the churning. She never asked me to do it, you know, but then she—why it was done just this way: She finished breakfast rather before me one morning, and slipping away from the table, she filled the churn with cream, and set it just where I couldn't help seeing what was wanted. So I took hold regularly enough, and churned till the butter came. She didn't thank me, but looked so nice and sweet about it, that I felt well paid. Well, when the next churning day came along, she did the same thing, and I followed suit and fetched the butter. Again and again it was done just so, and I was regularly in for it every time. Not a word said, you know, of course. Well, by-and-by, this began to be rather irksome. I wanted she should just *ask* me, but she never did, and I couldn't say anything about it to save my life, and so on we went. At last I made a resolve that I would not churn another time unless she asked me. Churning day came, and when my breakfast—she always got nice breakfasts—when that was swallowed, there stood the churn. I got up, and standing a few minutes, just to give her a chance, put on my hat and walked out of doors. I stopped in the yard to give her time to call me, but not a word said she, and so, with a palpitating heart, I moved on. I went down town, up town, and all over town, and my foot was as restless as was that of Noah's dove. I felt as if I had done a wrong—I didn't exactly feel how—but there was an indescribable sensation of guilt resting upon me all the forenoon. It seemed as if dinner time would never come, and as for going home one minute before dinner, I would as soon have cut my ears off. So I went fretting and moping around town till dinner hour came. Home I went, feeling very much as a criminal must when the jury is out, having in their hands his destiny—life or death. I couldn't make up my mind exactly how she would meet me, but some kind of a storm I expected. Will you believe it? she never greeted me with a sweeter smile, never had a better dinner for me than on that day; but there stood the churn, just where I left it! Not a word was said; I felt confoundedly cut, and every mouthful of that dinner seemed as if it would choke me. She didn't pay any regard to it, however, but went on just as if nothing had happened. Before dinner was over I had again resolved, and shoving back my chair, I marched to the churn and went at it, just in the old way. Splash, drip, rattle, splash, drip, rattle—I kept it up. As if in spite, the butter never was so long in coming. I supposed the cream, standing so long, had got warm, and so I redoubled my efforts. Obstinate matter—the afternoon wore away while I was churning. I paused at last, from real exhaustion, when she spoke for the first time: "Come, Tom, my dear, you have rattled that *buttermilk* quite long enough, if it is only for fun you are doing it!" I knew how it was, in a flash. She had brought the butter in the forenoon, and left the churn standing with the buttermilk in, for me to exercise with. I never set up for myself in household matters after that.

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SALT LAKE CITY.—This singular town covers an area of about nine square miles—that is, three miles each way. It is one of the most beautifully laid out cities in the world. The streets are very wide, with water running through nearly every one of them. Every block is surrounded with beautiful shade trees, and almost every house has its neat little orchard of apple, peach, apricot, and cherry trees. In fact, the whole nine square miles is almost one continuous orchard.

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THE Spragues of Rhode Island are estimated to be worth $25,000,000. This amount has been mainly accumulated by manufacturing enterprises.

James Herring.

CLARUM ET VENERABILE NOMEN.

When the announcement was made by us last week, that James Herring was dead, it seemed as if a pall had been cast over the Fraternity among whom he had so long and faithfully labored, and by whom he was so universally beloved and respected. In making that sad announcement, we promised to further allude to it this week, and do not think we can better redeem the pledge than by furnishing the Craft with a reliable historical sketch of that exalted Mason and honest man.

Our deceased friend and brother was born in London, England, on the 12th of January, 1794, and was educated under the watchful eye of his father, after whom he was named, and who instilled into him the feeling of interest for the American Republic, then just called into existence, which he himself felt for her institutions. At the house of his father, in London, lived, for some time, John G. Eitchorn, well known as an antiquarian and critical writer on the Bible, and it was him who first called the attention of the son to the Masonic Fraternity, of which he was himself an active member.

In 1805 the family emigrated to New York, and the subject of our sketch finished his education at the academy in Flatbush, Long Island. In 1816 he was initiated in *Solomon's Lodge*, Somerville, New Jersey, and, once a member of the Fraternity, he soon made his influence felt. He removed to New York in 1822, and was soon actively engaged as an officer in the different Masonic bodies. He was Master of *Clinton Lodge No. 143*, in 1834, which lodge, in December of that year, he united with *St. John's Lodge No. 1.* On the 3d of September, 1828, he was appointed Assistant Grand Secretary of the Grand Lodge of New York, and June 3d, 1829, was elected Grand Secretary, which office he retained until 1846; and, from 1849 to 1858, he acted as Grand Secretary of the Grand Lodge of which Isaac Phillips was Grand Master, and commonly known as the "Phillips," or "Herring Grand Lodge."

His reports on Foreign Correspondence, which he originated, form an important part of the printed transactions of the Grand Lodge, and were read with instruction.

In 1832 he was elected General Grand Secretary of the G. G. Chapter of the United States; and in the Grand Encampment of New York, he filled the following offices: Deputy Grand Master, 1829–32; Grand Master, 1834; Grand Prelate, 1836–39. At the grand celebration on the occasion of the G. G. Encampment in New York, in 1842, he officiated as Grand Orator of the Grand Lodge. He was General Grand Recorder of the G. G. Encampment from 1829 to 1835, General Grand Generalissimo from 1835 to 1841. He was present as a delegate at several meetings of the G. G. Encampment, and also a member of the Supreme Council, 33°, (Cerneau), and one of the founders of the *Lodge of Strict Observance No. 94*, in 1844.

In appreciation of his great merits, the Grand Orients of France and Brazil named him their Representative near the Grand Lodge of New York. He was also honored with honorary membership in numerous lodges and Grand Lodges.

In 1821 he delivered an oration at Flemington, N. J., taking as his text the Bible verse I John, 3, 13, which drew down upon him the attacks of the orthodox portion of the Fraternity, who took offense at his having drawn the Holy Writ into a Masonic discourse.

The great Anti-Masonic movement brought out in full force all the mental energy of our deceased friend. He stood firm as a rock while the hurricane of destruction leveled the greater number of the lodges in the State; and the lodges in the city, as well as the Grand Lodge itself, are indebted to him for their salvation during that stormy period. In spite of threats and dangers he managed to induce the lodges not to cease their regular meetings; he encouraged the surbordinate lodges keeping alive the connection with other Grand Lodges, that were more particularly exposed to persecution, while he bravely combated the most ferocious attacks of the press.

The troubles within the Grand Lodge in 1837, which were the cause of the creation of St. John's Grand Lodge, found Bro. Herring the Grand Secretary of the former body, and, as such, playing an important part during that eventful period, a part which caused him many enemies. In the same year, June 7, 1837, he delivered the eulogy on Grand Masters Elisha W. King and Jacob Morton, in St. Matthew's Church, Walker street, N. Y., at which we were present. It was about this time our late brother organized that extensive system of correspondence with foreign Grand Lodges, in particular with those of Scotland, Hamburgh, Frankfort on Main, Saxony, Switzerland, France, the Netherlands, Prussia, &c., and which has since become of so much benefit and importance, its usefulness being almost universally acknowledged.

On the 24th June, 1840, Bro. H. pronounced the oration on the festival of St. John the Baptist, before *Apollo Lodge No. 13*, Troy, in the second street Presbyterian Church of that city, which was shortly afterwards published.

The rapid increase of lodges made it appear desirable that a hall should be built, to be devoted exclusively to the purposes of Freemasonry. Bro. H., in 1842, originated a plan to collect funds for that object, in connection with the founding of an Asylum for indigent Masons, or their widows and orphans. The Grand Lodge adopted the plan, and since then the fund has reached over $200,000, chiefly through the care and watchfulness which he extended over it, and which he did not relax, even during the term of the separation from 1849 to 1858.

On the 23d February, 1847, Bro. H. delivered the oration in a Lodge of Sorrow convened by St. John's Lodge No. 1, in memory of their deceased members, Past Grand Masters Morgan Lewis and A. H. Robertson, and others, which has been published; and ten years later, he officiated on a similar occasion, the Sorrow Lodge being convened in memory of the deceased Grand Master of the Grand Lodge of Saxony, Karl G. T. Winkler, the transactions of which were published in English and German.

During the agitation of the question as to the prerogatives of Past Masters, which caused so much trouble between the city lodges on one side, and those from the rural districts on the other, Bro. H. was one of the leaders of the former, adhering firmly to the letter of the law, and when in 1849 the separation into two Grand Lodges took place, he still stood up firmly for his views of the case, and happily defended the same against all attacks. The Grand Lodge whose cause he espoused was frequently called after his name. Of his polemic writings, the following merits particular attention: "Historical Narrative, Explanation, and Vindication of the Course Pursued by the Grand Lodge of New York in relation to the Unmasonic and Unconstitutional Attempt of a Portion of their Body to Revolutionize the Organization thereof," which was published and forwarded to their sister Grand Lodges throughout the world by his Grand Lodge.

Since the re-union of the two Grand Lodges in 1858, our deceased brother has rather retired from active Masonic life, though on several occasions prior to his departure for Paris, France, where he died at his daughter's residence, Oct. 8th, he gave the benefit of his ripe experience to his brethren in Grand Lodge, and which was always listened to with respect, even if his wise and conservative views were not, as they might with advantage, have been adopted.

In 1842 he commenced a work, "An Introduction to the study of Masonic Jurisprudence," but was prevented from completing the same by others appropriating the plan he had conceived. A portrait painter by profession, he published "The National Portrait Gallery of Distinguished Americans," in 1832; the portraits and part of the biographies were by himself. Some public Masonic tribute is due to his memory, otherwise, the Craft in New York will fail in their duty.

> "Peaceful he sleeps, with all our rites adorn'd,
> For ever honored, and for ever mourn'd."

—*New York Courier.*

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THE AGED MASON.—In no class of persons does Freemasonry appear so charming, upon none does it sit with so much grace and dignity as *upon the aged*. To such, it is truly a crown of glory. I always feel like doffing my hat in the lodge-room, even when I am presiding as Master, when an old man comes in. I have paid many a grateful prilgrimage to the graves of aged Masons. The influence of the aged in Masonic workings is deservedly large. Our Order having so much of a traditionary character, this is both natural and creditable to the members.

Isaac Bartlett, P. G. M.

Of Indiana, died in Logansport, in that State, on the 9th of September last, aged sixty-seven years. We made the acquaintance of Bro. Bartlett at the Grand Lodge of Indiana in 1846, and our acquaintance was intimate and pleasant to the close of his life. We could say much of Bro. Bartlett—he was a good man and true, a faithful friend, a devoted Mason; but the brethren of his own lodge have furnished us with just what we needed for the occasion, and we adopt it in preference to anything we could say:

Bro. Bartlett, whose death we deeply deplore, and whose many Masonic and social virtues we honorably cherish, departed this life, after a brief illness, at his late residence, on Monday night, September 9th, aged 67 years. His remains were followed to their last resting-place, in Mount Hope Cemetery, on Wednesday, by a large procession of sympathizing brethren, relatives, and friends. The last ceremonies were performed at the grave by M. W. Grand Master H. G. Hazelrigg, in a most solemn and impressive manner.

Bro. Bartlett came to Logansport in the spring of 1833. He removed from Washington City, where he had made the acquaintance of Gen. John Tipton, then U. S. Senator from Indiana. He was employed by Bros. Higgins, Carter, and others, as a clerk, in which capacity he remained until he was elected Township Trustee, a position he well and faithfully filled for several years past. He quietly performed the duties belonging to him as a brother Mason and citizen, and was constant and untiring in his labors in behalf of the sick and afflicted, and the worthy poor ever found in him a benefactor and friend. He was an old and respected member of the Masonic Fraternity, being one of the oldest members of this lodge, and has filled most of the official positions of the lodge, and was Secretary thereof at the time of his death. His daily walk fully carried out and illustrated the precepts of the Order. He had occupied the most important positions in the Grand Lodge, and possessed the respect of its members throughout the State. He acted as Junior Grand Warden *pro tem.* of the Grand Lodge in 1839, and was chairman of the Committees on Dispensation and Foreign Correspondence, and was elected Deputy Grand Master the same year, which position he filled until 1845, when he was elected M. W. Grand Master of the Grand Lodge of the State, and served one year with honor and credit to himself and the Order. During a long period he was a faithful attendant at the annual communication of the Grand Lodge, taking a laborious part in the duties of chairman and member of various important committees. In 1841 he acted as Grand Master *pro tem.*, and attended the 50th annual communication of the M. W. Grand Lodge of the State, held in the Grand Lodge at Indianapolis, commencing May 28th, A. D. 1867, A. L. 5867, and the published proceedings thereof bear honorable mention of his name. He was an industrious worker in the Masonic cause, and his efforts and lectures in its behalf through the then new counties of Cass, Miami, and Carroll, are still remembered by some of the older brethren residing here.—*Cincinnati Review.*

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Bro. JOHN W. SIMONS was the recipient, a few evenings ago, of a Grand Steinway Piano, at his residence in Brooklyn. We regretted our necessary absence.

This was a well deserved compliment to our brother, and a recognition of his services in behalf of *Americus Lodge.* W. Bro. Reeves E. Selmes, in an appropriate speech, made the presentation in behalf of the lodge.

Bro. Simons expressed himself as being specially pleased that, in selecting the honorarium, the brethren had chosen an article pleasant and useful to the wife and little ones, rather than to himself, because it might be considered in some sort as a recompense for their deprivation of his company while engaged in the duties of Masonry, to which he has so earnestly, and for so many years devoted himself. He said that so frequently and so liberal were the Masonic calls upon his time, that he had under serious consideration the propriety of furnishing his children with copies of his photograph, that they might be able to recognize him when from time to time they met him by accident. It was, however, pleasant to know that in many ways the brethren appreciated his efforts in their behalf, and in that appreciation he found the strongest incentive to perseverance. He concluded by warmly thanking the givers for their splendid present, assuring them that himself and children would ever bear in grateful remembrance the munificence of *Americus Lodge*.

The company of ladies and gentlemen was large, and they had a good time in social intercourse and in the partaking of a bountiful collation. The well known vocalists, Miss Sims and Mrs. Coleman, sung some of their best songs.—*National Freemason.*

The Four Cardinal Virtues.

Conscience—the most divine and noblest of all senses—is implanted to regulate our highest powers, our affections, and deliberate designs of action; by it we discern what is graceful and becoming, beautiful and honorable, in the affections of the soul, in our conduct of life, our words, and actions. The mind feels most joy in performing and reflecting upon such duties as it recommends. What is approved of by this sense we count right and beautiful, and call virtue. Virtue, therefore, arising from the most divine sense, must necessarily be, and is, the best and most beautiful of all human attributes, and, as a natural sequence, that science which pre-eminently teaches virtue to its initiates is the highest of all human sciences. Virtue inculcates glory to God in the highest, peace on earth, and good will towards men; inspires a high relish for moral excellence, and a strong endearment of heart towards all in whom we discern eminent virtues, and raises joyful love, esteem, and veneration when we observe it in others. Without it a man does not live. He merely passes away his allotted time on earth, but of the joys or sorrows of life, even of life itself, he has no conception. In the fulfillment of its precepts our chief good consists. It being the foundation of morality, and the pleasures of morality being the highest and most enduring, virtue may be said to be the very foundation of eternal happiness, both here and in the Eternal Lodge, where all the brethren hope to meet. It implants kind affections, urges us on to beneficent actions, and is a qualification of the mind subservient to our happiness, and denotes any habit that perfects the powers of the soul. Its constituents are disposition, skill, application, and force. Corresponding to these constituents, it is divided into four cardinal virtues, which are well known—viz.: prudence, fortitude, temperance, and justice.—*London Freemason's Magazine.*

Masonry Among the Indians.

Among the Cherokees, Choctaws, Chickasaws, Creeks, Seminoles, and other southern Indian tribes, there has existed from time immemorial a secret fraternity of sworn friends, having signs, tokens, and words known only to themselves, and confined to the male population. The form of initiation is said to be simple, but their obligations to each other are held to be of the most solemn and binding nature through life. If one of the fraternity is in danger or trouble, his claim for the protection or aid of his brethren is not to be disregarded; and if at any time flight from enemies becomes necessary, he is at liberty to mount the horse of a brother and flee from his persecutors. I am informed by many intelligent Indian Freemasons, that there is enough in the ceremonies and obligations of this fraternity to justify the conclusion that it had a genuine Masonic origin, though at what period it is impossible to determine; perhaps centuries before this continent was known to the Anglo-Saxon race.

An instance is related to me by Judge Field, of the Cherokee nation, wherein a party of U. S. Commissioners, sent to treat with the Seminoles in Florida, early in the present century, when surrounded by enraged savages and about to be put to death, were saved by a half-breed attached to the Commission, who gave the mystic sign of the fraternity, which in a moment turned the fury of the savages into the warmest demonstrations of friendship. "The grand hailing sign," if not derived originally from genuine Masonry, answered every purpose in saving the lives of these white men, and who can say that it had not a true Masonic origin?

Another peculiar and striking feature in this Indian fraternity is found in the fact that, in starting out upon the hunt or war-path, the Indians form in groups of *three, five,* and *seven,* who, on such occasions, adhere to one another even to the death. These mystic numbers, three, five, and seven, are significant to Masons, and their existence among this Indian fraternity can not be supposed to be the result of mere accident, for they are traditional numbers, and are adhered to with the most scrupulous fidelity. If this custom is not a vestige of Freemasonry, the coincidence is at least somewhat remarkable, and it reminds us of the sworn friendship between Jonathan and David, anterior to the time Freemasonry assumed form under the Jewish fathers.

DeWitt Clinton.

In 1824, this eminent brother wrote as follows:

"A Mason is bound to consult the happiness and to promote the interests of his brother; to avoid everything offensive to his feelings; to abstain from reproach, censure, and unjust suspicions; to warn him of the machinations of his enemies; to advise him of his errors; to advance the reputation and welfare of his family; to protect the chastity of his house; to defend his life, his property, and, what is dearer to a man of honor, his character against unjust attacks; to relieve his wants and his distress; to instill into his mind proper ideas of conduct in the department of life in which he is called to fill; and, let me add, to foster his schemes of interest and promotion, if compatible with the paramount duties a man owes to the community. If such are the obligations which a man owes to his brother, they are precisely the duties that one Freemason ought to perform to another. Our Order enjoins them as rules from which nothing can justify a deviation, and considers their infraction a violation of honor, conscience, and religion; a prostitution of all that is deemed sacred and venerable among men.

"But Masonry does not confine the benignity of her precepts to her followers; she rises higher in the scale of excellence, and enjoins the observance of honor, honesty, and good faith to all men; she espouses the cause of universal-benevolence and virtue; she declares as unworthy of her patronage those who violate the laws of rectitude, and her votaries exememplify in their lives the truth of the remark that, although there be vicious men in the Fraternity, yet that they are better than if they were not Masons."

Masonic Precepts.

TALENT.—Attempt nothing, brother, for which the talent given thee by the Great Architect of the Universe is unsuited or insufficient.

PRESCIENCE.—Brother, prescience is part of thy reason; and thou hast sufficient prescience if thou wilt only rightly use thy reason. For does not thy reason inform thee that virtue will be rewarded, and vice will be punished, either in this world or in another? And is not this all the prescience thou needest for thy guidance in life?

TRANQUILITY.—Brother, let not thy tranquility depend on the amendment of another's faults.

ANGER AND INDIGNATION.—Brother, anger and indignation, when under the control of reason, are, in many circumstances, rather virtues than faults. There are instances of vice which may fitly call forth manifestations of anger: and, in like manner, there are instances of injustice which may fitly call forth manifestations of indignation.

SELF-EXAMINATION.—Brother, at night, before composing thy limbs for slumber, omit not self-examination. It is a custom which even the Pantheist-Metempsychosist could rigidly observe.

OUR UNDERTAKINGS.—Brother, in our undertakings we should pause before we begin anything which, when completed, *may* cause us sorrow.

TWO THINGS ANTAGONISTIC.—Brother, thou art a British merchant; know then, that two things are antagonistic—honest commerce and speculation.

ILL-GOTTEN WEALTH.—Brother, the son, if virtuous, avoids making the ill-gotten wealth of his father subject of boasting.

TEMPTATION.—Thy brother has been tried by temptation, and has done wrong. If thou hast not been tried by the like temptation, then thank the Great Architect of the Universe, and forbear to blame thy brother.—*Magazine and Mirror (Eng.)*

The Revival of 1717.

DEAR BROTHER COURIER:—I have often heard of the revival of Freemasonry in 1717. Will you be kind enough to inform me how, and by whom, it was brought about?

It was mainly brought about by Brother Desaguliers, who having intimated his intention of renovating the Society, soon found himself supported by a large number of active and zealous brethren; and as their names are worthy of preservation, we would state they were—Sayre, Payne, Lamball, Elliott, Goften, Cordwell, De Noyes, Varden, King, Morrice, Calvert, Ware, Lumley, and Madden. These included the Masters and Wardens of the four existing lodges which held their assemblies at the Goose-and-Gridiron, the Crown, the Apple-tree, and the Rummer-and-Grapes, and they succeeded in forming themselves into a Grand Lodge, and resumed the quarterly communications, which had been discontinued for many years; and having thus replanted the tree, it soon extended its branches to every quarter of the globe.—*N. Y. Courier.*

Benedict Arnold.

This celebrated man—infamously celebrated—was made a Mason in *Hiram Lodge*, at New Haven, Conn., which lodge is still in existence. A contemporary, in sketching its history, says:

> Over this lodge, which has continued its sessions without intermission for more than a century, have presided some of the most worthy and honored men of New Haven, and the catalogue of its members includes a great multitude. It is a singular fact, that while its roll is graced with the names of David Wooster and other patriots, it has also the name of Benedict Arnold, who, for his great crime of treason to his country, has covered that name with infamy. Yet a true Mason, who would give to each "according to his due," should be glad to know that even Arnold possessed some Masonic virtues. His patriotism and his bravery, up to the time of his great fall, were undoubted. He, more than any other man, turned the tide of battle at Saratoga, that decided the struggle for our national independence, so that Arnold was both the savior and the betrayer of his country. He had great faults before his treason, and he had great merits likewise. His care for and partial education of the children of the brave General Warren, the brother Mason who fell at Bunker Hill, should be greatly remembered by all Freemasons. Arnold was shamefully treated by the Continental Congress, by Gates and others, who were jealous of his fame; but he always found a steadfast friend in no less a brother Mason than George Washington. In deserting Washington and his bleeding country, the brilliancy of his fame was tarnished forever; and old *Hiram* could do no less than obliterate his name from her roll of members.—*Freemason's Mag.*

MASONIC SCHISMS.—Masons ought always to bear engraved in their hearts these noble words, pronounced by the Count Alexandre de Laborde, responding, in the year one thousand eight hundred and twenty-eight, on behalf of the visitors from the Grand Orient to the Supreme Council of France: "Differences may distinguish, but should not divide Masons; all dissension should be merged in the immutable principles of our beautiful Institution; in that equality that causes rank to be forgotten; in that love of human kind, which reminds us of our duties; in that reciprocal good-will that should bind all men together."

THE MASONIC TROWEL.—This able publication in the service of Freemasonry is published in monthly numbers, at Springfield, Ill., at $1.25 per annum. In its zeal for the good of the Craft, and the ability of its editorials, and diversity of matter interesting to Masons, it is second to no publication of the times. We thank Bro. Reynolds for the good words in behalf of the *Olive Wreath.* He is a Past Grand Master of the jurisdiction of Illinois, and is qualified to judge of the merits of Odd-Fellow publications.—*Olive Wreath.*

THE MASONIC TROWEL.

HARMAN G. REYNOLDS, Editor.

SPRINGFIELD, ILL., NOV. 15, 1867.

☞No communication or advertisement is likely to receive attention, if received after the first of each month, in the issue immediately following.

Annual Dues.

We have a few words to says and a few hints to give in regard to the collection and non-payment of dues, which will probably apply to other jurisdictions as well as to Illinois.

In the early days of Masonry in the West, and, very likely, in a large majority of lodges now, dues are charged by the quarter. This makes large work for the Secretary, frequent collections, and is liable to many objections which we do not care to name here. The lodges in this city have adopted the practice of collecting dues once a year. It is found to be far less laborious, to cause less friction, and to be financially much better than the quarterly system.

In Illinois, and we presume in all the Mississippi States, the elections of lodge officers are held mostly in December. In nearly all the lodge by-laws that have come under our observation, the non-payment of dues for a given length of time, say one year, is a forfeiture of the right to vote. This forfeiture creates a condition equivalent to bad standing, and should be avoided by all means, if possible.

The agreement to support and obey the laws of a lodge includes the obligation to pay dues, and a refusal to pay them is a violation of Masonic covenants, and creates a liability to Masonic discipline. Where the collection of dues is neglected until just about election time, considerable trouble, and oftentimes hardship, is the result.

Some good brethren are poor; some are unfortunate; some have been sick; and perhaps their bills are presented so closely upon election that inability, necessity, or pressing family demands, render it impossible to meet the just claims of the lodge. In this way, the non-paying brother is deprived of his right to vote, and, perhaps without any fault on his part, is reduced to the condition of bad standing. It should be the pride of every lodge to promote and *preserve* harmony, and keep its membership intact and in good condition as far as possible, consistently with its by-laws and Masonic usages. There is scarcely any man living but what can be cornered. Masons do not intend any such thing, yet such is practically the case in many instances, where a prudent foresight, careful management, and brotherly treatment might prevent.

In Colorado, Kansas, Missouri, Tennessee, Kentucky, Ohio, Minnesota, and Illinois, the grand lodges meet in October. Of course the financial year terminates some time previously.

This furnishes a hint which our lodges may act upon profitably. Let the by-laws of all lodges, where the elections are held in December, make provision for annual instead of quarterly collections, and let the fiscal year terminate on the last day of August in each year. Let there be a finance or auditing committee, who shall see that the accounts of every brother are properly posted and bills made out for unpaid dues by the Secretary at the close of the fiscal year. Require the Secretary to present these bills, within the month of September, to every one within reach of personal application or letter, and to repeat the same in October and November. In December, let all delinquents be served with written notice to appear on the night of election and pay their dues. By this patient and brotherly course, ninety per cent. of dues within reach will be collected, and in many instances the entire amount. Do not let an unpleasant word, an expression of impatience, or anything that will cause a painful reflection, escape the lips of any brother charged with this official duty, even in retort or reply.

It should be the constant study of all officers, to let fall no word that will disturb the harmony of the lodge.

In the West, no brother will "plead poverty;" many ought to do it, but their manliness shrinks at the idea. We have never known a Mason to do it. It is often in the knowledge of members that a brother *can not* and *ought not* to pay. In the absence of such a brother, square the books, and enjoin silence. If he offers to pay, take the money, for a refusal would wound his manhood and pride.

What shall be done with those who can and do not pay? Carry your lodge to the grand lodge untarnished, if you can. Try between December and June to collect the money; if not paid then, prefer charges at the June communication, and then, if not paid, try the brother and suspend him indefinitely in July; he then has from that time until August 31 to pay up, and avoid disgraceful return to the grand lodge as a suspended Mason.

Book Notices.

THE BOOK OF THE ACCEPTED SCOTTISH RITE OF FREEMASONRY, by Bro. Charles T. McClenachan, 33°, published by the New York Publishing Co., 432 Broome street, came while our Grand Lodge was in session, and arduous duties and want of time for examination prevented a notice in the October number; nor have we had time yet to give the work such attention as the importance of the subject and interests involved really demand.

It embraces 617 pages; has seven superior full page engravings, sixteen smaller ones, very beautiful, and a full representation of the clothing, jewels, furniture, working tools, weapons, and banners of the several degrees.

The work opens with a proem, history, and introduction. These are all modest in statement and short enough to insure perusal. Then follows the manual, from the fourth to the thirty-third degree. The manual seems to be full and clear; the whole book is printed on clear, white and thick paper, large and clear type, and, but for its weight, is a convenient working manual. The weight is no great objection, but it would prove inconvenient in some cases in working.

It is unlike the Cunningham Manual in many things, and does not conform generally to the order of the Rite as we received it. We do not say this to condemn or approve the work; we are not competent to that task; the Supreme Council alone is authorized to decide. It is probably framed with the view of meeting the disagreements between the northern and southern jurisdictions, and the disagreements existing in the north also. Whether any one man, or any few men, acting on their own responsibility, will be able to effect so desirable an end, is questionable. No one man is so powerful or potent in Masonry, however worthy or competent, as to be able to control conflicting views and opinions without investigation, argument, and deliberation. Before any manual can be framed which can meet even general approval, it will require the work of able men of different views, met in mutual council, there to compare opinions, modes of work, precedents, and history. Partisans and theorists will not succeed. Such men as Rockwell, Gardner, Palmer, Mackey, Woodbury, Lewis, Hillyer, Drummond, Carson, and Paige, would bring out a satisfactory work.

The book undoubtedly supplies a present want, and, we doubt not, is as perfect as conflicting systems will permit, and we hope it may have a profitable sale.

Ceremonies of constitution and installation follow the working-manual, together with much other valuable matter.

The book is defaced with a ceremony of baptism, which usurps the province of the church, and which the northern jurisdiction will reject. It will be sent from the publishing office free of postage, in cloth, gilt, for $5.00.

MACKEY'S MASONIC RITUALIST, is a pocket manual of 611 pages, "The Manual of the Lodge," "Book of the Chapter," and "Cryptic Masonry," or monitorial instructions from Entered Apprentice to Select Master; also, embracing the Ancient Charges, old constitutions, the Order of High-Priesthood, valuable forms, and complete dedication and installation ceremonies in the nine degrees. The work is valuable to the learner and student, and should be in every Mason's family for reading, learning, and constant reference. Valuable plates and engravings are interspersed through the book. Published by Clark and Maynard, 5 Barclay street, New York. Price, $1.60, postage paid from the publishing office.

How to Send Money.

In August last we gave notice that from and after the 31st of August we would not hold ourselves responsible for money sent by mail, unless it was sent by REGISTERED LETTER, POST-OFFICE ORDER, OR BANK DRAFT.

The letters that come to us saying that money has been sent by ordinary mail conveyance *are numerous*. We supply all we can for money sent before that time, and we make all such good on our books. But we can not carry the losses after that time. Our actual losses for money sent, which has never reached us, from December 15, 1866, to August 31, 1867, will not fall much short of five hundred dollars. No concern can publish such a paper as we do at $1.25 and carry such losses; so we urge on our brethren and friends, all who are now subscribers, to renew their subscriptions, without reference to the time that they expire, and pay to our agents who may have prospectuses, so that losses by mail may be avoided.

Advance Payments.

We started on the system of advance payment for THE TROWEL. Our very best friends advised us to carry over to the next year all who had paid for the previous year. We did so until the present volume, successfully. On the first of January last, we transferred to the volume for this year, over 3,000. These, added to such as have been carried over since, would make the whole number more than 4,000. Of this amount, at least 2,000 are unpaid, and we expect that nearly all of that sum is a total loss. This, with our losses by mail, and the expense attendant upon a thorough effort to collect unpaid subscriptions, leave us no margin whatever. We shall, after the December number, strike the name of every subscriber from our subscription list who does not renew when his subscription expires.

Chicago.

The Garden City is the wonder and enigma of all outside of it. Very few of its own residents have any adequate idea of its spread and growth. The action of its Board of Trade affects prices in our large cities. More railroads terminate in Chicago than in any other city in America. It is the leading grain, lumber, and meat market in the world. Its hotels and churches vie with those of the Atlantic cities. Its compact, systematic, and economical management of business can not be surpassed. Its public improvements are upon a scale of simplicity, utility, and grandeur unknown in the history of any city on the continent. Where frogs and water were staple commodites, now stand vast ware-houses, elegant and permanent structures, and palatial mansions. All this and vastly more, in a city whose first Mayor was elected less than thirty-one years since.

W. Bro. Wiley M. Egan, President of the Board of Trade, has kindly sent us the "Ninth Annual Statement of the Trade and Commerce of Chicago" for the year ending March 31, 1867. The pamphlet contains 146 pages, and is a thorough and condensed epitome of Chicago trade.

The grain warehouses have a capacity of 9,980,000 bushels. The shipments of flour and wheat, at grain measure, were 21,330,484 bushels; of corn, 32,953,530 bushels; of oats, 9,564,223 bushels, of rye, 1,489,895 bushels; of barley, 1,398,528 bushels. Total, 66,736,660 bushels.

The number of hogs received was 1,341,656; the number of beef cattle, 373,277.

The receipts of lumber were 730,057,168 feet of lumber; 400,125,250 shingles; 123,992,400 lath.

The trade in seeds, salt, hides, highwines, fish, coal, wood, lead, and wool is immense.

Nine steamers, 90 propellers, 151 barks, 39 brigs, 652 schooners, 51 scows, 2 barges, and 3 sloops, ply constantly upon the lake and river waters of Chicago, carrying 251,077 tons.

The business by canal increases steadily, and there is not one moment's cessation in the vast and almost incomputable railroad traffic and business. The membership of the Board of Trade amounts to 1,259; at $35.00 each, the annual membership fees amount to $44,065.

This statement does not embrace the vast system of manufactures, dry goods, hardware, grocery, or general trade. Neither the prescience, foresight, or mental calculation of man ever contemplated such results in any city less than thirty-one years of age.

And what is true of Chicago, is equally true of Illinois. Thirty-one years since, its population stood at 157,000; now it numbers full two and a half millions. It almost seems like a sacrilegious attempt to measure Omnipotence, to make calculations for the future of either Chicago or Illinois.

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VIRGIL PRICE MANUFACTURING COMPANY.—This company is located at 144 Greene street, New York, and has a patent for hanging swords, specimens of which may be seen at our business house. The company manufactures all kinds of Masonic materials, and special attention is paid to the manufacture of fine presentation, Templar, Masonic, and military swords.

Brethren in search of Masonic goods will do well to visit this house when they are in New York city.

Impostors.

The country is full of them. We are tired of publishing them, and mean to discontinue the practice. Just before the meeting of the Grand Lodge, an old man, who looked like a grand and weather-beaten apostle, visited us and related a plain, simple story, in good language, and without any seeming embarrassment; he spoke tearfully of his separation from his wife and children, in Charleston, S. C., and produced letters which we were sure were those of two of our old and distinguished Grand Secretaries in the east. We told him that our Grand Lodge would assemble on the following Tuesday, to remain, and tell them his story, and he would obtain substantial relief, and that we would provide for his care until that time. From that moment his whole manner changed to that of apparent distrust and fear. We took him to the hotel, arranged for a week's board, and invited him to call the next day. He ate his dinner, stepped out, and disappeared. We say to our brethren, to grant no relief *upon any pretense or story* to any traveling Mason, until he brings unmistakable evidence of his Masonic identity and good standing. It has become a positive necessity to require this much. No more descriptions of impostors need be sent us for a while, *for it seems to increase the breed.* Keep your money until absolute proof of good standing is furnished.

Change of Partnership.

Bro. John P. Fults has retired from the partnership, and the business will hereafter be conducted, as before, under the firm name of H. G. Reynolds & Son. Bro. Fults was greatly endeared to us before he entered into business relations with us, but he is much more so now. He has a thorough commercial education, was for several years head clerk in the freight department of the railroad from Indianapolis to Louisville, and is well skilled in book-keeping and accounts, and has established a genuine character for honor and honesty far more priceless than honors or gold. We commend him to all Masons and business men, as a true Mason and thoroughly trustworthy business man.

I. O. O. F.

The Grand Lodge of Odd-Fellows met on the second Tuesday in October, at Centralia. J. F. Alexander, of Greenville, was elected Grand Master; Amos Watts, of Nashville, Deputy; W. F. Kelsch, Chicago, Grand Warden; Samuel Willard, of Springfield, Grand Secretary; A. S. Barry, of Alton, Grand Treasurer; H. S. Herr, of Bloomington, Grand Representative, full term, and John G. Rogers, of Chicago, for the vacancy caused by the death of P. G. Master Scroggs.

The Grand Encampment met at the same time and place. J. O. Harris, of Ottawa, was elected Grand Patriarch; Thos. Long, of Enfield, G. High Priest; A. N. Lichty, of Mt. Carroll, G. S. Warden; N. C. Nason, of Peoria, Grand Scribe and Treasurer; I. S. Armstrong, of Metropolis, G. J. Warden; Charles Perkins, of Brickton, G. Representative. The next sessions are to be held at Alton.

Grand Lecturers

Have been commissioned as follows:

Thomas J. Wade, Ottawa; M. D. Chamberlin, Freeport; Thomas J. Prickett, Carbondale; Rodney Ashley, Kankakee; Daniel G. Burr, Paris; A. L. Virden, Virden; Ira S. Younglove, Chicago; Geo. O. Ide, Princeton; A. S. Babcock, Blackberry Station; P. A. Dorwin, Springfield; Sylvester Stevens, Knoxville; B. F. Church, Woodstock; George E. Lounsbury, Mound City.

Masonic Districts.

The M. W. Grand Master has divided the State into Masonic Districts, as follows:

First District.—Alexander, Pulaski, Massac, Union, Johnson, Jackson, Perry, Randolph, Monroe, and Washington counties.

Second District.—St. Clair, Jersey, Calhoun, Bond, Clinton, Fayette, Marion, and Effingham.

Third District.—Pope, Hardin, Gallatin, Saline, Williamson, Franklin, Hamilton, White, and Jefferson.

Fourth District.—Wabash, Edwards, Lawrence, Clay, Jasper, Crawford, Richland, and Wayne.

Fifth District.—Pike, Adams, Brown, Schuyler, Fulton, McDonough, and Hancock.

Sixth District.—Madison, Greene, Scott, Morgan, Cass, Mason, Menard, and Tazewell.

Seventh District.—Sangamon, Macoupin, Logan, McLean, De Witt, Macon, Moultrie, Shelby, Christian, and Montgomery.

Eighth District.—Clark, Edgar, Vermilion, Coles, Cumberland, Douglas, Piatt, Champaign, and Ford.

Ninth District.—Livingston, Iroquois, Woodford, Peoria, Knox, Warren, Henderson, Putnam, Stark, and Marshal.

Tenth District.—Mercer, Rock Island, Whiteside, Lee, Bureau, Henry, La Salle, Grundy, De Kalb, and Kendall.

Eleventh District.—Carroll, Jo Daviess, Stephenson, Ogle, Winnebago, Boone, McHenry, Kane, and Du Page.

Twelfth District.—Cook, Lake, Will, and Kankakee.

DISTRICT DEPUTY GRAND MASTERS.

First District.—Thomas Moore, Metropolis.
Second District.—De Witt C. Jones, Salem.
Third District.—C. S. Conger, Carmi.
Fourth District.—H. Hayward, Olney.
Fifth District.—A. A. Glenn, Mt. Sterling.
Sixth District.—John Bennett, Petersburg.
Seventh District.—Charles Fisher, Springfield.
Eighth District.—J. M. True, Mattoon.
Ninth District.—Sylvester Stevens, Knoxville.
Tenth District.—V. M. Blanding, Rock Island.
Eleventh District.—E. H. Baker, Rockford.
Twelfth District.—John W. Clyde, 39 Clark street, Chicago.

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MARKING THE MINISTER.—A small boy out West, one cold day, was assisting his father to mark sheep with paint and brush. The father would catch a sheep and say to the boy, "Mark that." After the job was done, the boy started for his home, which was at some distance, and was overtaken by a minister on horseback, who seeing the boy barefooted, invited him to ride behind him. After the boy was seated he began to catechise him thus:

"My lad, do you attend the Sabbath-school?"

"No," was the reply.

"You should attend the Sabbath-school, mark that! All good children attend both church and Sabbath-school, mark that!"

After many other things the minister ordered the boy to do, he replied:

"*I have marked your back all over now, and it looks like thunder!*"

The reverend gentleman was somewhat astonished when he examined his coat.

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A PUBLISHER of a paper made arrangements with a man in a neighboring town to furnish him with news items from that locality. The result of the arrangement was as follows, and was rather startling to the editor: "There iz not much noos arond here yit, but there iz a littul. A man had his hed cut in a fite last nite, the doctur says if he don't git well before mornin, that he will hev to di sartain he leves 1 small family. Another man iz sick and I gess he's got the kolery, but sum people sez hiz wife pizened him; the doctur kant tell yet, but when he dies they air goin to hold *post morting* over him, and find out whats the matter. Another man's horse dide last nite. He cood eat moar then enny 5 cattul round, and since he dide oats hev gone down tn sents on a bushel. This is all the noos here now. Don't forgit to send a papur. YOOR KORISPUNDINT.

Tidings.

Items.

The Evergreen.—Guilbert, Barnes & Co., of Dubuque, Iowa, are about to start a new paper "devoted to Masonic culture, uniformity, and progress," to be issued by Dec. 1. Subscription price, $2.00 per annum. To be published monthly. M. W. Bro. E. A. Guilbert, P. G. M., editor. We cordially welcome him to the corps editorial.

Minooka Lodge No. 528 was constituted by Bro. T. R. Willard. Breth. G. Dahlem W. M., A. K. Knapp S. W., G. C. Griswold J. W., J. T. Van Dolson Treas., G. E. Cowell Sec., S. Adams S. D., W. H. Smith J. D., Jacob Gedelman and E. N. Weis Stewards, John Colaps Tyler. A repast was prepared by the ladies.

E. R. Ranney, conductor on the fine railroad from Chicago to St. Louis, sends us four subscribers picked up along the route. Many thanks; and we reciprocate the wish for a better acquaintance.

Maquon Lodge No. 530 was constituted Oct. 18, by Bro. Benjamin Kersey. Robert Proseus, M. D., W. M., Wm. Swigert S. W., L. J. Dawdy J. W., A. Donason Treas., G. W. Selby Sec., B. F. Talman S. D., R. J. Cook J. D., J. Borbon and S. Freemole Stewards, P. Morrison Tyler. The occasion was a pleasant one.

Chatham Lodge No. 523, twelve miles south of Springfield, was constituted by Past Grand Master Lavely, immediately after the close of the Grand Lodge.

Alexis, third son of the Russian Czar, is about to visit America. We presume that the kings and princes of the United States have no objection.

Grand Master Gorin constituted *Illiopolis Lodge No. 521*, Oct. 18. This Lodge is the nearest to the exact geographical centre of the State. It is 23 miles east of Springfield, on the T. W. & W. R. W.

Bro. M. H. Wilmot, of Illiopolis, constituted the flourishing *Dawson Lodge No. 556*, at Dawson, 12 miles east of Springfield, on the T. W. & W. R. W., Oct. 11.

R. W. Charles Fisher, of this city, Deputy Grand Master, laid the corner-stone of the Macoupin county Court-House, at Carlinville, Oct. 23. An elegant oration was delivered by Hon. John M. Woodson, of the State Senate.

W. Bro. E. R. Maples, of Pontiac, constituted *Ancona Lodge No. 552*, Oct. 19. A genuine feast followed. This makes the sixth lodge in Livingston county, with five more on its border.

The *Masonic Record of Western India*, for September, is at hand, filled with valuable matter, news, and desirable information.

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Disastrous Fire.

By a letter from R. W. D. G. Burr, we learn that a terrible conflagration occurred Oct. 30, at Paris, which consumed the lodge-room, together with the charters, clothing, furniture, and records of *Prairie Lodge No. 77, Paris Lodge No. 268, Edgar Chapter No. 32*, and *Young Council No. 9*. Not a shred was saved. The First National Bank, a large hardware store, and two printing offices, with all their contents, were entirely consumed.

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Lodges by Counties.

To those who have a statistical turn of mind, it may be both gratifying and instructive to learn the condition of Masonry in Illinois by comparison. We will therefore give the population of each county from the census of 1865, the number of lodges and members in each county, with the average to the population:

	Population.	No. of Lodges.	No. of members.	Average to Population.	Average to Lodge.
Adams	51,185	15	714	1 to 71	47
Alexander	12,206	2	106	100	53
Bond	11,471	2	81	141	40
Boone	11,680	2	144	81	72
Brown	12,698	3	112	113	37
Bureau	31,568	9	425	74	47
Calhoun	5,971	0	0	0	0
Carroll	14,526	6	152	95	25
Cass	11,876	2	73	162	36
Champaign	21,124	9	395	53	44
Christian	17,239	4	256	67	64
Clark	17,032	6	266	65	44
Clay	13,332	5	164	81	33
Clinton	13,795	2	97	144	48
Coles	22,951	6	330	69	53
Cook	217,309	26	2,686	81	103
Crawford	13,116	2	78	168	39
Cumberland	10,667	4	96	111	24
De Kalb	21,294	9	616	35	68
De Witt	12,815	4	221	58	55
Douglas	11,652	4	231	50	58
Du Page	15,180	3	168	90	56
Edgar	20,946	7	395	54	56
Edwards	6,180	1	43	130	48
Effingham	12,611	5	125	101	25
Fayette	15,967	2	100	159	50
Ford	3,643	1	43	85	43
Franklin	11,476	3	99	116	33
Fulton	36,900	9	477	75	53
Gallatin	8,055	2	40	201	20
Greene	17,630	5	294	60	59
Grundy	12,745	3	138	92	46
Hamilton	9,509	2	58	164	29
Hancock	33,596	14	537	62	38
Hardin	3,863	2	44	89	22
Henderson	11,289	1	53	213	53
Henry	26,338	7	395	66	59
Iroquois	18,076	8	269	68	33
Jackson	14,679	4	182	80	45
Jasper	10,120	2	58	174	29
Jefferson	15,271	2	80	191	40
Jersey	13,566	4	142	96	35
Jo Daviess	26,437	7	222	119	31
Johnson	11,467	3	158	73	53
Kane	32,570	12	718	45	59
Kankakee	18,696	4	132	149	33
Kendall	12,689	5	136	93	27
Knox	34,401	11	713	48	65
Lake	18,660	5	283	66	56
La Salle	56,645	15	800	73	53
Lawrence	10,439	5	205	51	41
Lee	22.630	7	406	56	58
Livingston	17,500	6	273	64	45
Logan	18,501	5	221	83	44
Macon	21,691	6	280	77	46
Macoupin	32,305	13	588	55	45
Madison	42,042	8	448	94	56
Marion	18,960	5	246	77	50
Marshall	16,652	4	196	85	49
Mason	10,931	4	174	56	43
Massac	8.261	3	168	49	56
McDonough	25,659	8	352	73	44
McHenry	23,077	10	611	37	61
McLean	39,772	11	428	93	39
Menard	10,447	1	70	149	70
Mercer	17,318	5	201	86	40
Monroe	12,832	2	61	210	30
Montgomery	19,812	8	337	59	42
Morgan	26,202	7	348	78	50
Moultrie	8,324	2	74	112	37
Ogle	25,254	10	339	75	34
Peoria	41,979	10	681	62	68
Perry	11,477	3	159	72	53
Piatt	8,138	3	134	61	45
Pike	30,299	12	522	58	43
Pope	11,353	2	77	147	38
Pulaski	7,447	3	71	105	24
Putnam	6,311	2	132	48	66
Randolph	18,688	5	230	81	46
Richland	11,488	3	161	70	54
Rock Island	35,202	8	331	106	41
Saline	11,605	3	135	86	45
Sangamon	48,273	12	627	72	52
Schuyler	16,090	2	100	161	50
Scott	9,423	4	152	62	38
Shelby	19,278	7	299	64	43
Stark	9,885	4	110	90	27
St. Clair	43,741	8	297	147	37
Stephenson	29,231	6	407	72	68
Tazewell	25,200	7	287	87	41
Union	15,880	5	110	144	22
Vermilion	25,528	6	271	94	45
Wabash	7,179	1	46	156	46
Warren	20,966	5	231	91	46
Washington	16,193	3	124	131	41
Wayne	14,445	4	131	110	30
White	14,047	2	105	134	52
Whiteside	24,125	6	318	76	53
Will	36,986	6	444	83	74
Williamson	14,163	2	116	122	58
Winnebago	25,541	7	600	43	86
Woodford	18,022	6	293	61	48

The greatest average in proportion to population is in DeKalb, 1 to 35; the smallest in Henderson, 1 to 213. The opposers of Masonry will find an instructive lesson by examining these proportions. In the middle and southern portions of the State the opposition to Masonry is but trifling, and the proportion of Masons to the population is far less than in the north, whence so much opposition comes.

We will instance those counties where the opposition is the strongest and the most fanatical: Bureau, 1 to 74: DeKalb, 1 to 35; DuPage, 1 to 90; Henry, 1 to 66: Kane, 1 to 45; Knox, 1 to 48; Lake, 1 to 66; LaSalle, 1 to 73; Lee, 1 to 56; McHenry, 1 to 37; Peoria, 1 to 62; Will, 1 to 83; Winnebago, 1 to 43. Masonry courts neither favor nor opposition, but the same fanaticism in the center and south of Illinois that prevails in the counties above named, would double the number of Masons in two years.

The greatest average membership in any county is in Cook, 103 to the Lodge, and 19 more than in the county of Winnebago; and the average in Winnebago, is 12 more than in any of the other lodges, so that in reality the average in Cook is about 30 larger than in any county but one. This is owing to the immense memberships of *Oriental, Cleveland, Kilwinning, Blair, W. B. Warren, Blaney*, and *Wabansia Lodges*, in Chicago, while several others are above the average. The smallest average memberships are in Union and Hardin, 22 to each lodge.

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Kentucky.

We tender our grateful acknowledgments to Bro. Wm. C. Munger for abstracts of proceedings of the Grand Lodge of Kentucky, through the columns of the *Louisville Daily Courier*.

Grand Lodge.—On the second day, 390 lodges were represented, and about 500 delegates were in attendance. M. W. Bro. Hazelrigg, Grand Master of Indiana, was present as a visitor.

On the third day, the Grand Lodge adopted the following important amendment to the constitution:

> "Electioneering for office in the Grand Lodge is positively prohibited: and any member guilty of the offense shall be ineligible to office, and, if an officer, forfeit the office held by him; and the same rule shall apply to subordinate lodges."

On the fourth day, charters were granted to new lodges at Clarke School-House, Davies county; Henderson's Store, Estill county; Readyville, Sympsonia, El Dorado, Athens, Pinchem, Short-Creek Church, Corydon, Danville, Wingo's Station, Paducah, Ashland Seminary, Bethlehem Church, Covington, Wesley, Shiloh Church, Boonesborough, Walton's Creek, Mouth of Harrod's Creek, Antioch Church, Stringtown, Ray's Fork, Smithfield, Milton, West Liberty, Wrightsburg, Middletown, and New Salem Church. Several dispensations were granted.

Elisha S. Fitch, of Flemingsburg, was elected G. M.; Charles Eglinton, Winchester, Dep.; V. H. Jones, Glasgow, S. G. W.; E. B. Jones, Paducah, J. G. W.; A. G. Hodges, Lexington, G. Treas.; J. M. S. McCorcle, Louisville, G. Sec.; Rev. G. C. Lorimer, Louisville, G. Chaplain; R. C. Matthews, G. Steward and Tyler; E. W. Turner, Richmond, S. G. D.; D. P. Robb, Versailles, J. G. D.; John French, Newport, G. Mar.; L. J. Jones, Hillsboro, G. Pur.; John. M. Todd, Frankfort, D. G. Sec.

A splendid banquet followed, graced by the beauty, wit, and polish of "God's best gift to man."

No account has yet reached us of the doings of the Grand Council and Grand Chapter.

Thomas Todd is Grand President of the Grand Council of High Priests, and Wm. C. Munger is Grand Recorder.

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The internal revenue collected in July was $24,734,756.

Ohio.

The Grand Commandery, Grand Council, Grand Chapter, and Grand Lodge, all met this year in Cincinnati.

GRAND COUNCIL.

Officers Elected.—Charles Brown, Cincinnati, G. Master; J. R. Conrad, Atwater, Deputy; E. A. Hopkins, Cleveland, Th. Ill.; Calvin Halliday, Lima, P. C.; F. J. Philips, Georgetown, G. Treasurer; J. D. Caldwell, Cincinnati, G. Rec.; Jacob Randall, Waynesville, G. Tyler.

More charters were granted for new councils than any previous year.

GRAND COMMANDERY.

Officers Elected.—Heman Ely, Elyria, G. Com.; W. A. Hershiser, Columbus, Deputy; J. W. Underhill, Canton, G. Gen.; Samuel Axtell, Mt. Vernon, G. C. G.; Rev. S. S. Gray, Cincinnati, G. Prel.; J. M. Stewart, Columbus, S. G. W.; C. A. Woodward, Cleveland, J. G. W.; P. Thatcher, Cleveland, G. Treas.; J. D. Caldwell, Cincinnati, G. Rec.; S. M. Sullivan, Dayon, G. Sw. B.; D. Atwater, Massillon, G. St. B.; M. P. Smith, Columbus, G. W.; Jacob Randall, Waynesville, G. S.

GRAND CHAPTER.

Officers Elected.—Geo. Rex, Wooster, Grand High Priest; C. C. Keifer, Dayton, Deputy; Peter L. Wilson, Georgetown, G. K.; William F. Rudenstein, Massillon, G. S.; F. J. Phillips, Georgetown, G. Treas.; J. D. Caldwell, Cincinnati, G. Sec.; Jacob Randall, Waynesville, G. T.

GRAND LODGE.

Officers Elected.—Howard Matthews, Cincinnati, G. M.; Edgar A. Hopkins, Cleveland, Deputy; A. H. Newcomb, Toledo, S. G. W.; James Elliott, Steubenville, J. G. W.; F. J. Phillips, Georgetown, G. Treas.; J. D. Caldwell, Cincinnati, G. Sec.

The Grand Lodge meets at Dayton next year.

Charters were granted for new lodges at Higginsport, New Matamoras, Newburgh, Oberlin, Litchfield, Bena, Waynesburg, Cardington, Wadsworth, Cincinnati, Cleveland, Gorham, Harmar, Kingston, Martinsville, New Holland, Springboro, Niles, Portsmouth, Toledo, Hart's Grove—21.

Dispensations were granted for new lodges at LaGrange, Sunbury, Leetonia, and Royalton.

Grand Lodge of Kansas.

Correspondence Peoria National Democrat.

Leavenworth, Oct. 18, 1867.

Editor Democrat—This has been a week of much interest to the noble Order of Freemasons in this city. Masonry is a *living* institution here, and its future is bright and cheery. I sent you some items of the first day's doings of the Grand Lodge, and I now send you a few items of the last day's proceedings. Much business was transacted at the last session, mostly of a local character, which would not interest the general reader. The minutes show that our beloved Institution is in a very flourishing condition in Kansas at present, and that a uniformity of work has been achieved and will be maintained. Allow me to say that this has been accomplished through the untiring labors of Grand Master Adams, than whom no more zealous Mason lives.

At 7 o'clock yesterday evening the members of the Grand Lodge assembled in Laing's Hall, where the grand officers for the ensuing year were installed in ample form, in the presence of a large audience, composed of the Craft and their families.

P. G. M. Richard R. Rees, assisted by W. O. Gould, as Grand Marshal, and a full corps of grand officers, installed the following officers of the Grand Lodge:

M. S. Adams, of Leavenworth, M. W. G. M.; E. A. Smith, of Fort Scott, R. W. D. G. M.; E. D. Hillyer, of Grasshopper Falls, R. W. S. G. W.; John D. Santer, of Garnett, R. W. J. G. W.; Christian Beck, of Leavenworth, R. W. G. Treas.; E. T. Carr, of Leavenworth, R. W. G. Sec.

APPOINTED OFFICERS.

C. K. Holliday, G. Orator; G. F. Nesbit, G. Chaplain; C. A. Bassett, G. Lecturer; G. W. Hogeboom, G. Marshal; A. R. Bancroft, G. Sw. B.; G. D. Terwilliger, S. G. D.; W. R. Wagstaff, J. G. D.; J. B. Sharp and S. W. McComas, G. Stewards; Geo. M. Kellum, G. Tyler.

ROYAL ARCH MASONS.

The Grand Chapter met on Wednesday morning. The following chapters were represented: Washington, Leavenworth, Fort Scott, Lawrence, Topeka, Wyandott, Ottawa, Oskaloosa, and Olathe.

G. H. P. R. R. Rees announced a quorum present.

In the afternoon the Grand Chapter elected the following officers:

R. R. Rees, M. E. G. H. P.; O. A. Bassett, E. D. G. H. P.; E. A. Smith, E. G. K.; J. M. Price, E. G. S.; M. S. Adams, E. G. Treas.; E. T. Carr, E. G. Sec.

In the evening P. G. H. P. John H. Brown installed the above named grand officers of the Grand Chapter.

After the installation of the officers of the Grand Lodge, the Masonic Fraternity, together with their ladies, sat down to a sumptuous repast, prepared by the generous ladies of the Leavenworth Masons. It is estimated that not less than six hundred ladies and gentlemen were present, and the occasion was marked by much joyousness. A more magnificent supper was never set on any occasion. The tables formed a "cross," and occupied the entire length of Laing's Hall, a room larger than Parmely's.

There will be a supper to-night under the direction of the committee of ladies belonging to the Masonic Fraternity, the proceeds to be devoted to the Ladies' Masonic Association for the relief of the destitute.

Grand Bodies of Missouri.

GRAND LODGE.

The Grand Lodge met at St. Louis, Oct. 14, 1867, at the hall of *Occidental Lodge No. 163*, M. W. Rev. John D. Vincil, Grand Master, presiding.

Officers Elected.—Wm. E. Dunscomb, Jefferson City, G. M.; C. A. Rowley, St. Joseph, D. G. M.; Thos. E. Garrett, St. Louis, S. G. W.; Wm. D. Muir, Boonville, J. G. W.; Wm. N. Loker, St. Louis, G. Treas.; G. Frank Gouley, St. Louis, G. Sec.; Rev. Breth. P. M. Pinckard, St. Louis, Jas. J. Wyatt, St. Joseph, J. H. Luther, Palmyra, Josiah M. Carey, Warrensburg, T. E. Shepherd, La Grange, and G. W. Horn, Jefferson City, G. Chaplains; Geo. R. Keill, Sedalia, S. G. D.; J. A. H. Lampton, St. Louis, J. G. D.; Chas. Levi, St. Louis, G. Steward; James B. Coff, St. Lodis, N. G. Elliott, Fayette, G. Marshals; John A. Gilfillan, St. Louis, G. Sw. B.; Allen McDonell, Greenfield, G. Pur.; Thos. Harris, St. Louis, G. Tyler; Geo. Frank Gouley, St. Louis, Ch. Com. on For. Cor.; Thos. E. Garrett, St. Louis, G. Lect.; John S. Phillips, Sedalia, Silas Woodson, St. Joseph, G. Orators.

GRAND CHAPTER.

The Grand Royal Arch Chapter met at Masonic Hall, in St. Louis, Oct. 9, 1867, R. E. Martin Collins, D. G. H. P. and Acting G. H. P., presiding.

Officers Elected.—Martin Collins, St. Louis, G. H. P.; Rufus E. Anderson, Palmyra, D. G. H. P.; James E. Drake, Carrollton, G. K.; Louis F. Weimer, St. Joseph, G. S.; John D. Daggett, St. Louis, G. Treas.; Geo. Frank Gouley, St. Louis, G. Sec; Rev. P. M. Pinckard, St. Louis, G. Chap.; W. E. Glenn, G. C. H.; John Glenny, St. Louis, G. R. A. C.; Geo. B. Brua, St. Louis, G. G.

GRAND COUNCIL.

The Grand Council of R. and S. M. met at Masonic Hall, in St. Louis, Oct. 11, 1867, Comp. Jas. A. H. Lampton, G. Th. Ill. and Acting G. Puissant, presiding.

Officers Elected.—Thos. E. Garrett, St. Louis, G. M.; James A. H. Lampton, St. Louis, D. G. M.; L. R. Ringo, Weston, T. I. G. M.; J. G. Foss, Hannibal, G. P. C. W.; Wm. N. Loker, St. Louis, G. Treas.; Geo. Frank Gouley, St. Louis, G. Rec.; Rev. P. M. Pinckard, St. Louis, G. Chap.; John Glenny, St. Louis, G. C. G.; D. T. Wainwright, Monticello, G. Mar.; B. F. Newhouse, Weston, G. Steward.

GRAND COMMANDERY.

The Grand Commandery of Knights Templar met at Masonic Hall, in St. Louis, Oct. 7, 1867, R. E. Sir Geo. Frank Gouley, G. Commander, presiding.

Officers Elected.—Sir Geo. Frank Gouley, St. Louis, G. Com.; Sir Louis F. Weimer, St. Joseph, D. G. C.; Sir Jas. F. Aglar, St. Louis, G. Gen.; Sir James Carr, Hannibal G. C. G.; Rev. Sir P. M. Pinckard, St. Louis, G. Prelate; Sir Wm. N. Loker, St. Louis, G. Treas.; Sir A. B. M. Thompson, St. Louis, G. Rec.; Sir Sam'l Hardwick, Liberty, G. St. B.; Sir Wm. Bosbyshell, St. Louis, G. Sw. B.; Sir Wm. H. Stone, St. Louis, G. W.; Sir Geo. B. Brua, St. Louis, G. S.

Expulsion.

Loyd S. Majors, now of Missouri, lately of Clayton, Ill., described as tall, slender, with a bad scar on his lower lip on one corner of the mouth, was expelled by *Clayton Lodge No. 174*, Oct. 21, for running away, leaving many unsettled debts, for carrying away money belonging to his partner, and for threatening by letter that his partner would be a dead man before spring unless he sent Majors fifty dollars.

Published by request.

Lodge of Sorrow.

From the (Tenn.) Register.

The Grand Lodge of Tennessee, on Thursday night last, held a Lodge of Sorrow at Nashville, to which the public were admitted. This is said to be the first Lodge of Sorrow ever held in this State, which was in commemoration of the virtues of P. G. M. Thomas McCulloch.

The ceremonies were the most solemn and impressive we have ever witnessed. Four beautiful and most appropriate songs were sung, accompanied by excellent music.

The following officers presided:

P. G. M. Chas. A. Fuller, W. M.
P. G. M. John Frizzell, S. W.
P. G. M. James McCallum, J. W.
J. S. Davidson, S. D.
J. W. Hughes, J. D.
Wm. Maxwell and James O'Conner, Stewards.

The lodge was opened in due form. A large number of ladies and gentlemen were present, also a great many of the Fraternity, who entered the room in procession and were seated all at once. The Knights Templar were clothed in their beautiful regalia. In the centre of the spacious concert hall was a catafalque, consisting of a rectangular platform six or eight feet long and about four feet wide, upon which was erected two smaller platforms, representing the three steps. This platform (on which was a coffin) was draped in black, and a canopy of black drapery suspended to the chandelier above it. At each corner of the catafalque was a burning candle. Occupying seats at the four corners of the same, were Past Masters D. R. Rawlins, R. J. Chester, M. Drummond, and W. H. M'Leskey. On the Master's standwas a human skull, and suspended to the wall in the rear of the stand was a large and elegant portrait of P. G. M. Thomas McCulloch, draped in mourning.

Alternately the J. W., S. W., and W. M. marched from the Master's stand to the catafalque, attended with low, soft music, and placed upon the coffin a boquet of white flowers, a wreathe, and a bunch of evergreens, each repeating a beautiful ceremony, after which all the officers marched three times around the catafalque, while the band discoursed sweet, solemn music.

Besides other beautiful and entertaining ceremonies, P. M. Samuel H. Stout, of Nashville, pronounced a timely, original, and beautiful eulogy upon the life, history, and character of Thos. McCulloch, which is familiar, and whose virtues are an ever living monument in the hearts of Masons.

Grand Lodge of Colorado.

The Grand Lodge of Colorado commenced its annual communication on the 7th of October, and closed on the 8th. The following officers were elected:

Henry M. Teller, Central City, G. M.
O. A. Whittemore, Denver, D. G. M.
Aaron M. Jones, Nevada, S. G. W.
Webster D. Anthony, Denver, J. G. W.
Richard Sopris, Denver, G. Treas.
Ed. A. Parmelee, Central City, G. Sec.

Bro. Frank Hall, of Central City, was appointed Chairman of the Committee on Foreign Correspondence.

Grand Lodge of Tennessee.—At the last session of the Grand Lodge of Tennessee, the following officers were elected for the ensuing year:

Jos. M. Anderson, M. W. G. M.; J. S. Dawson, D. G. M.; J. W. Hughes, G. S. W.; J. C. Abernathy, G. J. W.; Wm. H. Horn, G. T.; Charles A. Fuller, G. S.: John F. House, G. O.; Charles L. McCauley, S. G. D.; W. Peak, J. G. D.; B. F. Dugan, G. C.; E. W. Matthews, G. S. B.; R. S. Evans, G. M.; G. W. Jenkins, Grand Steward; George Stefferle, Grand Tyler.

Masonic.—We are gratified to learn that our fellow citizen R. E. Anderson, Esq., was elected by the Grand Chapter of Royal Arch Masons, lately in session in St. Louis, Deputy Grand High Priest of the State.

The Grand Master of the Grand Lodge has also appointed Mr. Anderson Deputy Grand Master of the First Masonic District, composed of the counties of Marion, Lewis, Clarke, Shelby, Knox, and Scotland. This appointment will give entire satisfaction to the Craft of this important district. As an administrative officer and lecturer, Mr. Anderson has no superior anywhere, while in the most important department of Masonry, the conferring of degrees, he has earned an enviable reputation as an authority in Masonic scholarship and ethics. —*Palmyra* (*Mo.*) *Sentinel.*

"Little Tommy Tucker."

There were but three persons in the car; a merchant, deep in the income list of the *Traveler*, an old lady with two bandboxes, a man in the corner with his hat pulled over his eyes.

Tommy opened the door, peeped in, hesitated, looked into another car, came back, gave his little fiddle a shove on his shoulder, and walked in.

> "Hi, little Tommy Tucker
> Plays for his supper,"

shouted a young exquisite lounging on the platform in tan-colored coat and lavender kid gloves.

"O, kids, you're there, are you? Well, I'd rather play for it than loaf for it, I had," said Tommy, stoutly.

The merchant shot a careless glance over the top of his paper, at the sound of this *petit dialogue*, and the old lady smiled benignly; the man in the corner neither looked nor smiled.

Nobody would have thought, to look at that man in the corner, that he was at that very moment deserting a wife and five children. Yet that is precisely what he was doing.

A villain? O! no, that is not the word. A brute? Not by any means. Weak, unfortunate, discouraged, and selfish—as weak, unfortunate and discouraged people are apt to be; that was the amount of it. His panoramas never paid him for the use of his halls. His traveling tin-type saloon had trundled him into a sheriff's hands. His petroleum speculations had crashed like a bubble. His black and gold sign, *J. Harmon, photographer*, had swung now for nearly a year over the dentist's rooms, and he had had the patronage of precisely six old women and three babies. He had drifted to the theater in the evenings—he did not care now to remember how many times—the fellows asked him, and it made him forget his troubles; the next morning his empty purse would gape at him, and Annie's mouth would quiver. A man must have his glass, too, on Sundays, and—well—perhaps a little oftener. He had not always been fit to go to work after it; and Annie's mouth would quiver. It will be seen at once that it was exceedingly hard on a man that his wife's mouth should quiver. "Confound it! Why couldn't she scold, or cry? These still women aggravated a fellow beyond reason."

Well, then the children had been sick; measles, whooping-cough, scarletina, mumps, he was sure he did not know what not; every one of them, from the baby up. There was medicine, and there were doctor's bills, and there was sitting up with them at night—their mother usually did that. Then she must needs pale down herself like a poorly finished photograph; all her color, and roundness, and sparkle gone; and if ever a man liked to have a pretty wife about it was he. Moreover, she had a cough, and her shoulders had grown round, stooping so much over the heavy baby, and her breath came short, and she had a way of being tired. Then she never stirred out of the house—he found out about that one day; she had no bonnet, and her shawl had been cut up into blankets for the crib. The children had stopped going to school; "they could not buy the new arithemetic," their mother said, half under her breath. Yesterday there was nothing for dinner but johnny cake, not a large one at that. To-morrow the saloon rents were due. Annie talked about pawning one of the bureaus. Annie had had great purple rings under her eyes for six weeks.

He would not bear the purple rings and quivering mouth any longer. He hated the sight of her, for the sight stung him. He hated the corn cake and the untaught children. He hated the whole dreary, dragging, needy home. The ruin of it dogged him like a ghost, and he should be the ruin of it as long as he stayed in it. Once fairly rid of him, his scolding and drinking, his wasting and failing, Annie would send the children to work, and find ways to live. She had energy and invention, a plenty of it, in her young, fresh days, before he came accross her life to drag her down. Perhaps he should make a golden fortune, and come back to her some summer day with a silk dress and servants, and make it all up; in theory this was about what he expected to do. But if his ill-luck went westward with him, and the silk dress never turned up, why, she would forget him, and be better off, and that would be the end of it.

So here he was, ticketed and started, fairly bound for Colorado, sitting with his hat over his eyes, and thinking about it.

"H-m-m. Asleep," pronounced Tommy, with his keen glance into the corner. "Guess I'll wake him up."

He laid his cheek down on his little fiddle—you don't know how Tommy loved that little fiddle—and struck up a gay, rollicking tune:

> "I care for nobody, and nobody cares for me."

The man in the corner sat quite still. When it was over he shrugged his shoulders.

"When folks are asleep they don't h'ist their shoulders, not as a general thing," observed Tommy. "We'll try another."

Tommy tried another. Nobody knows what possessed the little fellow, the little fellow himself least of all; but he tried this:

> "We've lived and loved together,
> Through many changing years."

It was a new tune, and he wanted practice, perhaps.

The train jarred and statred slowly; the gloved exquisite, waiting hackmen, baggage-masters, coffee-counter, and station-walls slid back; engine-house, and prison towers, and labyrinths of tracks slipped by; lumber and shipping took their place, with clear spaces between, where sea and sky shone through. The speed of the train increased with a sickening sway; old warves shot past, with the green water sucking at their piers; the city shifted by and out of sight.

> "We've lived and loved together,"

played Tommy, in a little plaintive wail,

> "We've lived and loved"—

"Confound the boy!" Harmon pushed up his hat with a jerk, and looked out of the window. The night was coming on. A dull sunset lay low on the water, burning like a bale-fire through the snaky trail of smoke that went writhing past the car windows. Against lonely signal-houses and little deserted beaches the water was splashing drearily, and playing monotonous bases to Tommy's wail:

> "Through many changing years,
> Many changing years."

It was a nuisance, this music in the cars. Why didn't somebody stop it? What did the child mean by playing that? They had left the city far behind now. He wondered how far. He pushed up the window fiercely, venting the passion of the music on the first thing that came in his way, as men will, and thrust his head out to look back. Through the undulating smoke, out in the pale glimmer from the sky he could see a low, red tongue of land, covered with the twinkle of lighted homes. Somewhere there, in among the quivering warmth was our—

What was that boy about now? Not "Home, sweeet Home?" But that was what Tommy was about.

They were lighting the lamps now in the car. Harmon looked at the conductor's face, as the sickly yellow flare struck on it, with a curious sensation. He wondered if he had a wife and five children; if he ever thought of running away from them; what he would think of a man who did; what most people would think; what she would think. She—ah, she had it all

> "There's no place like home."

to find out yet.

> "Oh! no place like home."

said Tommy's little fiddle.

Now this fiddle of Tommy's may have had a crack or so in it, and I can not assert that Tommy never struck a false note; but the man in the corner was not fastidious as a musical critic; the sickly light was flickering through the car, the quiver on the red flats was quite out of sight, the train was shrieking away into the west—the baleful, lonely west—which was dying fast now out there upon the sea; and it is a fact that his hat went slowly down over his face again, and that his face went slowly down upon his arm.

There, in the lighted home out upon the flats, that had drifted by forever, she sat waiting now. It was about time for him to be in to supper; she was beginning to wonder a little where he was; she was keeping the coffee hot, and telling the children not to touch their father's pickles; she had set the table and drawn the chairs; his pipe lay filled for him upon the shelf over the stove. The baby was fretting—the baby always fretted towards night—and she was walking about with him; walking very slowly and weekly; singing now and then. Her face in the light was worn and white, the dark rings very dark. She was trying to hush the boys, teasing for their supper; begging them to wait a few minutes, only a few minutes, he would surely be here then. She would put the baby down presently, and stand at the window, with her hands—Annie's hands were not once so thin—raised to shut out the light—watching, watching.

The children would eat their supper; the table would stand untouched, with his chair in its place; still she would go to the window, and stand watching, watching. O! the long nights that she must stand watching, and the days, and the years!

> "Sweet, sweet home,"

played Tommy.

By-and-by there was no more of "Sweet Home."

"How about that cove with his head lopped down on his arms?" speculated Tommy, with a business-like air.

He had only stirred once, then put his face down again; but he was awake, awake in every nerve, and listened, to the very curve of his fingers. Tommy knew that, it being part of his trade to learn how to use his eyes.

The sweet, loyal passion of the music—it would take worse playing than Tommy's to drive the sweet, loyal passion out of Annie Laurie—grew above the din of the train.

> "'Twas there that Annie Laurie
> Gave me her promise true."

She used to sing that, thought the man—this other Annie of his own. Why, she had been his own, and he had loved her once. How he had loved her! Yes, she used to sing that when he went to see her on Sunday nights, before they were married, in her pink, plump, pretty days. Annie used to be very pretty.

> "Gave me her promise true,"

hummed the little fiddle.

"That's a fact," said poor Annie's husband, jerking the words out under his hat, "and kept it, too, she did."

Ah, how Annie had kept it! The whole dark picture of her married years—the days of work and pain, the nights of watching; the patient voice, the quivering mouth, the tact and the planning, and the trust for to-morrow; the love that had borne all things, believed all things, hoped all things uncomplaining—rose into outline to tell him how she had kept it.

> "Here face is as the fairest
> That ere the sun shown on,"

suggested the little fiddle.

That it should be darkened forever, the sweet face! and that he should do it—he, sitting here, with his ticket bought, bound for Colorado.

> "And ne'er forget will I,"

murmured the little fiddle.

He would have knocked the man down who had told him twenty years ago that he ever should forget; that he should be here to-night, with his ticket bought, bound for Colorado.

But it was better for her to be free from him. He and his cursed ill-luck were a drag on her and the children, and would always be. What was that she had said once?—"Never mind, Jack, I can bear anything as long as I have you."

And here he was with his ticket bought, bound for Colorado.

He wondered if it were ever too late in the day for a fellow to make a man of himself. He wondered.

> "And she's a' the world to me,
> And for bonnie Annie Laurie,
> I'd lay me down and dee."

sang the little fiddle, triumphantly.

Harmon shook himself, and stood up. The train was slacking; the lights of a way-station bright ahead. It was about time for supper and his mother, so Tommy put down his fiddle and handed around his faded cap.

The merchant threw him a penny, and returned to his tax list. The old lady was fast asleep, with her mouth open.

"Come here," growled Harmon, with his

eyes very bright. Tommy shrank back, almost afraid.

"Come here," softening; "I won't hurt you. I tell you, boy, you don't know what you've done to-night."

"Done, sir?" Tommy couldn't help laughing, though there was a twinge of pain at his stout little heart, as he fingered the solitary penny in the faded cap. "Done? Well, I guess I've waked you up, sir, which was about what I meant to do."

"Yes, that is it," said Harmon, very distinctly, pushing up his hat; "you've waked me up. Here, hold your cap."

They had puffed into the station now, and stopped. He emptied his purse into the little cap, shook it clean of paper and copper alike, was out of the car and off the train before Tommy could have said Jack Robinson.

"My eyes!" gasped Tommy, "that chap had a ticket for New York, sure! Methuselah! Look a here! one, two, three—must have been crazy; that's it, crazy."

"He'll never find out," muttered Harmon, turning away from the station-lights, and striking back through the night for the red flats and home. "He'll never find out what he has done, nor, please God, shall she."

It was late when he came in sight of the house; it had been a long tramp across the tracks, and hard; being stung by a bitter wind from the east all the way, tired with the monotonous treading of the sleepers, and with crouching in perilous niches to let the trains go by.

She stood watching at the window, as he had known that she would stand—her hands raised to her face—her figure cut out against the warm light of the room.

He stood still a moment and looked at her, hidden in the shadow of the street, thinking his own thoughts. The publican in the old story, hardly entering the beautiful temple with more humble steps than he his home that night.

She sprang to meet him, paler with her watching and fear, and he felt her arms about his neck.

"Worried, Annie, were you? I haven't been drinking; don't be frightened—no, not the theater, either, this time. Some business, dear—business that delayed me. I'm sorry, you were worried, I am, Annie. I've had a long walk. It is pleasant here. I believe I'm tired, Annie."

He faltered and turned away his face.

"Dear me," said Annie; "why you poor fellow, you are all tired out. Sit right up here by the fire, and I will bring the coffee. I've tried so hard not to let it boil away, you don't know, Jack; and I was so afraid something had happened to you."

Her face, her voice, her touch, seemed more than he could bear for a minute, perhaps. He gulped down his coffee, choking.

"Annie, look here?" He put down his cup, trying to smile and make a jest of the words. "Suppose a fellow had it in him to be a rascal, and nobody ever knew it, eh?"

"I should rather not know it if I were his wife," said Annie simply.

"But you couldn't care anything more for him, you know, Annie?"

"I don't know," said Annie, shaking her head with a little perplexed smile; "you would be just Jack, *anyhow*."

Jack coughed, took up his coffee-cup, set it down hard, strode once or twice across the room, kissed the baby in the crib, kissed his wife, and sat down again, winking at the fire.

"I wonder if He had anything to do with sending him," he said, presently, under his breath.

"Sending whom?" asked puzzled Annie.

"Business, dear; just business. I was thinking of a boy who did a little job for me tonight; that's all."

And that is all that she knows to this day about the man sitting in the corner, with his hat over his eyes, bound for Colorado.

◆

WARLIKE WOMEN.—The most celebrated warlike women among the ancients, apart from the fabled Amazons, were the Helvetian ladies. Cæsar, in his Commentaries on the Gallic War, praises highly their military achievments. In more than one instance the legions of Rome have turned their backs upon the fair ones of Switzerland. One instance may be cited to prove that women are as capable of high and heroic feelings as men—that of the Lacedæmonian mother, who, when giving her son his shield, enjoined him to return *with it*, or *upon it*. During the Crusades, women performed the most romantic and chivalrous deeds, dying cheerfully by the side of their lovers or husbands. There have also been instances of gentle-hearted women defending fortifications, leading armies, and gaining victories. There was Joan of Arc (the "Maid of Orleans"), Joan of Montfort, and Margaret of Anjou.

◆

Perseverance and what it Accomplishes.

How much more would be accomplished in this life if every good effort was only persevered in.

Thos. O—— was the child of poor parents. Their humble abode was far off in a secluded spot in the country. It was a lovely spot. The house itself was scarce deserving the name; but the surroundings—the trees, the hills—they made the spot beautiful. The father died when our hero was very young, leaving, besides himself, four others, depending solely upon the widowed mother for their support. That mother toiled hard by day, and not unfrequently by night too; and thus was enabled, by strict economy, to sustain these little ones. Thomas was the eldest. He had seen some ten winters. He possessed an energetic spirit, and one day resolved to try and do something for himself, and thus be enabled to aid his mother. He thought if he could but get to the city of P——, all would be well, and his desires gratified. He sought his mother, who was busily engaged in her routine of duties. He told her all that was in his heart. At first she objected. His boyish reasonings, however, overcame her objections, and she gave her consent. It took but a short time to arrange his wardrobe. The scanty stock of clothing was arranged in a bundle. The hour arrived for his departure, after the good bye to all, he took his seat in the stage-coach, and was rapidly whirled away from the old home, which, to him, contained all that was dear in life, yet he was cheerful in spirit. He felt life was before him, and with the blessing of God, his mark should be made. After a tedious ride of hours, he was landed in P——, a stranger, pènniless, and seemingly friendless. He was not alone, however, God was with him, and He was a father to this fatherless boy. He walked up the street a short distance, and entering a store, asked if they did not want a boy.

The owner gruffly answered "no!"

A little downcast from this rough reception, "for he was a stranger to all this," he was not disheartened, and determined to try again. He entered another store, and then another, until he had visited several, with results alike to the first, until he became almost discouraged. Night was coming on. "What shall I do," said he to himself. Something whispered to him, try again. He entered still another store. It was near the hour of closing. His young heart fluttered as he asked a young man near the door, "Is the proprietor of this store in?"

He was answered in the affirmative, and pointed back to the counting-room. Here he was met by a gentleman, whose very looks indicated a tender heart.

"Well, my little friend, what do you wish," said he.

Thomas was inspired with confidence at once, and frankly told him all.

"But," said Mr. H——, "you know nothing about a store, do you?"

"No, sir, but I can learn."

Pleased with the answer, as also the candor of Thomas, the merchant continued, "What would you like to do in a store?"

Anything you choose to put me at, sir," was the answer.

"Well, my little man, said Mr. H——, I really don't need a boy, but you seem so honest, you may come here to-morrow morning, I will see if I can't find something for you to do in my store, you are very small, but I guess you can sweep out and run errands."

"Yes, sir, that I can do," said Thomas, with a heart too full, the tears could no longer be restrained, and he wept freely as he thanked this kind hearted man.

"Where will you stay to-night," said Mr. H——.

"I have no place to stay, sir."

"Come along with me, Thomas, I am just going home, and will take you with me."

This offer was cheerfully accepted. After arriving at the house, he enjoyed a good supper, and being tired from his journey, was shown to his room. After thanking God for the success of the day, he retired, and soon fell asleep. The next morning he arose very early, was called into family prayers, thence to breakfast. The meal over, he accompanied his benefactor to the place of business, was allowed a little time to look around, and then went to work, sweeping, dusting, and doing the chores about the store. Thus his first day passed. A comfortable boarding-place was secured for him, with a kind lady, who had the fear of God before her eyes. She also loved children, and, as Thomas in after life said, did her whole duty by him. Days and weeks passed, the merchant became attachd to his protege, promoted him in his business, until after a time he was made his confidential clerk. In due course, he became a member of the firm; was successful in business, and was no longer the penniless boy, but the wealthy man. During his entire apprenticeship, he remembered his mother, and never ceased his care for her or the other members of the family. She lived to see his success and receive his support, and when angels conveyed her spirit to Abraham's bosom, Thomas cared for her mortal remains and had them laid in the quiet grave. His means he freely used in deeds of mercy, and his heart was always open to respond to every act of true benevolence. He became a useful man, and valuable citizen. Not long since he died, and was taken to his reward. All this was the result of a *persevering* spirit, with God's blessing upon it.

Seek *that which is right*, then persevere.

◆

Farmers, Encourage Your Sons.

Farmers' sons ought to have a chance to earn something for themselves, and be allowed to make ventures in stock-raising for pocket money. Such liberties will make them contented at home. We suppose a great many farmers do this; but some—alas! too many—work their boys with as little consideration as hired men. They take no pains to make farm life attractive, and the boys are off at the earliest opportunity. They have no joyous memories to bind them to the spot that ought to be the dearest to them on earth. To learn the worth of money as the result of their labors; to form habits of faithfulness, carefulness, and economy; these and other virtues must be rewarded. They should have responsibilities put upon them while they are very young, and be encouraged to make money and to save it. Give them a hen, a goose or turkey, a lamb or pig, and let them have all they can make by good care and feeding. A boy of ten or twelve years of age, with a little instruction, can manage the poultry. Let him take it on shares and see what he can make out of it. Give him a patch for a garden, and if near a market let him sell what he can raise. Give him a half-dozen apple trees or pear trees, teach him to graft them if they need it, and let the fruit be his. Give the boys an interest in your business, and make them intelligent in it, and they will not be in haste to leave the homestead. Encourage them to read agricultural papers and books, and the appetite will grow by what it feeds upon. The farm will be the scene of cheerful, well rewarded labor, and always be loved.—*Rural West.*

◆

THERE is an Isabella grape vine at Indiana, Pa., which has produced this summer 1,700 bunches of perfect grapes.

◆

NEVER argue where it is impossibe to convince.

◆

Mr. Tease married Miss Cross; she is cross no more, but a great teaze.

◆

"The Old Woman."

From the (Cin.) Review.

We don't know how it is with others, but we know when we read the following truthful—sadly truthful—portraiture, tears came unbidden. We wish every young man in the land could read it. It has been long since we had a mother, for years ago God took her to himself, to share the blessedness of the pure and good, in a world where there is no sorrow. But her love to us—it was pure, and true, and abiding; and when she was laid away in the grave we *felt* the meaning of—orphanage. Our children, too, are now motherless, but we hope that through all their lives they will not cease to remember and appreciate a mother's love—one of the best of mothers. How *can* a man, young or old, rich or poor, be *so* ungrateful as to so requite a *mother's love!* Yet there are such, and we wish they would read the following.—Ed. Rev.

Once she was "Mother," and it was "Mother I'm hungry," "Mother, mend my jacket," and "Mother, put up my dinner," and "Mother," with her loving hands, would spread the bread and butter, and stow away the luncheon, and sew on the great patch, her heart brimming with affection for the impetuous little curly pate that made her so many steps, and nearly distracted her with his boisterous mirth.

Now she is the "old woman," but she did not think then that it would ever come to that. She looked on through the future years and saw her boy grown to manhood; and he stood transfigured in the light of her own beautiful love. Never was there a more noble son than he—honored of the world and the staff of her declining years.

Aye, he was her support even then, but she did not know it. She never realized that it was her little boy that gave her strength for daily toil—that his slender form was all that upheld her over the brink of a dark despair. She only knew how she loved the child, and felt that amid the mists of age his love would bear her gently through its infirmities to the dark hall leading to the life beyond.

But the son has forgotten the mother's tender ministrations now. Adrift from the moorings of home he is cold, selfish, heartless, and "Mother" has no sacred meaning to the prodigal. She is "the old woman," wrinkled, gray, lame, and blind. Pity her, O grave, and dry those tears that roll down her furrowed cheeks! Have compassion on her sensitive heart, and offer it thy quiet rest, that it may forget how much it longed to be "dear mother" to the boy it nourished through a careless childhood, but in return for all this wealth of tenderness has only given back reproach.

◆

An Incident in the Cars.

On the whole, pleasant traits and characters are not common in the cars, I think. This opinion I expressed to my friend Sumers the other day. In reply to my remarks he related a little adventure, which, as it is apropos, and moreover involves a little love and sentiment, I give it without apology, and in his own words. It appears that in the most unlikely places, love and sentiment may be discovered.

"I was escorting home the lovely Charlotte D——, to whom I was at the time quite devoted. Charlotte could scarcely find room to spread her crinoline and arrange her voluminous flounces. I stood up near her, there being no vacant seat.

"After a few minutes, came in a poor woman, who deposited a basket of clothes on the front platform, and held in her arms a small child, while a little girl hung to her dress. She looked tired and weary, but there was no vacant seat; to be sure Charlotte might have condensed her flounces, but she did not. Beside her, however, sat a very lovely and elegant young woman, who seemed trying, by moving down closer to others, to make space enough for the stranger between herself and Miss D——. At last she succeeded, and with the sweetest blush I ever saw she invited the poor female to be seated. Charlotte D—— drew her drapery around her and blushed too, but it was not a pretty blush at all, and she looked annoyed at the proximity of the new comer, who was, however, clean and decently, though thinly clad.

"The unknown lady drew the little girl upon her lap, and wrapped her velvet mantle around the small half-clad form, and put her muff over the half frozen little blue hands.

"So great was the crowd that I alone seemed to observe. The child shivered—the keen wind from the door blew upon her unprotected neck. I saw the young lady quietly draw from under her shawl a little woolen shawl, which she softly put on the shoulders of the little one, the mother looking on with confused wonder. After a short time she arose to leave the cars, and would have removed the shawl, but the unknown gently whispered, 'No, keep it for her.' The woman did not answer, the conductor hurried her out, but her eyes swam with tears. I noticed her as she descended to a basement, and I hastily remarked the house.

"Soon after my unknown also arose to depart. I was in despair, for I wanted to follow and discover her residence, but could not leave Miss D——.

"How glad, then, I was to see her bowing, as she passed out, to a mutual acquaintance who stood in the doorway. From him, ere many minutes, I had learned her name and address.

"To shorten the story as much as possible, that lady is now my wife. In the small incident which introduced her to me she showed her real character. A few days after our marriage I showed her the blessed crimson shawl, which I redeemed from its owner, and shall always keep as a memento. There are sometimes pleasant things to be found in unexpected places; certainly I may have said to have picked out my wife in the cars."

Evil Overcome with Good.

The following incident is so beautiful and touching, that it should be read to every household in the country. It develops the true, active principle of kindness. How many an erring mortal, making his first step in crime, might be redeemed by the exercise of this sublime trait in the character of the kind hearted Quaker:

William Savery, an eminent minister among the Quakers, was a tanner by trade. One night a quantity of hides were stolen from his tannery, and he had reason to believe that the thief was a quarrelsome, drunken neighbor, called John Smith. Next week the following advertisement appeared in the country newspaper:

"Whoever stole a quantity of hides on the fifth of this month, is hereby informed that the owner has a sincere wish to be his friend. If poverty tempted him to his false step, the owner will keep the whole transaction secret, and will gladly put him in the way of obtaining money by means likely to bring him peace of mind."

This singular advertisement attracted considerable attention; but the culprit alone knew who had made the kind offer. When he read it his heart melted within him, and he was filled with sorrow for what he had done. A few nights afterwards, as the tanner's family were about retiring to rest, they heard a timid knock, and when the door was opened there stood John Smith, with a load of hides on his shoulder. Without looking up, he said, "I have brought these back, Mr. Savery, where shall I put them?"

"Wait till I can get a lantern, and I will go to the barn with thee," he replied; "then, perhaps, thou wilt come in, and tell me how this happened. We will see what can be done for thee."

As soon as they were gone out, his wife prepared some hot coffee, and placed pies and meat on the table. When they returned from the barn, she said: "Neighbor Smith, I thought some good hot supper would be good for thee."

He turned his back towards her, and did not speak. After leaning against the fire place in silence a few moments, he said in a choked voice:

"It is the first time I ever stole anything, and I have felt very bad about it. I am sure I didn't once think that I should come to what I am. But I took to drinking and then to quarreling. Since I began to go down hill everybody gives me a kick. You are the first man that has ever offered me a helping hand. My wife is sickly and my children starving. You have sent them many a meal. God bless you! but yet I stole the hides. But I tell you the truth when I say it is the first time I was ever a thief."

"Let it be the last, my friend," replied William Savery. "The secret lies between ourselves! Thou art still young, and it is in thy power to make up for lost time. Promise me that thou wilt not drink any intoxicating liquor for a year, and I will employ thee to-morrow on good wages. The little boy can pick up stones. But eat a bit now, and drink some hot coffee; perhaps it will prevent thee from craving anything stronger to-night. Doubtless thou wilt find it hard to abstain at first; but keep up a brave heart for the sake of thy wife and children, and it will soon become easy. When thou hast need of coffee, tell Mary, and she will give it thee."

The poor fellow tried to eat and drink, but the food seemed to choke him. After vainly trying to compose his feelings, he bowed his head on the table and wept like a child. After awhile he ate and drank, and his host parted with him for the night with the friendly words, "Try to do well, John, and thou wilt always find a friend in me." John entered into his employ the next day, and remained with him many years, a sober, honest, and steady man. The secret of the theft was kept between them; but after John's death, William Savery sometimes told the story to prove that evil might be overcome with good.

◆

Four Times Tempted.

Boys, I am sure I never told you of Albert's temptations.

"Who is Albert?"

Well, that is one of the things I was about to tell you. But you will have to keep still, if you wish to hear the story, as it is very impolite for two to be talking at the same time; and I never *mean* to be impolite—do you, boys? Now let me begin at the beginning. Albert French's home was on the banks of the river; his mother took in washing, and his father was a drunkard. "Very low people," did you say, Master Frank? Well, in one sense they were—the father was low enough, certainly, when he lay, as he often did, dead drunk in the gutter. But there had been a time in this man's life when even you, Frank, would have felt honored by his notice, degraded as he has since become.

He was the son of a governor, and wealth, influence, position, and a lovely wife, were his dower at the age of twenty-two; but, alas! in that aristocratic mansion, where the marble sideboard was loaded with massive silver goblets, he acquired the taste for wine, which has been his ruin.

But it is of Albert's temptations that I wish to tell you, and you will pardon the digression I have made.

The wide river was frozen over at last, and the ice was covered with skaters. Too poor to purchase a pair of skates, Albert stood at the door of his wretched home, and watched the boys as they glided swiftly by. At last he sauntered out upon the ice, and as he stood there, watching a little fellow make the letter "S" in the clear crystal, a great burly boy purposely ran against him, crying out, just as he saw him fall: "Keep out of my way, you *son of a pauper.*

Albert struggled to his feet, blind and dizzy, and his first impulse was to chastise the overbearing lad who caused his fall; but he remembered his poor mother's oft-repeated maxim:

"Do good to those who evil do to you;
God will reward: His promises are true."

and he turned towards the bank of the river, having conquered his *first temptation.*

A man with a dog, gun, and a dead rabbit, passed him, and he looked eagerly at the little gray animal. "If it were only mine," he thought—and perhaps if you had eaten nothing but a dry crust of bread for twelve hours you, too, would look with longing upon less epicurean diet than a rabbit.

At length the hunter turned to the bank, and leaning his gun against a tree, laid the rabbit on the ground, and went back upon the ice to teach a little boy to cut a "double pigeon's wing"—whatever that may be—on his skates.

Albert took one step toward the rabbit. "He is rich and don't need it; it would be so easy for me to take it, and he would never know who"—"was the thief!" It was his conscience that finished the last sentence; but Albert started and turned pale, for it seemed as though a living voice had whispered the words in his ear.

"No! a thousand times no! I will never be a thief!"—and thus he conquered his *second temptation.*

Turning his eyes back towards the river, he saw the boy who had knocked him down skating towards a dangerous hole in the ice—all the more dangerous from the fact that a thin coating had formed over it during the last night. For a moment his revengeful feelings rose, and he muttered, "Good enough for him, if he does get a ducking." But with the next breath he shouted: "A hole! a hole!" The warning came too late—his enemy was floundering in the water, frantically trying to climb out, while the ice broke at every clutch of his numb fingers; and through fright and the intense cold, he was in great danger of drowning before help could reach him.

Albert comprehended his dangerous situation at a glance, and, catching a plank from a pile of lumber, ran to his assistance. He was at length rescued, and Albert hurried away, having conquered his *third temptation;* he had done good to one who had "despitefully used and persecuted him."

As he went to replace the plank, a pocket-book caught his eye. He quickly grasped it, and looked around to see if any one was watching him; but all were too busy helping the half-drowned boy towards home, and he slipped the treasure into his pocket, and hurried on. As soon as he thought himself secure, he opened it, and a number of bills and some smaller currency met his gaze.

Food, clothing, and fuel!—oh! how much good the money would do! But conscience again whispered in his ear; this time the words of the commandment—"Thou shalt not covet!" Slowly Albert closed the pocket book, and going to the office of the chief of police, placed it in his charge to be returned to its owner; and thus he conquered his *fourth and last temptation* for that day.

Now people do receive a reward for every good deed. Sometimes the reward quickly follows the act; again, it is long delayed; but, sooner or later, it is sure to come, for *God is just.*

Albert turned slowly homeward; he was hungry, but he felt, even then, that the pangs of hunger were not half as hard to bear as the sharp sting of remorse and the crushing agony of a guilty soul would have been.

At home a strange and solemn scene awaited him. His father had been found frozen to death, and the police had brought his body home. Death always inspires awe; and it is terrible to think of a drunkard's dying, although his death may be a mercy to his friends; for though unfit to die, he is equally unfit to live.

Nearly a week had passed since the occurrences above related, when a gentleman called, whom Albert recognized as the rabbit owner that he saw on the ice. After a few moments' conversation, he engaged Albert as clerk in his store, at a salary sufficient to support himself and his mother.

Albert was quite as much surprised as overjoyed at his good fortune; and his surprise was in no way diminished when the merchant said:

"Your conduct on the ice last week procured the situation. I saw more than you supposed. You were sorely tempted, but you nobly resisted; and I have no doubt of your ability to conquer all the difficulties of life, and carve out a glorious future; for he that overcometh evil in his own heart is nobler than a king."

And so the sequel proved; and Albert's temptations, bravely conquered, were the stepping-stones to wealth and greatness.—*Little Chief.*

◆

Queen Victoria.

Grace Greenwood has been giving some very pleasant anecdotes of the English Queen under the title of "Inside the Palace." Among them is the following: One day, when the Queen was present in her carriage at a military review, the Princess Royal, then rather a willful girl of about thirteen, sitting on the front seat, seemed disposed to be rather familiar and coquettish with some young officers of the escort. Her Majesty gave several reproving looks, without avail—"winked at her but she wouldn't stay winked." At length, in flirting her handkerchief over the side of the carriage, she dropped it—too evidently, *not* accidentally. Instantly two or three young heroes sprang from their saddles to return it to her fair hand—but the awful voice of royalty stayed them. "Stop, gentlemen!" exclaimed the Queen—"leave it just where it lies. Now, my daughter, get down from the carriage, and pick up your handkerchief." There was no help for it. The royal footman let down the steps for the little royal lady, who proceeded to lift from the dust the pretty piece of cambric and lace. She blushed a good deal, though she tossed her head saucily, and was doubtless angry enough, but the mortifying lesson may have nipped in the bud her first impulse towards coquetry. It was hard, but it was wholesome. How many American mothers would be equal to such a piece of Spartan discipline?

Died.

At Freebourg, St. Clair county, Sept. 22, Bro. WM. DARMSTACTLER, a member of *Freebourg Lodge No. 418.*

The loss to his friends and brethren is very keenly felt. Buried with Masonic honors.

While absent from his home at Fairbury, Comp. H. M. GILLETTE, Scribe of *Fairbury Chapter No. 99.*

His untimely death is greatly mourned by his devoted wife, the church of which he was a member, and his lodge and chapter, wherein he was greatly beloved.

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VOL. VI. SPRINGFIELD, ILLINOIS, DEC. 15, 1867. NO. 12.

[Entered according to act of Congress, by Albert G. Mackey, in the year 1867, in the U. S. District Court for the District of South Carolina.]

Dr. Mackey's Department.

THE SYMBOLISM OF SACRED PLANTS.

As Developed in Freemasonry and the Kindred Institutions of the Ancient World.

BY ALBERT G. MACKEY, M. D.

XVI.

THE IVY.

The ivy is another one of those evergreen plants which was, in the mystical theology of the ancients, adopted as the symbol of immortality. It is the *hedera helix* of the botanists, and it seems, from the frequent descriptions of poets and from the numerous representations of it on monuments and medals, to have been among the best known plants of antiquity. It is true that several kinds of ivy are mentioned by ancient writers, but the celebrated botanist Martyn thinks that they are all rather mere varieties of the same plant than distinct species.

By the Egyptians, the ivy was consecrated to their god Osiris, and hence it was called by ~~them~~ *Chenosiris*, or "the plant of Osiris." To him they attributed its discovery, and hence ivy crowns and chaplets were worn in all the festivals which were celebrated in his honor. "They prefer it," says Diodorus Siculus, "even to the vine in their sacred ceremonies, because the vine drops its leaves in autumn, while the ivy remains always green," a fact which the ancients always regarded in the consecration of other plants to different deities, as the myrtle to Venus, the laurel to Apollo, and the olive to Minerva. The perennial nature of the plant, or, if not an evergreen, its great durability or its extreme vivacity, being important elements in the symbolism.

Among the Greeks and the Romans, the ivy was consecrated to the god Dionysus, or Bacchus. Now, Dionysus was, like Osiris—who was indeed the Egyptian Bacchus—the symbolization of the idea of a resurrection from death to life. Of the numerous titles which were conferred upon him by different nations, many were indicative of this fact. Thus, he was sometimes called "the conductor of souls;" sometimes, "the lord of graves;" sometimes, "the lord of the dead;" by some nations, "the arisen one;" and by others, "the returner"—that is, he who has returned from Hades, or the realms of the dead. In all of these appellations, the doctrines of death and the resurrection were concealed. According to the legend of the mysteries, the buried Dionysus arose in splendor after having descended into the regions of the dead. Hence we might expect that, in all his attributes, we would find some reference to a similar symbolism of the resurrection. Hence, the ivy being a symbol of immortality, ivy crowns were worn by him and by his worshipers in all the Dionysiac or Bacchic festivals.

The *thyrsus* also was used on those occasions, because it was the magical wand appropriated to Dionysus, as the *caduceus* was to Hermes, or Mercury. The *thyrsus* was a staff or spear, terminated by a pine cone and entwined with ivy. It was to Dionysus the peculiar ensign of authority, with which he controlled the enthusiasm of his followers and worshipers. This, and the crown of ivy twined around his brows, were the distinctive attributes of his divinity. Thus Euripides, in his "*Bacchæ*," says: "Blest and happy is he who, initiated into the sacred rites of the gods, leads a pure life; who, celebrating the orgies of the Great Mother Cybele, brandishes on high the *thyrsus*, and with ivy crowned becomes the worshiper of Bacchus." Or, to borrow the poetic version of Potter:

"To whom the mysteries of the gods are known,
By these his life he sanctifies,
And deep imbibed their chaste and cleaning lore,
Hallows his soul for converse with the skies.
Enraptur'd' ranging the wild mountains o'er
The mighty mother's orgies leading,
He, his head with ivy shading,
His light spear wreath'd with ivy twine,
To Bacchus holds the rites divine."

There was a legend connected with this consecration of the ivy to Dionysus of which we only ~~know this much~~: Cissus, a youth much beloved by Bacchus, was accidently killed while sporting with the satyrs. Bacchus metamorphosed him into an ivy, the Greek name of which is *cissos*, or *kissos*, and thenceforth that plant became the favorite of the god. Of these legends connecting sacred plants with the deities to whom they were consecrated, I have already spoken when treating especially of the myrtle. As we now possess them, they are manifestly imperfect and insufficient. Undoubtedly they were complete and full of symbolism as they were taught in the secret instructions of the mysteries. But these associations have passed away, and with them have gone their mystical teachings. Masonry has preserved such a legend in its Hiramic role, and the symbolism of the acacia, as we have it in all its completeness, very fairly indicates what was the true nature and symbolism of the myrtle, the laurel, the ivy, and other sacred plants.

The ivy is introduced in the Homeric hymn to Dionysus. The tale is also told by Ovid, but perhaps not so well. The Homeric one is thus:

Bacchus once appeared on the shores of a desert island in the form of a handsome youth. Being seen by some Tyrrenian pirates who were sailing by, they landed, and supposing him to to be of royal birth, made him their captive and carried him on board. They first bound him with cords; but these instantly fell off. On seeing this miracle, the pilot exclaimed that he was a god, and exhorted the crew to put him on shore again, lest he should excite a tempest. But the Captain rebuked him for his advice, and declared that they would take the captive to Egypt or some other country, and sell him as a slave. They then set sail. The wind was blowing freshly, and they were proceeding joyously on their course, when lo! streams of fragrant wine began to flow along the decks, vines with clustering bunches of grapes spread over the sails, and ivy laden with berries ran up the mast and sides of the vessel. The terrified sailors now called to the pilot to make for the land, but the god, assuming the form of a fiery lion, seized the Captain, while the crew, leaping into the sea for safety, were instantly changed into dolphins. The pilot alone remained on board, to whom the god revealed himself.

Another of these hymns relates that when Dionysus grew up he roamed through the woody vales crowned with bay and ivy, whence one of his Grecian epithets was *Dionysos Kissophoros*, or "ivy bearing Bacchus."

It was especially to Bacchus *in inferis*—the Bacchus of the shades—he who had descended to Hades and returned—that the ivy was originally consecrated. Hence, in the nocturnal festivals, called Agrionia, which were celebrated by the Grecian women and the priests of Dionysus, the ivy was used as a sacred or mystical plant. In these mystic rites the celebrants sought the lost god. His loss, if we are to judge analogically from the other mysteries, was typical of his death; his discovery was the restoration to life. It was again the exemplification of the doctrine of the resurrection to immortal life, and; although we do not know what was the esoteric legend of the Agrionian rites, we may well suppose that the ivy was, like the acacia in the Masonic mysteries, the symbol of immortality.

The ivy was, in fact, like all the other evergreen plants of the ancients which had been divinely consecrated, symbolic of a perpetuity of existence, or, in other words, of immortal life; an emblematic meaning which was indicated by the never-fading character of the plant. Bacchus, to whom it was consecrated, was himself a symbol of immortality by his perpetual youth. There was in him no decay. He and Apollo only, of all the gods, were represented as always young. In the language of the poet Tibullus,

"Solis æterna est Phœbo Bacchoque juventas."

Davies, in his "Mythology of the British Druids," shows very conclusively, from ancient authorities, that the rites of Bacchus were formerly celebrated in the British Islands. The druidical god who supplied the place of the Greek Dionysus or the Roman Bacchus was called *Aedd*, a name which was also given to the priest who conducted his worship. This god was represented as having undergone a resurrection—as having died and been restored to life—and one of his attributes was the carrying of an ivy branch, whence the Britons used that plant when celebrating his rites. Hence Taliesen, the Welsh bard of the Druids, when describing the character of this god in one of his mystical poems, says: "I have died, I have revived, and I have been a leader conspicuous with my ivy branch." This is a description that might well suit the classic Dionysus, who was represented in the mysteries as having been slain by the Titans and then restored to life; but the point in connection with the present subject to which attention is particularly to be directed, is that in all these scenes the ivy, as the symbol of immortality, plays its appropriate part.

The early Christians, borrowing, as they did, much of their ceremonial practices from the pagans, whose effete religion their better dispensation had supplanted, preserved this symbolic character of the ivy and used it as a decoration of their churches on Christmas, the great festival of him who "brought life and immortality to light." Thus Brand cites the following lines from an old poem:

> "At Christmas men do always ivy get,
> And in each corner of the house it set."

The same author gives numerous instances of the decoration of houses and churches with ivy at the great Christmas festival. But what is singular is that in an old carol of the time of Henry VI. the ivy is represented as a plant that was to be used at funerals, selected in this capacity, undoubtedly, on account of its symbolic reference to the doctrine of immortality; for Mr. Pugin tells us, in his "Glossary," that the ivy, "from its remaining continually green, has been interpreted as a symbol of eternal life."

It is not surprising that the ivy, thus symbolized as a plant of immortality, should, like the laurel, the olive, and the palm, have been adopted as one of the insignia of successful poets, and that he whose verses were expected to be immortal should receive as his reward an ivy crown. Thus Horace, addressing Mæcenas, calls the ivy "the reward of learned brows:"

> "Te doctarum hederæ prœmia frontium
> Diis miscent superis."
>
> *lib. I., od. i., 29.*

> "An ivy wreath, fair learning's prize,
> Raises Mæcenas to the skies."
>
> *Francis.*

And Virgil, in that beautiful eclogue in which Meliboeus narrates the alternate contests of Thyrsis and Corydon for poetic pre-eminence, makes the former call on the Arcadian shepherds to crown him with ivy as the expected victor in the literary struggle.

> "Pastores hedera crexentem ornate poetam Arcades."
>
> *Eclog. V. 25.*

The ivy was thus selected as the prize of poetic victory not, as some of the commentators have supposed, because poets, like the ivy, were consecrated to Bacchus on account of the enthusaism with which, like the Bacchanals, they were possessed, but because the ivy, as a symbol of immortal life, was significant of the eternal glory of their verses.

XVII.

THE VINE.

The consideration of the ivy as a symbolic plant, very naturally suggests that of the vine of the grape as its mythologic companion. Like the former, the latter has, in ancient mythology, been consecrated to Dionysus or Bacchus. Indeed, the vine was so peculiarly the plant of Dionysus that, in one of his appellations, he was frequently called "the vine-god." "There was no nation upon earth," says the historian Diodorus, "neither Grecian nor foreign, that was not indebted to this deity for some mark of munificence and favor. He taught the people to plant the vine and to preserve the juice of the grape, and to lay up the fruits of the earth in proper repositories. Hence, in consequence of the blessing that he had bestowed upon mankind by giving them the juice of the grape, the vine is said to have been consecrated to him as his own peculiar plant." It need hardly be remarked, after what has been said by me on former occasions and in reference to other plants, that this simple method of explaining the consecration of sacred plants by no means agrees with the real and recondite symbolism of the ancient mythologists.

We have seen, in the instances of the laurel, the myrtle, and the olive, as well as other mystical plants, that there was a legend connecting the deity with the particular plant which was consecrated to him. A similar legend connects the vine with Dionysus as his sacred plant. The word which denotes the vine in the Greek language is *Ampelos*. Now, Ampelus, says one of the mythologic legends, was a fair haired youth, who dwelt in Thrace, and was the offspring of a satyr and a nymph. To him, says Ovid in his Fasti, Bacchus gave a vine which hung pendant from the foliage of an elm, the vine receiving its name from that of the youth. While he was heedlessly gathering the blushing grapes from a branch of the tree, he fell and was killed, on which Bacchus conveyed him to the stars.

But the legend of Ampelus, thus briefly told by Ovid, is differently related by other mythologists. According to them, Ampelus was a youth, the companion of Dionysus. Contrary to the advice of that god, he persisted in sporting with wild beasts. Ate, the goddess of revenge, persuaded him, on one occasion, to torment a bull, and by doing so, he provoked the moon, to whom that animal was sacred. She sent a gadfly to sting the bull, when, amid its rearings and plungings, Ampelus fell and broke his neck. Dionysus, grieved at the loss of his favorite, applied to the Fates for their assistance, and Atropos, moved by his urgent entreaties, promised to restore Ampelus to him in another form. Forthwith a vine, thenceforth called after the youth, was produced, laden with grapes, from the earth. Dionysus and the satyrs discovered the invention of wine, and the plant from which that beverage was extracted became forever after consecrated to the god.

We see material differences in the details of these two legends, but they agree in the important points that the vine is represented in both by the youth Ampelus, and that in both the slain youth undergoes a transformation or restoration to a new form, in the former legend as a star or constellation, in the latter as a plant. The idea of a restoration to life, or, in other words, of a resurrection, is thus symbolized by the vine, as by the acacia, the laurel, the palm, and other plants.

The true symbolism of the vine can, however, never be thoroughly and fairly appreciated unless we first divest ourselves of the vulgar idea that Bacchus was the god of intoxication. It is true that we find him saying, in the Homeric hymn,

> "The offspring of Jove and Semele's love
> Am I, and the God of Wine;
> Shouting and song to me belong,
> And the gift of the generous vine."

But this was a later thought. In the old Pelasgic religion, we shall find that Bacchus, or Dionysus, as has already been shown in the preceding article, was the deity or divine principle that represented in their mystical theology the productive power of nature—that by which all things were renewed, so that nothing entirely passed away—a great doctrine, which was concealed in the mysteries. In the Dionysiac initiations, Dionysus, like Osiris, his Egyptian prototype, was made by scenic representation to shadow forth the sublime lesson of the resurrection from death to life, he himself dying to be revived.

"In the British Museum," says Mr. Payne Knight, "is a group in marble of three figures, the middle one a human form growing out of a vine, with leaves and clusters of grapes issuing out of its body. On one side is an androgynous figure representing the twice-born Bacchus, and on the other a leopard, with a garland of ivy round its neck, leaping up and devouring the grapes which sprung from the body of the personified vine, the hands of which are employed in receiving another cluster from the Bacchus. This composition represents the vine between the creating and destroying attributes of the deity. The one giving it fruit, and the other devouring it when given. The poets conveyed the same meaning," says Mr. Knight, "in the allegorical tales of the loves of Bacchus and Ampelus, who, as the name indicates, was only the vine personified.

The fact that the vine produces a fruit which has always been of vast importance to mankind, has added to its sacred character among the ancients. The Hebrews used it as a symbol of restoration from an old and effete form to a new and prolific one. Hence the Psalmist, alluding to the restoration of the Jewish people from the bondage and oppression of Egypt to the liberty and religious truth of Palestine, says: "Thou hast brought a vine out of Egypt; thou hast cast out the heathen and planted it. Thou preparedst room before it, and didst cause it to take deep root, and it filled the land. The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars."

Still more beautiful is the symbolism of that sublime passage in the fifth chapter of the prophet Isaiah, where the house of Israel is symbolized as the vineyard of Jehovah, which should have produced grapes, but, by the unkindness of the people, brought forth only berries. Nor must we forget that still more important passage in the New Testament, where the Saviour of men says: "I am the true vine, and my father is the husbandman," a symbolic expression very faithfully explained as meaning, "I am the root, fountain, and head of influence whence my people derive life, fruitfulness, and all good."

Hence the ancients gave a character of great sanctity to wine as the juice of the fruit of the vine. The opaque incumbrance of the body, to borrow the language of a learned symbologist, was enlightened by its stimulating qualities. It was thus looked upon as the means of temporary inspiration, and was supposed to be the medium of communion with the deity; it was used on all solemn occasions as a bond of union and a pledge of faith; it was poured out as a fitting libation in the ceremonies of divine worship, and to such excess did the heathens carry this notion of the religious use of wine, that drinking it to intoxication was, in certain cases, considered as a meritorious act of devotion; for Plato says that to drink wine to excess is never becoming or proper except in the solemn festivals of the deity.

In brief, we must come to the conclusion which has been adopted by Mr. R. P. Knight, that the vine was the favorite symbol of the deity, and seems to have been generally employed to signify the generative or preservative attribute of nature. In the myth of Ampelus, or the vine slain and restored to life, we find renewed the old Hiramic legend of the acacia and the symbolic teaching of the doctrine of the resurrection.

The Rite of Memphis.

BY ALBERT G. MACKEY, M. D.

The system called the "Rite of Memphis" has, within a short period, attracted so much of the attention of the Masonic public of this country, by the energetic efforts of its friends and admirers to propagate it in various northern and western states, that a few brief notices of its history will not, perhaps, be unacceptable to the numerous readers of THE TROWEL. I have no disposition to review the rite in anything like a controversial spirit, or to say anything of its value as a philosophical system, or to examine its claims to legality as a Masonic organization. Not being a member of it myself, it would probably be contended that I could not speak understandingly of the former, and, as a member of another rite, it might be claimed that I could not speak impartially of the latter. I propose, therefore to confine myself to a review, based on authentic materials, of its origin, its progress, and its present position. Such a review every competent Mason has a right to make and every inquiring Mason has a right to hear.

It is very universally admitted that the Rite of Memphis is the successor of the exploded Rite of Misraim, and therefore, if we follow the good old rule of "commencing at the commencement," it would be proper that we should first say something of that rite.

Lenning, who wrote his "Encyclopedia of Freemasonry" (a German work) in 1824, calls the Rite of Misraim "one of the latest of the monstrous visionary schemes introduced into Freemasonry." Ragon, in his "*Orthodoxie Maçonnique*," characterizes it as "a fantastical connection of various rites and degrees." It originated, says Clavel, at Milan, in the year 1805, in consequence of several brethren having been refused admission into the Supreme Council of the Ancient and Accepted Rite, which had just been established in that city. One Lechangeur has the credit of organizing the rite and selecting the statutes by which it was to be governed. It consisted at first of only eighty-seven degrees, to which three others were subsequently added. Sixty-six of the ninety degrees thus formed are said to have been taken from the Ancient and Accepted Rite, while the remaining twenty-four were either borrowed from other systems or were the invention of Lechangeur and his colleagues, Joly and Bedarride. The system of Misraim spread over Italy, and in 1814 was introduced into France. Dissensions in the rite soon took place, and an attempt was unsuccessfully made to obtain the recognition of the Grand Orient of France. This having been refused, the Supreme Council was dissolved in 1817, but the lodges of the rite still continued to confer the degrees, although, according to the constitution of French Masonry, their non-recognition by the Grand Orient had the effect of making them illegal. But eventually the rite ceased altogether to exist as an active and independent system, and its place in Masonic history seems only to be preserved by two massive volumes on the subject, written by Mark Bedarride, the most intelligent and indefatigable of its founders.

In 1839, two French Masons, named respectively Marconis and Moullet, but of whom the former was undoubtedly the leader, instituted, first at Paris, then at Marseilles, and afterwards at Brussels, a new rite which they called the "Rite of Memphis," and which consisted of ninety-one degrees. Subsequently, another degree was added to this already too long list. The rite, however, has repeatedly undergone modifications. This Rite of Memphis was undoubtedly founded on the extinct Rite of Misraim, for, as Ragon says, the Egyptian Rite seems to have inspired Marconis and Moullet in the organization of their new rite. It is said by Ragon, who has written copiously on the rite, that the first series of degrees, extending to the thirty-fifth degree, is an assumption of the thirty-three degrees of the Ancient and Accepted Rite, with scarcely a change of name. The remaining degrees of the rite are borrowed, according to the same authority, from other well known systems, and some, perhaps, the invention of their founders.

The Rite of Memphis was not at first recognized by the Grand Orient of France, and consequently formed no part of legal French Masonry. So about 1852 its lodges were closed by the civil authority, and the rite, to use a French Masonic phrase, "went to sleep."

In the year 1862, Marconis, still faithful to the system which he had invented, applied to the Grand Master of France to give to it a new life. The Grand College of Rites was consulted on the subject, and the Council of the Order having made a favorable decree, the Rite of Memphis was admitted, in November, 1862, among those Masonic systems which acknowledge obedience to the Grand Orient of France, and perform their functions within its bosom. To obtain this position, however, the only one which, in France, preserves a Masonic system from the reputation of being clandestine, it was necessary that Marconis, who was then the Grand Hierophant, should, as a step preliminary to any favorable action on the part of the Grand Orient, take an obligation by which he forever after divested himself of all authority, of any kind whatsoever, over the rite. It passed entirely out of his hands, and, going into "obedience" to the Grand Orient, that body has taken complete and undivided possession of it, and laid its high degrees upon the shelf, as Masonic curiosities, since the Grand Orient only recognizes, in practice, the thirty-three degrees of the Ancient and Accepted Rite.

This, then, is the present position of the Rite of Memphis in France. Its original possessors have disclaimed all further control or direction of it. It has been admitted by the Grand Orient among the eight systems or rites which are placed "under its obedience"; that is to say, it admits its existence, but it does not suffer it to be worked. Like all Masonic rites that have ever been invented, the organization of the Rite of Memphis is founded on the first three degrees of Ancient Craft Masonry. These three degrees, of course, are given in symbolic lodges. In 1862, when Marconis surrendered the rite into the hands of the ruling powers of French Masonry, many of these lodges existed in various parts of France, although in a dormant condition, because, as we have already seen, ten years before they had been closed by the civil authority. Had they been in active operation, they would not have been recognized by the French Masons; they would have been looked upon as clandestine and there would have been no affiliation with them, because the Grand Orient recognizes no Masonic bodies as legal which do not in return recognize it as the head of French Masonry.

But when Marconis surrendered his powers as Grand Hierophant of the Rite of Memphis to the Grand Orient, that body permitted these lodges to be resuscitated and reopened only on the conditions that they would acknowledge their subordination to the Grand Orient; that they would work only in the first three degrees and never confer any degree higher than that of Master Mason; the members of these lodges, however high might be their dignities in the Rite of Memphis, were to be recognized only as Master Masons; every Mason of the Rite of Memphis was to deposit his Masonic titles with the Grand Secretary of the Grand Orient; these titles were then to be *vised* or approved and regularized, but only as far as the degree of Master Mason; no Mason of the Rite of Memphis was to be permitted to claim any higher degree, and if he attempted to assume any such title of a higher degree which was not approved by the Grand Master, he was to be considered as irregular, and was not to be affiliated with by the members of any of the regular lodges.

Such is now the condition of the Rite of Memphis in France. It has been absorbed into the Grand Orient; Marconis, its founder and head, has surrendered all claim to any jurisdiction over it; there are lodges under the jurisdiction of the Grand Orient which originally belonged to the Rite of Memphis, and they practice its ritual, but only so far as to give the degrees of Apprentice, Fellow Craft, and Master Mason. Its "Sages of the Pyramids," its "Grand Architects of the Mysterious City," its "Sovereign Princes of the Magi of the Sanctuary of Memphis," with its "Sanctuary," its "Mystical Temple," its "Liturgical College," its "Grand Consistory," and its "Supreme Tribunal," exist no longer except in the diplomas and charters which have been quietly laid away on the shelves of the Secretariat of the Grand Orient. To attempt to propagate the rite is now in France a high Masonic offense. The Grand Orient alone has the power, and there is no likelihood that it will ever exercise it. Some circumstances which have recently occurred in the Grand Orient of France very clearly show the true condition of the Rite of Memphis. A meeting was holden at Paris on the 26th August last by the Council of the Order, a body which, something like the Committee of General Purposes of the Grand Lodge of England, does all the preliminary business for the Grand Orient, but which is possessed of rather extensive legislative and administrative powers, as it directs the Order during the recess of the Grand Orient. At that meeting, a communication was received from a lodge in Moldavia, called "The Disciples of Truth," which lodge is under the jurisdiction of the Grand Orient of France, having been chartered by that body. This communication stated that certain brethren of that lodge had been invested by one Carence with the degree of Rose Croix in the Rite of Memphis, and that the diplomas had been dated at the "Grand Orient of Egypt," and signed by Bro. Marconis as

Grand Hierophant. The commission of the Council of the Order to whom the subject was referred, reported that the conferring of these degrees was null and void; that neither Carence nor Marconis had any commission, authority, or power to confer degrees of the Memphis Rite or to organize bodies; and that Marconis had by oath solemnly divested himself of all right to claim the title of Grand Hierophant of the rite, which oath, originally taken in May, 1862, had at several subsequent times, namely, in September, 1863, March, 1864, September, 1865, and March, 1866, been renewed. As a matter of clemency, the Council determined not for the present at least to prefer charges against Marconis and Carence, before the Grand Orient, but to warn them of the error they committed in making a traffic of Masonic degrees. It also ordered the report to be published and widely diffused, so that the Fraternity might be apprized that there was no power outside of the Grand Orient which could confer the high degrees of any rite.

The Rite of Memphis has lately been introduced into this country. By what authority it exists and is propagated, I know not; whether that authority comes from the Grand Orient of France, which seems now to be the only legal depository of the rite, or from Marconis, the self-deposed Grand Hierophant, are questions which I am unable to answer, because I have never seen any of the charters or diplomas issued by those who are conferring the degrees and establishing lodges of the rite. But this I suppose will be conceded. The Rite of Memphis claims for itself a high position as a philosophical rite of Masonry. With ninety-two degrees, all bearing high-sounding names, it professes to teach the great moral, historical, and philosophical principles of Masonry in a pre-eminently excellent system. It is not, then, too much to ask for light on this subject, and to request some of the brethren most interested in the propagation of this rite in the United States to lay before the Fraternity an authentic account of their claims to legality, and of their powers to confer these high dignities of the order. When an article is presented to us for the first time, our curiosity is naturally excited to know something about its origin, its character, and its uses. As Masons, we are accustomed, when we are in darkness, to ask for light.

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Two Fables from the German.

TRANSLATED BY BRO. R. J. COLBURN, OF PLEIADES LODGE.

THE NIGHTINGALE AND THE CHAFFINCH.

The nightingale went once upon a journey; and for company she took with her a chaffinch. They flew over valley and mountain, and at last, upon a certain day, they came to a beautiful forest, into which they let themselves down. Scarcely had they alighted upon a bush, when a great crowd of the birds of the forest assembled themselves around, in order to see the strangers. All wondered at the chaffinch, and praised his black head, his gray back, and the beautiful red of his breast.

"This must be a very distinguished traveler," said one to another. "The other one is very plain; probably he is the servant." They kept pressing closer and closer around the beautifully feathered chaffinch, and, by degrees, crowded the nightingale into an unobserved corner.

Finally, the birds besought the chaffinch that he would let them hear his voice, for they supposed that his song must be equal to his dress; so he let himself be persuaded, and sang. But the birds that had before wondered, now only laughed at him.

"What a horrid voice!" said they one to another, in a low tone; "If, now, he had only kept silent, we might have thought him a wonder." Just then, the nightingale, from her retired corner, raised her voice: "What is that?" cried all the birds with wonder and pleasure. "What a magnificent song. Why! the unassuming stranger sings so beautifully! O! friend, thou surpassest all singers in beauty and strength of song. The voice puts to shame the dress."

Judge not by appearances, for often in an unassuming dress is hidden the rarest talent.—*Grimm.*

THE HERMIT AND THE BEAR.

A hermit had brought up a young bear, and, through careful attention, food, and caresses, had made him as tame as a dog. The bear now often brought home to his instructor considerable pieces of game, carried wood and water, watched his hut, and, in short, rendered him all the offices of a servant. Once upon a summer day, the hermit lay stretched out on the grass and slept. Near him sat the bear, and kept away the flies, which swarmed around the old man in hordes. One fly in particular plagued him; full ten times had the bear driven it away, and yet it as often came back again; but now, as it had once more alighted upon the forehead of the sleeper, the bear cried out indignantly: "Wait! wait! I will teach you to stay away!" With these words he seized a stone, took correct aim, and crushed the fly; but alas, with it also, as might be supposed, the head of the old man.

Choose neither simple nor too rude men as your friends! else, with the best intention, they may do you more injury than your worst enemy. —*Lavater.*

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Jacob's Ladder.

Isaac had two sons, Esau and Jacob. When, in his old age, Isaac was about to bless his eldest son, and so to communicate to him the blessings and the promises which he had received from T. G. A. O. T. U., Rebekah, by an unworthy stratagem, taking advantage of the dimness of Isaac's eyes, succeeded in getting the blessing given to her younger and favorite son, Jacob. The history of this, the deceit practiced on the old and infirm Isaac, is very touching. In consequence of this, however, Jacob had to flee from his brother, Esau, for his life. He went to Padanaram to stay with Laban, his maternal uncle. On the road, one night while asleep, he saw a vision—"a ladder set up on the earth and the top of it reached to heaven; and behold the angels of God ascending and descending on it." God from above the ladder deigned to make a covenant with Jacob, and in the morning Jacob took one of the stones which he used for a pillow, and set it up as a pillar, and called the name of the place Bethel. This ladder is the original of the ladder depicted in our lodges. It rests upon the volume of the Sacred Law. It has innumerable staves around, of which there are three principal ones, Faith, Hope, and Charity, and its summit is concealed in heaven, symbolized by the cloudy canopy.

We find this symbol universally adopted, but with seven steps. There is much question as to whether Jacob's ladder is the universal antetype, for the Mexican believed in an ascent to heaven by seven steps. "In the midst of a dense forest called Taxin, near the Gulf of Mexico, was the pyramid of Papantha." Humboldt tells us: "It had seven stories, was built of stone, and was beautifully and regularly shaped." When, however, we remember that the Mexicans certainly had traditions of the exodus of the children of Israel, it is perfectly possible that, though we can not now trace how, they originally knew of Jacob's vision.

In the Persian mysteries, the ladder had seven gates, which were symbolical of the soul's approach to perfection. In the initiation, the candidate had to pass through seven caverns, each of which terminated in a narrow orifice, which also formed the entrance to its successor, and through which the candidate had to squeeze his body. This was called the ascent of the ladder. Each round was supposed to be of metal, increasing in purity, represented a state of existence, and was called by the name of a planet. In the table at the end, copied with slight additions from Oliver's "Signs and Symbols," will be found the names of these. The mythological history of the Rustam also contains references to this ladder, for we find him on a certain occasion going along the road of seven stages, during which he passes through six trials.

In the Gothic mysteries, the neophyte met with seven obstructions.

In the Scandinavian mysteries, we have the great tree Torasil, which is supposed to be similar to the ladder.

The Jews believed that the ladder had fifty gates. Moses ascended to the forty-ninth. Joshua could not get beyond the forty-eighth, and even Solomon could not open the fiftieth, which led directly into the presence of T. G. A. O. T. U. There was also an old tradition that the ascent to the paradisaical Mount of God was by a pyramid of seven stages.

The Essenes reduced the steps to seven, and called the ladder the Sephiroth. There were afterwards added three, called Intelligence, Wisdom, and Crown, the original seven being named Strength, Mercy, Beauty, Victory, or Eternity, Glory, the Foundation, and the Kingdom.

There are several theories as to what was the universal origin of this seven-stage ascent. One is, that it arose from the sevenfold divisions in the creation of the world. This is supposed by the fact that each step or stage was assigned to a day in the week and to a planet. We know that in almost every country the seven days of the week and the seven planets corresponded. A second theory is, that they referred to Noah and his seven companions, in support of which is the fact that many nations worshiped seven hero-gods. A third theory is, that they represented the seven stories of the Tower of Babel, which were completed before the dispersion. My own theory is, that the idea arose simply from believing that God was above us; that reception into heaven would be the reward of the righteous; and there were seven steps given to the means of ascent, whether pyramid, pagoda, or ladder, from the general belief in the sacredness of the number seven. A general account of this number and of its universal adoption as sacred, would stretch this paper beyond the limits I have proposed to myself.

In our lodges this ladder is shown as resting on the volume of the Sacred Law, having innumerable steps, the three principal of which are called Faith, Hope, and Charity, and its summit concealed in the cloudy canopy.

In the church of St. Maria Maggiore, in Rome, is depicted a geometrical staircase having three gates, one at the bottom, one half way up, and one at the top. This is, in fact, the equivalent of our ladder.

An explanation of our ladder, as given by Fellows, I quote from Bro. Oliver, and I add his remark at the end; and I am sure most, if not all, of my readers will cordially concur in his protest: "Faith is the genius of spring; Hope of summer, and Charity of autumn. Faith of spring, because faith and work must always come together; Hope of summer, because from that point the sun looks vertically down upon the seeds which have been committed in faith to the fertilizing bosom of the earth; Charity of autumn, because then the sun empties his cornucopia into our desiring laps. Faith is the eastern pillars; Charity is the western; and Hope the keystone of this Royal Arch." To which Bro. Oliver adds: "It will be unnecessary to say that I differ *in toto* from the above author in his appropriation of those sublime virtues, and solemnly protest against the principle of making Hope, instead of Charity, the keystone of the Arch."—*Anon.*

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NEW HALL AT SHANGHAI, CHINA.—The brethren at Shanghai have erected a Masonic Temple for their accommodation, which was dedicated with public ceremonies in October last. The cost was $6,000, not $600,000, as the telegraph reported it, and as announced in the secular papers. There was a torch-light procession on the occasion of the dedication, in which an American fire engine was brought out, being the first ever seen in China.

Brotherly Love.

Of all the qualities that constitute a true Mason, perhaps none illustrate him more than brotherly love. This must be *exemplified* and *exhibited*, because there are hundreds who are unqualified for a constant and warm reciprocation of benevolence, as they are incapacitated for any other elevated excellence, by perpetual attention to their own interest, and unresisting subjection to their inclinations. They do not regard the whole human species as one family—the high and low, rich and poor alike. Some are mutable and uncertain, soon attracted by new objects, disgusted without offense, and alienated without enmity. Others are soft and flexible; easily influenced by reports and whispers; ready to catch alarms from every dubious circumstance, and to listen to every suspicion which envy and flattery shall suggest; to follow the opinion of every confident adviser, and to move by the impulse of the last breath. Some are impatient of contradiction, more willing to go wrong by their own judgment, than to be indebted for a better or a safer way to the sagacity of another, inclined to consider counsel as insult, and inquiry as want of confidence; and to confer their regard on no other terms than unreserved submission and implicit compliance. Some are dark and involved, equally careful to conceal good and bad purposes, and pleased with producing effects by invisible means, and showing their design only in its execution. Others are universally communicative, without the necessary vigilance of caution or the honest art of prudent integrity; ready to accuse without malice, and to betray without treachery. Any of these may be useful to a community and pass through the world with the reputation of good purposes and uncorrupted morals, but they are unfit for close and tender intimacies. How should we find a man answering this description, what matters it, that he calls himself a Mason, for he is not a Jew which is one outwardly, but he that is one inwardly, in the heart and spirit, and not in the letter—and such, too, is the Mason.—*Voice.*

Forbearing one Another.

"Forbearing one another in love" is a Bible injunction, and if carried out practically in every department of human life as between neighbors, friends, fellow-citizens; as between employers and employed; master and servant; brother and sister; parent and children; minister and people, governor and governed, one-half of all the misery of human life would be averted; millions would be prevented from giving themselves up to habitual crime; other millions would be prevented from being discouraged into thriftlessnesss and degrading indulgencies, and a multitude which no man can number would be invited upwards to fill positions of usefulness, trust, and honor, who otherwise will die by violence, in prisons, or under the gallows.

A gentleman, now a New York millionaire, married a beautiful widow his second wife; they had been mutually acquainted some years. By some means the husband was detained to a late hour in the night, within a week after their marriage; the new wife was found waiting for him; the door being locked she was asked to open it; the request was denied; the husband quietly repaired to another room, and at the end of twelve years has never visited her, nor ever will, most likely.

A young wife, within a few months after her marriage, was horrified one night on going to the door to let her husband in, to find him intoxicated—so much so that he could hardly stand. A thunder-stroke in a clear winter's sky could not have more surprised her; friends were in the drawing-room, expecting him every moment; with a woman's quickness and instinct, she hurried him to his chamber, with loving words put him to sleep, made some excuse for the mutual benefit of friends and servants, watched over him through the weary hours of night, and next morning when he waked, she had no harsh reproof ready for him, no withering rebuke, but tenderly alluded to the facts of the case, and kissed away his confusion. There it dropped. He never tasted another drop; raised a family of sons who are respectable and successful merchants in New York and Philadelphia, and dying, left a name for mercantile integrity which any man might envy.

But the principles may be illustrated with other recitals than our own.

A merchant in London had a dispute with a Quaker respecting the settlement of an account. The merchant was determined to bring the account into court, a proceeding the Quaker earnestly deprecated, using every argument in his power to convince the merchant of his error; but the latter was inflexible. Desirous to make a last effort, the Quaker called at his house one morning, and inquired of the servant if his master was at home. The merchant hearing the inquiry, and knowing the voice, called out from the top of the stairs, "Tell that rascal I am not at home." The Quaker, looking up to him, calmly said, "Well, friend, God put thee in a better mind."

The merchant, struck afterward with the meekness of the reply, and having more deliberately investigated the matter, became convinced that the Quaker was right and he was wrong.

He requested to see him, and after acknowledging his error, he said: "I have one question to ask you; how were you able, with such patience, on various occasions to hear my abuse?"

"Friend," replied the Quaker, "I will tell thee. I was naturally as hot and violent as thou art. I knew that to indulge the temper was sinful, and I found it was imprudent. I found that men in a passion always spake loud; and I thought if I controlled my voice I should repress my passion. I have, therefore, made it a rule never to let my voice rise above a certain key, and by a careful observation of this rule, I have, by the blessing of God, entirely mastered my natural temper."

The Quaker reasoned philosophically, and the merchant, as every one else may do, benefited by his example.—*Journal of Health.*

The following extract from the annual address of Grand Master English is so full of good humor, hits, and points, that we can not refrain from giving it to our readers:

My Ill. Bro. Edward A. Guilbert, Past Grand Master of Iowa, and chairman of the Committee of Correspondence for that State, whose Masonic papers sparkle with the flashes of genius, and abound with forcible thoughts and elevated sentiments, thinks it would be better for us to abandon the enterprise of maintaining a college, and to devote our means to the erection and endowment of asylums for aged and indigent Masons, or for the destitute widows and orphans of Masons. The suggestion, emanating from so distinguished a source, passes like a *shadow* over my vision of the future glory of our infant college. But the *shadow* is transitory, and the *light* again appears. Away up in Iowa, where the climate is extremely rigorous, the people numerous, and life a battle with cold winds, snows, and sleets, mitigated by brief summers, no doubt asylums are needed for the care and comfort of the aged, the destitute, the infirm, and the helpless. But down here in this sunny land, things are different, and life is not such a struggle. Arkansas is a better country for poor people than Iowa. Here, where the inhabitants are not crowded, the hogs fatten on the mast, the cattle subsist nearly all the year on the range, the forest supplies the hunter with wild game, the streams and lakes furnish the table with fishes, the corn and other small crops are made with three months' labor, pine knots are good substitutes for coal oil, and unless the farmer chooses to cultivate *cotton* for the *mere luxury* of laboring in the hot sun, shaking with the *chills*, and coming out in *debt* at the end of the year, he has an easy life of it, compared with life in Iowa.

Our people have no great need for poor-houses, and not much fancy to live at them. The career of life has a sad and humiliating termination, when it eventuates in a public home for the aged and the friendless. I never knew an aged Mason, or the widow or orphan of a Mason, in Arkansas, to be driven for food and shelter to a poor-house.

Some years back, the brethren at Pine Bluff got up a grand enterprise of erecting a *home* for the *destitute widows* of Masons, and had me down there to lay the corner-stone, and deliver an oration on the occasion. Much enthusiasm prevailed, the contributions poured in, and the house was built; but our good old Bro. Brownfield, the kind-hearted and zealous projector of the enterprise, utterly failed to persuade a solitary Mason's widow to go and make it her home; and the house was converted into an academy!

We want a college in Arkansas, and if Bro. Guilbert will send his sons down here, we will give them free tickets, and have them taught Greek, Latin, French, German, mathematics, astronomy, and all the popular *ologies* and *isms*, (except *mesmerism* and *spiritualism*;) and when the boys are educated they will have no fancy to go back to his cold country, and Bro. Guilbert will have to move down here to be with the boys; and we will make him chairman of our Committee on Correspondence; and he may rest assured that the brethren will not permit him to take refuge in a poor-house, in his old age, for shelter and bread!

Arab Masons.

To the editor of the Indian Freemason's Friend:

My Dear Mr. Editor.—Looking over "A Trip to Barbary by a Round-about Route," by George Augustus Sala, I observed the following paragraph. Speaking of the town of Mostaganem, he says: "There is also a Franco-Arab School here and a Masonic lodge, with the odd title of the 'African Trinosophists.' The Arabs, as you may have heard, are great at Freemasonry; but they will never enter the French lodges, and very rarely even will consent to communicate Masonically with a Christian. I have been told of instances of their so doing; but they are few and not well authenticated."

Yours fraternally, O.

The Mother's First Gift.

There is no bereaved mother who can read the ensuing lines without tears, both of sorrow and of hope. They are by Mr. Robert S. Chilton, of Washington, and reflect honor upon his heart and his poetical "gift divine." Dempster married them to the most appropriately touching music.

She sits beside the cradle,
  And her tears are streaming fast,
For she sees the present only,
  While she thinks of all the past;
Of the days so full of gladness,
  When her first-born's answering kiss
Fill'd her soul with such a rapture
  That it knew no other bliss.
Oh! those happy, happy moments!
  They but deepen her despair,
For she bends above the cradle,
  And her baby is not there!

There are words of comfort spoken,
  And the leaden clouds of grief
Wear the smiling bow of promise,
  And she feels a sad relief;
But her wavering thoughts will wander
  Till they settle on the scene
Of the dark and silent chamber,
  And of all that might have been!
For a little vacant garment,
  Or a shining tress of hair,
Tells her heart, in tones of anguish,
  That her baby is not there!

She sits beside the cradle,
  But her tears no longer flow,
For she sees a blessed vision,
  And forgets all earthly woe;
Saintly eyes look down upon her,
  And the voice that hushed the sea
Stills her spirit with the whisper,
  "Suffer them to come to Me."
And while her soul is lifted
  On the soaring wings of prayer,
Heaven's crystal gates swing inward,
  And she sees her baby there!

Lord Brougham.—When practicing at the Scotch bar, Lord Brougham joined a vacation yatchting party to the Western Isles. Except himself, the party were Masonic. The Masons having been invited by the brethren of the lodge *Fortrose*, Stornoway, to pay them a visit, Brougham was entered, passed, and raised on the occasion. On the party's return to Edenburgh, his lordship affiliated into the lodge *Canongate Kilwinning*, and was a frequent attender till he settled in London.—*Freemasons' Magazine.*

The Anti-Masonic Movement in Cuba.

By recent intelligence from the Havana, we learn that the Lieut. Governor of Sagua d'Antonia, M. Poras, was sent to Spain on the first of November, under arrest, for having permitted and participated in the formation of a Masonic lodge in that city, in connection with several of the most distinguished inhabitants of the place. The Director of Public Works at Sagua has also been sent to Spain for the same offense, and the civil magistrates, the members of the Secretary's office, the officers of the volunteer corps, and the Director of the City Schools, have also been deprived of their official places for the same cause. The lodge was working openly and with perfect confidence, under the impression that the government tolerated its existence; but its members should have learned from the record of the past that there is no confidence to be placed in tyrants or religious bigots. It is not, however, in view of all the facts in the case, very surprising that our brethren at Sagua should have been deceived by a misplaced confidence; for Masonic lodges are by no means confined to that city; nor have the brethren in other parts of the island been particularly careful in concealing their meetings from the civil authorities; believing that their only danger was from the priests, who are undoubtedly at the bottom of the present movement.

The suppression of a single lodge in Sagua is not, of itself, of much importance, as affecting the continued existence of the Order in the island, for there are other lodges, and two rival Supreme Councils of the thirty-third degree, with their subordinates, in active operation in other places. But the presumption is, that the persecution having been commenced, it will be pushed by the church to its greatest extremity, and may result disastrously to the brethren and to their organizations, at least for some time to come; or, to take the most favorable view of which the case apparently admits, they may be driven to hold their meetings with so much secrecy, and under such embarrassing and dangerous circumstances, as to render their temporary dissolution expedient as a matter of personal safety.

Masonry can not exist where Catholicism is in power. The two are as opposite to each other as religious toleration and sectarian bigotry. It is indeed true that Masonry lives and flourishes in many parts of Europe where Catholicism is in the ascendant, but the religious sentiment of those countries is, at the bottom, rank infidelity, and the masses care no more for the church and its fulminations than they do for the whistling of the winds. The Pope has recently had a trial of his ecclesiastical thunder on the Masons of France, and the result should have taught him a lesson. He and his priests might now profit by a careful comparison of the present *status* of the Order in Italy, with its condition before the revolution. But tyrants and bigots never profit by experience.

While the Catholic Church has everywhere, during the last six hundred years, been the uncompromising enemy of Freemasonry, as the exponent of liberal principles and religious toleration, Spain, of all the nations in Europe, has been the most relentless persecutor. The Order has never been able to achieve anything more than a temporary foothold in the kingdom proper, since the time of Ferdinand and Isabella, and the establishment of that infernal instrument of papal cruelty, the Inquisition. Its friends, indeed, met with occasional successes in introducing it into South America, before the separation of those States from the mother country; though even in them it had, as it now has, the opposition and bigotry of the church to contend with, and not unfrequently that of the civil authorities also. But in Spain proper, it has met with the steady opposition of both. The first attempt to establish a lodge there, of which we have any certain knowledge, was made by Lord Coleraine in 1727, in which year he gave a charter to certain English brethren then residing at Madrid, who opened a lodge in that city, which maintained a nominal existence for about fifty years, when it was abandoned. The next, and a more successful attempt, was made after the conquest of Spain by Napoleon I., and the setting of his brother Joseph upon the vacant throne. Some Spanish Masons, who had probably been admitted to the Order in France, united with the French brethren attached to the party of Joseph, and organized a *Grand Orient* for the Kingdom. This gave an impulse to the Order, and for a time the number of brethren increased rapidly; but imprudently interfering with the political affairs of the State, its usefulness and popularity were greatly impaired. At about the same time, and soon after the promulgation of the constitution, the patriots, or liberals, as they were termed, at Cadiz, who belonged to the Order, formed a lodge at that place; but it was soon after broken up by the fulmination of the following decree:

"We (Our Holy Father, the Pope, Holy Inquisitors, and beloved Ferdinand) henceforth offer to receive with open arms, and all that tenderness which has always characterized our ministry, those who, within the space of fifteen days from the date of this decree, shall spontaneously and voluntarily denounce themselves to us; but if any person—which God forbid!—persist in following the road to perdition, we shall employ, to our great regret, rigor and severity, causing the pains and penalties of the civil and canonical laws to be inflicted on the offenders."

This decree was followed by numerous arrests throughout the Peninsula, and many innocent persons were unfortunate enough to fall into the "open arms" of the Holy Inquisitors, whose embraces were like the loving coil of the boa-constrictor. The Grand Orient at Madrid, to which reference has been made, and which was established but a few months before, also fell a sacrifice to the holy decree. Some months after this, an eminent individual by the name of Beramendi, formed the plan of establishing at Grenada a new Grand Orient, in order to strengthen the ties of union among those brethren who had fortunately escaped falling into the "open arms" of the Inquisition. The attempt was at first attended with considerable success; but the existence of the body was not of long duration.

In 1815, the famous mandate of M. Miery Campillo, Inquisitor-General, was published and ordered to be read in every church in Spain, on the first Sunday in Lent. It reads as follows: "His Excellency, the Grand Inquisitor, enjoins all confessors, under pain of excommunication, to denounce to the holy office such persons as may have confessed themselves to belong to the Order of Freemasonry." Many brethren, failing to denounce themselves, were seized and thrown into prison, and subjected to torture and punishment.

In 1819, another decree of similar import was issued; and in 1826, still another. In the latter case, the Inquisitors attempted an exposition of the principles of Masonry, and adduced many sage arguments to show that Masonry and Judaism were synonymous, and had the same end in view! Attempts were also made at this time to suppress the growth of the Institution in the Island of Cuba, where it had been introduced by some brethren from France; and these attempts were so far successful, that they had the effect to drive the lodges into greater concealment. And such will be the result of the present movement at the suppression of the Order in the Island. Less than a century ago, the brethren who have now been sent to Spain, as above stated, on the charge of being Freemasons, would have now been subjected to the fiercest tortures of the Inquisition, and probably sentenced to the horrors of the *auto de fe*; but there is little danger of such a termination to their present offense. The age is too far advanced in civilization, and the power of the church is too uncertain, to justify any such extreme measure. Official disqualification, or fine and limited imprisonment, will probably be the extent of their punishment.

Since writing the above, the following has appeared in the *New York Times*. It is from the Havana correspondent of that paper, under date of Nov. 4:

"The anti-Masonic movement on the part of the government still continues. On the 28th ultimo, the rooms occupied by the Masonic lodge in Puerto Principie were visited by agents of the government; but, as the brethren had received information of the proposed visit long previously, no papers or documents were found; and, although it was a regular stated meeting night, only four persons could be found in the building. Male visitors in the houses around the lodge were very plentiful that evening. The four gentlemen found were taken into custody by the guardians of the public peace and morals, and liberated again after a confinement of three hours. What the end of this will be nobody knows. The government is alienating from itself the sympathies and good will of a large body of its most influential citizens, and without the least possible chance of gaining a friend, except among the ignorant."

The movement is at present ostensibly directed solely against the Masonic lodges; but this is deceptive and falls far short of the ultimate intention of its authors, which is the extermination, by means of the civil and ecclesiastical powers, of the liberal principles and progressive ideas in religion and politics which, for the last ten or fifteen years, have been rapidly increasing and spreading among the people of the island; and which, if not suppressed (and this will not be an easy task), will, at no very distant day, work out an entire separation from the mother country, and escape from ecclesiastical bondage and oppression. The authorities see and fear this result, and hence the present persecution of the lodges, which embrace in their memberships the leading minds and influential men of the island. But the result is inevitable, and the course now being pursued will only hasten it on.—*Freemasons' Magazine.*

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The Christianity of Masonry.

It is somewhat strange that any one should be called upon to defend Masonry in this regard. Among the first things which the initiate discovers, is that the Bible is the great light of Masonry. All are instructed to regard it as such, and no lodge can be opened or closed without its resting upon the altar. The principles of this book are regarded as a sacred record by Jews, Christians, and Masons, and as such, in its instructions of faith, hope, love, and immortality, it is a book of divine authority. Viewing this record in this light, how some, who profess to be Christians, and who minister at the Christian *altar*, can say that Masonry is not a religious institution, is more than we can understand. We do not believe it to be sectarian or dogmatic. It rests upon a broader platform than sect or party. Its great noble principles look above and beyond the bounds of party. And this is the reason why we regard it as a theory with Christian principles, without any of its sectarisms.

We are aware that many of our brethren fear that if we undertake to establish it as a religious institution, that moment we substitute the Masonic lodge for the church. We do not view it in this light, any more than we do when we contend that this government, with its laws and principles predicated upon Christian ethics, is a substitute for the church.

It is what all phases of infidelity would rejoice to see established in the minds of the members of the Masonic Fraternity—to look upon Masonry as not being Christian in its principles. If this can be firmly fixed in the mind as a faith, then a great achievement is won. If it is not religious, it must be infidel, and the lodge would no longer be the proper place for any professed Christian or Israelite, and would be the home of the unbeliever and infidel. And, as we remarked, it is strange that any professed Christian, who has advanced from step to step in Masonry, should ever deny the Christianity of the Institution. It appears to us that the moment we do this, then we virtually declare that it is infidelity, and therefore should no longer close our portals to the atheist and religious scoffer, but oil the hinges of the door and let it swing wide open for the entrance of all, without let or hindrance.

We entertain no fears whatever that Masonry, even if established as a Christian institution, will ever overthrow the true principles of the Christian religion. It is utterly impossible. The supreme principle of Christianity is, that we *do* to others *as* we would that they should do to us. This is Masonry. The compass circumscribes us, and imperiously demands that we do justice to all mankind—to every class and condition of humanity.

Christianity teaches her adherents to pray—"Our Father, forgive us our trespasses *as* we forgive those who trespass against us." Masonry does the same. The measure we meet to others will be measured out to us, is a Christian law and principle, and is Masonic. Christianity teaches a firm faith and trust in God. So Masonry. Both say, bow before him as the all-wise I AM. Christianity teaches life and immortality. So does Masonry. Both must and will outlive the narrow views of party and sect of every shade and color. Neither can run their train of unbounded and great principles of love upon the single narrow track of party.

Just as long as we are divided and sub-divided into so many parties and sects, and cultivate our respective prejudices, thus long the system of Masonry will be cherished and loved above party and sect by a large class of our brotherhood. And we hesitate not to say, that we would rather the community should be most thoroughly educated and firmly fixed in the principles of Masonry, than to be rooted and grounded in Catholicism or Mormonism. While the moral, mental, intellectual, and spiritual effect of the one would be good, humane, and virtuous; the other would be cruel, inhuman, and corrupt. The one would fit and polish materials for the temple of God; the others would create and make angular and superfluous corners, unfit for any temple but that of unrighteousness.—*Mystic Star.*

Life Lengthened.

In all countries and all latitudes, the well-to-do live longer than the poor by an average of eleven years; this shows the deleterious influence of an anxious mind on the bodily health, the anxiety for the morrow's bread. Pensioned persons live indefinitely long; the poor-houses of Great Britain can any day turn out a large army of men and women among the eighties and nineties who have been in those institutions for twenty and thirty years, owing in great part to an habitual feeling of confidence that ample provision is made for the future, and the mind is at rest; but it must not be forgotten that the cleanliness, the plain food, and the regular habits, compulsory in those institutions, contribute greatly to the same end. Insurance companies are ingeniously making use of these facts, and doubtless with some show of reason, for certainly a man feels greatly more at ease in his mind when he feels assured that in case of his death, a handsome amount of money would certainly be paid over to his family, than if the blighting and depressing impression were all the time weighing upon his spirits that his death would leave them in destitution. A British medical journal says that in the annual report of the Providential Assurance Co., it is shown that for three years in succession, the rate of mortality was twenty-three per thousand among the unassured, while it was twenty-one per thousand among the same class and occupation of persons who kept up their assurance. It is beyond all question that a quiet mind contributes to the health and well-being of the body. In this connection it may be stated that outbursts of passion do certainly tend to shorten life, from the disturbing influence which they have on the circulation, for nature loves regularity and equanimity; this important truth is beautifully demonstrated in the ascertained fact that members of the Society of Friends, throughout England, live, on an average, twelve years longer than others in the same stations and callings in life, because they are everywhere a thrifty folk and have a characteristic quietude of deportment, and equanimity and serenity of mind and expression of sentiments, which it is beautiful to see, and is really enviable.—*Hall's Journal of Health.*

Almost a Centenarian.

Nathaniel Fullerton, President of the Bellows Falls (Vt.) Bank, was born in 1775, and is consequently ninety-two years old. He remembers General Washington, whom he saw at Worcester, Mass., and also many events connected with his Presidential administration, as well as the period of confederation. He was made a Mason in 1797, and has always been faithful in his relations to the Fraternity. By industry and integrity, he has accumulated a large fortune in the various avocations of farmer, merchant, and banker. He still retains much of the vigor of manhood, signs all his bank bills in a full, clear hand, and attends lodge meetings quite regularly. His son, sixty-three years of age, whom he calls his "boy," lives near him, and partakes much of his father's energies and tastes. He is probably the oldest Mason, the oldest bank president in the United States. Better than this, his long life has been marked by a strict adherence to the right, which has brought to his old age honor and competence.

Knoxville Resolutions.

To the editor of the Masonic Trowel.

The following communication was prepared by order of *Knoxville Lodge No. 66,* A. F. & A. Masons, for transmission to the several lodges of the State. By a subsequent order, the committee was directed to offer it to the Masonic Journals of the State for publication, as the most effectual means of securing for it the attention to which its importance entitles it. The Lodge regards the object worthy, the plan feasible, and the *times propitious.* It may be added that the returns made to the grand bodies recently in session at Springfield indicate that an addition of nearly fifty per cent. might safely be made to the estimates of the committee.

Sam. L. Charles, *Secretary.*

To the Masonic Fraternity of Illinois, Greeting:

The undersigned having been appointed a committee of *Knoxville Lodge No. 66,* A. F. and A. M., to prepare an address to the several lodges in the State upon a subject which has engaged the attention of said lodge, would most respectfully and fraternally solicit your attention to the subject matter of this communication, hoping it will commend itself to you although but inadequately presented.

The question, so frequently asked, whether the Masonic Fraternity is doing all that its wealth and influence would naturally lead its members to expect, took form in the following resolution, adopted by our lodge, to-wit:

"That a committee of three be appointed by the Master to inquire whether it would be expedient for the Masonic Fraternity of Illinois to establish a collegiate institution having for its chief object the gratuitous education of orphans of Masons and children of indigent Masons, and, if in their opinion expedient, then to report a definite plan of procedure for procuring the necessary funds, and for putting into operation such an institution."

As expressing our own views, we adopt a portion of the report of the committee appointed by virtue of said resolution, as follows:

"That, in the judgment of your committee, a portion of the revenues of the Fraternity might with propriety be set apart for the establishment of some kind of an institution wherein the class of persons named in the resolution might receive aid of a permanent character, under circumstances which would neither impose a sense of dependence nor a feeling that they were the recipients of charity under the usual acceptation of that term. It seems not less the dictate of common justice than of enlightened prudence, that the large revenues of the Order should, in part, at least, be so invested that the descendants of its members may receive a positive, unequivocal benefit therefrom. Upon inquiry as to the best disposition of the lodge funds to secure these objects, none seem to promise a more certain accomplishment of the desired result than the establishment of a school as contemplated by the resolution.

"While a hospital or asylum for indigent and disabled Masons, their widows and orphans, commends itself to our sympathies and sense of justice, yet the benefits of such an institution, as applied to individuals, are confined mostly to the life-time of such individuals, and would require for their support a renewal of appropriations annually through all time. On the other hand, the instruction in the various departments of science and morals which would be imparted by a well conducted collegiate institution benefits not only the immediate recipient, but diffuses benefits and blessings upon every individual with whom he comes in contact, or who is reached by the emanations of his mind. They also descend through all time, in increasing volume and force. It, therefore, seems to your committee that the appropriation of funds to the establishment of such a school by the Masonic Fraternity would be such an appropriation as promises more good, both directly and indirectly, than any other.

"The Fraternity in Illinois embraces a vast amount of talent and wealth and consequent influence, and it is perhaps safe to say that no other association in existence enlists more fully the good will, affection, and permanent, abiding regard of its membership. It seems to your committee that this talent, wealth and influence ought to be made available in such a manner as would more fully than now confer the benefits of our ancient Order upon the wives and children of its members.

"In reference to the feasibility of the plan, the following considerations are presented: There are at least four hundred lodges in the State in active, vigorous operation, having an average annual revenue of not less than three hundred dollars, with an average annual expenditure not exceeding two hundred and fifty dollars, leaving an annual surplus of fifty dollars, or twenty thousand dollars for the whole State. Nearly or quite all the lodges have a fund on hand averaging several hundred dollars; so that each lodge might easily appropriate from such fund, to an object which should commend itself as worthy, at least one hundred dollars, or forty thousand dollars for the whole State. This would give sixty thousand dollars in one year, a sum sufficient to erect a collegiate building costing forty thousand dollars, a boarding-house costing ten thousand dollars, and still leave ten thousand dollars for the purchase of furniture and apparatus. Having accomplished so much, it seems safe to presume that the lodges would appropriate at least seventy-five dollars the next year, or $30,000 for the State, an amount sufficient to put the school in active operation.

"A first class school having been established it would, of course, receive the patronage of Masons generally, and of others, to such an extent that the revenues thus derived would defray a large portion of its current expenses. Hence, future appropriations by lodges and donations by brethren who might desire to connect their names with the Institution by the endowment of professorships or otherwise, thus leaving a worthy legacy to their posterity and at the same time gratifying a commendable personal pride, could be applied to increasing the extent and usefulness of the Institution, or to its endowment.

"When it is remembered that the number of lodges in the State is considerably more than four hundred, and that it is probable that other bodies of Masons, as chapters, councils, and commanderies, would coöperate in this work, your committee feel a good degree of assurance that their estimates and expectations are not unreasonable. * * * * *

"And, finally, the committee feel assured that the matter, if properly presented, will commend itself to the Fraternity and elicit a favorable response—will be the means of utilizing the funds of the Fraternity more fully than at present—will ultimately result in the establishment of a school which will be a tangible evidence to the world of the beneficent influence of Masonry—will provide the means of relieving a distressed brother and of contributing aid to his orphans, and will be worthy the ancient Order, and stand a perpetual, living monument, in which every member will feel a just pride, and in whose benefits he will feel that he is entitled, through his children, to participate."

In addition to the considerations thus presented, we would call the attention to the now universaly admitted fact that the safety of the State, the perpetuity of liberal institutions, the progress of liberty among the nations, and the enlightened vigor of the church, depend upon the moral and intellectual culture of the people. The pure and exalted teachings of Masonry meet a more ready reception and make a more abiding impression upon cultured than upon uncultured minds. These controlling interests all combine to enforce the duty of making the most liberal provisions for the education of the youth of our State and country. We do not forget that the State has made large and judicious provisions for common schools, nor that the different religious denominations have established schools of higher order; but we can not be blind to the fact that these higher schools are not sufficient in number to meet the demands of the people; neither are they open to any but those who are provided with means to defray the heavy expenses necessarily attendant upon their course of study. By the action contemplated it is proposed to provide means of instruction in branches more advanced than those taught in the common schools for the orphans of Masons who are themselves unprovided with means, and the children of worthy Masons in indigent circumstances, under such restrictions as may be found expedient and necessary, thereby enabling them to earn master's wages, exert a master's influence, and do a master's work in the world, instead of remaining ignorant, inefficient, and incapable of doing work above the capacity of laborers in the quarries.

The establishment and maintenance of a school as proposed, by funds contributed by the whole Fraternity, in the benefits of which each member has a right to partake, will relieve those gratuitously educated there from that feeling of dependence and degradation which ordinarily attends the reception of charity, however skillfully disguised.

All the details of the enterprise may, very properly, be left in the hands of the Grand Lodge.

Brethren, if the suggestions of this paper meet your approbation, and if the subject matter commends itself as worthy and practicable, may we not hope they will receive your serious attention, and that you will make your conclusions known in such manner as may seem to you best? We would respectfully suggest that if your representatives to the Grand Lodge were authorized to give expression to the views of your lodge, it would be of advantage. To us it seems a matter of very great importance, fraught with possibilities of good almost incalculable, and a work in harmony with the spirit of Masonry, and in no wise contravening the interests of our ancient and beloved Order.

In behalf of *Knoxville Lodge, No. 66,* we subscribe ourselves, respectfully and fraternally yours,

A. W. Martin,
P. H. Sanford,
Sam. L. Charles,
Committee.

THE MASONIC TROWEL.

HARMAN G. REYNOLDS, Editor.

SPRINGFIELD, ILL., DEC. 15, 1867.

☞No communication or advertisement is likely to receive attention, if received after the first of each month, in the issue immediately following.

The Closing Year.

In October, 1848, we appeared in Grand Lodge as a representative of *Cambridge Lodge No. 49*. Wm. B. Warren, for many years the first Grand Secretary, and since Grand Master; J. L. Anderson, Wm. C. Hobbs, both since Grand Masters; N. D. Morse, who had previously been Grand Master; George Davis, Grand Orator; Wm. A. Dickey, then Master of No. 4, and W. E. Russell, Master of No. 38, and both since J. G. Wardens; John C. Heyl, long noted as Master of *Temple Lodge;* Wm. Mitchell, Grand Secretary; with Whitaker, Scanland, Fessenden, Brown, Trail, and Cady, Masters of lodges, have all gone to the silent land. Cabinis, for many years H. P. and W. M., is also gone, and how many more of the sixty-five officers and representatives, we can not tell.

M. W. Bro. Lavely, then Grand Master, after two long terms of five or six years as Master of *Springfield Lodge*, has just entered upon a third period of service. We welcome him gladly, once more, to the ranks of the noble army of Masters that represent the lodges from year to year.

Gov. McMurtry, after seventeen years of service as Grand Treasurer, is now giving an exhibition of his fidelity by serving old *Hiram* as Tyler, under his honored son, who was then a mere lad.

Dr. Roe, then Grand Master, is serving the people of McLean as Circuit Clerk. Rev. Dr. McMasters, Grand Chaplain, is a clergyman of distinction at St. Paul. Dr. Kyle is an honored man and Master at Macomb; O. C. Skinner has sat upon our Supreme bench; Father Happy is a veteran Baptist clergyman at Jacksonville; Father Levi Lusk, P. G. M., is a beloved veteran of Mt. Sterling; Harrison Dills, P. G. M., is now Grand Treasurer; Thomas J. Pickett, P. G. M., is in the full vigor of life, and publishing a paper at Paducah, Ky.; John Bennett, a veteran Master at Petersburg, is now District Deputy; Elias Hibbard, P. D. G. M., and father of James H. Hibbard, who has seen his son pass through the highest positions of symbolic, capitular, and cryptic Masonry, now outlives him in a ripe old age; Dr. Hammond, from a stripling, is in middle life, Master and High Priest at Macomb; Dr. Samuel, for many years the noted Master at Carrollton, is well along in life, but still hale and as plain and courteous a gentleman as in former years; Dr. Wackerlie, of Meredosia, looks as young as he did then; and of the others, some, we think, are living; one or two are in disgrace, but on the whole we should like to meet the same brethren again.

How many brethren have come forward since then, taken their place among our Craftsmen, filled the stations in their lodges, have come up to the annual assemblings, cast their votes, have taught and been instructed, have filled places of trust and honor in Grand Lodge and among the people, and have mingled in that throng in which all must mingle sooner or later? C. G. Y. Taylor was elected Grand Master in 1850, and died before his year expired; Jonathan Young, full of years and honors, will live in precious memories; Michael J. Noyes, the laborious, unflinching, and honest Mason and Christian; Thomas Magee, the popular Chaplain and elegant gentleman; Robert Keith, the genial old Scotchman and zealous Mason; Wm. B. Herrick, Past Grand Master, and a scientific surgeon; J. J. Huntley, noted as a lecturer; Carding Jackson, P. D. G. M.; Col. S. C. Toler, P. D. G. M., and a superior gentleman; the distinguished N. D. Elwood; David D. Irons, Master of *Peoria Lodge*—these, and a vast number of others, have seen the light of earth for the last time.

So, too, we have arrived at the last number of THE TROWEL for 1867; the last year of service as Grand Secretary, the last month, and will soon reach, if we live, the last day of 1867. When we were initiated by P. G. Master Nye, at Warsaw, in 1842, our eldest son was an infant; when we entered the Grand Lodge as Grand Secretary, he was a mere lad; but now, at twenty-five years, he has all the Masonry we have except the 33d degree. Our second son is also a Mark Master, and *we begin to feel old!* Yet, how short these years seem. When we came into the office of Grand Secretary, C. W. Moore, of Massachusetts, Jos. H. Hough, of New Jersey, John Dove, of Virginia, James Fenton, of Michigan, T. S. Parvin, of Iowa, and Chas. A. Fuller, of Tennessee, were in the same office, all of whom will probably out-serve us. Many who were then Grand Secretaries, and several who have been elected since, are gone—Adams, of Pennsylvania, Morris and King, of Indiana. O'Sullivan, of Missouri, Bain, of North Carolina. Merrick, of Arkansas, Smith and Hunt, of Wisconsin, Barker, of Rhode Island, Robinson, of Maryland, Rusk, and several others. Notwithstanding, the Institution of Freemasonry is going forward. Death neither thins its ranks, nor stays its march. Fanaticism may assail it; popes may fulminate; powers may suppress; ecclesiastical bodies may resolve; and Masonic editors may quarrel, snarl, and disgrace themselves; but Masonry will survive it all. It knows neither sect nor party, clime nor country. It encourages all that is good, aids education, promotes charity and charities, discourages vice, and respects religion. Men of opposite politics leave their differences with the Tyler, and ministers of different persuasions join with their brethren in promoting those sublime and holy principles and practices wherein all good Masons strive, with noble emulation, to see who can "best work and best agree."

Brethren! The year is rapidly drawing to a close. Think of your mistakes, your errors, your sins—to repent of them and amend them in the year upon which most of you will soon enter. And let the year 1868, in all good things, whether in Masonry or otherwise, surpass this and all previous years. All good things, even in our enemies, are Masonic. And, "LOVE ONE ANOTHER."

Elections.

We have said much in previous years in regard to elections in Masonic bodies. A few words will suffice now. The Grand Master will set aside any election that is the result of fraud, combination, cabal, or corrupt influences. Every officer *must* be elected by the unsought votes of his brethren. Of course, brethren should confer, but no election of one officer should be made dependent upon the election of another, but each officer should be selected with regard to his fitness for the position he is to fill.

In the work, Master and Senior Deacon are leading positions; in business and finance, the Master and Secretary. Yet, no office is unimportant, and men of character should fill them all.

Pitiful Pettifogging.

The editor of the St. Louis *Freemason* makes a specialty of opposition to the A. & A. S. Rite, and all other rites in Masonry but the York Rite, in which he includes the chapter, council, and commandery degrees—an assumption as unwarranted and untruthful as is his assertion that the Scottish degrees are atheistical. Those who defend the York Rite against all others, must confine themselves strictly to the first three degrees and the secrets of the chair. The editor of the *Freemason* assumes that those who favor the A. & A. S. degrees are opposers of the York Rite. He can not possibly be so stolid as to believe what he says. We have, from the very first of our editorial career, planted ourself in the first three degrees, and have steadily maintained the authority of the third degree as the governing degree of Masonry, and shall in the future, as we have in the past, labor assiduously to maintain the doctrine that an expelled Master Mason is expelled *thereby* from every degree and from every body known as Masonic. We have labored for the individuality of each of the symbolic degrees, and for the recognition of lodges of Entered Apprentices and Fellow Crafts, with their beautiful and instructive opening and closing ceremonies, while the editor of the *Freemason* has labored to show that Entered Apprentice and Fellow Craft lodges are a myth, and has also labored to concentrate all of symbolic Masonry in the third degree. No one can take the chapter degrees, unless he be a Master Mason; the A. & A. Scottish Rite requires the same. One commences with the Mark degree, the other with the Secret Master.

In regard to preference, in the degrees above the third, we say frankly, that the chapter, council, and commandery degrees are established systems in North America, and we shall stand by them as such. *We are for building;* NOT FOR PULLING DOWN. The editor of the *Freemason* is running a feeble tilt with the editor of the Memphis *Appeal*. They belong to the destructives. The Memphis editor has a right, as the head in the southern jurisdiction, to speak for the A. & A. S. Rite, but it is criminal in him to do so at the expense of any other system, and he shows just as much disregard of obligation in doing so, as the St. Louis editor does in his sneering remarks, that if it was not for certain ties, *he would tell!*

The editor of the *Freemason* charges, that the A. & A. S. Rite is in opposition to York Masonry, is semi-political, is semi-sectarian in religion, and is atheistical and infidel in its teachings. So far as the northern jurisdiction is concerned, these charges are untrue in every particular.

No institution on earth could hold such men as Blades, Tiffany, McMurdy, Titus, and hundreds of other divines, if it had even the taint of atheism or infidelity about it. In its political aspects, the A. & A. S. Rite is political in the same sense that the E. A. and Past Masters' degrees are, and no more. The religious character, to the sixteenth degree, is precisely the same as in symbolic, capitular, and cryptic Masonry. From the seventeenth degree, the Scottish Rite is, in its religious character, precisely the same as in templar Masonry, over which the editor of the *Freemason* presides in Missouri.

Scotch Rite Masonry, on the continent of Europe, bears the same relation to symbolic Masonry there that chapter, cryptic, and templar Masonry does in the United States.

Let every system stand or fall on its own merits, and let symbolic Masonry, the foundation and glory of all, maintain its own character and authority.

Rite of Memphis.

The establishment of this rite in the United States is now a fixed fact. Its march is destined to be neither slow nor uncertain. Harry J. Seymour, who is certified to us by worthy brethren in New York, as a good citizen and worthy man, brought the rite from France, and has propagated it with zeal. In this he was assisted by Calvin C. Burt, but some ten months since they disagreed, and Burt was expelled by Seymour. The present condition of the parties is as follows; Burt is an expelled Master Mason, as will be seen by a letter from the Grand Master of New Jersey, published in this number. Seymour and his party regard him as expelled from the Memphis Rite, while Seymour himself stands expelled from the Scottish Rite.

In Illinois, the adherents of Seymour have bodies in Peoria and vicinity, Wm. Rounsville, Grand Representative, and in Chicago, D. C. Cregier, Grand Master.

Burt has organized a separate body in Chicago, and is associated with such distinguished brethren as Patrick, Allen, Hubbard, Gurney, Bigelow, Younglove, Underhill, Clyde, Smith, Cutler, Swan, *et al.*, which gives him a decided prestige.

We are not a member of the Memphis Rite; we express no opinion as to the relative merits or demerits of either side of the controversy or parties in the Rite, but, inasmuch as all disagreements or contests in any branch of Masonry have an injurious effect upon the body of Masonry at large, we fraternally suggest, in the most friendly spirit, that Burt place himself in a state for restoration; that Seymour do the same; that they settle their dispute, and unite their bodies, and that the brethren on both sides lend their fraternal aid to that end. If both parties, or either (Seymour and Burt), will not labor for so desirable a consummation, then the party refusing is not worthy of confidence.

What we have published or may hereafter publish will be given as news or information, without in any way affecting our own position, until we are ready to speak out. At present, we advise compromise, and that speedily, for there are some things that Master Masons can not lawfully do, however high their standing or distinguished their character.

☞ Since the above was in type, we have an intimation that Burt is about to be repudiated at Chicago, and that a circular to that effect will soon appear. We give this as rumor only.

Consistency.

The editor of the St. Louis *Freemason* has a good deal to say about premiums, and that he makes no allowance to brethren for procuring subscribers, but that his patrons and solicitors labor for the good of Masonry. Very shrewd in the editor. With two dollars yearly, not more than two-thirds or three-fourths the matter contained in THE TROWEL, no commissions and no contributors to pay, and with 8,000 subscribers, he makes a *fat thing* of it. Eight thousand copies of such a paper as the St. Louis *Freemason* can be furnished, exclusive of editorial labor, contributions, and expense of procuring subscriptions, at seventy-five cents per copy, and, with any proper economy, for sixty cents. That would leave $10,000 clear. From this take $1,500 for editing, and $500 for expense of prospectuses, postage, envelopes, &c., leaves the good round sum of $8,000. We congratulate our friends of the *Freemason* upon their good fortune.

But, such is one of the clever ways of the *Freemason* to show the astonishing popularity of its editor.

Apologetic.

In announcing the death of Comp. H. M. Gillette, Scribe of *Fairbury Chapter*, we committed a blunder quite as unpardonable as it is humiliating and mortifying to us.

The numerous friends of Comp. Gillette will rejoice to learn that he is still alive, in good health, and bids fair for a long life of usefulness and honor. His friends and companions will also mourn with him the loss of his amiable wife, while absent from home in quest of health. It is in regard to this that our mischievous error occurred. The Chapter at Fairbury passed the usual resolutions of condolence, and sent them to us for publication. There has been so many objections interposed against publishing formal resolutions, that we have ceased inserting them, even for compensation, but we notice the decease of brethren, their wives or children, as fully as our limits will permit.

In making up sundry notices, and among them, the deaths, we were hard pressed by our printers, were in great haste, merely glanced at the resolutions, caught an idea or two, and wrote what we did. The result of haste is before us, and no one can lament it more than ourself.

Grand Chapter, D. C.

We have heretofore regarded the new Grand Chapter at Washington as regular, but a very candid statement of facts in the report of the Committee on Correspondence in the Maryland Grand Chapter, by Comp. E. L. Stevens, has very much staggered us, and we intend to carefully review the whole question. In the meantime, let us say that we can tolerate no desirable thing, or needful duty, which is reached through a violation of solemn and sacred obligations, deliberately and lawfully taken, save in case of that *necessity which knows no law*, a necessity which can *never* arise in forming Masonic bodies.

Sir John Brotherton.

Death has universal dominion. His silent and dread advance none can stay. Kingly palaces, silent cloisters, impenetrable fortresses, and tyled asylums can not resist his relentless march. He has invaded *Elwood Commandery*, and with icy touch summoned our beloved brother, Sir John Brotherton, a true and courteous Knight, into the presence of an Infinite God. Unshielded by the swords, and unaided by the counsels of his brother Sir Knights, he has entered eternity, and stands in the unveiled and awful presence, alone. He has laid his armor by. His voice is hushed on earth; we shall see him no more until the resurrection; O! may that resurrection be to him and to each Sir Knight a resurrection unto eternal life.

BRO. GEO. D. REYNOLDS, formerly of this city, and a member of *Tyrian Lodge*, is engaged in the practice of law at Potosi, Mo. He is a noble, generous fellow, and we bespeak the good will of our brethren for him.

Cyclopedia of Freemasonry.

A copy of the second edition of this valuable work, edited by R. W. Bro. Robert Macoy, accompanied by a fine steel engraving of his face and features, natural as life, has been received from the publishers, the New York Publishing and Manufacturing Company, 432 Broome street, New York. It is really an able and meritorious work, and is worthy of extensive patronage. The paper is excellent, the type good, and the mechanical execution creditable to the manufacturers.

It abounds in beautiful plates, designs, and emblems, all well executed, and we feel justified in saying that this book of 528 pages contains much information that can not be found embodied in lexicon form in any other work. It is a credit to the editor, a valuable addition to Masonic literature, and should be in the library of every studious Mason.

Grand Council of Pennsylvania.

Through the politeness of M. P. Comp. ALFRED KREIGH, we have received copies of the transactions of the Grand Council for 1867. Comp. KREIGH is now in his 14th year of service as Grand Master, and is a thorough and earnest propagator of the Cryptic Rite. The degree of Super-Excellent Master is now conferred in Pennsylvania, as the second or intermediate of the three degrees. The Grand Council firmly declines to surrender its powers, or to consolidate with any other branch or organization in Masonry.

Losses by Mail.

As we said in August, so we again say, MONEY MUST BE SENT TO US BY DRAFT, POST OFFICE ORDER, EXPRESS, OR BY REGISTERED LETTER, or we will not be responsible for it.

Our heaviest losses are by letters which should come over the T., W. & W. R. W. The officers and employees have no access to the mails, and no suspicion can rest upon them. Nor do we accuse anyone; but the fact is as we state it.

John W. Banker.

In making up our list of Grand Lecturers for the last TROWEL, the name of Bro. JOHN W. BANKER, of Quincy, was inserted, but omitted in setting the type, and the error escaped the notice of the proof reader. Bro. BANKER is a Past Master of *Bodley Lodge No. 1*, a zealous Freemason, competent lecturer, and withal a genial friend and worthy gentleman.

Secret Ballot-Box.

We are in receipt of a nice walnut ballot-box from R. W. Bro. John C. Baker, of Waukegan. In form, it is similar to those lately most in use from New York, but is a great improvement in lightness and strength, and finish and interior arrangements, and particularly in the springs, which readily fit to their place, and are not liable to get out of order. Price, $6.00. For sale by H. G. Reynolds & Son.

Subscriptions.

Brethren holding prospectuses are requested to forward them by the 20th, or as soon thereafter as possible. It is important to us, to enable us to make up our mail list, which is a large labor at any time, but will be ten-fold more laborious now. Those desiring other prospectuses can have them at once.

Tidings.

Items.

Roseville Lodge No. 519 was constituted by W. Bro. James Hill, of Monmouth, Oct. 18. David Adams W. M., Wm. Clayton S. W., J. B. Willsey J. W., D. M. Taliafero Treas., Dr. B. Ragon Sec., T. Broadley S. D., A. Stansfield J. D., J. B. Perkins, H. Sellman, Stewards, I. Jared Tyler.

Covenant Lodge No. 526 was constituted by W. Bro. Wiley M. Egan, in Chicago, Oct. 15. E. N. Edwards W. M., C. E. Hyde S. W., J. F. Haley J. W., T. E. Miller Treas., S. G. Pitkin Sec., C. C. Philips S. D., Wm. Pingree J. D., E. Callow, W. Ebry, Stewards.

R. W. Bro. J. D. Caldwell, Grand Secretary of Ohio, will please accept our thanks for report on correspondence and code of Masonic jurisprudence of the Grand Lodge of Ohio.

John Foster, made a Mason in 1800, recently died in Boston, at the age of 95 years.

Chicago Council R. & S. M.—Jas. H. Miles M., E. Cook Deputy, M. N. Fuller P. C. W., G. P. Lyon C. G., H. W. Bigelow Treas., E. N. Tucker Recorder, C. R. Vandercook Steward, L. K. Osborn Sentinel.

Wm. H. Richardson and J. B. Rose started a Masonic publication at Baltimore, last winter. and entitled it "*The Masonic Review,*" precisely the name of a worthy and celebrated publication in Cincinnati. The publishers, in less than one year's time, find themselves expelled for inserting matter, said to be slanderous of certain grand lodge officers, and the publication is about to pass into other hands. We hope the new publishers will show some honesty by selecting another name, and some respect for decency in the character of their selections and contributions.

Chancellor Reuben H. Walworth, Past Grand Master of New York, died at his residence in Saratoga, Nov. 28. He was a gentleman of decided ability and great worth.

Hiram Lodge No. 26.—J. C. McMurtry W. M., A. J. McMurtry S. W., L. W. Fairbanks J. W., C. H. Jackson Sec.

Springfield Lodge No. 4.—Past Grand Master Wm. Lavely W. M., H. T. Ives S. W., D. Wickersham J. W., H. J. Pike Sec.

St. Paul's Lodge, 500.—Geo. H. Harlow W. M., Oliver Marble S. W., Geo. Amos J. W., J. B. Baker Sec.

Elwood Commandery.—E. Sir P. A. Dorwin Commander, Sir R. D. Lawrence Gen., Sir O. H. Miner Capt. Gen., Sir Wm. Lavely Prelate, Sir W. A. Turney S. W., Sir S. Harriman J. W., Sir C. W. Matheny Treas., Sir R. L. McGuire Rec., Sir L. W. Shepherd St. B., Sir T. G. Gorman Sw. B., Sir J. B. Hammond Warder.

G. Chapter D. C.—James E. F. Holmead G. H. P., Noble D. Larner Grand Sec.

Dixon Commandery.—E. Sir J. A. Hawley Com., Sir Wm. Levanway Gen., Sir J. B. Charters Capt. Gen., Sir Rev. John Gierlow Prelate, Sir J. C. Ayres S. W., Sir J. V. Dexter J. W., Sir J. B. Pomeroy Treas., Sir S. L. Myers Rec.

Dixon Council R. & S. M.—Jas. B. Charters Master, J. C. Ayres Deputy, J. Dexter P. C. W., T. L. Pratt Rec.

Nachusa Chapter, at Dixon.—J. A. Hawley H. P., J. C. Ayres K., G. B. Worth S., J. B. Chartres Sec.

Georgia.—John Harris G. M., C. T. Lewis S. G. W., S. A. Bowers J. G. W., Simri Rose, Macon, Grand Secretary.

Rossville Lodge No. 527 was constituted by Hon. Mayor Winslow, of Danville, Oct. 19. John Ridgway W. M., H. Ellis S. W., J. D. Bigham J. W., Jacob Haas Treas., E. S. Townsend S. D., D. P. Haas J. D., S. D. Lewis Sec., Wm. York Tyler.

A banquet was given, Oct. 4, by lodges 77 and 483, at Gravesend, Eng., to the Masons of the Franklin, the flag-ship of Admiral Farragut.

Schiller Lodge, 335, Peoria.—John N. Niglas, M. D., W. M., L. A. Weil S. W., F. D. Weienett J. W., Carl Speck Treas., Gottfried Stiehl Sec. Dr. Niglas made an elegant speech after the officers were installed.

Grand Commandery of Mass. and R. I.—Wm. W. Baker, Boston, G. Com.; Benj. Dean Deputy, W. B. Blanding Gen., W. S. Shirtliff G. C. G., Solon Thornton, Boston, G. Recorder.

Minnesota.—C. W. Nash, St. Paul, Grand Master; R. A. Jones Deputy, S. R. Merrill S. G. W., S. Y. Hyde J. G. W., W. S. Coombs, St. Paul, Grand Secretary.

Fulton Chapter 108.—A. Sallee H. P., D. W. Thomson K., C. Pratt S., John Phelps Sec.

Hops.—Five thousand girls were employed to pick the hops in Sauk Co., Wis., this year. Girls were *always* good at hops.

Elgin Chapter 96.—D. E. Lawrence H. P., G. H. Daniels K., P. S. Bartlett S., F. H. Moseley Sec.

A site for a navy yard has been selected at Bainbridge Island, Puget Sound, near Port Townsend, W. T.

Mattoon Chapter 85.—W. H. House H. P., G. W. Albin K., S. L. Green S., T. H. Smith Sec.

Courting reduces a fee simple to a *simple* fee, as many young and old suitors find to their cost.

Waukegan Chapter 41.—Freeman Watson H. P., W. S. Buell K., Fred. Cleveland S., H. H. Boyce Sec.

Grand Commandery, Louisiana.—Samuel M. Todd Grand Commander, Gustavus Sontag G. Recorder. *Grand Council.*—S. M. Todd Grand Master, G. Sontag, G. Recorder.

Richland Chapter 38.—J. P. Cullen H. P., H. M. Eidson K., W. G. Eaton S., G. D. Slanker, Sec.

The *Masonic Sun,* published at Wilmington, N. C., edited by T. B. Carr, M. D., Grand Secretary of the Grand Chapter of N. C., is a new candidate for Masonic favor.

Edgar Chapter 32.—J. Curl H. P., W. H. Geohagen K., Jas. Beyls S., D. M. Weider Sec.

Cuba Lodge 534, in Fulton Co., was constituted Oct. 25, by W. Bro. J. T. Slack, who delivered an able address upon the occasion. J. K. Harmison W. M., A. Neff S. W., S. T. Wells J. W., John Wright Treas., J. K. Welch Sec.

Portland, Me.—Our brethren in Portland have emerged from the gloom of their terrible fire, and are now in possession of ample, convenient and beautiful apartments.

DISPENSATIONS FOR NEW LODGES.—*Basco,* Hancock Co., D. McGinniss M.; *Dongola,* Union Co., J. H. Dodson M.; *Shirley,* McLean Co., J. F. Boulware M.; *Vesper,* Galesburg, Lucerne Frost M.; *Fisher,* Buckhart, Christian Co., John G. Harvey M.; *Tazewell,* Delevan, Tazewell Co., J. A. Mason M.

West Virginia.—Wm. J. Bates G. M., B. F. Martin Deputy, A. E. Summers S. G. W., Robert White J. G. W., T. H. Logan G. Secretary.

DISPENSATIONS FOR NEW CHAPTERS.—*Milton,* Pike Co., H. J. Harris H. P.; *Elliott,* Litchfield, Montgomery Co., G. P. Fowler, Jr., H. P.; *Mt. Pulaski,* John H. Toole H. P.; *Odin,* H. S. DePew H. P.

Rock Island Council R. & S. M.—V. M. Blanding Master, C. W. Hawes Deputy, Peter Bogue P. C. W., John Bengston Recorder.

The Age, No. 1., Vol. 5, published at Chicago by Shackelford, Ladd & Grant, 140 Madison St., in magazine form, at $2.00 annually, is on our table. Chicago should have a magazine equal to Harper's, Putnam's, or the Atlantic. *The Age* is not by any means up to any such standard. We hope the publishers, the solid men, and profound scholars of Chicago, will make it, what its name represents, *the Age we live in.*

Thanks to Bro. Hubbard, of San Francisco, for the report of the Committee on Correspondence.

We have received No. 1., Vol 27, of *The Freemasons' Monthly Magazine,* edited and published by R. W. Bro. Charles W. Moore, the veteran G. Secretary of the Grand Lodge of Massachusetts. It is edited with unsurpassed ability, and should command general respect and patronage.

Grand Commandery, N. H.—C. A. Tufts G. C., J. H. George Deputy, H. O. Kent Gen., Wm. Barrett C. G., Horace Chase, Hopkinton, Grand Recorder.

Ohio.—We thank R. W. Bro. Caldwell, Grand Secretary, for early copies of the proceedings of the Grand Commandery, Grand Council, and Grand Chapter. The officers have been noticed heretofore.

Colorado.—H. M. Teller G. M., O. A. Whittemore Deputy, A. M. Jones S. G. W., W. D. Anthony J. G. W., R. Sapris G. Treasurer, E. C. Parmalee, *Central City,* Grand Secretary.

Quincy Council R. & S. M.—Wm. M. Avise Master, I. Benjamin Deputy, J. H. Lambert P. C. W., A. W. Blakesley Recorder.

Luce Lodge, Quincy.—W. M. Avise Master, Adolph Moses S. W., T. D. Woodruff J. W., E. T. Eaton Sec.

Thanks to R. W. Bro. Mackey for a copy of the report on foreign correspondence, by R. W. Bro. Bruns, Grand Secretary. It is a political document, discreditable to the author, and beneath criticism.

Monitor Lodge, 522, was constituted by R. W. Bro. Paul B. Ring, October 26th. Samuel A. French Master, F. H. Mosely Sec. We received a paper containing an account of the affair, but have mislaid it.

Thanks to P. G. M. B. B. French for a copy of his eloquent address upon the dedication of *Naval Lodge* Masonic Hall, in Washington, Oct. 17. The lodge was chartered May 14, 1805.

Bro. A. J. Sawyer, M. D., of Monroe, Mich., has laid us under obligations for a copy of an able sermon, by Rev. Henry Safford, preached at the funeral of Bro. W. W. Prentice. Bro. Safford was initiated in *Trio Lodge,* at Rock Island, in 1848.

The Grand Chapter of Ohio has recognized the Grand Chapter of the District of Columbia.

Mendota Council R. & S. M.—Geo. Emerson Master, Casper Reudy Deputy, J. M. Liscom P. C. W., J. C. Corbus Treas., A. B. Gould Recorder, R. M. Gilmore C. G., H. M. Panton Steward, J. R. Liscom Sentinel.

The excess of white males, in 1865, over white females, was 62,052 in Illinois.

Montana.—Leander W. Frary Grand Master, John Potter Deputy, J. R. Weston S. G. W., Geo. Austin J. G. W., Wilbur F. Sanders Grand Secretary.

Jacksonville Lodge 570, was constituted Oct. 29. Edward Scott W. M., T. J. Bronson S. W., Benjamin Pyatt J. W., B. F. Beesley Treas., Leopold

Weil Sec., J. H. McConnell S. D, J. H. Hachett J. D., W. S. Hurst Tyler.

Bro. D. McGinnis, W. M. of the new lodge at Basco, Hancock Co., had a bad slip and fall on the ice a few days since, and shattered his left arm badly.

Central Lodge No. 71.—C. H. Flower W. M., Samuel Harriman S. W., R. L. McGuire J. W., Chas. Fisher Treas., H. C. Watson Sec.

Late advices from Alaska give accounts of continued serious rains in that vicinity. A Masonic lodge has been organized and a dispensation asked from the Grand Lodge of Washington Territory. All articles of merchandise were scarce, and held at exorbitant prices.

Avise Council, Augusta.—J. C. Bertholf Master, J. F. Stienbarger Deputy, H. A. Young P. C. W., H. G. Dearborn Recorder.

Apollo Commandery will hold its fifth annual festival at the Tremont House, Chicago, on the evening of the second Tuesday in January. It will be a superb affair, where such Templars as Hurlbut, Johnson, Blaney, Patrick, Gurney, and others like unto them, enter upon the "wager of battle." May we be "there to see."

Hugh De Payens Commandery, St. Joseph, Mo.—Samuel Russell Com., Wash. Jones Gen., D. Vanderslice C. G., J. M. Lawson Prelate, L. F. Weimer Recorder.

New Berlin Lodge, 259.—B. A. Jones W. M., J. F. Wilson S. W., James Dunseth J.W., Henry Williams Sec.

Jackson Chapter, Shelbyville.—J. W. Johnson H. P., E. E. Waggoner K., E. D. Stein S., H. L. Martin Sec.

Baldwin Commandery, Cedar Falls, Iowa, was constituted by M. E. John R. Hartsock, G. Com., Nov. 26. G. B. Van Saun Com., S. A. Bishop Gen., E. Townsend C. G., A. G. Thompson Prelate, S. H. Packard Recorder.

Springfield Council No. 2.—S. H. Claspil Master, John C. Reynolds Deputy, John F. Burrill P. C. W., O. H. Miner Treas., R. L. McGuire Recorder, J. M. Burnett C. G., A. Haselmeier Steward.

Mechanicsburg Lodge, 299.—Dr. Wm. McNeill W. M., Samuel Wager S. W., R. J. McNeill J. W., E. W. Bennett Sec.

Masonic Presentation.

Our fellow citizen, James D. Perry, Esq., was the recipient, on Tuesday last, of a splendid gold headed cane, at the hands of the Masonic Fraternity of this place. The presentation speech was made by A. E. Stevenson, Esq., in presence of the Royal Arch chapters of Metamora and Washington, and was responded to by Mr. Perry in a feeling and appropriate manner. The ceremony of presentation occured immediately after the installation of Mr. P. as High Priest of the chapter, and the exercises throughout were of a highly interesting and impressive character. The cane is indeed a beautiful one, and the Fraternity have the satisfaction of knowing that it could not have been more worthily bestowed. —*Metamora paper.*

Impostors.

FREEPORT, Ill., Nov. 27, 1867.

Bro. H. G. Reynolds:

DEAR SIR—Herewith inclosed please find a letter from Stamford, Conn., in answer to a letter I wrote them on the 15th of this month, in regard to a loan made to one C. A. TUTTLE.

He came to Bro. Burchard, our W. M., and Bro. L. L. Munn, W. M. of *M. R. Thompson Lodge No. 381*, and representing that he was in a destitute condition and wanted funds to reach Omaha. Breth. Munn and Burchard examined, and concluded that it was all right, and advanced him five dollars, which, he said, we should collect from the lodge at Stamford, Conn. So here is the letter in answer. The letter was read in lodge last regular, and a motion made that the Secretary should have it published in THE MASONIC TROWEL at earliest convenience.

M. V. BROWN,
Secretary Evergreen Lodge No. 170.

STAMFORD, Nov. 21, 1867.

Mr. M. V. Brown:

DEAR SIR AND BRO.—Yours of the 15th is at hand. Mr. C. A. TUTTLE is not a member of our lodge, and never was. He formerly belonged to *Union Lodge No. 31*, New London, Conn., but was expelled by that lodge for swindling some brethren of our lodge; since then, yours is the fourth letter we have rereceived from different lodges that he has robbed. If you have any Masonic paper published in the west, you should publish him; last week I received a letter from Milwaukee, where he got $10.00.

Fraternally yours,
GEO. L. LOWND,
Secretary Union Lodge No. 1.

JACKSON, Mich., Nov. 30, 1867.

Sir Knight V. L. Hurlbut:

DEAR SIR—I thought I would drop you a line for the purpose of informing you about one HENRY MILLER, who was once a Sir Knight, but was expelled by *Jackson Lodge No. 17* from all the rights and benefits of Masonry, for gross unmasonic conduct, and as I understand he is in your jurisdiction, perhaps it would be well for you to have this published in all your Masonic journals for the protection of the Craft in your jurisdiction, which you have our permission to do, considering it a duty we owe one another.

Fraternally yours,
J. B. TOMLINSON,
Secretary Jackson Lodge No. 17.

MAYSVILLE, Ky., Oct., 1867.

Bro. Reynolds:

You published a Rev. Bro. ELI a month or two since. Well, he has been here. THE TROWEL *saved* us. He told the same story here; but a brother remembered reading his description, and drew THE TROWEL on him. He could not stand that, and made it convenient to give us the slip, going, without his dinner, a-foot, towards *Ripley*, as we learned. I immediately telegraphed there, and had two Bro. Master Masons come in the office, and posted them, and requested them, by all means, to get the *papers* from him, as he had M. M., R. A., R. & S. M., and K. T. diplomas. Sure enough, he tried it on there the same night, but left in a hurry, minus the *papers*. Look out for him; he is a graceless scoundrel.

Yours, &c.,
J. B. GIBSON.

Expulsions.

HALL LE ROY LODGE No. 221, A., F. & A. M.,
LE ROY, Ill., Oct. 28, 1867.

The undersigned committee, to whom was referred the investigation of the case of the publication of SILAS H. WILLIS in THE MASONIC TROWEL by this lodge, would most respectfully report that we have investigated the case as far as possible, and that we sustain the lodge in making the publication.

Respectfully submitted.

(Signed,)
A. B. JOHNSON,
J. M. DOWNING,
G. W. DEEN,
Committee.

OFFICE OF THE GRAND MASTER,
NEWARK, N. J. November 10th, 1867.

Herman G. Reynolds, Esq., Grand Sec'y Illinois:

R. W. SIR AND BRO.—A day or two since, I casually took up a newspaper, printed at Chicago, and my attention was attracted to the announcement of an extensive celebration to be held by the (so-called) Egyptian Rite of Memphis. Conspicuous among the names connected with the affair, I found the name of one "CALVIN C. BURT."

Now I know nothing of the Rite of Memphis, and have no right or disposition to interfere in any of their matters. But I am informed by the promoters of that rite, that every person connected with it, shall be a Master Mason in good standing.

Fearing, therefore, that this man BURT may be passing himself off in your jurisdiction as a Master Mason, I deem it my duty to notify you, that on the 18th day of January, A. L. 5866, CALVIN C. BURT was expelled from the Fraternity by a unanimous vote of the Grand Lodge of New Jersey, for gross unmasonic conduct, while W. M. of one of our subordinate lodges. He has never been restored.

I have addressed a similar communication to the above to the Grand Master of Illinois, which I enclose. I have not by me his name and address, and beg, therefore, that you will forward the enclosure to him.

I remain yours fraternally,
WM. SILAS WHITEHEAD,
Grand Master of Masons in New Jersey.

P. S. The record of the expulsion of Mr. BURT will be found on page 69, of the proceedings of New Jersey for 1866.

Masonic Temple.

WASHINGTON, D. C., November 20, 1867.

BRETHREN:—At a meeting of the Board of Directors of the Masonic Hall Association, of Washington, D. C., held this date, the Secretary was directed to transmit the following circular to the various Masonic bodies in the United States. Fraternally,

NOBLE D. LARNER, *Sec.*

To the Masonic brethren in the United States--Greeting:

The erection of a handsome Masonic temple at the city of Washington—the political capital of the great Republic—is a desideratum to be earnestly desired by every Freemason in the United States. The Fraternity in Washington, from the force of circumstances which naturally surround them, are, and always must be, as a Fraternity, poor. The population is ever changing, and in no city of the Union of double the population of Washington is the Craft called upon by brethren in distress, who are sojourners and strangers, from all parts of the Union, to extend the hand of charity, as in the city of Washington; and where the brother proves himself worthy and in actual want, the aid he asks is never withheld.

All these things render the erection of a suitable temple an up-hill business to the Craft here, and they do not hesitate to ask that aid from abroad which they are always willing to bestow on those who come here from abroad.

We have purchased a lot, and have paid for it within a trifle. We have laid the foundation of a temple which, when completed, will be an honor to the Craft. We have paid for it. And we are now ready to lay the corner-stone of our edifice. We want money to go on. We do not desire it without an equivalent. "*The Masonic Hall Association*" *is incorporated by Act of Congress. It is a joint stock company,* AND BY THE TERMS OF ITS CHARTER MUST FOREVER BE MANAGED BY MASONS. We sincerely believe that the stock will, as soon as the building is completed, pay at least ten *per cent.* on any money invested in it. Each share of stock is $20. We ask every lodge and every Masonic body, who may receive this circular, to take one share at least of our stock. For every twenty dollars sent by mail, or otherwise, to N. D. Larner, Esq., Secretary of the Masonic Hall Association, No. 71 Louisiana avenue, Washington, D. C., a certificate for one share of stock will be transmitted. We believe no Masonic body can make a better investment, and we fondly hope that every Freemason who ever expects to visit Washington, and desires to feel while here that he has a *Masonic interest* in the city, will do all he possibly can to induce the bodies to which he belongs to comply with our wish.

Respectfully and fraternally,
B. B. FRENCH, *President*,
N. D. LARNER, *Secretary*,
N. ACKER,
C. KLOMAN,
P. H. HOOE,
Directors.

Subordinate Lodges of Missouri.

RECAPITULATION OF WORK, &C.

Number of lodges on the roll	250
" " returned	230
" members "	12,180
Number of members estimated and not returned	320
Total membership	12,500
Initiated	2,211
Raised	1,948
Admitted	1,400
Demitted	1,146
Died	175
Suspended for unmasonic conduct	24
Suspended for non-payment of dues	89
Expelled	53
Re-instated	34
Rejected	1,178

COMPARATIVE TABLE.

Increase of initiations since last report	796
Increase of raisings	669
Increase of admissions	804
Increase of demissions	335
Excess of admissions over demissions	469
Increase of deaths	4
Increase of rejections	408
Increase of suspensions	23
Increase of expulsions	25
Increase of membership	2,942

—*Freemason.*

American Freemason.

Some weeks since, we received a circular from Geo. B. Fessenden, Secretary of the American Masonic Publishing Association, at 114 Main street, Cincinnati, proposing to issue a 48 page quarterly at $2.00 per year.

This Fessenden applied for initiation to one of the lodges in Cincinnati, and was rejected, and the same lodge refused him permission to apply to another lodge. Who the American Masonic Publishing Association are, does not appear. The Freemasons in the United States have seen enough of bogus publications, lottery doings, and gift enterprises, to require every candidate for Masonic favor to show a clean record.

Bombay Masonic General Library.

Several months ago we noticed in THE TROWEL the organization of a Masonic library association at Bombay, East Indies. November 22d we received the following communication, which shows that the association is in a flourishing condition, and is determined to be well supplied with first-class Masonic literature. Long ere this number of THE TROWEL is published, the books Bro. Avron has ordered will be on their way to the land of the orient.

Freemasonry in the Indies, Australia, and Egypt is in a very flourishing condition.

FREEMASONS' HALL, MAZAGON, BOMBAY,
12th October, 1867.

Bro. H. G. Reynolds:

DEAR SIR AND BROTHER—I have much pleasure in acknowledging the receipt of eight copies of THE MASONIC TROWEL by the mail of the 10th inst., for the Bombay Masonic Library.

I have to request the favor of your forwarding per registered book post, as the safest and most economical mode of transit, the works named in the accompanying list, the money for which, together with subscription and postage for MASONIC TROWEL for two years, shall be forwarded by return mail, on receipt of your account.

It is the wish of the committee to have the library replete with every ancient and modern Masonic work procurable; also, all works that have been written against the Order, together with every authorized Masonic journal published in the English language. I therefore beg the favor of your assistance, by giving me such information as may be in your power to give, as to the names of the journals published in America, with the address of the publishers; also, a list of such works as you may deem worthy of a place in a Masonic library.

I may mention that an order has gone to England for such works as can be purchased there.

Trusting you will excuse the trouble I am giving you, and Fraternally assist us in the great object,

Believe me,
Faithfully and Fraternally yours,
H. H. AVRON, D. G. R.,
Sec. and Treas. Masonic Library Com.

Lodge Officers.

Since our items went to press, the following returns have come to hand:

Prairie, 77.—D. G. Burr W. M., L. Lisk S. W., Geo. Rutledge J. W., J. Harris Sec.

Waukegan, 78.—John C. Baker W. M., Fred. Cleveland S. W., W. A. Johnson J. W., W. A. Gray Sec.

Clay City, 488.—Cyrenus Cole W. M., J. T. Evans S. W., W. L. Hance J. W., R. E. Duff Sec.

Mt. Moriah, 51.—Fred. Noterman W. M., Wooten Harris S. W., J. L. Marshall J. W., C. M. Wooll Sec.

Hope, 162.—Gideon R. Carson W. M., Peter Parker S. W., W. P. Askins J. W., Samuel Galt Sec.

Elkhart, 545.—H. D. Keays W. M., T. G. Keller S. W., F. D. Cass J. W., Jos. C. Keller Sec.

El Paso, 246.—Jos. H. Moore W. M., J. N. Hering S. W., Geo. A. Hall J. W., Daniel Lewis Sec.

Meteor, 283.—G. W. Culver W. M., A. A. Marcy S.W., M. Carpenter J. W., James Forsythe Sec.

Loami, 450.—Joseph Jones W. M., Jeremiah Sanborn S. W., E. W. Lucas J. W., Augustus Blood Sec.

Valley Lodge, 547, was constituted Dec. 6, by R. W. Bro. V. M. Blanding, D. D. G. M., assisted by Breth. Bogue, Rosenfeld, and others, of Rock Island. Dr. James S. Rosenberry W. M.

Cambridge, 49.—J. W. Pinckney W. M., W. H. Sheppard S. W., W. A. Gardner J. W., H. O. Sleight Sec.

Joliet Commandery.—C. E. Munger Com., W. A. Steel Gen., R. P. Denker C. G., Rev. C. A. Gilbert Prelate, H. C. Knowlton S. W., L. S. White J. W., George Monroe Treas., S. C. Stearns Rec., W. D. Fay St. B., H. A. Sanger Sw. B., Thos. J. Stevens W., B. Richardson C. G.

MASONIC AFFAIRS IN GERMANY.—The Grand Lodge of Hanover recently applied to the Grand Lodges of Berlin to be acknowledged as an independent body. The request was refused, on the ground that according to the Royal Edict of 1798, only the three Grand Lodges, located at Berlin, could exist on the Prussian territory.

DEDICATION.

Masonic Exercises at the Dedication of the New Hall.

The Masonic bodies of this city dedicated their new hall on Wednesday evening, the 6th inst. The hall was constructed and finished by *Bureau Lodge No. 112*, A., F. and A. M., *Princeton Chapter No. 28*, R. A. M., *Orion Council No. 8*, R. and S. M., *Temple Commandery* K. T., and bodies of the A. and A. Scottish Rite, conferring to the 32d degree, inclusive.

The lodge-room is 23 by 50 feet in the clear, with ante-rooms 23 feet in length, with closets and storeage room above the ante-rooms. The lodge-room was frescoed by Jevne & Almini, of Chicago, and is executed in the highest style of the art, and, in the main, consists of life-size figures on the walls, emblematic of Masonry. On the right side, on entering from the ante-room, and the south side of the hall, are represented the scenes of Jacob's vision, with the ladder ascending from the earth to Heaven; a sheaf of wheat suspended from the branch of a tree; the Sts. John, with the parallel lines; the point within the circle, on the top resting the Holy Scriptures, and the fourth the emblems of mortality represented by the coffin, spade and mallet, also the sprig of acacia. In the East and above the head of the presiding officer, are the hour-glass, the urn, and the rising sun. On the north side are four female figures, also life-size, in four niches, representing Temperance, Fortitude, Prudence, and Justice. In the West is Time with his scythe, a female figure weeping, holding in her hand a sprig of acacia over a broken column. These figures are all represented as if standing back in a recess in the wall. Overhead the ceiling is tastefully decorated with fresco-work, and in the center is suspended a chandelier. The seats in the East are raised from the level of the floor, and are reached by three steps running from side to side of the room.

The ceremonies in the dedication of the hall were presided over by Gen. T. J. Henderson, Grand Master *pro tem.*, assisted by a Grand Lodge specially convened for the purpose, and was in the usual form, witnessed by the members of the Order, their wives and daughters, and a few invited friends—all passing off with harmony and good feeling. The evening closed with a ball at Converse Hall, which was largely attended by the younger members of the Order, and by a number of ladies and gentlemen of the city. The festivities were kept up till an early hour next morning, only interspersed by a splendid supper, prepared by mine host of the American House, J. Ramsdell, Esq.

The brethren took final possession of their new hall on Tuesday evening last, and held their first regular meeting therein. It is now fully dedicated to the uses of Masonry, and we trust that the three cardinal principles of the Order, Faith, Hope, and Charity, may continue to grow and spread until the whole earth shall be imbued with them. "So mote it be."—*Bureau County Republican.*

New Jersey.

M. E. Comp. Thomas J. Corson reports for the Committee on Foreign Correspondence, and we can not do more justice than transfer into our columns the conclusion of his report:

"Our work, such as it is, is completed; and we are sorry for it. The amount of labor involved in preparing a report of this kind can be known only to those who have themselves performed it. Ofttimes the weary hand almost refuses to obey the will of the over-taxed brain; but it is nevertheless a pleasant task. While culling out from the various proceedings such information as we have thought would be of interest to the Royal Craft, we have enjoyed most pleasant fraternal intercourse with our companions far off in body, but present with us in spirit. We have *talked* with them, not merely reproduced their words; and we feel in closing like one who is about to depart from the goodly company where pleasure sits enthroned, and joy reigns supreme. While we have not hesitated to use what Gouley so happily terms 'the gavel of criticism,' neither have we failed to bestow, where it was due, the pleasant oil of praise; and why should we not? He who does his work well deserves commendation, and we are unjust if we withhold it. To gain the praise of our fellows is one of the most powerful incentives to the performance of duty, and a pat on the back with 'well done, good fellow,' will accomplish much more good than a kick on the shins accompanied by grumbling growls. In the Masonic vineyards, as in other conditions of life, the 'laborer is worthy of his hire.' And to no other class of Masons more than to the reporters are due honor and gratitude. They laboriously toil for their companions, and with diligence and care select from the mass of material which they have to examine such matters of fact and interest as will interest all who desire the good and advancement of our Order. Through their reports we receive valuable information which otherwise we could not obtain. These reports of course vary in style and manner, ranging from 'grave to gay, from lively to serene,' in accordance with the mental characteristics of the author. And some of these chaps, having a lively sense of humor, sometimes indulge in a vein of pleasantry and even downright fun, which in nowise detracts from the value of the report, and thus the dullness of facts and figures is relieved. As a general rule, the person selected to perform the duty of reviewing the proceedings of other grand bodies, is one whose natural ability and Masonic acquirements enable him so to do his work, as to advance the standard of Masonry in his own jurisdiction, and set for useful information, for the benefit of his brethren. In order that all may see this noble band of brothers, we have issued a call for a convention of reporters, to be held in Masonic Eutopia, which call we hereunto append:"

Come hither, ye reporters all, we'll have a word with you,
The world Masonic wants to know the things that ye can do;
Leave your work—pack up your duds, and give us your attention,
In friendly conclave let us meet and have a grand convention.

Come Alabama—here we rest—preside and take the chair,
There's no one we would rather meet than honest Daniel Sayre;
And Williams from Arkansas, too, the far-off guest we greet,
With Seymour, our Canadian friend, he'll find a pleasant seat.

Now Owen comes from golden shores, with brain so bright and clear,
And Storer, of Connecticut, will very soon be here;
While Florida sends on her Brown, a man both good and true;
(Come Georgia, you must hurry up, we'll wait awhile for you).

Here Reynolds with a trowel comes, and with a friendly hand
Greets Pattison, and Bayless, too, who come to join the band;
And Guilbert of the lion's voice, but with a woman's heart,
Who says such very cutting things because he thinks they're smart.

From bleeding Kansas hear a sound! there comes a first-class Carr,
Kentucky's Graham takes his place without the slightest jar;
And as an admonition just that none of us be lazy,
Louisiana sends to us our good companion Swasey.

Here Stevens comes, warm-hearted man, to speak for Maryland,
Drummond leaves the bluffs of Maine to take him by the hand;
Next Kimball makes a bow profound, with dignity and grace,
And Johnson, shedding smiles around, proceeds to take his place.

The "Cloudy-Water State" so dear has not reported yet,
But Pierson soon will be along, and bring his "Alphabet;"
And Patten, too, is hast'ning on from Mississippi's plains
To join this happy family and sing his sweetest strains.

Next Gouley rushes in the throng, with knitted brow severe,

(His caustic pen is left at home, and we can banish fear);
His words are sharp, his heart is kind—we'll put him face to face
With one of nature's noblemen, New Hampshire's gentle Chase.

New Jersey sends her Jeffreys on, because she knows he's right,
He'll make a splendid *tete-a-tete* for good companion White;
North Carolina need not fear so long as she has Carr,
And Matthews will command respect where'er true Masons are.

Caldwell leaves his "love of gold" and comes from Oregon,
The Keystone State her silence breaks and sends her Allen on;
Doyle, his voice with anxious care to melody attunes,
To greet Palmetto's noble son, Companion R. S. Bruns.

From Tennessee a Fuller comes, whom we are glad to greet,
(The lone-star State has not arrived, but we'll reserve her seat),
A Britton, too, shall welcome be, right from the mountains green,
And Isaacs, of Virginia, shall grace this pleasant scene.

Wisconsin's wilds shall have a voice, and we'll receive a Cottrill,
And hand in hand, and heart with heart, we'll meet with right good will,
From North and South, from East and West, we'll come both great and small,
And pledging each to each his faith, we'll pray God bless us all.*

We hope to report the proceedings of the convention to the Royal Craft next year.

◆

Frosty Weather.—Few have failed to observe what a vigor and elasticity are imparted to both mind and body by a frosty atmosphere, and what a loss of all these there is in a hot summer day; this is probably owing to the fact that at noon of any clear frosty day in winter, there is ten times as much elasticity in the air as there is at any noon of summer; hence to all invalids, the days most valuable for exercise are those of frosty weather, and those least beneficial are where it is warm or thundery; hence every hour of daylight spent in the open air in frosty weather in some kind of out-door activities is that much gain to the vitality of the system, imparting vigor to the mind, elasticity to the body, and elevation to the moral feelings and power of the man.—*Hall's Jour. of Health.*

◆

A Word.—Say not a word you had better leave unsaid. A word is a little thing we know, but it has stirred up a world of strife. Suppressing a word has saved many a character—many a life. A word unuttered, and Hamilton would long have lived, the pride of his country. Who can tell the good or bad effects of a single word? Be careful what you say. Think before you speak, and you will never be mortified with yourself, or cause a thrill of pain to flash through the heart of a friend.

◆

Death of an Aged Mason.—Mr. John Foster, one of the oldest members of the Masonic Fraternity, died in Boston, Oct. 29, aged 95 years and 16 days. He was a native of Roxbury, and for more than 40 years a resident of Boston. The Masonic degrees were conferred upon him in the year 1800, by *Hancock Lodge* of Castine, Maine.

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The remains of Bro. Herring were brought to New York, and buried at Greenwood Cemetery, on Sunday, Oct. 26th, with Masonic ceremonies.

◆

Philadelphia has 96,983 manufacturing operatives, whose annual gross earnings amount to $135,969,767.

◆

A judge in Maine has decided that hop beer is not intoxicating!

Jurisprudence.

To the law and the testimony.—Isa. 8, 20.

☞ We shall endeavor to answer questions of a legal character under the laws and usages of this and adjoining States under the head of States; other matter of a judicial character will be given under the head of "General." Our comments on law are not binding as such; those who desire *decisions* must get them from the Grand Master; we give *opinions* only. Questions will be omitted, unless they are necessary to elucidate the point at issue. Decisions and opinions will be regularly numbered through the volume, and will not be repeated, but reference will be made to them.

ILLINOIS.

No. 58.—Under a resolution adopted by the Grand Lodge in October last, an E. A. or F. C. who may be rejected for advancement may apply for another ballot at any subsequent communication.

No. 59.—It is quite common to receive a petition for initiation, recommended by one or more brethren of another lodge. If committees of investigation would not report until the character of the applicant was thoroughly sifted, there would be little or no danger; the practice, however, is irregular, loose, and dangerous, and we advise against it.

GENERAL.

No. 31.—It is not advisable to bring any matters into a lodge for investigation which seriously involve political or religious differences; but if a written petition be circulated containing falsehoods which, if true, would materially affect the standing of a brother Mason, *the falsehoods,* being libelous, are proper subjects of investigation. The charge should state distinctly and clearly what the falsehoods are, and their effect upon the general and Masonic character of the injured brother is to be considered by the lodge, without regard to his standing in his political party or church.

Miscellaneous Reading.

Initial Facts in our History.

Our children are taught French, moral science and conic sections, and read histories of Greece and Rome. How few of them, and how few men and women, know anything of the history of their own country, except an outline of a few *detached* facts. How few undergraduates know that Columbus undertook his first voyage in the expectation of finding the Great Kahn of Tartary; that he set sail on Friday, 1492—that unlucky and direful day—and on Friday, ten weeks after, discovered land; that he supposed Cuba to be the continent; that he first reached the continent on the north coast of South America six years afterwards;, that upon his fourth and last voyage he founded the first colony on the mainland, on the Isthmus of Panama; that twenty-one years after the discovery, the old world was astonished to find they had discovered a new world, when they reached the Pacific across the Isthmus; but that Cabot, an Englishman, reached the shores of New England a full year before Columbus touched the continent; that San Augustine, Florida, is the oldest town in America, being over 300 years old; that Santa Fe, New Mexico, is the second town in point of age; that twenty years later—1602—California was discovered and explored; that in 1603 a Frenchman, Sieur de Monts, made the first settlement north of San Augustine, at Annapolis, and twice attempted a settlement on Cape Cod, but was driven off by the natives; that Champlain founded Quebec in 1608; that our coast from Pennsylvania to New Brunswick was named Acadie, afterwards New France; that Canada formerly comprehended our Vermont and New York; that Virginia was so named by Sir Walter Raleigh, in honor of Queen Elizabeth, in 1584, when he made his exploration of the North Carolina coast; that the first English child born in America was Virginia Dare, daughter of Ananius; that the projected colony failed; that Jamestown was the first English town in America, began in 1607, and named for James I.; that the want of wives in Virginia was so great that in 1621 a large number of young women "of good character" were transported to the colony on speculation, and sold to the lonely settlers for a hundred and twenty to a hundred and fifty pounds of tobacco each; that New England was so named by John Smith, in 1614; that at length a settlement was made, without a grant from the King's council, at New Plymouth; and sent its roots deep and wide into the scanty soil by a band of 102 passengers, December 11, 1620, who came in a small craft whose name has been spoken from the occident to the orient, to-wit: the Mayflower.

◆

A Peculiar Situation.

Captain Rodgers had once accepted the invitation of a brother officer, in a totally different part of the island, to try a few days hostilities against the elephants of that neighborhood, and had arrived, after a day's sport, within a mile or two of the bungalow where his host and hostess were awaiting his arrival; when, passing by a delightfully cool looking river, he thought a plunge would be the most renovating luxury in existence; so a plunge he determined to take, sending on his servants with his guns, and an intimation that in ten minutes he would arrive to dinner. So stripping and placing his things very carefully upon a stone, he began to luxuriate in the water. He was a capital swimmer, and had swam to some distance, when, to his horror and dismay, on looking to the place where he had left his habiliments, he perceived a dozen monkeys overhauling his entire wardrobe. One was putting his legs through the sleeves of his shirt; another cramming its head through his trousers; another trying to find if any treasure was concealed in his boot; while his hat formed a source of wonderment and amusement to some to or three others, who were endeavoring to unravel the mystery by ripping the lining, and taking half a dozen bites out of the brim. As soon as he gained his mental equilibrium (for the thing was so ridiculous as to make him laugh heartily, notwithstanding his disgust at seeing his garments turned to such "vile purposes"), he made with all haste toward the shore; but judge of his horror when he saw these "precious rascals" each catch up what he could lay hold of, and rattle off at full speed into the jungle, leaving poor Rodgers without the vestige of an article of raiment to cover himself. All he heard was the glorious chattering as they one by one disappeared, the last one lugging off his shirt, which, being rather awkward to carry, was continually tripping him up by getting between his legs. Here was a pretty pickle for a Christian under a broiling sun! and here he stayed till the inmates of the bungalow, beginning to suspect some accident, came out in search, and found poor Rodgers sitting up to his neck in water, in a frame of body and mind which we may conclude to be "more easily imagined than described."

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*To make the personal allusions intelligible, we append the following list of reporters, with such other explanatory notes as seem necessary:

Alabama—Literally meaning "here we rest." Dan'l Sayre is reporter.
Arkansas—Samuel W. Williams, reporter.
Canada—James Seymour, reporter.
California—Lawrence C. Owen, reporter.
Connecticut—William Storer, reporter.
Florida—Thomas Brown, reporter.
Illinois—Harman G. Reynolds (Editor of Masonic Trowel), reporter.
Indiana—Thomas Pattison and Sol. D. Bayless, reporters.
Iowa—Dr. Guilbert, reporter.
Kansas—E. T. Carr, reporter.
Kentucky—L. A. Graham, reporter.
Louisiana—H. R. Swasey, reporter.
Maryland and D. C.—Ezra L. Stevens, reporter.
Maine—J. H. Drummond, reporter.
Massachusetts—James Kimball, reporter.
Michigan—J. E. Johnson, reporter.
Minnesota—Meaning "cloudy water State." A. T. C. Pierson, reporter.
Mississippi—Wm. A. Patten, reporter.
Missouri—Geo. Frank Gouley, reporter.
New Hampshire—Horace Chase, reporter.
New Jersey—Wm. H. Jeffreys, reporter.
New York—Joseph White, reporter.
North Carolina—Thos. B. Carr, reporter.
Ohio—Howard Matthews, reporter.
Oregon—W. S. Caldwell, reporter.
Pennsylvania—W. H. Allen, reporter.
Rhode Island—Thos. A. Doyle, reporter.
South Carolina—R. S. Bruns, reporter.
Tennessee—Chas. A. Fuller, reporter.
Vermont—Joshua Britton, reporter.
Virginia—Wm. B. Isaacs, reporter.
Wisconsin—J. P. C. Cottrill, reporter.

The Three Giants.

In one of the most lonesome valleys in all Wales, far away from any village or highway, lived a poor widow with two little children, a boy and girl, Reece and Gwendoline. Hard work had that poor woman to feed and clothe herself and children. With difficulty she cultivated some potatoes in her stony garden, and raised a few bushels of oats; often the frost destroyed the former, and the latter failed her from the early incoming of winter. Still, comparative plenty reigned when there was a good store of potatoes in the outhouse, and meal for oat-cakes in the cupboard. Then she had three goats, who yielded a sufficiency of milk for the little household; and in the summer time the widow and her children gathered almost enough wood from the thorn bushes and gorse plants to supply them with thick, warm garments.

You may imagine there was no school near. What the children learned, their mother and nature taught them. Many a happy hour did they spend by the river side, when their mother had no special work for them to do, watched over by the noble Scotch sheep-dog that had belonged to their father; and many a wondrous tale did they invent, as to what the river said, and where the clouds were going, and why the flowers only came in spring. Then they knew a whole troop of fairies who lived in the glen by the dripping well, and all the crags and mountains round were inhabited by giants. If they were poor, they were very happy children.

But a dreadful winter came, longer and more cruel than usual, and sweet little Gwendoline drooped and faded, and Reece had to go alone to the fairies' well, to look for "conkerbells," as their mother had taught them to call the long icicles that hung from every spray (the widow was not a Welsh woman, or she would not have called the icicles "conkerbells;" in truth, she was a Devonshire fisherman's daughter), and Reece felt very lonely, and poor little Gwendoline was very, very ill.

One day the widow looked on the pale face of little Gwenny, and then at the bold, bright boy at her side.

"Reece," she said, "you must go to Llansaul, to the doctor, and bring some medicine for Gwendoline."

Now Reece knew the doctor well, though Llansaul was miles off, for the doctor was a great fisherman, and often came to the famous trout stream than ran through the valley where the widow lived; and he never turned homeward without leaving a plentiful supply of fish at the little cottage.

"Llansaul, mother! I can't go to Llansaul. I'm afraid."

"Afraid, Reece? Afraid of what?"

"Of the giants, mother."

"Giants, Reece! Why there is no such beings as giant."

"Oh! mother! how can you say so! when there's Goliath of Gath, and Giant Despair; and if there was no such things as giants," continued Reece, waxing bold, "pray what was the use of Jack the Giant Killer?"

The widow hardly knew what to say, and the boy continued: "there are three giants who live between this and Llansaul, the Giant of the Bog, of the Fog, and of the Crag. Gwenny and I call them Boggy, and Foggy, and Craggy when we are at play."

The mother was puzzled for a moment, and then she caught the child's meaning.

"Oh! Reece! I understand now. But I know a giant far more powerful than your three giants put together. Go and fetch Gwenny's medicine, and I will give you a letter to my giant, and he will surely help you, even if Boggy, and Foggy, and Craggy all came upon you at once."

So the widow took a sheet of paper, and printed on it in large letters, such as Reece could read, "duty."

Then she wrapped up the boy as warmly as she could, gave him a letter for the doctor, and pinned the message to her giant on his breast. That done, she called the old sheep dog, Scot, and said, "My faithful friend, you know Giant Duty, and have learned many a lesson from him. When your master fell dead on the mountain, did you not bring all his flock home safely, even to the weakest lamb? Go, good dog, and take care of my son."

So little Reece and the dog started, and the widow, after watching them out of sight, came back, and busied herself about her house.

Gwenny's cough was troublesome, and she missed Reece, and was fidgety, and the widow was anxious about her boy; so the day was not a very happy one.

Towards afternoon a fog settled on the mountains, and Gwenny muttered, "Giant Fog will catch hold of Reece."

Many times did the widow go to the door and look out, in hopes of seeing Reece and the dog coming up the valley; but each time she was disappointed.

And where was Reece all this time? Such a road as that little boy had to travel, few little boys have ever seen, much less had to traverse alone. Centuries ago, when that great people, the Romans, came to this island, they made a road in those parts; and so bad was it, in spite of all their cleverness in road making, that they gave it the name of "The Stony Mile" (*miles* more truly), and to this day the Welsh people, in their own language, call it by a name that means the same thing.

Reece thought little of the road; he walked along bravely, quite proud of his errand, and, above all, his message to the great Giant Duty. As he and Scot climbed the hill-side, and looked down many a stony slope, he almost laughed, and said, "I wonder if our three giants really do live in the mountains, and if there really are such things as giants." Still, though his mother's words had to a degree shaken his faith in giants, he kept looking out at every turn, in hopes of catching sight of the new giant.

He gave his letter to the doctor, received a packet of medicine, had a famous dinner with the doctor's housekeeper, and started in high spirits homeward.

He mounted the steep hill above Llansaul safely, and found himself on the broad, almost pathless moor that lay on the top of the mountain between the hill above Llansaul and the precipice leading down to his mother's cottage.

"I hope Giant Fog won't catch us here, Scot," said the boy. But the words were hardly out of his mouth when they were enveloped in a deep mist, whirling and eddying round, till the poor child was quite giddy and terrified. He put his hand to his breast, pressed the talisman his mother had given him, and cried out "Duty!"

The fog seemed to clear for a moment, and he and his faithful companion stumbled on; but it soon became evident to the child that all shadow of a path was lost. Still bravely he pursued the way, always, when his spirits flagged, crying "Duty! Duty!"

At last they came to a more rocky place than they had hereto encountered, and the fog before them looked inky black. The boy paused, and Scot rubbed herself against him, and looked up whimpering in his face. "Never mind, good dog," said Reece, "even if this were the very castle of Giant Craggy, I am not afraid; we are doing our duty, as the good giant would have us. On, good dog, on!"

The dog drew back; the boy pressed forward, and in a moment he felt he was falling rapidly through the air.

How long he lay at the base of the High Crags none can say; but when he recovered his conciousness, Scot's cold nose was against his cheek. It was some time before he could rise from the ground, and then he found one arm hung useless at his side, and sharp pains darted through every limb. The tears started to his eyes—he was but a little fellow—but placing his mother's charm against his aching breast, he and Scot started again on their travels.

"Giant Foggy and Giant Craggy have done us a bad turn," said the boy; "but with Giant Duty's help, we will conquer Boggy, and then we shall be all right."

But he had a weary way before him yet. He guessed he was at the bottom of the deep valley instead of on the terraced hill-side; and he knew that in the valley Giant Boggy reigned supreme. On they went. The fog cleared a little; but dark night came down, and the poor child had hardly strength to keep on his feet. Numbed and weary, he made false step after false step, till he was fairly in the bog, and had neither strength nor spirit to extract himself.

The widow watched and waited, and every moment her anxiety increased, till she was suddenly started by the ringing of horses' hoofs on the stony pavement in front of the cottage. She flew to the door and met the doctor.

"Where is Reece?" he inquired eagerly.

"Not come back yet," replied the widow.

"Not come back! To tell the truth, the fog made me anxious about the lad, and I have ridden from Llansaul to see that he was safe."

At this moment Scot dashed into the cottage, and it was soon but too evident that Reece was not with her. The dog seemed to beg them to follow her; and hastily tying up his horse, the kind doctor and faithful dog hurried out into the night. They had not far to go. On the edge of a dark and dangerous peat bog, hardly a quarter of a mile from the house, lay little Reece, his legs sunk in the slimy, sticky peat; one arm, broken, hanging at his side, and the other still pressing the magic word "Duty" and the packet for Gwenny to his breast.

Tenderly did the kind doctor lift the exhausted child; skillfully did he nurse him; but for weeks it was doubtful who had really conquered—the three big giants, or the good one.

But at last one day Reece opened his eyes and said, "Mother, I hope Gwenny's medicine is all right."

"Quite, dearest."

"I'm so glad. The three giants were very cruel; but if Gwenny got her medicine, it's all right."

Be sure that one who could place duty as his guiding star at so early an age, must ultimately become an honor to his country and a blessing to all around him.—*Balt. Review.*

What Prince Did and Suffered.

One day a friend was wondering at the sagacity of the dog, and his master thought he would show off his tricks in a still more original style; and so, calling Prince to him, he said, "Go home and bring Puss to me!"

Away bounded Prince to the farm-house, and, looking about, found the younger of the two cats, fair Mistress Daisy, busy cleaning her white velvet in the summer sun. Prince took her gently up by the nape of her neck, and carried her, hanging head and heels together, to the fields, and laid her down at his master's feet.

"How's this, Prince?" said the master; "you didn't understand me. I said the cat, and this is the kitten. Go right back, and bring the old cat."

Prince looked very much ashamed of his mistake, and turned away, with drooping ears and tail, and went back to the house.

The old cat was a venerable, somewhat portly old dame, and no small lift for Prince; but he reappeared with old Puss hanging from his jaws, and set her down, a little discomposed, but not a whit hurt by her unexpected ride.

Sometimes, to try Prince's skill, his master would hide his gloves or riding-whip in some out-of-the-way corner, and when ready to start, would say, "Now, where have I left my gloves? Prince, good fellow, run in and find them;" and Prince would dash into the house, and run hither and thither with his nose to every nook and corner of the room; and, no matter how artfully they were hid, he would upset and tear his way to them. He would turn up the corners of the carpet, snuff about the bed, run his nose between the feather bed and matress, pry into the crack of a half-opened drawer, and show as much zeal and ingenuity as a policeman, and seldom could anything be so hid as to baffle his perseverence.

Many people laugh at the idea of being careful of a dog's feelings, as if it were the height of absurdity; and yet it is a fact that some dogs are as exquisitely sensitive to pain, shame, and mortification, as any human being. See, when a dog is spoken harshly to, what a universal droop seems to come over him. His head and ears sink, his tail drops and slinks between his legs, and his whole air seems to say, "I wish I could sink into the earth to hide myself."

Prince's young master, without knowing it, was the means of inflicting a most terrible mortification on him at one time. It was very hot weather, and Prince, being a shaggy dog, lay panting, and lolling his tongue out, apparently suffering from the heat.

"I declare," said young Master George, "I do believe Prince would be more comfortable for being sheared." And so forthwith he took him and began divesting him of his coat. Prince took it all very obediently; but when he appeared without his usual attire, every one saluted him with roars of laughter, and Prince was dreadfully mortified. He broke away from his master, and scampered off home at a desperate pace, ran down cellar and diappeared from view. His young Master was quite distressed that Prince took the matter so to heart: he followed him in vain, calling, "Prince! Prince!" No Prince appeared. He lighted a candle and searched the cellar, and found the poor creature cowering away in the darkest nook under the stairs. Prince was not to be comforted; he slunk deeper and deeper into the darkness, and crouched on the ground when he saw his master, and for a long time refused even to take food. The family all visited and condoled with him, and finally his sorrows were somewhat abated; but he would not be persuaded to leave the cellar for nearly a week. Perhaps by that time he indulged the hope that his hair was beginning to grow again, and all were careful not to destroy the illusion by any jests or comments on his appearance.

Such were some of the stories of Prince's talents and exploits which Aunt Esther used to relate to us. What finally became of the old fellow we never heard. Let us hope, that as he grew old, and gradually lost his strength, and felt the infirmities of age creeping on, he was tenderly and kindly cared for in memory of the services of his best days—that he had a warm corner by the kitchen fire, and was daily spoken to in kindly tones by his old friends. Nothing is a sadder sight than to see an old favorite, that once was petted and caressed by every member of the family, now sneaking and cowering as if dreading every moment a kick or a blow—turned from the parlor into the kitchen, driven from the kitchen by the cook's broomstick, half-starved and lonesome.—*Mrs. Stowe's "Queer Little People."*

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The Fisherman and the Porter;

OR,

The Cost of Covetousness.

There was once a nobleman in Italy who was going to be married. Great preparations were made for the wedding-feast. Everything necessary for the occasion had been procured except some fish, of which the Italians are very fond. But the sea had been so rough for many days that the fishermen in the neighborhood had been quite unsuccessful.

The day before the wedding was to take place, however, a fisherman came to the castle, having a fine large turbot for sale. He knocked at the gate of the nobleman's residence, and inquired if they wanted any fish. The porter who kept the gate was a very covetous man. He was ready to take advantage of every opportunity to get a little money, whether the way of getting it was right or wrong. He told the fisherman that they wanted such a fish very much in his master's house, and as it was for a wedding-feast, they would be willing to give a good price for it; but he said he would not let the man in unless he would promise to give him one-half of what he might get for it.

The fisherman thought this was so unjust that at first he refused to do it. But finding he could not get in on any other terms, he consented. As he went in, however, he made up his mind to teach the porter a lesson that he would not soon forget.

He was ushered into the presence of the nobleman, who was so delighted to see so fine a fish that he offered to give the man any price he might ask for it.

"You will think, perhaps, I am naming a strange price," said the fisherman, "when I tell you that a hundred lashes laid on my bare back is the price of my fish, and I will not take anything else for it."

The nobleman was naturally not a little surprised. He thought the man was joking, and tried to reason him out of his strange notion. But finding the fisherman resolute in his demands, he said:

"Well, well, the poor fellow is certainly crazy. We must have the fish, however. Give him his price, and let him be paid in my presence; but lay it on very lightly."

As soon as fifty lashes had been given him, he cried: "Hold! hold! I have a partner in this business, and he must have a share of the price of the fish."

"What!" exclaimed the nobleman, "is it possible that there are two such mad fellows in the world? Who is your partner, and he shall be sent for at once?"

"You need not go very far for him," said the fisherman; "you will find him at your gate, in the shape of your own porter, who would not let me in until I promised he should receive half of what I got for my turbot."

"Oh! oh!" said the nobleman, "bring him in instantly. Let him have his share, by all means; and lay it on soundly."

The porter received his share of the price asked for the fish; then he was immediately discharged, while the fisherman was amply rewarded! The covetous man was caught in his own net!

◆

A Lady's Opinion of a Lady's Man.

Mrs. Stephens, in her monthly magazine, gives a certain set of men, the like of whom are seen in every community, the benefit of her opinion as follows:

Our own private opinion on the "lady's man" is, that he is thoroughly contemptible—a sort of life hardly worth thinking about—a nutshell with the kernel withered up—a handful of foam drifting over the wine of life—something not altogether unpleasant to the fancy, but of no earthly use. A woman of sense would as soon be put to sea in a man-of-war made of shingles, or take up her residence in a card house, as dream of attaching herself to a lady-killer.

Women worth the name are seldom deceived into thinking our lady's man the choicest specimen of his sex. Whatever their ignorance may be, womanly intuition must tell them that the men who live for a great object, and whose spirits are so firmly knit that they are able to encounter the storms of life—men whose depth and warmth of feeling resemble the powerful current of a mighty river, and not the bubbles on its surface—who, if they love, are never smitten by mere beauty of form and features—that these men are more worthy even of occupying their thoughts in idle moments than fops and men about town, with whose attentions they amuse themselves. If we were to tell him this he would only laugh; he has no pride about him, although full of vanity, and it matters not to him what we may broadly affirm or quietly insinuate.

Soft and delicate though he is, he is as impenetrable to ridicule as a clown, and as regardless of honest contempt as a city alderman. Were you to hand him this article, he would take it to some social party and read it aloud in the most mellifluous voice, as a homage to his attractions.

◆

THE SICK ROOM.—Avoid, as much as possible, whispering in a sick-room. In many instances the patient's senses are acutely sensitive, and he will hear every word you utter; but when this is not the case, he seldom avoids perceiving all mysterious signs between those around him, and they are sure to irritate and alarm him. Let your manner to the invalid be kind, frank, and cheerful; and whatever private communication you may have to make to your fellow nurses, make it when you have left the sick-room.

Married.

At Clinton, Ill., on the 7th day of November, at the residence of the bride's father, by Rev. Bro. S. S. Meginnis, Bro. HOMER B. TAYLOR and AMANDA C., only daughter of Sir Kt. Christopher Goodbrake.

Died.

In Ottawa, Bro. GEO. S. STEBBINS, aged 34 years, a member of *Occidental Lodge No. 40, Shabbona Chapter No. 37*, and of *Ottawa Commandery.*

The deceased rose from the position of bookkeeper, through the gradations of confidential clerk in the Treasurer's office, chief clerk in the bank, and the office of County Treasurer, to a profitable position in the partnership of Colwell, Clark & Stebbins. The Fraternity in Ottawa and the surrounding towns attended the funeral, and escort duty was performed by the Templars. He was a scholar, Christian, and charitable citizen.

In Springfield, Bro. JOHN BROTHERTON, druggist, a member of *Central Lodge, Springfield Chapter* and *Elwood Commandery.*

The Templar burial service was performed in an impressive manner by *Elwood Commandery*, Sir B. C. McQuesten, Commander.

In Fairfield, Ill., Bro. JOHN M. COPE, a member of *Fairfield Lodge No. 206*, and of the I. O. O. F.

The deceased departed this life at Olney, where he received the fraternal attention of the Craftsmen. The brethren at Jeffersonville joined in the funeral services.

At Lee Centre, Bro. DANIEL FROST, a member and Past Master of *Lee Centre Lodge*, aged 69 years.

We knew Father Frost well. He attended Grand Lodge many years, was a useful member, and was honored with several appointments. One by one, the veterans are melting away.

At Windsor, Dr. J. W. YORK, November 3d.

The deceased was a member and S. D. of *Windsor Lodge*, and a gentleman of ability and much promise. His remains were buried at Peoria, by our Peoria brethren.

At his residence near Litchfield, Ill., of typhoid punemonia, on the 25th day of Oct., 1867, ROBERT W. FINCH, in the 54th year of his age.

November 19, 1867, Comp. JAMES COOK, aged 34 years, a member of *Springfield R. A. Chapter No. 1*, and of *Mechanicsburg Lodge No. 299.*

Thanks to the brethren of *Orleans Lodge No. 78*, A. F. & A. M., who ministered to him in his last illness. Though a stranger, he found friends.

Moneys Received for Trowel,

FROM NOV. 1 TO DEC. 10, 1867, INCLUSIVE.

$1.25 each.—F. Ellis, E. P. Hatch, W. Hazelwood, W. H. Black, O. N. Stafford, J. B. Kellam, B. D. Angell, Kreig Grosbrernt, H. Dills, T. J. Minns, Lawrence Smith, A. D. Fell, B. F. Alden, J. H. Hewett, D. Hunter, D. Evans, W. A. Washburn, —— Russell, *Janesville*, B. Ayres, J. M. Burnett, W. C. Barnett, J. W. Morrison, James Eads, E. K. Dunbar, W. H. Whitehurst, J. B. Chase, T. F. Kelley, R. B. Colcord, Wm. Gibson, J. Minto, J. B. Eldred, S. P. Johnson, Wm. Brinsmaid, James Martin, W. F. Doane, J. H. Adams, Grover Ayres, J. B. Hammond, Wm. Lavely, T. S. Little, B. C. McQuesten, C. M. Smith, J. W. Pitkin, B. F. Edwards, C. F. Smith, J. E. Brandon, S. G. Webster, T. T. Dodge, G. A. Amos, John A. Roth, F. A. Seymour, W. H. Horton, G. N. Belcher, Wm. Cowles, J. H. Sumner.

$2.50 each.—Thos. Hull, A. Rutherford, E. Gehlman, W. F. Smith, C. W. Matheny, E. R. Renney, J. Kleinschmidt, Wm. Boddey, I. W. Wilbur, Geo. W. Bell, P. Doty, E. P. Shaw, M. P. Smith, P. Carnochan, W. R. Penick, C. F. Mulkey.

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VOL. VII. SPRINGFIELD, ILLINOIS, JAN. 15, 1868. NO. 1.

Poetry.

For the Masonic Trowel.

Unsatisfied.

Why will the soul have longings
  Which earth can never fill?
Why will it roam and rebel
  In defiance to The Will?

For when earth's stores are garnered,
  To pleasure and delight,
The soul grows sick from surfeit,
  Bright morning turns to night.

Fame's gilded throne we fain would reach,
  Her charmed wreath bind 'round our head,
And in the march of triumphs feel
  We grandly ruled and led.

But soon we find that fame can cheat;
  Her throne by frail supports is reared;
Her wreath, which seemed so bright and pure,
  Looks tarnished when it's neared.

Then love! We try its soothing power,
  And weave its folds around our heart;
But start to find *it* has a sting,
  And oft a poisoned dart.

And then with cheated, love-wrecked lives,
  We turn, for strength, *to works of love*,
And feel the balm which God can give,
  Descending from above.

Oh! wise is he who finds in love
  And deeds of love his peace and rest;
These cool the fever of the soul
  And make the mortal blest.

Savannah, Ill., Jan. 2, 1868. M. A. B.

Palestine.

BY JOHN G. WHITTIER.

Blest land of Judea, thrice hallowed of song,
Where the holiest of memories pilgrim-like throng:
In the shade of thy palms, by the shores of thy sea,
On the hills of thy beauty, my heart is with thee.

With the eye of a spirit I look on that shore
Where pilgrim and prophets have wandered before;
With the glide of a spirit I traverse the sod
Made bright by the steps of the angels of God.

Blest sea of the hills!—in thy spirit I hear,
Thy waters, Gennessaret, chime on my ear:
Where the Lowly and Just with the people sat down,
And thy spray on the dust of his sandals was thrown.

Beyond are Bethulia's mountains of green,
And the desolate hills of the wild Gadarene;
And I pause on the goat-crags of Tabor to see
The gleam of thy waters, oh dark Galilee!

Hark! a sound in the valley! where swollen and strong,
Thy river, oh Kishon, is sweeping along;
Where the Canaanite strove with Jehovah in vain,
And thy torrent grew dark with the blood of the slain.

There down from his mountains stern Zebulon came,
And Naphtali's stag with his eyeballs of flame,
And the chariots of Jabin rolled harmlessly on,
For the arm of the Lord was Abinoam's son.

There sleep the still rocks and the caverns which rang
To the song which the beautiful prophetess sang,
When the princes of Issachar stood by her side,
And the shout of a host in its triumph replied.

Lo! Bethlehem's hill-site before me is seen.
With the mountains around and the valleys between;
There rested the shepherds of Judah, and there
The song of the angels rose sweet on the air.

And Bethany's palm-trees in beauty still throw
Their shadows at noon on the ruins below;
But where are the sisters who hastened to greet
The lowly Redeemer, and sit at his feet?

I tread where THE TWELVE in their wayfaring trod;
I stand where they stood with THE CHOSEN of God;
Where his blessings were heard and his lessons were taught,
Where the blind was restored and the healing was wrought.

Oh here with his flock the sad wanderer came—
These hills he toiled over in grief are the same—
The founts where he drank by the way-side still flow,
And the same airs are blowing which breathed on his brow,

And throned on her hills sits Jerusalem yet,
But with dust on her forehead and chains on her feet;
For the crown of her pride to the mocker hath gone,
And the holy Shekinah is dark where it shown.

But wherefore this dream of the earthly abode
Of Humanity clothed in the brightness of God?
Were my spirit but turned from the outward and dim,
It could gaze even now on the presence of Him!

Not in clouds and in terrors, but gentle as when,
In love and in meekness. He moved among men;
And the voice which breathed peace to the waves of the sea,
In the hush of my spirit would whisper to me!

And what if my feet may NOT tread where he stood,
Nor my ears hear the dashing of Galilee's flood,
Nor my eyes see the Cross which he bowed Him to bear,
Nor my knees press Gethsemane's garden of prayer,

Yet, loved of the Father, thy spirit is near
To the meek and the lowly and penitent here:
And the voice of thy love is the same even now,
As at Bethany's tomb, or on Olivet's brow.

Oh the outward hath gone! but in glory and power
The spirit surviveth the things of an hour;
Unchanged, undecaying, its Pentecost flame
On the heart's secret altar is burning the same.

[Entered according to act of Congress, by Albert G. Mackey, in the year 1867, in the U. S. District Court for the District of South Carolina.]

Dr. Mackey's Department.

THE SYMBOLISM OF SACRED PLANTS.

As Developed in Freemasonry and the Kindred Institutions of the Ancient World.

BY ALBERT G. MACKEY, M. D.

XVIII.

THE ROSE.

The rose, says Madame de Genlis, is the symbol of sentiments the most different, and of things the most opposed to each other; of it, piety makes the decorations of its temples; of it, love and pleasure form their crowns; grief sheds it over graves, and modesty and chastity receive it as their most glorious rewards. How much the rose was esteemed by the ancients will appear from a fragment of Sappho, quoted by Achilles Tatius, and thus translated by Thomas Moore:

> "If Jove would give the leafy bowers
> A queen for all the world of flowers,
> The rose would be the choice of Jove,
> And blush the queen of every grove."

In treating the symbolism of the rose, we shall find that, like many other sacred plants, it has at different times and under different circumstances assumed a variety of characters. It was supposed to be consecrated to Venus, and therefore it was peculiarly appropriated to festival occasions; but its religious use was not restricted to the worship of Venus. It was employed to adorn the statues of Juno; the votaries of Flora and of Hymen were decorated with crowns of roses, and Lucretius, when describing the procession of Cybele, the mother of the gods, through the principal cities, says that gold and silver were scattered along the paths, and roses were shed like snow.

Among the ancients, the rose was always the principal ornament of a banquet. Thus Horace, when describing an entertainment to be given to his friend on his return from Spain, says, *neu desinit epulis rosæ, "nor shall roses be wanting to the feast."* Hence, we learn that in all the banquets of the ancients, crowns of roses, sometimes mingled with myrtle, were worn by the guests, because, say those who assign a physical reason for the custom, the crown of myrtle represses the vapors of wine, and the crown of roses is cooling and relieves headache. But it will be seen hereafter that a better explanation of the usage will be found in the symbolism of the flower.

Not only were the guests crowned with garlands of roses, but the floors, the tables, and the couches were covered with these fragrant flowers, so that Cicero can not describe a scene of luxurious living in more fitting language than by saying that one was drinking and feasting on a couch of roses.

Roses were also suspended from the ceiling, over the table. Now, it was a principle prevailing among the ancients that what was said at a banquet, in the hours of intimate friendship and amid the exuberance of spirits and carelessness of expression that belonged to the festive occasion, should be deemed of a strictly confidential nature, not to be divulged elsewhere. Hence it resulted that the expression *sub rosa*, or *under the rose*, was used to indicate secrecy. That which was spoken *sub rosa* was not to be repeated. The phrase has descended to our own time, although the fashion that gave rise to it has long since passed away.

The rose was thus considered as a symbol of secrecy, and this symbolism was, of course, sanctioned by a legend—the legend either springing out of the custom or the custom induced by the legend, it is difficult to say which.

This legend runs thus: Venus, flying to the relief of her lover Adonis when he was attacked by a wild boar, was wounded by the thorns of a thicket of white roses through which she was passing. The blood of the goddess falling on these flowers, changed them to the red hue which they have ever since possessed. The rose was thereafter dedicated to her honor, and in memory of the wound which its thorns had inflicted. Cupid subsequently bestowed it upon Harpocrates, the god of silence and secrecy, that he might conceal the numerous gallantries of Venus, and it was ever after placed among his attributes. This legend is preserved in a Latin epigram, which also accounts for the custom of using roses at banquets:

> "Est rosa flos Veneris, cujus quo perta laterent
>   Harpocrati matris dona dicavit amor:
> Inde rosam mensis hospes suspondet amices
>   Convivæ ut sub ea dicta tacenda sciant."

The rose is the flower of Venus, to conceal whose love intrigues Cupid bestowed it upon Harpocrates. Hence, the host suspends the rose above the hospitable board, that the guests may know that whatever is said under it is to be kept secret.

Sir Thomas Browne has cited another old Latin epigram, which gives a different reason for the symbolism: .

> "Utque latet rosa suo putamine clausa,
> Sic os vincla ferat, validisque arctetur habenis
> Indicatque suis prolixa silentia labris,"

Which has been thus almost literally translated:

> "As lies the rose in bud inclosed,
> So the mouth's shut and bit imposed,
> Full tight, too, are the lips disposed."

Unfortunately for the appositeness of the explanation, it is not the rose bud, but the full blown flower, that is accepted as the symbol of secrecy.

This symbolism of secrecy which attached to the rose among the ancients has, as I have already observed, descended to modern times, and been preserved, not only in the adage of "speaking under the rose," but in the customs of many peoples. A rose is often placed over the confessional, in Roman Catholic countries, to indicate the inviolable secrecy which is to be observed in reference to what is there said. Newton, in his "Herball to the Bible," a work printed in the year 1587, has the following pertinent passage:

> "I will here adde a common country custom that is used to be done with the rose. When pleasaunt and merry companions doe friendly meete together to make goode cheere, as soon as their feast or banket is ended, they give faithfull promise mutually one to another that whatsoever hath been merrily spoken by any in that assembly should be wrapped up in silence and not to be carried out of the doores. For the assurance and performance whereof, the terme which they use is, that all things there said must be taken as spoken *under the rose.* Wherefore they use in parlours and dining rooms to hang roses over their tables, to put the companie in memorie of secrecy, and not rashly or indiscretely to blab out what they heare. Likewise if they chance to show any tricks of wanton, unshamefast, immodest, or irreverent behaviour, either by word or deed, they protesting that all was *spoken under the rose,* doe give a strait charge and pass a covenant of silence and secrecy with the hearers, that the same shall not be blown abroad nor tattled in the streets among any others."

Brand, to whom I am indebted for this citation, also quotes Peacham, a writer of 1638, as saying: "In many places, as well in England as in the Low Countries, they have over their tables a rose painted, and what is *spoken under the rose* must not be revealed."

Those who are familiar with the various applications of a symbol in which the ancient mythologists indulged themselves, will not be surprised to learn that the rose was also a funereal plant. Innumerable instances might be adduced from classic authors to show that the rose was used in adorning graves and monuments of the dead, as well as the corpse itself before interment.

St. Jerome, an early Christian father, says:

> "The ancients scattered roses over the urns of the deceased, and in their wills directed that these flowers should adorn their graves and be annually renewed. It was also the custom for husbands to cast roses, violets, and lilies on the urns which inclosed the ashes of their wives. These modest flowers were emblematic signs of their grief. Our Christians were content to place a rose among the ornaments of graves as an image of life."

So highly was this custom esteemed by the Romans, that wealthy citizens often bequeathed entire gardens to be devoted to the cultivation of roses which were to be scattered upon their tombs, and a legacy was frequently left upon the express condition that the heir would annually, on the anniversary of the testator's death, adorn his grave with roses. Not unusual, too, was the inscription upon tombstones; *Sparge, precor, rosas supra mea busta, viator; "I beseech thee, O! passenger, to scatter roses upon my tomb."*

To this custom of scattering roses over the sepulchres of the dead, Virgil alludes when he describes the ceremonies performed by Æneas at the funeral games which he instituted in honor of his father, Anchises:

> "Æneas then advanc'd amid the train,
> By thousands follow'd through the flow'ry plain,
> To great Anchises' tomb; which when he found
> He pour'd to Bacchus, on the hallow'd ground,
> Two bowls of sparkling wine, of milk two more,
> And two (from offer'd bulls) of purple gore.
> With roses then the sepulchre he strew'd,
> And thus his father's ghost bespoke aloud."

Statius, too, in the "Thebaid," thus describes the funereal honors paid by his grateful countrymen to the body of the patriot Menœcus:

> "On youthful shoulders borne, amid a train
> Of either sex who break into a lane,
> He passes on, to rank celestial rais'd,
> And more than Cadmus or Amphion prais'd;
> These, o'er his lifeless limbs gay garlands fling;
> Those, single roses, produce of the spring,
> And in his ancestor's time-honor'd tomb
> Depose the body, od'rous with perfume."

The primitive Christians, while refusing to imitate the heathens in crowning the corpse with garlands, did not abandon the custom, which they reckoned innocent, of strewing the grave with roses and other flowers. St. Ambrose alludes to this usage when, in eulogizing Valentinian, he says: "I will not scatter flowers upon his grave, but perfume his spirit with the odor of Christ."

The custom has been handed down to our own days, and roses and other fragrant flowers often adorn the graves of modern Christians as in ancient times they did those of the heathens.

Camden, in his "Britannia," has this illustrative passage when speaking of the village of Ockley, in Surrey:

> "Here also is a certain custom, observed time out of mind, of planting rose trees upon the graves, especially by the young men and maids who have lost their lovers, so that this churchyard is now full of them."

In a work written by Malkin in 1804, entitled "Scenery, Antiquities, and Biography," he describes the same custom as prevailing in Wales, and says that "the white rose is always planted on a virgin's tomb, and the red rose is appropriated to the grave of any person distinguished for goodness, and especially for benevolence of character." The use of the white rose in decorating the coffin of a maiden who has been early called from life, is a familiar custom which is, I think, almost universal.

In the Roman Catholic church there is a ceremony practiced at Rome on the middle Sunday of Lent, which is thence called *"Dominica de rosa"* or *Rose Sunday.* On that day the Pope carries in his hand a golden rose, which he exhibits to the people in the streets as he goes to celebrate the eucharist, and at his return. Durandus explains the ceremony by the symbolism which he attaches to the rose. The day itself was one which the church intended to be an occasion of general enjoyment for the faithful, who might be supposed to be worn out by the long fast, and who were now permitted to indulge themselves. Three things, therefore, Durandus says, belong to this day—charity after fasting, joy after sorrow, and satiety after hunger—all of which are typified in the qualities of the rose; for the rose, above all other flowers, delights by its color, refreshes by its perfume, and comforts by its flavor. In addition to which, the rose in the hand of the Roman pontiff signified the joy of the Israelites when, by the grace of Christ, they were permitted to return from their Babylonish captivity. And this will lead to the Christian, or modern, symbolism of the rose.

An essay on the symbolism of the rose would be incomplete without some reference to its use by that curious sect of philosophers in the seventeenth century who are so well known in history, and especially in the history of mysticism, as the Rosicrucians, and from whom the Masonic Order has most undoubtedly derived its very beautiful and philosophical degree designated as the "Rose Croix."

The Rosicrucians borrowed the name of their sect, as well as that of their mythical founder, Rosenkreutz, from the two conjoined symbols, the *rose* and the *cross,* which were peculiar to their order.

Of the origin of these symbols and of their relative signification when thus conjoined, there have been many opinions. Some have endeavored to trace them to the heraldic arms of John Valentine Andrea, who was the real founder of the Rosicrucian sect. These arms were a St. Andrew's cross between four roses. But the theory is untenable, for the symbolic cross is that of Christ, and not of St. Andrew. A better derivation is to be found in the fact that the rose was a well known alchemical symbol of profound import, and that the cross was among the same Hermetic philosophers the symbol of *lux,* or light, because the three letters of which the word LVX is formed are present to the eye in the configuration of the cross. "Hence the Rosy Cross," says Mr. Soane, in his "Curiosities of Literature," "is intended to express alchemically the great secret of Rosicrucianism." But the learned investigations and the exhaustive essay of Hitchcock on the Hermetic philosophy, has shown that that "great secret" was nothing other than the doctrine of the future life.

From the Rosicrucians the Freemasons borrowed the symbols of the rose and cross, and transferred them to their philosophical degree of "Rose Croix." There the symbolism will be very readily understood.

The cross was to the ancients, long before the establishment of Christianity and the consecration of that instrument of death by the sufferings of the founder of the Christian religion, a well known and universally accepted symbol of eternal life. The *crux ansata,* or cross with a handle, always had that signification, and was therefore the attribute of many of the Egyptian deities. But after the crucifixion of the Saviour, the cross, without losing its reference to the dogma of eternal life, became peculiarly and appropriately the symbol of Christ's death. It was the instrument on which he suffered for the sins of the world.

The rose, as a Christian symbol, is therefore constantly applied to Christ. In the Book of Canticles he is metaphorically called "the rose of Sharon." And it is to this combination of the rose and cross as symbols of Christ, that the well-known lines of Luther allude:

> "Des Christen Hertz auf Rosen geht
> Wenn's mitten unter'm Kreutze steht."

Or, in unmusical English,

The Christian's heart on roses goes
When close beneath the cross he stands.

The rose and cross are then, in Freemasonry, or rather in that exalted portion of it known as the Rose Croix, or the Rosy Cross, the symbols of Christ, including the Christian doctrine of immortality. Hence, in this degree, the great doctrine of Freemasonry, the doctrine of the resurrection to eternal life, is taught by the symbolic rose, just as the same doctrine is taught by the acacia in the Master Mason's degree, and by the olive, the myrtle, and other sacred plants in the ancient mysteries.

And shall we not find this same symbolism of the rose in the ancient mythology? Rhigellini, and after him Ragon, in describing the Masonic jewel of the Rose Croix, which contains, among other things, a rose resting on the centre of a cross, at the foot of which is a pelican feeding her young from her own bosom, say that as the cross was in Egypt a symbol of immortality and the rose of secrecy, the rose united with the cross was the simplest mode of expressing the secret of immortality, which was the esoteric doctrine of the ancient mysteries.

Ragon, however, subsequently dismisses this theory, which can only be characterized as fanciful and arbitrary, and approximates nearer to the truth when he says that, as the rose was the symbol of the female principle, and the cross, or triple phallus, of the male, the two together, like the Indian lingam, symbolized universal generation.

In the philosophical theory of the ancient mythologists, the doctrine of universal generation was not far removed from that of immortality—nay, they were sometimes, perhaps, confounded. All of the deities of the heathen pantheon were considered only as personifications of the attributes of the ONE—the Supreme Father of All. His wisdom was symbolized by Minerva, his strength by Hercules, his creative power by Venus, and so on, through the entire class of Olympic gods and goddesses. Hence, when the Latin poet says, *est rosa flos Veneris, "the rose is the flower of Venus,"* he so designates it because it symbolizes that creative power which was typified in Venus—that power which is constantly reproducing, and out of decay and death bringing forth renovation and new life. So it was an ancient superstition that the rose, like the phœnix, could be renewed out of its own ashes—a mystical idea which the Hermetic philosophers seem to have appropriated in their "golden rose," the production of which was the "consummation of their work," language under which, we have reason to believe, they concealed their doctrine of a resurrection to immortal life.

To this idea of a restoration to a better life we must refer the sentiment of Apuleius, who describes the goddess Isis as restoring Lucius from his brutal and degraded state to the life and form of man, by making him feed on roses.

Anacreon, too, in that beautiful ode to the rose, than which, Barnes says, antiquity has produced nothing more beautiful, alludes to this symbolism of the rose as "the helper of the dead and the conquerer of time." Moore has very faithfully transferred the sentiments and language of the Greek poet into our vernacular English:

"The rose distils a healing balm
The beating pulse of pain to calm;
Preserves the cold, inurned clay,
And mocks the vestige of decay.
And when, at length, in pale decline,
Its florid beauties fade and pine,
Sweet as in youth, its balmy breath
Diffuses odor e'en in death."

The ancient Mexicans called their Eve by a name which signified "the lifting up of the rose," which was, they said, "the fruit of the tree," by the eating of which she sinned and fell. A strange coincidence, this, which, if traced out, would undoubtedly bring us to all the mystical philosophy and recondite symbolism of the tree of life.

We conclude with this remark, that everywhere among the ancients this symbolic idea was preserved, and the rose, whatever parts it may have played as a festival or a funereal plant, however the poets, in their ornate phraseology, may have called it "the crown of Spring," "the trophy of the Graces," "the sport of Venus" and "the flower of Love," was really, primitively, and philosophically, the symbol of the creative power of nature.

Correspondence.

Letter from Capt. Hill.

FORT TOTTEN, ON DEVIL'S LAKE, D. T.,
November, 1867.

FRIEND REYNOLDS—I promised you I would drop you a line after I got here, and let you know how I got here and how it looks here. Well, I left Springfield, August 28th, went to St. Joe, where I waited for a boat till Sept. 10; I then went on board the Amaranth, and floated up the Missouri to Fort Stevenson (it is a new fort, on no map, but lies at the mouth of Snake Creek, about 30 miles below Fort Berthold), where we landed October 20th, rather tired of the float among the laying on sand bars, the rocks, the double tripping, and the snags that poke their ends at you up through the cabin; but, amid all the delays and dangers, we landed safe at Fort Stevenson.

We lay there a week, and then took our way for Devil's Lake, 140 miles north-west from the Missouri River, taking six days to make the trip, through a country where there is no wood the whole distance, having to burn buffalo chips to do all the cooking, and seeing no water from the time we left camp in the morning till we stopped at night, and then not always good. We arrived safe, and are now housed for the winter in a log house, the cracks filled with mud, and the roof covered with mud. There is plenty of wood around the lake, consisting principally of white oak, with some white birch and poplar. There are some elk, a few deer and antelope, plenty of grouse and buffalo, for game. The lake is full of fish (pike, principally), averaging 30 inches long, and in weight from 10 to 15 pounds, we have them plenty for eating.

The lake is a beautiful sheet of water, about 60 miles long and 30 miles wide in the broadest place; in some parts it is not more than half a mile wide, owing to the conformation of the country around it. The water is slightly salt—so much so that it can not be used for culinary purposes, yet the cattle and horses like it and live on it, and not more than twenty rods from the bank of the lake is a spring of clear, nice, fresh water, sufficient for all purposes of the garrison of 350 men. We are about 450 miles from St. Paul, and 170 miles from Fort Abercrombie, to which point is a telegraph, and by that route we have mails quite regular.

Fort Totten, where I am, is on the south side of Devil's Lake, just below the 48th parallel of N. latitude and on W. longitude 99, so you see it is quite cool here. We had quite a snow storm (the first) October 28th, which I was out in on my way from the Missouri River, and another on November 8th. The snow of both storms has gone, yet it has been freezing weather all the time, and now the ground is covered with snow which will be likely to lay all winter. The men have been skating here for three weeks. I am well and hearty here, and don't know how long I will be here. We have a *very* few Indians here, but I do not apprehend any difficulty with them this winter. There are a plenty of French half-breeds about, and quite a large settlement not more than seventy miles away.

Fraternally and respectfully yours,

GEO. W. HILL.

Seventy Years a Mason.

DUNLEITH, Ill., Dec. 20, 1867.

R. W. Bro. H. G. Reynolds:

SIR:—Seeing a notice in the last TROWEL of the death of Bro. John Foster, of Boston, Mass., as one of the oldest members of the Masonic Fraternity, I thought I would give you an account of Bro. David Styles, who resides near this place.

He was born in Litchfield, Conn., in 1766, and is nearly 102 years old. His father was killed in the revolutionary war. He went to Toronto, in Upper Canada, and was there initiated into the mysteries of Masonry in 1797, and has been a Mason in good standing over 70 years. Subsequently, he was a charter member of a lodge in Portland, Ohio, at Ann Arbor, Mich., at Marion, Iowa, and again at Hazel Green, Wis., which is still in a flourishing condition, and of which he is now a member in good standing. He has been a pioneer as well in the settlement of the great West as in the spread of Masonic principles; he has raised a large family, who all occupy respectable positions in the community, and who, with his grand and great grand children, now number over fifty; he is a *good Mason*, and a *good Christian*, and probably the oldest Mason in the country. He is yet hale and hearty, able to go about and see his friends, and often walks five or six miles.

What a record to look back upon, with the consolation of a well spent life, in that trying hour when he shall be called from the labors of the lodge below, to the refreshment of that celestial lodge above, where the Grand Master of the Universe presides.

Fraternally yours,

JOHN M. DAGGETT.

Palmyra—Ruins—Bro. Virden.

Bro. H. G. Reynolds, Springfield, Ill.:

DEAR SIR AND BRO.—On Tuesday, 7th inst., I visited *Palmyra Lodge No. 463*, for the purpose of installing their officers and lecturing the lodge for a few days. On my arrival, I found the ladies had prepared a splendid supper in a portion of the hall, and, although the weather was very cold, the hall was well filled. After installing the officers in public and listening to some addresses delivered by brethren present, and partaking of supper, we had a good social time, in which all seemed to enjoy themselves very much. The crowd dispersed, well pleased with what had transpired, about half-past ten o'clock. I stopped with Bro. D. N. Solomon, some 50 yards from his store, over which is the Masonic hall. About one o'clock I was awakened by the smell of burning pine and the light against the window of my room. I sprang out of bed and aroused Bro. Solomon. We rushed to the store; I ran up stairs to see if

I could save any of the jewels and furniture of the lodge, but the smoke and heat were so great that I could not endure it.

The brethren have lost everything. We succeeded in saving a portion of Bro. Solomon's goods, but the building, which was 23 by 70 feet, two stories high, was entirely consumed. *They have lost their charter*, which, I suppose, will be furnished them free of charge.

I am almost sick this morning, having rode to Palmyra on Tuesday in an open buggy, about 18 miles, worked a great portion of the night at the fire, and rode home yesterday again; but I promised the brethren I would write you this morning, although I hardly know what I have written, I am so unwell.

Fraternally yours,

A. L. VIRDEN.

From our Exchanges.

The Curtain Falls.

> "Here is my journey's end, here is my birth,
> The very sea mark of my utmost sail."

With this issue is completed the third, and, we grieve to say, the last volume of the *Masonic Eclectic*. During the years of its publication it has been to us the source of very great pleasure and of no little toil; but the labor has appeared light because we have cherished the idea that it was doing something toward the great work Masonry has in hand, and which Masons have to do. This work will never receive its full impetus until the mass of the Fraternity come to appreciate the need of instruction in something beyond the mere forms of the ritual, till they comprehend that the body can only develop its real energy by vitalizing the members, and this, the most careful and minute practice of forms will never accomplish. We may multiply lodges and make Masons to our heart's content; but, comparitively speaking, we shall be exhausting our strength in firing up the boiler without moving the machinery or applying the real power of the institution to its legitimate and exalted purposes. Believing thus, it has been our endeavor through the pages of this journal to awaken a taste for study and reflection on the various topics of Masonic interest which will account for the somewhat elementary character of the work. Made up, as our institution is, of men of every rank and condition of life, engaged, as almost the entire body are, in the active pursuits of life, we have believed that they could not reasonably be expected to wish for or appreciate too great a degree of profundity, and we have, therefore, sought to mingle the useful with the agreeable, and thus aid in preparing the fraternal mind for studies of a more serious character. Believing, too, that every effort in the right direction must have some success, be it ever so little, we flatter ourselves that our labors have not been altogether in vain, and that in due time the seed we have scattered will germinate and ultimately bear fruit. But we are so constituted that we must eat and drink, and we can not consistently appear in public without clothing, neither of which have ever yet been afforded by this publication. We say with some degree of pride that from its inception to this time neither editors nor publishers have ever received a dime of profit from its issue. Its entire receipts have been absorbed in the expenses of publication. So long as this account balanced we were content, but latterly we have been at considerable expense in addition to our time and labor, given without the hope of other fee or reward than the consciousness of contributing our share to the welfare and stability of the Craft. This expense we are unable to bear, and we have, therefore merged the *Eclectic* into our gigantic and flourishing neighbor the "*National Freemason*," within whose columns we shall have ample room and verge enough for our communications with the brethren.

We ask our friends who have stood by us in this enterprise to transfer their patronage to the *National Freemason*. It has the advantage in its weekly issues of presenting the latest intelligence from all points while yet the news is fresh. Having no local interests to subserve but aiming to be, as its name indicates, the organ of the Craft universal, it will be found of value and interest to Masons wherever dispersed. The time is upon us when, in the face of a renewed attempt to revive the defunct Morgan and incite a new crusade against the Fraternity, we need a candid and firm advocate of our interests as a society, and we truly believe that in maintaining the *Freemason*, and heeding its conservative teachings, the brethren will secure to themselves a strong arm against their enemies.

Finally, in taking leave of the readers and patrons of the *Eclectic*, we desire to renew to them our thanks for their support during its existence, our regret that it is no longer to serve as a medium for the interchange of thought between us and our hope, that its memories may assist in promoting the object of its establishment and existence.—*Eclectic.*

A Masonic Funeral.

The first Masonic funeral that ever took place in California occurred in the year 1849, and was performed over the body of a brother found drowned in the bay of San Francisco. An account of the ceremonies states that upon the body of the deceased was found a silver mark of a Mark Master, upon which were engraved the initials of his name. A little further investigation revealed to the beholders the most *outre* exhibition of Masonic emblems that were ever drawn by the ingenuity of man on human skin. There is nothing in the history or traditions of Freemasonry equal to it. Beautifully dotted on his left arm, in red or blue ink, which time could not efface, appeared all the emblems of the Entered Apprentice. There were the Holy Bible, the square and compass, the twenty-four-inch guage, and the common gavel. There were also the Mosaic pavement representing the ground floor of King Solomon's Temple, the indented tessel which surrounds it, and the blazing star in the center. On his right arm, and artistically executed in the same indelible liquids, were the emblems appertaining to the Fellow Craft degrees, viz.: the plumb, the square, and the level. There were also five columns, representing the five orders of architecture—the Tuscan, Doric, Ionic, Corinthian, and Composite.

In removing the garments from his body, the trowel presented itself, with all the other working tools of operative Masonry, besides all the emblems peculiar to the degree of Master Mason. Conspicuously on his breast were the great lights of Masonry. Over his heart was the pot of incense. On other parts of his person were the bee hive, the book of constitutions, guarded by the Tyler's sword, the sword pointing to a naked heart, the all-seeing eye, the anchor and the ark, the hour glass, the scythe, the forty-seventh problem of Euclid, the sun, moon, stars, and a comet, the three steps, emblematical of youth, manhood, and age. Admirably executed was the weeping virgin, reclining on a broken column, upon which lay the book of constitutions. In her left hand she held the pot of incense, the Masonic emblem of a pure heart, and in her uplifted right hand a sprig of acacia, the beautiful emblem of immortality of the soul. Immediately beneath her stood winged Time, with his scythe by his side, "which cuts the brittle thread of life," and the hour-glass at his feet, which is ever reminding us that "our lives are drawing to a close."

The withered and attenuated fingers of the Destroyer were delicately placed amid the long and gracefully flowing ringlets of the disconsolate mourner. Thus were the striking emblems of mortality and immortality beautifully blended into one pictorial representation. It was a spectacle such as Masons never saw before, and in all probability such as the Fraternity may never witness again. The brother's name was never known.

DeWitt Clinton.

The venerable printer, Conger Sherman, who died not long ago in Philadelphia, occasionally indulged in reminiscences of the early days when he worked in the printing house of Barber & Southwick, at Albany. Here is one of his stories:

It was at this time that I had frequent opportunities of seeing some of the public men of that day—among others, Daniel D. Tompkins and De Witt Clinton, both eminent Freemasons. In person, manners, and mind, Clinton was a splendid man. Sedate and reserved, he yet appeared to me always cheerful and kind. He had just been appointed by the Senate of New York one of the Board of Canal Commissioners, and was engaged in perfecting the plan of the Erie canal, of which he was the originator. I was sent to him one morning at his room for copy. When I entered, I doffed my cap, made my bow, and said, "Please, sir, I was sent for some copy." "Sit down, my son," was the kind and encouraging reply.

He took up from the table before him a neatly prepared manuscript, fastened at the top of the leaves like a lawyer's paper book, and asked me if I could read that. I looked at it; it was written in a clear, round hand, as plain as print. "Yes, sir, I can read it," was my reply. He said, "I have here a duplicate copy which I wish to verify before I give you the original; stand up before me and read." This was the first report of the commissioners appointed to survey the route of the great Erie canal. I did my best at reading. I was accustomed to reading copy—bad manuscript generally; this was good. I read on in a clear, firm tone, and with emphasis, pronouncing every word correctly, until I came to the estimated cost of the work—five millions of dollars. I drew a long breath, more perhaps from some natural cause than a comprehension of the enormous sum of money in those days. The grave statesman looked at me as if I did understand it financially. "Large figures, sonny," said he; "I may not live to see the work finished; but you will, and paid for, too, I hope." I then read on to the end of the document, put the copy into my pocket, felt highly honored, and returned to the printing office with it, where I came very near getting a good thrashing for loitering about the State House, which I sometimes did, for it was a very agreeable place for me to spend my time.—*Nat. Freemason.*

Knights Templar Festival.

Fifth Annual Soiree of Apollo Commandery No. 1.

The fifth annual festival of Apollo Commandery—Knights Templar—of this city was given last evening, in the Tremont House, and was, as has been all the previous festivals of this Order, *the* affair of the season—thus far at least. It may be that the grand charity ball of the 20th may eclipse it in the items of attendance, and even of display; but, if so, then there will be wanted that brotherly acquaintance, each with all, that makes the whole gathering kin, and includes all within the freedom which at home characterizes the family circle.

The peculiarity of the K. T. festivals is, that they are exclusive, not even a Master Mason having the right—simply as such—to enter the charmed circle. The attendence is limited to the members of the Order—those of the Commandery here, and their invited guests from abroad—members of the same Order in other cities. Perhaps the outside world has no right to peep into the charmed circle, which it may not enter; perhaps it has. There is no harm in knowing what is transpiring in royal courts, even though the palace doors be not swung open to our presence, or the lackeys of the throne bow before us.

We say royal, for the Order of Knights Templar stands at the top of the Masonic column; it is, in fact, its crowning entablature. The Grand Lodge may be the keystone of the arch which keeps in place, and gives strength to, the grand circle whose charity spans the earth, and reaches, like the bow set in the cloud, into the realms of the infinite. But while the blue lodge equality which recognizes mutual support as being indispensable to individual existence, appeals to the feelings of a common humanity, to the fraternal sentiment, the successive grades of the Order stimulate to emulation in that which makes the perfect Craftsman, and furnish the regal column whose summit, like the top of Jacob's ladder, rests in the clouds above. And so the Knights Templar, with the rich garniture of their degree, their high aspirations, their professions, as made in the insignia, are objects of high regard, not only on the part of the ignorant wonderers, but among their Masonic brethren.

Their professions are high. Basing them on the knightly ethics of the chivalrous ages, the Templars of to-day go not out to Jerusalem, nor wait with lance a-tilt at the crossing, anxious for a trial of skill; they take the cross as the emblem of their faith, and the sword to signify that they are ready to work, as all true knights should be, for the eradication of error, the suppression of evil doings, and the spread of the truth. Faith and works are thus made to go hand in hand, in true effective union, as, when separated, the one is dead and the other is ineffective.

The gathering of last evening was one of the most brilliant that was ever met with, and was one of the most enjoyable that can be conceived of. The party numbered some three hundred, embracing, besides the Chicago commandery, invited brethren from other cities, and a brilliant array of ladies.

At 9 o'clock the Sir Knights marched into the room, and forming in double column, received the guests of the evening, several short speeches being made, extending a welcome and accepting it. The party then proceeded to the less formal exercises of the evening.

The room was tastefully decorated for the occasion, and to the best of music, furnished by the Great Western Light Guard Band, the merry hours flew rapidly by, with no one incident to mar the harmony of this occasion. The Sir Knights were courteously sociable with each other, and the ladies who were privileged to attend were waited upon as gallantly as was ever known in the poetic days when the smile of a maiden was incentive enough to make a score of cavaliers brave death on the field of tournay strife. The supper embraced all the delicacies of the season, and was served up in the style so well recognized as characteristic of the Tremont. Indeed, it seemed as though Drake surpassed all previous efforts on the occasion, as if anxious to assert his sole supremacy on this, the first festive gathering under the new management.—*Chicago Tribune.*

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Jurisprudence of the Order.

Masonic law has little of the republican or democratic spirit about it. All its greater principles, termed in Masonic parlance *landmarks*, and most of the minor details of its government polity, are provided to our hands, as they were provided to our fathers' hands ages since, in the traditions and publications of the Order. Of all the wretched theories, into which even some learned in the economy of Masonic government have been misled, none have been so pernicious in their results as that assumption which places the original and sole authority of Masonic government *in the consent of the governed*. This error strikes a blow at the very base of the structure on which all government and order rests among men, *the inviolable sanctity of the law*. It substitutes popular caprice for the authority of antiquity, and, perhaps, it is not too much to add, in view of the high and mighty purpose for which the Masonic Institution was originally set up, the *authority of God*. It writes upon the sand of the wave-washed sea-shore, the laws which ought to be carved in the rock of eternal justice.

Every Freemason has placed himself under the most sacred obligations to obey the laws and preserve the landmarks of the Order; and there is implied in this undertaking, another—to *know and understand* them; else how is he to obey them? But what efforts are made, by the great body of Masons, to know and understand these laws and landmarks? Brethren, think of these things—think of duty, find out what it is, and then *do* it. Let none be ignorant of the laws, much less violate them. Mere fragments of time, now thrown away, can be used in the acquisition of such knowledge as will be of more value than rubies to the diligent Mason.

Destitute of Masonic knowledge, a Mason is without Masonic reputation among his brethren, and incapable of that usefulness in the Order to which every member should aspire. The laws of Masonry are simple, and easily comprehended; while their application is more a matter of judgment and justice than of a critical knowledge of legal principles. The fundamental laws of Masonry are brief, and can easily be committed to memory.—*Masonic Review.*

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SAY but little—think much—and do more.

M. W. Bro. Vincil's Address.

We have listened several times to speeches and orations by M. W. Bro. VINCIL, P. G. Master of Missouri.

As a speaker he is emphatic, direct, and eloquent; rather sharp, but profoundly earnest and impressive. Of course we looked for an able and finished address. In this we are not disappointed, save that it greatly exceeds our expectations. We have looked in vain for the *best* part to give our readers, so we select that part which precedes the notice of the venerated O'Sullivan, which we know will be eagerly read by all our patrons:

Since the adjournment of our Grand Lodge, seventeen months ago, portions of our jurisdiction have been fearfully visited by a blighting epidemic, especially St. Louis. The destroying angel, as of old, sped forth on dark wing, entering homes where hitherto all had been light and joy. How many paled in his presence and drooped at his touch! The dark shadow that crossed so many domestic thresholds in city and country, unannounced, passed the sacred portals of Masonry, regardless of Tyler and drawn sword, and shrouded our mystic temple in weeds of woe. For he summoned from our ranks many of the noblest and the best, and hurried them through the misty vale to the undiscovered land. We to-day mourn the absence of many loved and departed. For one,

"I stand on mem'ry's golden shore
And muse and dream thro' saddened days,
Recalling forms that never more
Shall greet on earth my anxious gaze."

"The pestilence that walked in darkness, and the destruction that wasted at noonday," swept down many members of this Grand Lodge. The strong men bowed themselves to the imperious heel of that tyrant before whom all tyrants tremble. The silver cord was loosened, the golden bowl was broken, the pitcher at the fountain and the wheel at the cistern were broken, and oh! how many *hearts* were well nigh broken, too. But, while there was "fear in the way," and "mourners went about the streets," or followed their loved dead to their silent homes; while many were afraid of the "terror by night and the arrow that flew by day," where were found the true and faithful Craftsmen? At the post of duty, nobly battling for the suffering, and standing, as in the midst of a pest-house, ministering to the dying. Masonry, embodied in the *actions* of such men, was like a pure seraph from heaven, with gentle wing hovering where the death angel had brooded. See, in that home where dark, dreary, heart-crushing desolation reigned—where contagion thickened—whence nearly all the home-lights had faded, and silence, deep as the low-twelve of the grave, wrapped the few remaining, or perhaps *dying*, remnants of a once happy home! Whose presence is that, like the sun breaking through a cloud, now shining amid that scene of gloom, or standing, as a mercy messenger, with the dead, the dying, and the despairing? Once gazed upon, that sweet-faced angel will never be forgotten; once heard, that gentle voice will ring forever through the deep chambers of man's immortality. I need not introduce you, and say that angel is MASONIC CHARITY. How many homes were brightened by her presence that otherwise had remained forever shrouded in the sable shades of sorrow—how many hearts were gladdened by her voice that otherwise had never joy known again, the opening archives of God will only unfold at the grand convocation of the final judgment. May the Great Architect of the Universe bestow on these faithful benefactors and good Samaritans the highest benedictions of Heaven. Such men did not count their lives dear to themselves, but literally took their lives in their hands, and periled every interest dear to humanity at the high altar of DUTY. What commanding types of noble, disinterested manhood they present, as viewed in contrast with others of loftier pretensions and higher aspirations for official position, who, like the *hireling*, basely flees at the first approach of danger, and leaves the flock to the destroying wolf. There were those in this city during the terrible reign of pestilence who refused to flee the danger or leave the post of duty, while others were far away enjoying the healthful quiet and salubrious retreats of uninfected regions. Had the "faithful among the faithless found," who fell martyrs to duty, left the scene of danger, they might have been living yet. The *hireling* "seeth the wolf coming, and leaveth the sheep; the hireling fleeth because he is a hireling, and careth not for the sheep."

He that *scares* and *runs* away
May live to *run* another day.

During the cholera season of 1866, while, perhaps, ten thousand Masonic hearts beat with heavy throbbings in Missouri for the suffering and the falling, the blackest cloud of gloom that ever darkly swept the horizon of this jurisdiction suddenly arose. On the 11th of August, 1866, Anthony O'Sullivan, the Solon of this Grand Lodge, was called from the earnest labors of life by the desolating scourge that then hung like a pall over this teeming city. I was immediately telegraphed by Bro. Gouley, but did not receive the telegram till the 13th—too late to attend his funeral. I at once dispatched Bro. Gouley as follows:

CHILLICOTHE, August 13, 1866.

R. W. Bro. Geo. Frank Gouley, St. Louis:

Dispatch just received. Too late to come. Take charge of the office; will write you to-day. Take charge of the funeral, convene the Grand Lodge, and bury him with all honor.

JOHN D. VINCIL, Grand Master.

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From the New York Dispatch.

Rebold's History of Freemasonry is a work that we have already noticed in these columns. Its translation (from the French) is now sought to be sold throughout the country, and it is proper that the Craft should be warned against it. This, or any similar book, which conveys the repugnant idea, the Masonic infidelism, that a man can be a Freemason and not believe in Deity, or that a lodge can exist without recognizing, and at all times asserting, the existence of the Supreme First Cause of all things, should be placed under the unequivocal ban of every Craftsman. In noticing this work, the *National Freemason* says:

"We find our name used in an unqualified indorsement of this work. We never gave such indorsement. We commended it as giving evidence of great research and acquaintance with ancient history, and the philosophy and religious faith of nations; we expressed our regard for it as an addition to Masonic literature; but we dissented from its theory, objected to its conclusions, pointed out a material unfitness on the part of its author in the essential qualifications for a historian, and condemned, in no unsparing terms, the use of his work under a Masonic name to propagate his peculiar theological views, at variance with the Masonic sentiment of this nation. If this is an indorsement of the work, Bro. Rebold and his friends are welcome to it."

The above is, doubtless, from the pen of the Rev. Dr. Bro. McMurdy, and we coincide in all that he says. It appears that a Mason of the name of Brennan is the agent for the sale of this book; and how he can cause its circulation is a mystery to us and to all true and right-minded Masons.

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PARTON, in his life of Dr. Franklin, thus speaks of his inestimable wife:

"To promote her husband's interests, she attended in his little shop, where she bought rags, sewed pamphlets, folded newspapers, and sold the few articles in which he dealt, such as ink, paper, lampblack, blanks, and other stationery. At the same time, she was an excellent housekeeper, and besides being economical herself, taught her somewhat careless, disorderly husband to be economical also. Sometimes, Franklin was clothed from head to foot in garments which his wife had both woven and made, and for a long time she performed all the work of the house without the assistance of a servant. Nevertheless, she knew how to be liberal at proper times. Franklin tells us that for some years after his marriage, his breakfast was bread and milk, which they ate out of a two-penny earthen vessel, with a pewter spoon; but one morning, on going down to breakfast, he found upon the table a beautiful china bowl, from which his bread and milk was steaming, with a silver spoon by its side, which had cost a sum equal in our currency to ten dollars. When he expressed his astonishment at this unwonted splendor, Mrs. Franklin only remarked, that she thought her husband deserved a silver spoon and china bowl as much as any of his neighbors. Franklin prospered in his business until he became the most famous editor and most flourishing printer in America, which gave him the pleasure of relieving his wife from the cares of business, and enable him to provide for her a spacious and well furnished abode. She adorned a high station as well as she had borne a lowly one, and presided at her husband's liberal table as gracefully as when he ate his breakfast of bread and milk from a two-penny bowl."

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The mineral production of the Pacific States and Territories for the present year sums up as follows: Montana, $12,000,000; Oregan, $2,000,000; Nevada, $19,000,000; Idaho, $6,000,000; Colorada, $5,000,000; California, $25,000,000; miscellaneous, $5,000,000.

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The Colorado Legislature has passed a bill removing the capital to Denver.

Benjamin Brown French.

PAST GRAND MASTER OF TEMPLARS, U. S.

We copy from the *National Freemason* the following sketch of the Masonic life of the above named distinguished Freemason.—ED.

Benjamin Brown French was born at Chester, in the state of New Hampshire, on the 4th day of September, 1800. His father was Hon. Daniel French, an eminent lawyer, and for several years Attorney-General of the State. His mother was Mercy French, daughter of Benjamin Brown, Esq., a merchant of Chester, and father of Rev. Francis Brown, D. D., well known as a popular President of Dartmouth College, who died while holding that office.

Bro. French was deeply impressed with the benefits and solemnities of Freemasonry upon attending a Masonic funeral at about the age of fifteen. He then witnessed the kind attentions of the brethren to the bereaved family, whose head was removed by death, and the solemn and imposing ceremonies with which the body was borne to and deposited in the grave. From that time onward, he turned his attention particularly to the exoteric teachings of the Order, and determined, at the earliest possible moment after arriving at the proper age, that he would become a Freemason. There was no lodge within twenty miles of his native town, and not until he settled at Sutton did the desired opportunity present itself.

King Solomon's Lodge No. 14, on the registry of the Grand Lodge of New Hampshire, was located at New London, four miles from Bro. French's residence; and in the autumn of 1825, but a few weeks after he became a resident of Sutton, he made application to that lodge for the degrees of Masonry, and during the following winter was initiated, passed, and raised in that lodge, Worshipful Bro. Moses S. Harvey, now a Judge in one of the western States, being at the time Master of that lodge. Bro. French gave the utmost attention to the work and lectures, and in a very short time became perfectly informed in all that could be there taught.

In September, 1827, he removed to Newport, Sullivan county, N. H., when he *demitted* from *King Solomon's Lodge*, and became a member of *Corinthian Lodge No. 28*. In 1828 he was elected Senior Warden of that lodge, and in 1830, Master of it. He became *ex-officio* a member of the Grand Lodge of New Hampshire, the annual meetings of which, at Concord, he never failed to attend.

In 1830 he was appointed by the Grand Lodge District Deputy Grand Master, and in 1832, Grand Marshal, which office he held, as well as the Mastership of *Corinthian Lodge*, when he came to Washington, in December, 1833.

Anti-Masonry, caused by the Morgan excitement, was then sweeping over the United States, and many of the lodges all over the Union were closed for the time being, and it is believed that after Bro. French left Newport, *Corinthian Lodge* was never again opened.

On the arrival of Bro. French in Washington, upon inquiry, he found that Freemasonry was at a very low ebb; and, although he visited the lodges and the Grand Lodge a few times, he did not affiliate with any one until *National Lodge No. 12* was formed, in 1846. He affiliated with that lodge, and was elected one of its representatives in the Grand Lodge at its next meeting, in November of that year.

He attended the meeting of the Grand Lodge on the 3d day of November, 1846, and was then elected Grand Master, to which office he was annually re-elected until November, 1852, when he declined a re-election.

Bro. French was made a Royal Arch Mason in *Columbia Chapter No. 15*, of the City of Washington, on the fifth day of November, 1846, M. E. Comp. Charles Gilman being present and aiding in the work.

In 1847, Bro. French, then being High Priest of *Columbia Chapter*, was elected Grand King of the Grand Chapter of Maryland and District of Columbia. In November, 1848, he was elected Deputy Grand High Priest, and in 1850, Grand High Priest, to which office he was annually re-elected until November, 1855, when he declined a re-election.

Bro. French received the encampment orders in *De Witt Clinton Encampment*, Brooklyn, N. Y., on the 8th day of April, 1847. There being at that time no regular encampment working any nearer to Washington than New York, he went to New York for the express purpose of receiving those Orders.

Immediately after his return to Washington, he united with other Templars, some of them being the old members of *Washington Encampment*, which had been dormant for a number of years, in reviving that encampment, which was done through the M. E. Deputy G. G. Master of the G. G. Encampment of the U. S., Jos. K. Stapleton. And upon its re-assembling for work, Sir Knight French was unanimously elected Grand Commander, which office he continued to hold, with the exception of a single year, for twelve years.

In September, 1850, Bro. French attended, for the first time, the triennial meeting of the two G. G. Bodies of the United States, at Boston, and was elected G. G. Recorder of the G. G. Encampment, and G. G. Secretary of the G. G. Chapter, which offices he held until September, 1859, when, at the triennial meeting of the G. G. Encampment at Chicago, he was elected Grand Master of Templars of the U. S., and declined a re-election as G. G. Secretary of the G. G. Chapter.

M. E. Sir Knight French was re-elected Grand Master in 1862, so that he held the office for six years.

About the year 1851 (we have no data by which to fix the exact time), Ill. Bro. Giles Fonda Yates came to Washington with the dispensation of M. P. Sov. G. Commander E. A. Raymond, of the Northern Supreme Council of the A. and A. Rite of the U. S., authorizing him to confer on Bro. French all the degrees of that Rite, up to and including the 32d, which Bro. Yates did.

Ill. Bro. French was soon after elected by the Northern Council to receive the 33d degree, but a question having arisen between the Southern and Northern Councils as to jurisdiction, and it being doubtful to which jurisdiction the District of Columbia legally belonged, Bro. French declined receiving that degree until the matter should be settled.

It was finally settled and mutually agreed that Mason and Dixon's line was the true boundary which divided the jurisdiction, leaving Maryland and the District of Columbia in the Southern jurisdiction. This matter being settled, Ill. Bro. French was duly elected by the Southern Council to receive the 33d and last degree of the A. and A. Rite, as *active* Sov. G. I. Gen. for the District of Columbia; and on the 12th day of December, 1859, M. P. Sov. G. Commander Albert Pike conferred that degree upon him in the city of Washington, and on the 21st of April, 1866, he was elected Grand Chancellor, *ad vitam*, of the Supreme Council. Bro. French was again elected Grand Master of Masons of the District of Columbia, on the 5th day of November, 1867, and is now the incumbent of that office.

We have thus given a running history of the life of our M. E. and Ill. Bro. Benjamin B. French. In everything he has ever undertaken he has striven to do all that might devolve upon him with a zeal, industry, and perseverence that has done him honor, and which has crowned all his efforts with success.

As Grand Master of Masons he laid the corner-stone of the Smithsonian Institution, of the Washington Monument, and the Capitol Extension, besides many other corner-stones of edifices not as imposing. The addresses delivered by him at the laying of the corner-stones of the Monument and Extension, were impressive and eloquent, and have been preserved in the printed archives of the Grand Lodge, as well as in many other publications.

All the printed proceedings of the grand bodies at the head of which he has been abound with able addresses, reports, &c., from his ever active pen. He has delivered several eulogies on eminent deceased brothers, which are worthy of careful preservation, particularly the one delivered before *Naval Lodge*, on the death of M. W. Grand Master Yelverton Peyton Page, who was a member of that lodge, and an intimate and beloved friend of Bro. French.

He has delivered addresses at the tomb of Washington, at Portland, Me., Richmond, Va., Charleston, Jefferson county, Va., Watertown, N. Y., Boston, and, it is believed, other places outside of the District of Columbia.

Masonic Asylum for Boys, near London, England.

The following brief sketch shows what *may* be done by the Craft when the object is a good one, and the members "have a mind to work." The case should stand as an example to our American brethren, to incite them to noble deeds of a kindred character:

The institution was founded in 1798. Its object was the clothing and education of the sons of needy Freemasons, whose circumstances were such as to forbid them giving those advantages to their children. The fund raised, was, however, so meagre that it sufficed only to provide clothing of a very inferior description, and such education as common day-schools in the neighborhood of the residences of the boys' parents could furnish. Subsequently, as the annual subscription for this worthy purpose increased in amount, the boys were better clothed, and their education most carefully attended to.

This arrangement was found, however, to fall short of what was desired by the Masonic brethren, for there could be no satisfactory supervision of boys, like that which worked with such admirable effect in the management of the girls' school. A movement was, therefore, organized in London, to provide funds for the purchase of a building, with lands attached, in order to place the boys under one roof, and afford them a class of education which would prove of benefit to them when they entered the world to commence the great battle of life.

The funds required to carry out the designs were large; but a few leading members of the Order—active, energetic men, applied themselves to the task, and succeeded in obtaining the means of purchasing a mansion, with ten acres of land attached, situated in Lordship lane, Wood Green. The sum paid was $18,000, and in 1856 the house was opened, with a school capable of accommodating twenty-five boys.

After two or three years' experience, the experiment was found to be so successful that further funds were raised; and in 1860 the mansion was enlarged to such an extent that seventy boys were received and maintained. It was found, however, that even then the requirements of the institution were insufficiently met; and that further enlargements and alterations, involving a large outlay, would become necessary. After long and anxious deliberation, the committee appointed to manage the school affairs decided to erect an entirely new structure; and a handsome and commodious building is the result of their labors.

The old mansion has been entirely removed; and the new school was opened with a full Masonic ceremonial, which was very largely attended by the brotherhood, on July 8th, 1865. It cost $175,000, and will accommodate 150 boys, and $5,000 of this was paid by wives and daughters of Freemasons.

All of the other institutions are placed on the same substantial footing, and yet the brethren of England are not "satisfied," and are still devising new charities. Heaven speed them in their course, and may the Masons of America imitate their noble example.

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From the Square and Compass.

Light and Truth.

There are many who cultivate so much bitterness of heart and soul against Masonry, that it is very difficult for them to have a good thought or express a truth concerning it. Their own minds are darkly shuttered to all the rays of light reflected from the Institution; and no truth breaks through the hardened shell of their fossilized understanding. They are like thousands who traverse upon the green carpet of God's earth, having the beautiful flowers springing into life, perfuming the morning and evening with their precious odor, without noticing them. They rise in the morning and heed not the lovely sunshine, the sparkling dewdrop, or the cheerful notes of the songsters of the grove. All is dark and unlovely; and all music is grating sounds to their benighted comprehensions and closed senses.

So with many in regard to Masonry. The beauty which adorns her portals and decorates her temple are not seen. We have some who do not see the moral and spiritual grandeur of the great system of Christianity. The plumb-line of divine truth applied to the preparation of an upright life, every action squared by virtue, and leveled by the horizontal will of the Great Architect of the Universe, are not seen, felt, or observed by many. Does it prove anything against Christianity? It is true, our Masonic organizations are not theological schools of sectarian divinity; at the same time we are taught the useful lessons of "pure and undefiled" practical religion, moral uprightness, humanity, and true friendship. We are taught to shun all persecution, to live peaceably in the government where we reside.

In this way, we, as Masons, prove that light and truth are the great essentials of the Masonic brotherhood. In the Bible, our great light, we are taught that God is light, and in him there is no darkness at all. And who of us are worthy to be called the sons of light, while continuing in darkness? This fellowship of the mystic tie is vain, unless we walk in that light and do the truth.

What a sacred light! a glorious light! whose orient rays make plain the truth, uniting all worthy and trusty Craftsmen in one heavenly fellowship, where the partings of time come not, where the trials of earth are over, and the light of truth gladdens the wasteless cycles of eternity in that Grand Lodge above, which never calls off.

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Freemasonry Considered — Worthy and Unworthy Brethren.

The query, Who ought to be a Freemason? has for sometime occupied my attention. We are taught that the object and duty of the Craft is to be allied with mankind for the good of mankind. Reading an article in a back number of the *Freemason's Magazine*, reminds me, in words similar to the above, of our duties as members of the Fraternity. Each brother should question himself, Have I done my duty? Have I exercised myself in those "cardinal virtues" we profess to uphold? Have the three "great principles" found in me an exponent? Am I a worthy member of that Fraternity which claims the great and good of all ages as fellows? which has existed from the very dawn of time; whose origin is lost in the dim vista of the past, which has out-lived all other societies; has seen the various ancient mysteries rise and fall, while it is steadily progressing in its onward march to perfection, spreading its ramifications in every corner of the earth, exalting those virtues we prize.

We have men of all shades of political and religious opinion in the Fraternity; men who are an honor to any society with which they are connected; men who are earnest and zealous in the cause they are pledged to maintain; whose course of life is one of well-squared conduct, and upright actions; whose love for their fellows is known by their practice of those leading principles we are proud to acknowledge as the firm base of our great superstructure. Their life is strictly associated with that which is great and good. These are Masons indeed. 'Tis such as those men who have preserved our Fraternity through countless generations. These are truly brethren. These are men who have done honor to the Craft, honor to the country and times in which they lived. To such as those the poet alluded when he wrote—

> "Lives of great men all remind us
> We may make our lives sublime,
> And, departing, leave behind us
> Footprints on the sands of time."

For surely such are the great men, the truly noble, great, and good in every age. Men who devote their talents and their substance for others' welfare, whose aim through life is good to men, and honor to their God.

The question should occur to every worthy brother, How can I best serve the Craft? My answer would be in the words of Bro. Fox (as stated in page 254 of the *F. M.* for September). He attributed the perfect harmony with which they worked, to the "scrupulous care they exercised in admitting members," and I quite agree with him in advising and strongly impressing it upon every brother to study quality rather than quantity, in admitting members to a lodge, and not excuse an admission (as did a member of a lodge which I venerate) on account of the lowness of the funds.

A Freemason, after all, is but human. The lodge can have but little influence over the rampant passions of the man when without its doors, yet I ask of my brethren, is it not their duty to deprecate the conduct of a brother, and, if possible, bring him to a sense of his unworthiness? When he has not only been guilty of an offense against the recognized laws of the Fraternity, but has also been publicly pronounced guilty by one of the tribunals of his country, ought he not to be censured for his conduct, denounced as an erring, unworthy brother, who was inadvertently admitted to the sacred mysteries of the Craft.

The case which has elicited the above remarks, was that of A. H. W., who was recently convicted at Cambridge, of an assault in a railway carriage on a child of tender years. He, too, ranking as P. M. in a lodge in the province. If the Fraternity tacitly acknowledge such conduct in a prominent member, it will materially damage the interest of the Craft in the neighborhood—of which the following testimony of a gentleman is ample evidence: "If such men (alluding to——) are prominent in your society, you must know that to the outside world, as you call it, it appears the greater honor to have no connection with it."

In a Fraternity wide-spread as Freemasonry, we must of necessity have many erring brethren. Where we have not influence enough to reclaim, where publicity can do no good in that line, would it not be well to exercise that other virtue—silence? And as there is no great honor attached, individually or collectively, by acknowledging pirates or brigands as having belonged to the Fraternity, it would have been well if the passage alluded to had remained among the unwritten annals of Freemasonry.—Lux.—*Freemasons'* (*London*) *Magazine.*

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A Doubtful Investment.

Casting about for some means of increasing the number of subscribers to the papers employed in echoing the dogmas of certain sects of religionists, the conductors thereof have dropped upon the rather brilliant idea of reviving the dead Morgan and inaugurating a new crusade against the Masonic Institution. If these persons entertain the idea that they can arrive at a successful issue in this undertaking, they must have a very limited idea of American common sense. To suppose that any considerable number of sane persons will now be willing to renew the foolish and unprofitable business of 1826, and run wild after the ghost of a dead slander, is to assume that the world stands still, or that the wary gentlemen conducting the journals aforesaid possess the power of galvanizing the dead past, and of organizing anew the frenzied cohorts of intolerance and fanaticism who fought and died in the great war of anti-Masonry. There can be little doubt that a new crusade against Masonry would be profitable—to the gents in question—but no one supposes that it can be of any benefit to the people, or any injury to Masonry. Morgan has served his purpose, and elected all the candidates likely to run on his platform; he is a dead cock in the pit, and will have no more power against Freemasonry than the paper Guy Fawkes paraded in England about this time will have upon the stability of the British Parliament. Hence, as a speculation, the attempt will fail. A few elderly dames here and there may lift up their hands in horror at these "Masoners," and bedew their specs with tears of sympathy for the lost and infatuated men who still cling to the wicked concern; but it is hardly within the bounds of probability that any of our lodges will be so affected as to surrender their warrants or meekly bow themselves to the earth until the storm is past; and what is of vastly greater importance, it is not probable that a single subscriber will be added to the paying lists of the crusaders as the result of their efforts.

When this thing began a few months since, we innocently imagined that the editors were in earnest in supposing that Masons taught or countenanced opposition to any sect or mingled their institution in the bitterness of political strife, and we did the best we could to disabuse their minds of error by displaying the truth before them, and, so far as opportunity served, to convince them that we entertain no desire to interfere with any prejudices of a religious or political nature, entertained by the brethren or the world at large. We repeated time and again the leading tenets of our profession, and the fact that men of every rank and condition in life, of every country, sect, and opinion, of all religions and all parties, are united with us, and deem it no interference with their religious faith or political preferences to patronize our assemblies and uphold our Institution, but we might as well have held our peace. The reason is now apparent. It is not principle these men care about, but interest. They have more or less money invested in their papers, and they are always on the lookout for some attraction which, by drawing public attention to them, might bring more coppers to the bag. A discussion on Masonry would naturally interest more people than any other topic they could select, and Masonry was therefore selected. The cloven foot is now apparent, but as far as we are concerned, the exhibition of it will be confined to their own columns. They may fire away at us to their hearts content, but we shall treat them as the burly man did his little wife who let out her spite in thumping him, and like him, console ourselves with the thought, "It amuses them and don't hurt us."—*Eclectic.*

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The Freest Place is a Masonic Lodge.

Equal rights, equal laws, and equal privileges constitute *true liberty*, masonically understood. Thus defined, a Masonic lodge is the freest place on earth.

It has ever been so, in all ages and climes—before the Saxon set foot on Britian—before the Franks had passed the Rhine—when Grecian eloquence still flourished at Antioch—when idols were still worshiped in Mecca; by the inhabitants of the torrid zone, or of the ice bound regions of the world, no matter by what cruel and formidable despotisms it may have been and may still be surrounded. It is thus that the members of our ancient and honorable Fraternity are pre-eminently entitled to the proud distinction of the *Free!* For although this distinctive appellation was, according to our legends, originally conferred only upon worthy Craftsmen, among the enslaved multitudes of ancient laborers, when duly initiated into the councils and taught the science of the master-builders, it has from the beginning implied every privilege, every enjoyment, and every security which perfect liberty can confer. Strict equality of individual rights and opportunities of advancement; a perfect liberty of conscience on politics and religion, which is entirely exempt from all inquiry and disparagement, and the exalted consciousness which fills every Mason's heart that his fair fame, whether he be personally present or separated from us by boundless oceans; that his nearest and most cherished ties in domestic life; that his business interests and most pressing exigencies, together with every lawful secret of his breast, are secure and sacredly safe in the hands of his brethren, constitute a kind and degree of reciprocal liberty which no state or phase of society, in the vague world of mankind, could possibly afford. And thus it is that our Institution has ever been the purest, the most enduring, and the most universal of republics that ever existed within the history of the human family. The Masonic Institution, governed by its own organic laws and codes of mutual obligation, and conscious that no earthly power, not even the greatest, can annul them, since they are deeply engraved and impressed upon ever Mason's heart, has flourished amid the deserts of despotism, and desires no new favor from political power in this happy land, so fertile in freedom and prosperity.

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The Inquisition.

The establishment of the Inquisition by Dominie, in 1204, enabled the papal court to direct all its efforts to the extirpation of heresy. The leading features of this odious tribunal were the impenetrable secrecy of its proceedings, the insidious mode of accusation, the use of torture, and heavy penalties. This weapon of the church was first successfully employed against the Albigenses, but was afterwards suppressed in France. Introduced into Germany in 1231, it was abolished after the lapse of three years, on account of the violence of the inquisitor, and never again restored. In Italy it succeeded in crushing the reformation; but it was successfully resisted by the Neapolitans, who were alarmed at the cruelty with which it was administered in Spain. In that country it possessed a formidable power, and there an *auto da fe* was solemnized so lately as 1783.

THE MASONIC TROWEL.

HARMAN G. REYNOLDS, Editor.

SPRINGFIELD, ILL., JAN. 15, 1868.

☞No communication or advertisement is likely to receive attention, if received after the first of each month, in the issue immediately following.

The Mission of Freemasonry.

The prevalent idea among the members of the Masonic Fraternity seems to be, that Freemasons were originally mere builders only, and that the speculative character of their several bands consisted mainly in some rude forms of government among themselves, and a few principles of relief, protection, and brotherly regard, drawn from the symbolisms peculiar to their profession.

The impression that Masonry put on its organized form at the building of the first temple, also prevails to considerable extent.

We do not accept either. The design of the ark before the flood is consonant with every principle of Freemasonry, and conforms, in length and breadth, to the main features of the temple and tabernacle. The builders of Babel must have wrought in an associated capacity. The Hebrews were not the Masons, *par excellence*, of the temple. The sculptors, architects, and artisans of Tyre were employed, and the woodmen, stone-cutters, ship-builders, and seamen of neighboring nations found abundant use for their learning, skill, and aptness in their several employments. The man who possessed the skill, cunning, and wisdom to put in form the designs communicated by Deity to Solomon, to shape them with such architectural skill and mathematical exactness that, when the stones and timbers came from the hands of the Craftsmen, they fitted so thoroughly and nicely that neither axe nor hammer were required to adjust them, was the subject and a favorite of the Tyrian King.

Hence, it is but reasonable to suppose that, wherever a new principle in science or the arts was discovered, its discoverer was ranked among the learned, and that the secrets connected with any discovery in science or art were held sacred, and committed to a chosen few. These were probably the chosen of God, and in the early writings are called the sons of God, in distinction from the ignorant many, who were called the sons of men. Let the students of the Old Testament Scriptures keep this idea in mind, and we think they must of necessity come to the same conclusion.

The earliest mission of Freemasonry, then, as more latterly developed in the case of Solomon and the widow's son, was, in a speculative form, to discover and invent, and to reduce the discoveries and inventions to practical use and form, and provide for their transmission from age to age through a chosen few. Hence the necessity for government and rules, and the lessons taught the learners were derived from the symbolism of their own working-tools—a symbolism ever before them, and easily understood. The mission of the operative was to make such work as the plan furnished him required.

It is easy to see how the wise men among those gifted in the speculative mysteries introduced the system of progression by degrees, as the operative manifested skill, ingenuity, and talent. The many were Craftsmen—a lesser number, overseers; fewer still, architects and designers; and yet fewer, governors, planners, or directors, while one here and there was supreme in his own locality, and oftentimes attained to kingly dignity.

These operatives traveled wherever their profession was in demand, and, doubtless, to them were distant nations indebted for the germs of civilization, refinement, government, and skill in the arts and sciences.

The genius and handiwork of the architects of the different ages are distinctly marked in the ruins of ancient cities, bridges, acqueducts, towers, and temples, and in later times in the churches, monasteries, convents, and public buildings, some of which remain as monuments of their learning, patience, and wisdom.

Freemasons have ever been the friends and promoters of that religion in which all good men agree; honor, honesty, industry, fidelity, sobriety, and loyalty; also, in forming and maintaining good and humane governments, mild laws, and a scrupulous observance and merciful administration of them.

Freemasons leave every man to enjoy his own religious and political opinions, and regard every man's right to that enjoyment as sacred and inalienable. Freemasons believe in God, the Creator and Governor of the Universe and all things therein. These things Freemasons have ever held, and still hold. In the speculative form of Freemasonry, it promotes universal education, the intelligence of the masses, discoveries, inventions, application of principles, labor-saving machinery, higher modes of thought, more and more elevated conditions of human progress, happiness, and employment.

Freemasonry mingles in every phase and condition of religious training, example, and expansion. It prevents division in churches, softens and banishes asperities among members, smooths the way for friendly intercourse among men of variant views, brings the good things in which religious men can agree prominently to view, and passes other things out of sight; and so the cement is spread which unites men who might otherwise remain perpetually distant from each other.

Freemasonry steps into the political arena, and moulds the forms of speech and the course of action between brethren of opposite views in such a manner that society recognizes their manliness and forbearance, and is compelled, often against its will, to say, "how these brethren love one another."

Freemasonry delights in architecture, building, improvement, and material advancement. Her architects abound, and are found among public buildings, erecting churches, rearing colleges, constructing immense hotels, building bridges, railways, aqueducts, ships, warehouses, and palatial mansions. Where they flourish, the arts, science, and commerce peacefully reign.

Freemasonry is benevolent. She watches over the orphan, and silently points to him the right path, and with gentle hand guides him in it.

She stands by the bed-side of the sick, listens to the last message of the dying, inters her dead with solemn and reverential rites, weeps with the mourner, comforts widowed hearts, and cheers desolated homes.

In the heart of the good man, every good thing is ennobled, every pure aspiration is sanctified, and every feeling born of love to God or man is intensified by the good genius and harmonizing power of Freemasonry. These, and kindred things, are its mission.

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The "Phylactery" Enlarged.

Some months since, when the editor of the St. Louis *Freemason* saw fit to treat lodges of Entered Apprentices and Fellow Crafts as non-entities, and to go beyond the jurisdiction of his own grand lodge to the Baltimore Convention for proofs which were not there to be found, we endeavored to defend the time-honored usages, laws, ritual, and practices of the Craft as best we could. In the very characteristic and chivalrous manner of the editor, he gave us to understand that the matter pertained to the Missouri jurisdiction, and that it was none of our "put in."

Now we find him, not as chairman of the Committee on Correspondence, but as editor of the *Freemason*, interfering with the decision of Grand Master Sparrow, of Ohio, in regard to members of lodges U. D. and their position until a lodge U. D. gets a charter.

The Grand Master of Ohio holds that a petitioner for a new lodge retains his membership in his old lodge until a charter is granted. Such is the law of Ohio, as will be seen by rule 27, Code of Masonic Jurisprudence. Such is the rule in the Grand Lodge, Chapter, and Council of Illinois. Such is the rule of New York, and we believe of a large majority of our grand lodges. The rule seems to be different in Missouri. Has anybody found any fault with the Grand Lodge of Missouri? Has anybody held up her Grand Master to ridicule? Has anybody called in question the sanity or wisdom of her law-givers, that the editor of the *Freemason* should whelm the Grand Master of Ohio, and Dr. Mackey, too, beneath the angry waters of his wrath? Let the editor take his own "gander sauce."

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The Masonic Review.

Bro. C. Moore has doffed the weekly and donned the monthly once more, in a new dress. The January number, with a likeness of Howard Matthews, Grand Master of Ohio, has come to hand. The cover is a new design, good and plain, differing widely in appearance from the old familiar one so long welcome to its readers and exchanges, and, to our taste, more symmetrical and appropriate than the present one.

After the cover comes the same old faces and forms we were wont to see, with good rich matter and a plenty of it, scattered through sixty-four pages, of the same size of the old monthly.

Published by Cornelius Moore, at 179 West Fourth Street, Reid's Building, second floor, Cincinnati, Ohio, at $3.00 per annum.

We wish him a happy new year, a richly paying subscription list, increasing every year—and that he may live—as long as he wants to.

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Bro. C. A. Tuttle.

In our December number we published a notice of an impostor named C. A. TUTTLE. We beg leave to say to our brethren that this impostor is a far different person from our good brother Charles A. Tuttle, of Decatur, who is a member of *Macon Lodge*, *Macon Chapter*, and *Beaumonoir Commandery*, a good citizen, and worthy gentleman; whatever t'other fellow may be, our Decatur brethren freely vouch that their man claims no wages but what are due, and that he is certainly no impostor, because he has always brought up good work, *except* *once*, and then he knew no better, as every one of them have once done themselves. This is a singular but re-*mark*-able.

"Great is Truth and Mighty above all Things."

The above is the heading of an editorial in the St. Louis *Freemason*, in which the editor says that our remark in the December Trowel, that he had "labored to show that E. A. and F. C. lodges are a myth," is a gross perversion of his position, and an inexcusable, "absolute inversion of the truth."

Pretty serious words to say, and an imputation that we shall not quietly submit to. To prove our words true, we quote from *The Freemason*, No. 2, Vol. 1, dated February 1st, 1867, page 28, second column, as follows:

> "Definition of Lodges.—There is no such thing as a 'lodge' outside of the Master's lodge. In other words, there is legally no such thing as an E. A. lodge, or F. C. lodge."

If the editor's assertion be true, E. A. and F. C. lodges are a myth, and we spoke the truth of him; and his imputation of falsehood, or "inversion of the truth" goes home.

J. Fletcher Brennan

Is *now* Secretary of the A. M. P. Association, 114 Main street, Cincinnati, Ohio, and not Mr. Geo. B. Fessenden, as announced in the December Trowel. Bro. Brennan thinks we have done what we should not have done. We told the matter as it was told to us. But here is Bro. Brennan's letter, omitting his fling and threat; it speaks for itself. He can fire away, if he chooses, when he chooses, and where. We shall have no controversy with *him*.

Cincinnati, December 26, 1867.

Harman G. Reynolds, Esq., Springfield, Illinois:

Dear Sir—Without due reflection, permit me to believe, you have in your December number of The Trowel allowed yourself to use information of a private nature publicly to blacken the reputation of a worthy young man, and who has not a personal enemy within the circle of his acquaintance. I have reference to your statement that Mr. Geo. B. Fessenden had been rejected as an applicant for the degrees of Ancient Masonry in a Cincinnati lodge. That Mr. F. was rejected by one vote in *McMillan Lodge* in May last, cannot be denied, and probably no one could so well assign the reason for such act as him who, in all probability, gave you such information. No less a person than the Grand Master of Masonry of this State has assured Mr. Fessenden that he was perfectly satisfied, from inquiry into the circumstances, that there was no just cause for the deposit of that vote; and that it was evident to the majority, if not to very nearly all the members, that nothing but feelings unmanly as unmasonic instigated the act.

Over one month ago Mr. Fessenden removed permanently from this State, and is not now nor has he since that time in any manner been connected with the business of the association of which the writer has the honor to be since that time, as he is now, Secretary.

Obituary.

It is with great regret that we announce to our readers the death of Bro. Charles Lobdell, the genial and talented editor of the Masonic Department of the *La Crosse Democrat*.

He was a passenger on the train which met with the late fearful accident near Buffalo, N. Y., and it is supposed that Bro. Lobdell was instantly killed.

We assure the friends of the deceased, and his associate editors of the *Democrat*, that we heartily sympathize with them in their loss, a feeling which we know will be shared by all our readers.

Memphis Rite---A Fraud.

We have a letter from one of the members of the bodies of the Memphis Rite instituted by Burt (an expelled Mason) in Chicago, in which he says that upon ascertaining the facts as they really are, they "let go a foolish thing, after due confession of having been sold cheap."

We hope this is the last we shall hear of this man Burt.

R. W. Bro. S. Stevens.

In consequence of the loss of his left arm, our industrious brother has been made both District Deputy and Grand Lecturer, and his district is the only one extending from the east line of the State to the western, embracing such cities as Peoria, Galesburg, Monmouth, Canton, Lacon, Dwight, Watseka, Pontiac, Knoxville, and Oquawka, and a very large number of important towns.

He writes encouraging letters from Cambridge, Altona, Yates City, Canton, and Monmouth. We should be glad to hear from all the Deputies and Lecturers frequently.

In regard to Lecturers, there seems to be some confusion; Deputies are not Lecturers; Lecturers have no districts, and may lecture anywhere.

This and That.

In the April number of the St. Louis *Freemason* for 1867, is the following paragraph:

> "Masonic Trowel.—On the 14th page of the paper, under the head of 'Furniture,' lines 1, 26, 27, 28, 29, 30, 39, and 40. We hope that our allusions will be taken in the spirit in which they are intended, *and we can not conceive any motive the advertisers have*, except that which arises from a spirit of rivalry in trade; *but it is all wrong*, and can not be too soon stopped."

The italics are ours. The line 1, referred to, was in relation to the *low-twelve bell*. In the August and each succeeding number of the *Freemason* appeared a highly seasoned notice of the bell by Grand Master Vincil, which, with the advertisement by Bro. Pinckard at the foot, occupies nearly half a column.

The editor will doubtless reply that "circumstances alter cases," and that what is wrong in plebian *we*, is right in patrician *him*.

Grand Commanderies.

We are reminded of an omission in our November and December numbers in not noticing our Illinois Grand Commandery elections. We have not been furnished with a list, but from information we give such as we can remember: Grand Commander, V. L. Hurlbut, M. D., Chicago; Deputy, J. R. Gorin, Decatur; Grand Generalissimo, Wm. E. Oven, Quincy; Grand Captain General, William E. Munger, Joliet; Robert H. Foss, Grand Treasurer, Chicago; Jas. H. Miles, Grand Recorder, Chicago. Will some Sir Knight furnish us with a complete list?

Wisconsin.—A. B. Alden, Portage, G. Com'r; A. V. H. Carpenter, Milwaukee, Deputy; James Bate, Madison, G. Gen.; J. A. Horlick, Racine, G. C. G.; Rev. Samuel Fallows, Milwaukee, G. Prelate; E. M. Hall, S. G. W.; C. P. Whitford, J. G. W.; W. T. Palmer, Milwaukee, G. Rec.; F. J. Crosby, Milwaukee, G. Treas.

Correction.

It will be seen on page 212, proceedings of 1867, that *Vermilion Lodge No. 265* is recorded as located at *Vermilion*, Edgar Co. It should have been located at *Indianola*, Vermilion Co. *Stratton Lodge* is also recorded as located at *Stratton*, when it should have been *Vermilion*.

We advise Vermilion and Stratton both to apply for change of names, and take the names of their post-offices, or great confusion may hereafter arise.

DeWitt and Goodbrake.

The Fraternity had a fine time at the installation of the officers of *De Witt Lodge* and *Goodbrake Chapter*, December 27. The ceremonies were in the M. E. Church, which was closely packed. The occasion was made doubly interesting by the presentation of a superb set of jewels to the chapter by Comp. Goodbrake, in honor of whom it was named. There was good music, earnest talk, and good feeling. We congratulate Bro. Barber, Master, and Comp. Taylor, H. P., upon the auspicious commencement of their labors.

Very Gratifying.

In the summer of 1856, a dispensation was granted by Grand Master Herrick to Reuben Cleveland and others, to form and open *Cleveland Lodge*, now *Cleveland Lodge No. 211*, and the largest lodge of contributing members in the State. W. Bro. Reuben Cleveland was the first Master, and so continued until December, 1858. Since that time he has seen his lodge honored with a Grand High Priest and Deputy Grand Master; has watched with pain and solicitude while it passed through the consequences of the disastrous conflagration of 1859, and has been gratified with its recuperative power and onward progress to the front rank of working, useful, and stalwart lodges in the world. "Cleveland Lodge" is a synonym for personal integrity, individual character, moral worth, Masonic loyalty, and an *unscaleable rampart*. After passing through the hands of such brethren as Egan, Huntley, Gibson, Cutler, and Gurney, the Mastership returns to Bro. Cleveland again. He will find some old faces, and familiar ones, too, to welcome him in Grand Lodge again.

Milwaukee, Wis.

Milwaukee Lodge No. 3—J. Hamilton M., J. Wecheberg S. W., M. J. Higgins J. W., L. Ellsworth Treas., N. L. Burdick Sec. *Harmony Lodge*—J. Nathanson W. M., L. Heiman S. W., S. Rindskopf J. W., E. Silverman Treas., W. Kohen Sec. *Independence Lodge*—E. F. White W. M., J. H. Tesch S. W., A. C. Sheldon J. W., A. V. H. Carpenter Treas., C. S. Kitchell Sec. *Wisconsin Chapter*—J. H. Dodge H. P., E. F. White K., W. P. Vary S., J. H. Tesch Treas., D. N. Kasson Sec.

Good—Very!!

Married.—In Payson, by Rev. Joseph Montgomery, Capt. HARRISON DILLS, of Quincy, Grand Treasurer of the Grand Lodge, and Past Grand Master, to Mrs. FANNIE E. WILSON, of the former place.

"It is not good for man to be alone." Our M. W. brother has done *well;* may joy and contentment attend him through the days of a long and useful life.

Chatham, Ill.

Just as we are going to press, we learn that the fine and convenient hall at our neighboring town of Chatham was consumed by fire on the night of the 13th. It is a sad loss to this young lodge.

Fort Scott, Kansas.

Our brethren at this flourishing city, on the Union Pacific Railway, have two lodges, chapter, and commandery, and will soon have possession of a fine three-story brick hall, at a reasonable rent.

Delay.

We have been striving to get out the Grand Chapter proceedings before this issue of The Trowel. We could not quite accomplish it, and our paper is delayed a day or two in consequence.

Tidings.

Items.

Milwaukee Lodge No. 3, Milwaukee, Wis.—Joseph Hamilton W. M., J. Wechelberg S. W., M. J. Higgins J. W., Norman Burdick Sec.

Our brethren at Bridgeport, Lawrence county, have lost all their lodge property by fire, except their seal. The value of the property was more than five hundred dollars.

W. Bro. James Lowe, P. M. *Bodley Lodge No. 1,* Quincy, is Superintendent of Public Schools for the city.

Freeport Commandery.—N. F. Prentice Com., R. Little Gen., F. W. S. F. Brawley C. G., J. A. Grimes S. W., H. C. Burchard J. W., L. T. Lemon Rec., E. L. Cronkrite Treas., W. G. Waddle St. B., James McCall Sw. B., C. H. Packard Warden, L. Martin Tyler.

Thanks to Hon. N. B. Judd, Hon. L. W. Ross, and Hon. J. A. Logan, for public documents.

Zeradatha Lodge No. 189, St. Joseph, Mo.—Samuel H. C. Farris S. W., P. G. Cromlish J. W., J. Williams Treas., H. C. Branson Sec., J. W. Goslee S. D., J. B. Barnett J. D., I. S. Walker Tyler. Our correspondent says that Bro. Goslee is the brightest Senior Deacon that ever conducted a candidate in Missouri.

Peoria Chapter No. 15.—The officers were installed by W. Bro. B. L. T. Bourland, the retiring Master, Dec. 27. An oration was delivered by the Rev. R. H. Pullman. *Peoria Lodge* is the oldest in Peoria county, and the largest outside of Chicago.

Illinois Lodge No. 363.—W. Bro. Charles Spalding, late Master, installed his successor and the officers, Dec. 27. Bro. Spalding alluded in appropriate terms to the prostrated condition of the lodge when elected Master, and its prosperous condition at the present time. He is now County Surveyor.

The Rural West.—We noticed this valuable agricultural and horticultural monthly, published at Quincy, by T. M. Rodgers, in our November issue. We have seen no notice of it in the paper among those of other exchanges. The price is $1 per annum. So far as we are able to judge, it surpasses any other agricultural paper with which we are acquainted.

Peru Council No. 12.—Ira B. N. Bross Master, John M. Dunn Deputy, Amasa Foot Conductor, Albert Sternfeld Recorder.

Massachusetts.—Charles C. Dame, Newburyport, G. M.; Charles W. Moore (late Grand Secretary), Boston, Deputy; W. F. Salmon, Lowell, S. G. W.; George H. Taber, Fairhaven, G. J. W.; John McClellan, Boston, Grand Treas.; Solon Thornton, Boston, Grand Secretary.

Milwaukee, Wisconsin.—Wisconsin Lodge No. 13, D. G. Hooker W. M., W. P. Vary S. W., O. Pritchard J. W., G. R. Wright Sec. *Kilbourne Chapter No. 1.*—R. B. Miller H. P., W. W. Wilson K., D. Martin S., S. E. Rudle Sec. *Milwaukee Chapter No. 32.*—L. Philips H. P., D. Adler K., H. S. Mack S., A. Wallber Sec.—*Wisconsin Council No. 4.*—H. O. Green Deputy, F. J. Crosby Conductor, A. V. H. Carpenter Treas., W. P. Vary Rec. The name of the Master not given us.

Past Grand Master Alfred E. Ames, of Minneapolis, Minn., formerly of Belvidere and Roscoe in this State, has served eighteen years as Master; also as High Priest, Commander, Grand High Priest, and Grand Commander, and two years as Master. He was the first Master of Nos. 60, 74, 75, and 102, in this State.

Marriages for 1867, in Cook county, 4,180; in Hamilton county, Ohio, 3,141.

We earnestly commend to our friends among the Odd-Fellows, *The Memento,* a monthly journal published at Peoria, by N. C. Nason, at $1 per year. Its get-up can not be excelled, nor its matter either.

While at Freeport, a few days ago, Breth. Munn and Currier took us through the new Presbyterian church in that city. It is the finest specimen of church architecture, and the best arranged building for church operations, that we have seen in Illinois, outside of Chicago; just such work as one might expect from a congregation embracing such men as P. G Master Turner and P. G. High Priest Munn.

The sweetest word in our language is LOVE. The greatest is GOD. Expressing shortest time, NOW.

Forging iron is no crime.

Cora Council, at Vienna.—J. F. Smith Master, Samuel Hess Deputy, James M. Hogg Conductor, Samuel Jackson Treas., F. M. Simpson Rec.; D. Ragins C. G., S. W. Taylor Steward, J. L. Morton Chaplain, H. T. Bridges C. of C., D. S. Kincey Sentinel.

The Mystic Temple, a new weekly Masonic publication, published at No. 9 Spruce St., N. Y., at $2.00 per pear, is a neat eight-page paper, with good editorials and selections, and seems to be, *par excellence,* the organ of the Memphis Rite.

Pennsylvania Grand Lodge.—Richard Vaux Grand Master, R. A. Lamberton Deputy, Sam'l C. Perkins S. G. W., A. R. Potter J. G. W., John Thompson, Philadelphia, Grand Secretary.

The Qui Vive is a spirited eight-page sheet published at Shurtleff College, Upper Alton, by committees of the Alpha Zeta, Sigma Phi., and Alpha Sigma Societies. Single copies 10 cents. Six months 50 cents. Address box 200. Several excellent articles appear in the January number from Profs. Howes and Castle.

Flint, Mich.—Washington Chapter—D. Clark H. P., A. Randall K., J. Mason S., W. B. Buckingham Sec. *Flint Lodge*—S. C. Randall W. M., G. D. Lee S. W., N. Norton J. W., H. Brown Sec. *Genessee Lodge*—J. B. Newton W. M., G. M. Bushnell S. W., G. L. Walker J. W., J. H. Andrews Sec.

Virginia Grand Lodge.—Wm. Terry, Wytheville, Grand Master; T. F. Owens, Norfolk, Deputy; Wm. E. Maule, S. G. W.; R. E. Withers, J. G. W.; John Dove, Grand Secretary.

There are 70,000 Israelites in New York, and 1,500,000 in the United States.

The army of the United States consists of 12,502 cavalry, 9,425 artillery, 55,562 infantry, and 1,533 engineers, exclusive of surgeons and officers above the rank of Colonel.

The Kingdom of Great Britain has 14,459,314 males, and 15,467,090 females.

Truth is immortal; the sword can not pierce it, fire can not consume it, prisons can not incarcerate it, famine can not starve it.

The greater the intelligence, the greater the sin.

The miser's hand is ever open to receive, but to giving is always shut.

Licentiousness in youth, brings tribulation in old age.

North Carolina Grand Lodge.—R. W. Best, Raleigh, Grand Master; J. G. Ramsay Deputy, R. B. Vance S. G. W., T. M. Gardner J. G. W., D. W. Bain, Raleigh, Grand Secretary.

The prudent Freemason will avoid disputation with an ignorant man.

We are in receipt of a pamphlet of 52 pages describing the Public Ledger Building, on the corner of Sixth and Chestnut streets, Philadelphia. It is said to be the finest publication building in the world.

No lodge can suspend its by-laws.

The largest county in Illinois is McLean. Its population in 1865 was 39,772; the smallest is Hardin; population 3,863.

Our brethren at Neoga had a grand time at their annual installation. W. Bro. Lefever, of Mattoon, officiated as Grand Master, followed by speeches from Breth. Villiers and Clark, of Mattoon, and the W. M., Bro. Albin. Music, supper, oysters, and dancing were the concomitants.

The officers of *Minooka Lodge* were installed on Christmas day, by W. Bro. Pierce, Master at Lisbon. An eloquent address was delivered by Rev. G. R. Vanhorn, the Chaplain.

Vermont Grand Council.—Squire Marcy Grand Master, S. M. Southard Deputy, S. G. Heaton G. T. I., M. K. Paine G. Con., J. B. Hollenbeck, Burlington, G. Rec.

Princeton Lodge U. D.—H. F. Royce W. M., D. McDonald S. W.; R. B. Foster J. W., H. Rawson Treas., S. G. Paddock Sec., C. J. Peckham S. D., H. M. Farnible J. D., Geo. O. Ide, G. G. Gibons, Stewards, D. H. Smith Tyler, A. Scott Chapman Organist. We know Breth. Royce, McDonald, Paddock, and Ide very well. If, after *due trial,* any lodge can excel this new lodge in material or work, we shall be disappointed.

Comp. Ramsay writes that the chapter and commandery in Rock Island are in a flourishing condition, with plenty of material and ability to work it. Good.

The brethren at Bath have a good new hall, which was dedicated by W. Bro. Hillyer, of Havana, Dec. 27.

Desiring rest after long and acceptable servive, the brethren of *Griggsville Lodge* unwillingly permitted Bro. J. K. Bashforth, the late W. M., to retire, but as a token that his services were appreciated and remembered, immediately after the installation of his successor, his brethren presented him an elegant silver water pitcher. The token was worthily bestowed, and we wish our hard-working Masters were more frequently honored in this manner than is now the custom.

The Fraternity at Litchfield have lately dedicated a fine hall. Hope to get particulars for our next number.

Our friends will be gratified to learn that our former W. M., Hon. O. H. Miner, is again serving *Tyrian Lodge No. 333* as Master. Our Master of last year, R. W. Bro. John M. Van Deren, has removed to Chatham, and is W. M. of the new lodge at that place.

The youngest Master that has ever presided over *Oriental Lodge,* and perhaps the youngest in the State, is the present incumbent. If study, labor, and zeal entitle a brother to an election, Bro. Swan certainly deserved it. Upon retiring, the lodge presented Bro. Clyde, now D. D. G. Master, with gifts and greenbacks valued at $1.000. Good to take, and worthily bestowed.

We are under obligations to Bro. David J. Miller, translator, for a copy of the annual message of the Governor of New Mexico, printed in Spanish, but, unfortunately, it is a sealed book to us. We thank the brother for his remembrance not a whit the less, for it is none of his fault that we can not read it; our mother used to make us "walk Spanish," and our father often threatened to make us "talk Spanish," but he never found time to put his threat in force, and so we can not "read Spanish."

Many thanks to M. P. Grand Master Creigh, for copies of the proceedings of the Grand Council of Pennsylvania.

Bro. John J. Cook, formerly tutor in the college in this city, and a member of No. 333, is now in college at Gettysburg, Pa., undergoing a thorough preparation for the Christian ministry. In a letter to us he says:

"It is quite respectable in the eyes of most people in this place, to be a *Mason.* The old home of Stevens and his co-workers now contains a Masonic lodge, numbering nearly one hundred members; their lodge-room is elegantly furnished, and those who attend are among the first men of our town."

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Impostor.

PLYMOUTH, Ind., Dec. 16, 1867.

Messrs. H. G. Reynolds & Son:

FRIENDS AND BROS.:—Enclosed please find a letter which I received in answer to an inquiry which I made regarding one Capt. A. TUTTLE, who was here last August, and, proving himself to be a Mason pretty well posted, and representing himself in destitute circumstances, obtained money from our lodge (*Plymouth Lodge No. 149*), also of two other lodges in our vicinity, besides being the recipient of liberal donations from several kind brethren hereabouts.

Besides giving him some means, I loaned him $15 to help him on his way, which he was to return in fifteen days. The enclosed letter is the first and only knowledge I have been able to gain of him since he was here. That you can read for yourselves. In justice to the Fraternity, it is my desire that you publish him through your journal, requesting your exchanges to do likewise.

You can judge for yourselves of the nature of the case, and act accordingly.

Fraternally yours,

L. S. TYRRELL,
Plymouth Lodge No. 149.

NEW LONDON, Conn., Dec. 10, 1867.

Mr. L. S. Tyrrell:

DEAR SIR AND BRO.—I have just received a letter from you written to the P. M. at Niantic, Conn., inquiring in regard to Capt. A. TUTTLE. In reply, would say that he was expelled from the lodge some two years since, since which time he has been traveling around swindling Masons. In regard to his family, I could not say; I have understood that his wife has obtained a divorce from him. That is all I can learn in regard to him.

Yours fraternally,

HENRY A. PARMELEE,
Sec. Union Lodge No. 31.

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Warning.

HALL OF ST. ALBANS LODGE No. 68, F. & A. M.,
NEWARK, N. J., Dec. 10, 1867.

W. H. G. Reynolds, Grand Secretary Grand Lodge of Illinois, F. & A. M.:

WORTHY SIR AND BROTHER:—We have been informed by a lodge in St. Louis that a member of this lodge, named M. KEETSON, had borrowed money from said lodge upon his promise to repay the amount within one month (or as soon as he reached home). Bro. KEETSON left Newark some time last summer in search of employment, and at that time his financial condition was such that he could not meet any such obligation.

Under these circumstances, we deem it our duty to warn sister lodges and brother Masons generally, so that they may not be imposed upon by any such promises on the part of Bro. KEETSON. With the Masonic charities of the brethren we have no desire to interfere, but must leave that matter to be decided by those to whom such appeals may be made. Bro. KEETSON is a French Canadian by birth, wears a full (black) beard, is less than medium stature, and by occupation a photographic artist.

F. H. PITCH, *Sec.* E. A. BLYTHING, *W. M.*

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THE MASONIC TROWEL.—The December number of this handsomely executed and ably conducted periodical is before us. Dr. Mackey's department opens with an article "the Symbolism of Sacred Plants," which alone is worth the subscription price of THE TROWEL; and this is but a tithe of the valuable information it contains. Every person desiring a Masonic paper should subscribe for THE TROWEL. H. G. Reynolds & Son, publishers, Springfield, Ill. Price, $1.25.—*Pana Orient.*

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Expulsions.

By *Princeville Lodge No. 360*, at Princeville, Peoria county, JAMES B. AUTEN.

By *Trio Lodge No. 57*, Dr. A. J. GROVER, for gross unmasonic conduct, January 2, by a unanimous vote.

Published by order of the lodge.

W. S. SWEENEY, Secretary.

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Names of Masters and Wardens,

AS RETURNED TO THE GRAND SECRETARY UP TO JANUARY 8.

Master. S. Warden. J. Warden.
1...John H. Lambert, Geo. A. Dills, Thos. J. Heirs.
3...Stephen Ellis, Elias Keemer, Wm. B. Johnson.
4...Wm. Lavely, H. T. Ives, D. Wickersham.
9...John C. Bagby, R. A. Williams, Lewis D. Erwin.
13...Jos. R. Fairfield, I. B. N. Bross, J. Rosenhaupt.
14...Richard M. Floyd, J. B. Barger, G. W. Trafton.
15...Henry E. Seeley, John D. Otis, R. H. Sherman.
19...Warren P. Cox, John W. Minor, R. A. Garrett.
20...D. E. Head, And. J. Griffith, G. W. Batchelder.
23...L. L. B. Miller, M. D. Halpin, Joseph Bolejack.
24...J. M. Schroeder, J. Hinchcliffe, M. W. Weir.
25...Lewis Megowin, A. T. Scovill, B. F. Culp.
26...J. C. McMurtry, A. J. McMurtry, L. W. Fairbanks.
27...Robson Graham, J. E. Hardy, C. M. Gillespie.
29...B. S. Prettyman, J. W. Webb, J. F. Peyton.
30...C. Wilson, J. C. Brinkerhoff, W. P. Tanguary.
31...A. F. Taylor, N. C. Pace, R. D. Guthrie.
33...William G. Swan. Wardens not returned.
34...David J. Wike, David Rippey, P. M. Parker.
35...J. E. Taylor, J. W. Tucker, A. Vansickle.
37...J. K. Russell, J. E. Alexander, J. A. Boynton.
38...J. C. Winslow, W. J. Reynolds, W. P. Black.
40...Wm. S. Easton, G. J. Burgess, R. M. McArthur.
42...Chas. J. Stevens, Wm. E. Spears, S. Williams.
43...John M. Stilwell, Wm. I. Alsop, B. R. Baughen.
44...Peter Burns, F. Keysor, F. M. Frey.
45...W. W. Bonnell, J. A. Rider, James Ward.
47...Jas. M. Davidge, Jas. Bartleson, E. B. Watkins.
49...J. W. Pinckney, W. H. Shepard, W. A. Gardner.
51...Fred. Noterman, W. Harris, John L. Marshall.
53...A. L. Kellar, E. E. Waggoner, J. D. M. Conrad.
54...George W. Black, John Brown, G. F. Thomas.
55...Amos Watts, Geo. S. Anderson, F. W. Maxwell.
56...Geo. W. Jones, C. W. Patterson, James Murphy.
57...V. M. Blanding, C. A. Benser, Joseph A. Gray.
58...Rev. J. T. Orr, W. L. Ryder, F. McAirn.
59...W. C. Benedict, T. H. Bras, John Seastone.
60...A. W. Burnside, C. B. Loop, L. H. Murch.
61...J. R. Taggart, W. J. Fort, F. H. Stire.
63...E. E. Thomas, E. E. Richards, E. Barton.
64...F. M. Youngblood, John Stebare, D. Mooneyham.
66...D. M. Eiker, S. L. Charles, P. H. Sanford.
67...Chas. S. Miller, Wm. T. Mason, Levi Wertheim.
68...A. A. Mitchell, Henry Abbott, A. W. Gould.
71...C. H. Flower, S. R. Harriman, R. L. McGuire.
72...Wm. Hartzell, E. F. Henderson, C. C. Anderson.
75...Giles R. Ransom, H. C. Craig, Almon F. Dodge.
76...Thad. Phillips, F. A. Stewart, H. M. Kimball.
77...D. G. Burr, Levi Lisk, George Rutledge.
78...John C. Baker, Fred. Cleveland, W. A. Johnson.
79...A. H. White, Jas. W. Peterson, H. Dougherty.
81...Milo Winchell, John Raquet, Birney Mason.
82...T. D. Walden, John W. Page, Thomas Hicks.
84...A. H. C. Barber, J. S. Hand, J. W. McPherson.
86...Geo. W. Staley, Calvin Mitchell, John W. Kintz.
87...C. W. Clark, John Weckel, A. L. Gideon.
88...Wm. M. Oakford, J. W. Lyke, C. G. Krebaum.
89...W. W. Clemens, C. M. Edwards, M. W. Robinson.
90...James Walker, M. Plummer, T. Porter.
91...Thos. E. Ward, W. J. Farrow, Hirim Quante.
92...Paul A. Sweeney, Thomas Small, A. D. Sawyer.
95...Harvey Dunn, Jr., L. P. Vail, A. B. Cary.
97...M. D. Chamberlain, W. L. Barber, John Arthur.
98...S. T. Weiser, John J. Gorin, Luther S. North.
102...E. H. Baker, Seeley Perry, F. F. Peats.
103...Horace Gaylord, Orlando Dent, Wm. McCoy.
105...Thos. P. Rowen, C. B. Hubbard, J. C. Burger.
106...D. G. Hammond, H. Strube, Ambrose C. Doll.
107...Wm. H. Carroll, John W. Teany, John H. Rives.
109...G. W. Remick, William Beaty, Tilford Jones.
110...Henry Brown, T. T. Newman, George E. Monk.
112...J. H. Fawcett, Geo. W. Crossley, Chas. Baldwin.
113...H. G. Calhoun, Geo. Heaton, B. Taliafferro.
115...R. R. Storm, C. G. Peck, William King.
118...Wm. W. Brown, E. D. Ward, Wm. A. Hutchison.
119...Silas C. Hyndshaw, Thos. C. Falkner, J. G. Hull.
124...L. P. Lott, John Jacobs, Alex. Patterson.
125...E. Talbot, H. Jones, T. C. Foutwiler.
127...F. M. Simmons, Chas. Haynes, M. L. Burdick.
128...W. E. Burnett, G. E. Burnett, W. B. Jones.
129...T. G. Capps, Edwin Woolley, W. S. G. Allen.
130...Joseph Schultz, C. D. Gresham, Wm. Moore.
131...Jas. E. Y. Hanna, John F. Rector, H. D. Baker.
132...D. Beckley, E. D. Sergeant, J. C. Hayberger.
136...Isaac N. Lowe, D. Z. Coudrey, William Canady.
137...John W. Marshall, A. Defoe, T. L. Lockhart.
138...J. B. Babcock, P. T. Parkhurst, B. S. Parker.
141...G. W. Barnard. Wardens not returned.
142...G. C. Mills, William Wilson, J. Carrigan.
143...Alonzo Ransom, Jas. V. Aldrich, Alfred Wilcox.
144...P. W. T. Vaughan, N. N. Burpee, W. F. Price.
145...A. S. Van Dyke, Orrin C. Town, Julius T. Weld.
146...Wm. P. Penfield, Wm. S. Frost, Geo. J. Penfield.
147...A. S. McDowell, R. P. Montgomery, J. Haslett.
148...Thos. Wynn, John H. Harding, C. T. Caraway.
152...T. G. Stansbury, James Worldly, M. T. Wallace.
153...H. Campbell, W. M. Walker, J. E. Anglin.
155...W. W. Patch, Alex. Thompson, J. V. Pangburn.
157...J. O. Cunningham, M. S. Brown, Dudley McClain.
158...Smith Searles, Richard Bishop, J. B. Perry.
159...C. S. Clapp, S. M. Etter, W. T. Heaps.
161...Balfour Cowan, A. T. Bartlett, Andrew Rauch.
162...Gideon K. Carson, Peter Parker, W. P. Askins.
163...Charles Downey, T. J. Thornton, Jas. H. Parcel.
166...I. J. Zimmerman, E. Chas. Bean, A. M. Davis.
168...Jas. McConnell, Thomas Curl, N. Reeves.
169...John H. Palmer, Jas. R. Smith, Alex. Hunter.
170...G. P. Kingsley, Geo. W. Renn, Jacob Hartman.
171...Wm. Drum, Wm. E. Eastham, Jas. D. Metcalf.
172...Geo. W. Groves, J. S. Twaddell, John D. Slack.
173...Samuel Clogston, A. P. Leggett, J. P. Clogston.
174 ..Reuben Snider, Adam Kemper, Fred. W. Byers.
176...D. A. Cook, Jas. W. Edwards, T. F. A. Newport.
177...F. M. Davis, James Davie, Thomas Blair.
178...F. Hudson, T. B. Fisher, J. P. Daniels.
180...Bartley Scarlett, A. Lancaster, J. P. Campbell.
181...I. N. Sager, J. H. Waggoner, Walter Kilner.
182...H. M. Peters, F. A. Feder, F. Lehrkamp.
183...Wm. R. Haight, Asa Kelsey, James Simons.
185...Jas. W. Butler, J. W. Woodmansie, A. D. Butler.
187...J. C. Luckey, Sherman S. Rogers, Wm. Frazer.
189...R. H. Adams, A. Sallee, G. D. Vanhorn.
191...R. McConnell, C. C. Bunch, John Dunn.
192...J. Coykendall, D. Fargo, George Settlewood.
194...William Pool, L. S. Sampson, F. Bradshaw.
195...James Mayor, J. S. Ross, H. Beckman.
196...Wm. H. Hanna, Dias C. Hagle, James Monical.
197...J. G. Erwin, S. S. Werts, W. L. Spears.
198...Geo. A. Gilbert, George Marshall, J. A. Watts.
199...J. E. Gorham, J. W. Custar, O. J. Upp.
200...Francis Ronalds, D. B. Pruett, T. P. Butler.
203...H. Van Metre, E. K. Darnbaugh, D. C. Duncan.
205...Thos. W. Marble, S. J. Lobdell, J. B. Hyde.
206...L. D. Bennett, J. W. Tullis, D. Haynes.
208...O. T. Randall, L. D. B. Lines, William Hart.
209...Sam'l C. Smith, C. H. Shattuck, D. H. Kilmore.
210...R. B. Latham, W. W. Howser, Samuel Atkins.
211...Reuben Cleveland, A. R. Atkins, John McLaren.
212...James M. Wilcox, Robt. Carson, Jas. E. Arnold.
214...Robert Brown, B. P. McDaniel, J. Querback.
216...J. W. Wellshear, John H. Maxwell, T. B. Rood.
217...Jesse Newman, Wm. M. Davis, H. N. Ruffner.
218...John Andrew, S. K. McAllister, Wm. H. Laird.
219...Thomas Naphew, Elijah Moody, James Titus.
220...Julius A. Brown, David Baily, E. G. Knapp.
221...J. M. Downing, W. C. Hampson, J. N. Kaufman.
224...James Ross, A. S. Bissell, R. T. Richards.
226...W. W. Watkins, T. H. McCoy, J. M. Armstrong.
227...Jas. W. Colwell, N. H. McNeall, Sam'l McMurry.
228...Jas. Bennett, E. J. Dunscombe, C. M. Hamilton.
229...John H. Wilson, M. H. Smith, A. L. Swallow.
231...C. Schoetler, J. M. Dalton, L. D. Romberger.
235...B. Mendenhall, Jos. Carmon, Maxwell Dickey.
238...Noah Pritchett, James Bolton, Ed. P. Denton.
240...L. W. Faulkner, J. H. Hess, E. V. McAllister.
241...Thos. J. Prickett, Elijah Spiller, D. A. S. Gent.
243...Joseph Soper, J. L. Knox, C. S. Ives.
244...J. S. Patchin, John Rae, William Slaughter.
246...Jos. H. Moore, John N. Herring, Geo. A. Hall.
248...H. C. Sandford, T. L. Mager, A. B. Cole.
249...G. H. Aylworth, C. C. Percival, G. W. Williams.
251...R. G. Laughlin, James C. Johnson, John Casey.
253...John Mummy, F. M. Nance, W. B. Stoddard.
255...Wm. J. Young, J. C. Hanner, Geo. R. Aydelott.
256...James Philp, F. J. Knapp, J. H. Griswold.
257...Wm. F. Frazee, G. O. Griswold, T. Browner, Jr.
259...B. A. Jones, J. F. Wilcox, James Dunseth.
260...F. K. Lefever, H. S. Clark, J. R. Tobey.
261...John H. Tyler, Geo. H. Mittan, B. S. Lewis.
262...Geo. B. Cook, C. Bradford, Norton Buell.
263...Wm. B. Whiffen, J. H. Stevison, Wm. H. Brown.
264...P. C. Rooney, Samuel Dysart, J. M. Forbes.
265...H. B. Whittington, Jos. Grable, W. Lamler.
266...C. M. Grammer, Rich'd Deighton J. W. Pilling.
368...A. J. Ketcham, Chas. Chambers, Wm. Tenhaeff.
268...Thos. W. Curl, D. M. Weider, J. M. Bell.
269...H. C. Childs, A. Waterman, M. Smith.
272...C. S. Conger, C. E. McDowell, John H. Craw.
273...T. R. Bird, Daniel Stuart, B. J. Ewing.
274...John S. Kosier, John W. Mack, E. H. Evans.
275...Wm. B. Grimes, Nathan Kibler, T. S. Baker.
278...John E. Wait, Jno. M. Hussey, W. Scott Benson.
279...G. W. Albin, W. M. Jones, A. Y. Hart.
280...W. H. Brown, F. S. McNanny, J. B. Holland.
282...Hiram Carnahan, W. W. Gilmore, I. Edmonds.
283...G. W. Culver, A. A. Marcy, M. Carpenter.
284...S. V. Crossman, Henry C. Priest, Wm. Jarrott.
285...J. A. Freese, G. W. Tilton, Peter Wolf.
286...D. W. Huddlestone, J. G. Follin, J. A. Ross.
287...Thos. Dickie, T. F. Swafford, H. T. Wright.
288...L. P. Wood, A. C. Senska, A. N. Hollenbeck.
290...John A. Waugh, Chas. Wilson, Thos. W. Carrico.
291...Jos. M. Holyoke, H. P. Wood, Wm. M. Driggs.
292...R. C. Rollins, G. M. Fox, W. M. Fates.
294...A. W. Cowan, Jas. E. Morrow, H. Greenebaum.
295...O. J. Reese, J. P. Tull, Josiah Hawkingberry.
296...Jos. Robbins, Byron Libbey, S. O. Taylor.
297...Solomon Alspaugh, Jos. Underwood, M. Vance.
298...A. W. Burbank, D. Huntington, B. F. Gardner.
299...Wm. McNeill, Samuel Wager, R. J. McNeill.
300...J. W. White, J. E. Reynolds, E. Mahood.
301...S. Crossett, M. R. Hubble, A. J. Driver.
302...E. Edwards, Geo. Walker, John D. Jackson.
303...A. B. Smith, L. Rank, Wm. S. Bunn.
304...J. B. Peckham, F. E. Culver, E. E. Taylor.
305...Geo. B. Fickle, E. Doolittle, H. M. Lovell.
306...R. A. Conover, J. W. Finley, J. G. Wood.
307...James W. Kelley, John Neff, Ira Applegate.
313...Richard Fally, C. W. Reed, Caleb Jackson.
314...Geo. Van Valkenburg, H. D. Cadwell, H. C. Batterman.
315...Christian Wuerker, J. P. Herman, L. Stoehr.

316...Thos. H. Swain, W. A. Watkins, T. N. Boor.
318...John Patch, John F. Steinberger, J. C. Working.
319...H. N. Taylor, H. A. Barnard, J. G. Salisbury.
320...John Sargent, Edmund Lewis, J. M. Bridge.
321...William Lane, A. J. Jackson, M. V. B. Smith.
323...J. F Moore, J. B. Welsh, J. F. Maycraft.
325...D. B. Grace, M. J. Potts, William Possly.
328...A. J. Rodman, John Ferguson, C. H. Haight.
330...B. H. Scott, Geo. McKown, J. S. Chambers.
332...W. H. Lamb, W. Taggart, John F. Lamb.
333...O. H. Miner, John C. Reynolds, John F. Burrill.
335...John N. Niglas, I. O. Weil, Fred. Weienett.
336...S. A. Cummins, L. H. Simpson, J. W. Franklin.
337...J. W. Willis, B. F. Brown, F. Murdoch.
338...N. R. Sturdevant, Alfred Morey, John Cool.
341...James Darby, Wm. S. Brinton, B. J. Smith.
344...B. Fowler, Jr., Wilson Ong, C. W. Maben.
347...G. W. Hartman, G. S. Black, William Black.
348...Joseph Mickey, James Adams, John A. Futril.
349...B. F. Berkley, Daniel Barton, Oliver A. Wood.
350...T. M. Morse, Jos. B. Negley, William Blakslee.
351...J. W. Peck, R. W. McKee, C. B. Alford.
353...Wm. G. Smith, R. M. Murry, S. Freeman.
354...Joseph Dodds, J. G. Spencer, J. A. Drennan.
356...William Bowman, Geo. Smith, J. M. Campbell.
357...Thos. Burns, C. Von Graefen, H. Sonnemaker.
358...Wm. M. Jackson, D. C. Thomas, H. W. Belden.
361...Chris. Lischer, Chas. King, H. Kohfeldt.
363...J. K. Secord, James Lee, H. Steele.
364...E. W. Wood, P. Talbot, S. R. Gordon.
366...B. R. Hickok, T. L. Vradenburg, R. Robinson.
369...J. S. Lewis, A. Jones, James M. Smith.
371...H. A. Kenyon, Sam'l McGooden, A. J. Judd.
372...A. S. Converse, Gardner Clough, L. A. Howard.
373...Eli Dennis, James L. Metz, James Akin.
374...Fred. Ball, H. E. Allen, H. Clapsaddle.
376...John W. Riggs, Wesley Harvey, Z. F. Jenkins.
377...Fred. Staufenbiel, Wm. Ehrhardt, C. Stephani.
380...S. M. Hendricks, J. J. Mercer, S. F. McBride.
381...L. T. Lemon, John W. Neff, T. D. Wilcoxon.
382...David Gill, T. M. Angells, John Gibbs.
383...R. B. Viele, E. McDaniel, Solomon Z. Roth.
384...W. H. Meserve, Ira O. Sanborn, Alex. Wylie.
385...John R. Robinson, J. McCracken, F. Stedman.
386...Jacob Schlenker, M. G. Barnes, Daniel Leach.
388...M. Evans, J. A. Bemond, S. P. Hornback.
389...Rodney Ashley, J. B. Dusinbury, E. B. Warrener.
391...A. T. Darrah, P. Richards, T. B. Blackshaw.
392...James Smith, H. J. Short, F. J. Clark.
393...Simon Quinlin, Henry Scofield, Jos. Gallagher.
394...J. L. White, J. M. Wadding, R. M. Knapp.
398...W. R. Hubbard, J. W. Power, E. R. Armstrong.
399...A. H. Gunn, R. W. Morse, Geo. F. Sweet.
400...Adam Brewer, John W. Semple, John Gelwicks.
402...J. B. Gilbreath, W. H. Cooper, H. Nichols.
403...J. C. Patterson, S. M. Badger, Hugh Cooper.
404...Thos. Meredith, A. N. Merrill, Geo. Barr.
405...J. C. Jones, S. C. Morrison, M. A. Harris.
407...Newton Griffing, J. T. Blackburn, J. M. Cox.
408...A. Burson, S. W. Miller, J. L. Lochenour.
410...Chas. Brinkmeier, K. G. Schmidt, J. C. Meyer.
411...C. H. Brennan, J. Hennersheets, E. C. Hubbard.
413...Thos. J. Burt, Miles N. Prichard, J. W. Frazey.
414...J. R. Hamill, Geo. Osterhout, Geo. W. Becker.
416...Wilson Hoag, J. J. Simons, T. L. Miller.
417...J. F. Lamb, D. A. Nichols, Richard Hughes.
418...David C. Wallace, Wm. R. Walker, A. Schoen.
420...Wm. J. Mix, Geo. M. Dwight, Lewis Hornell.
421...Thomas Alexander, Jas. Freeman, Wm. Iliff.
423...R. P. Wales, L. D. Garratt, H. W. Wales.
424...Luke Bonsteel, H. W. Hitt, J. B. Mayes.
425...C. H. White, S. Benton, T. W. Morrill.
426...Peter L. Bostick, David Elder, Isaac Hill,
427...Thos. J. McBride, W. J. K. Owen, Jas. Milne, Sr.
429...Mathew Burns, Thos. Barhan, John H. Sands.
431...Jas. A. Houston, Davis Masters, J. S. McCartney.
433...W. M. Bolt, Wm. Morris, J. G. Lyford.
434...F. M. Agnew, M. L. Chase, John Randelman.
435...A. B. Avery, John Priestman, John Fimberman.
436...W. Fleming, E. H. Johnson, B. Gordon.
437...M. Shield, L. Wampold, A. Newburgher.
438...Wm. Lapham, J. I. Spafford, George Tapper.
439...W. M. Avise, Adolph Moses, T. D. Woodruff.
443...E. J. Allen, S. C. Rowell, B. Row.
445...H. J. Loomis, Jas. W. Lumpkin, John J. Leach.
446...D. L. Jewett, John L. Donovan, Wilson S. Kay.
447...S. Taylor, Geo. W. Conover, Joseph Henry.
448...W. H. Eastman, B. F. Deneson, J. W. Hensley.
449...Peter Young, C. C. Brown, Wm. Fletcher.
450...Joseph Jones, Jeremiah Sanborn, E. W. Lucas.
451...A. B. Hammer, J. W. Aldrich, J. R. Milligan.
452...W. J. Hamilton, W. R. Hester, John H. Askins.
453...James Brown, P. H. Sullivan, Daniel String.
457...J. P. Lowry, J. L. Furguson, E. M. Miller.
458...M. P. Haynes, J. W. Envin, R. P. Dodds.
459...James Judd, Thos. Elliman, A. Cannon.
461...John Tunnell, N. H. Brown, John M. Haycraft.
462...W. B. Armstrong, M. Saltonstall, A. Mathews.
463...Caleb Capps, A. C. Hulse, Thos. H. Padgott.
465...John W. Scott, B. Vertnor, Wm. Moore.
466...Henry Ede, H. Blumenthal, B. F. Ross.
467...S. Johnson, John Hatfield, W. S. Gaze.
468...P. H. Hiett, L. B. Grant, Chas. Atkinson.
469...H. W. Wood, Samuel I. Leach, Samuel Walker.
470...Isaac Cross, John Donovan, Aaron Darnell.
472...J. H. Lakey, R W. Bushnell, F. F. Loveland.
474...Frank Horan, Wentzel Loukeep, Fred. Daub.
475...Isaac S. Sturges, Wm. Towell, Leonard Baily.
476...H. A. Sweat, S. Mosher, M. Langston.
478...A. D. Bascom, John Evans, R. J. Colburn.
479...J. W. Agard, S. K. Conover, H. A. Aholst.
480...J. F. Benner, D. Gillespie, J. S. Windsor.
481...Wm. D. Lane, J. B. Chipman, H. B. Hall.
482...H. Kittle, A. B. Davidson, G. W. Knotts.
484...John Broom, J. Hooks, Thos. Hamilton.
485...J. P. Harrison, Jacob Cornwell, W. Krutsinger.
486...Thos. C. Clayton, Jesse Palmer, A. E. McNeill.
488...Cyrenus Cole, J. T. Evans, W. L. Hance.
490...F. R. Sponsler, G. M. Lashell, D. C. Wagner.
491...R. S. Martin, C. S. Burt, J. M. Daggett.
492...L. E. Penniman, E. B. Messer, J. S. Gleason.
493...S. W. Stalgeboner, John Gunning, M. Hanson.
494...G. H. Havighorst, W. Heberling, J. E. Nelms.
495...W. E. Chitwood, Thos. Smith, J. H. McSpavin.
500...Geo. H. Harlow, O. Marble, Geo. A. Amos.
501...J. H. Nichols, W. T. Dickinson, Austin Smith.
502...J. H. Payton, S. C. Amend, W. W. Payton.
504...Geo. W. Davis, James McClung, J. B. Sikking.
505...H. L. Currier, A. B. Lechler, Wm. Rice.
508...W. E. Wheeler, J. Richman, R. H. Bingham.
512...L. D. Hains, Lee Smith, M. G. Simons.
514...Jas. B. Doyle, B. F. Thompson, H. Pheonix.
516...F. M. Boney, J. T. Walker, B. F. Eby.
519...David Adams, Wm. Clayton, Theo. Bradley.
521...Miles H. Wilmot, Peter P. Lucas, Isaac Mitchel.
522...S. A. French, U. J. Bloomfield, Otis Hoyt.
524...L. Kistler, J. B. Geer, M. Ladd.
525...P. Palmer, Geo. W. Sloan, D. C. Kershner.
526...E. N. Edwards, C. E. Hyde, William Pingree.
528...G. Dahlem, A. K. Knapp, E. N. Weese.
529...A. J. Miller, Franklin Harris, J. M. Will.
531...W. H. Emerson, H. H. Glenn, John A. Andrus.
532...W. R. Batten, W. M. Nickerson, E. Carpenter.
533...J. C. Russell, Jesse H. Said, J. Baker.
534...J. K. Harmison, Abram Neff, S. T. Wells.
537...O. C. McConney, Edward Peachin, W. H. Brown.
540...E. H. Humphrey, V. M. Came, B. H. Alden.
541...Isaac Perkins, John J. Carey, J. Williams.
542...Cyrus Jones, J. M. Gray, F. Henderson.
545...H. D. Keays, T. G. Keller, F. D. Cass.
546...J. J. Rider, L. D. Williams, I. N. Corrington.
550...C. H. Wilkinson, J. H. Welsh, J. H. Moore.
552...Abel Bradley, O. Chubbuck, E. L. Stratton.
553...R. D. Hammond, L. H. Waters, Jos. Burton.
555...Jos. Gondolf, H. Gondolf, William Fuchs.
559...Peter Holman, R. D. Smith, John Green.
561...James Hill, A. H. Holt, E. C. Johnson.
562...W. G. Edson, H. W. Dyer, W. R. Crain.
563...O. B. Hamilton, John Linkogle, M. J. Hill.
564...Phil. Sweeley, Jno. Bradford, Thos. Rodabaugh.
566...J. M. Eaton, H. M. Booth, J. J. Bolles.
570...Ed. Scott, S. M. Martin, Benj. Pyatt.
572...Chas. Wells, Wm. S. Hager, Asahel Russell.

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Memphis, Tenn.

The installation of the officers of five lodges in Memphis, Tenn., was held in the Baptist church, on Second street, December 27. The attendance was large, and an elegant address was delivered by Albert Pike. We thank Lieut. Hugo for this kindly remembrance, and shall be glad to hear from him frequently.

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Literary Notices.

THE RIVERSIDE MAGAZINE.—This is a magazine for all classes, sizes, and ages of young people. It is a monthly of 48 pages, of the size of a majority of annuals published for holiday presents. In the matter of engravings it is unsurpassed. The frontispiece in the January number is the piper of Hamlin, surrounded by children; further along, is the representation of a rude cabin on the frontier, with an honest looking farmer and wife, four children, and a young bear dancing for his supper; this is a charming picture.

The story of the flying squirrels is naturally told, and exquisitely funny and touching; *a Christmas tree for cats*, is the oddest and most laughable conceit of an old maid that we have read for a long time; *the fairy's rescue*, with its beautiful pictures, is a pretty story, and every article is full of merit, and withal, throughout, there is a spice of innocent mirth, drollery, and wit, that makes it a pleasant visitor to every fireside. Published by Hurd & Houghton, 459 Broome St., N. Y., at $2.50 per year.

THE CHILDRENS' HOUR.—T. S. Arthur is well known as an author. He is now the editor of *The Childrens' Hour*, a monthly, published by T. S. Arthur & Son, at 809 and 811 Chestnut street, Philadelphia, at $1.25 per year. In size, it resembles children's books as now published, being nearly square, and contains 48 pages. The January number has 12 nice engravings, and the whole is got up for the amusement and instruction of children from the time they can first read until they are twelve or fifteen years of age. Yet, indeed, we can say truthfully that we have never seen any reading for young children that did not seem as fresh and interesting as it ever did.

THE MASONIC ECLECTIC.—The above-named periodical was started before our late civil war by Breth. Macoy and Sickels, was suspended for awhile, and soon after the war closed was resumed. It has always been a welcome visitor, and we are sorry to say that with the December number it ceased to exist; its patronage is transferred to the *National Freemason*.

THE RURAL WEST.—We gave a notice of this excellent agricultural and horticultural journal in a former number. It improves with each succeeding number, and far excels any similar publication that comes to our table. Published by T. M. ROGERS, Quincy, Ill., at $3.00 per annum.

THE INDIAN FREEMASON'S FRIEND.—We are indebted to the Hon. N. P. Jacobs, Consul General U. S. A., at Calcutta, India, for the October copy of the above-named valuable monthly.

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VICKS' FLORAL GUIDE.—Let all who are interested in floral matters and wish to purchase seeds, roots, or slips, send for *Vicks' Floral Guide*, Seed Warehouse, 10 Mill street, Rochester, N. Y.

Jurisprudence.

To the law and the testimony.—ISA. 8, 20.

☞ We shall endeavor to answer questions of a legal character under the laws and usages of this and adjoining States under the head of States; other matter of a judicial character will be given under the head of "General." Our comments on law are not binding as such; those who desire *decisions* must get them from the Grand Master; we give *opinions* only. Questions will be omitted, unless they are necessary to elucidate the point at issue. Decisions and opinions will be regularly numbered through the volume, and will not be repeated, but reference will be made to them.

ILLINOIS.

No. 1.—No lodge can lawfully open or call to labor in the absence of the Master and Wardens. (See section 52, Grand Lodge By-Laws.) Any lodge opened or called to labor in the absence of the Master and Wardens is, for the time being, clandestine. One of the three *must be present*.

No. 2.—Under the present ruling of the Grand Lodge, an E. A. or F. C. may apply for advancement at every regular communication.

No. 3.—The only penalty for non-payment of dues is indefinite suspension by a two-thirds majority, after charges, trial, and being found guilty by a two-thirds vote *by ballot*.

No. 4.—A man is entitled to petition for initiation at the place where he is entitled to vote, *and nowhere else*.

No. 5.—Lodge A. initiated T. W.; he removed into the jurisdiction of lodge B., with the recommendation of lodge A. to lodge B. for advancement; lodge B. balloted for him, and two black balls appeared. What is the remedy of T. W.?

It seems to us, from the reading of the law, that *two black balls* constitute a *final* rejection in lodge B., for the reason that he was not initiated in that lodge. Perhaps he might receive the other degrees in lodge A.—doubtful.

No 6.—A. B. has been returned as a member for years; has paid dues; says he is a member, and the older brethren say so, too, but the record shows nothing; the presumptions are all in favor of membership, and he would be so held in Grand Lodge or a court of law.

No. 7.—An objection made by any member *without reasons*, either to the High Priest privately, in open chapter, or in any lodge thereof, is sufficient to stay the advancement of any candidate; any High Priest who advances a candidate in the face of an objection without reasons, is liable to be deposed, and the chapter is liable to a revocation of charter.

No. 8.—The law requires that every candidate for initiation shall be asked, among the other questions immediately preceding his initiation, whether he has been anywhere previously rejected; this question may be dodged in certain cases, unless some care is taken; an objection after election to initiation is declared by the law to be a perpetual rejection unless removed, and notice of the same ought to be given, as in the case of other rejections.

No. 9.—No Mason can be suspended or expelled, lawfully, without charges, notice, and trial.

No. 10.—Lodges are absolutely forbidden to give any credit for fees, and the obligation to pay them after the degrees are conferred rests only in the conscience and honor of the candidate; and we say, both as a Mason and as a lawyer, that payment for degree fees can not be enforced in a court of justice, where the consideration can be shown, nor can the lodge discipline the brother, *for the reason* that the lodge first disobeyed the Grand Lodge, whose laws are paramount, in giving credit.

No. 11.—The lodge can compromise and arrange indebtedness for lodge dues in any manner that may seem best, and can collect them in a court of law. Yet, *no lodge should resort to any such remedy.*

No. 12.—The party preferring charges is a competent witness; if interested, the interest is to be weighed in connection with other testimony.

No. 13.—Charges may be preferred by any member.

No. 14.—The accused has a right to make his statement before the committee to take testimony, or before the lodge; the statement should be made in writing, or be carefully reduced to writing and read to the accused when made.

No. 15.—Accused parties are entitled to counsel from members of the Fraternity.

No. 16. The member preferring charges is the prosecutor in fact; but any brother may prosecute for him.

No. 17.—A petition *once referred* can not be withdrawn, but must be balloted on.

GENERAL.

No. 1.—Any Mason elected to office in any Masonic body, has a right to refuse installation. But no brother should refuse installation except for imperative reasons.

No. 2.—Any Masonic body can fix a period when a member may be exempt from the payment of dues.

No. 3.—No Master or Past Master can lawfully install a Master elect until he has received the secrets of the chair.

No. 4.—The loss of the left hand is a physical disqualification for the honors of Masonry.

No. 5.—If one brother prefers charges and withdraws them, another brother may prefer them again; charges should not be withdrawn without the consent of the lodge.

No. 5.—A brother elected to office has a right to decline installation, and, *per consequence*, has a right to decline when elected.

No. 6.—Three brethren were elected in succession to the office of W. M.; the first and second declined; the third is the Master elect, and is entitled to installation.

No. 7.—The by-laws of Masonic bodies fix the time of elections; if the night of election passes before the time of installation, the Master can fill any vacancy below that of Treasurer; if the Wardens or Treasurer decline installation, the old officers hold over; if there should still be vacancies in those offices, the Master can fill them for the time being, and the lodge can elect by virtue only of a dispensation.

Miſcellaneous Reading.

Ancient Temple of the Sun at Cuzco.

The splendors of the most gorgeous palaces of the Incas, as well as that of every religious edifice throughout the country, was thrown into the shade by the magnificence of the great Temple of the Sun at Cuzco—the sacred city of the Peruvians—the neuclus of the State—the residence of the Incas—the capital of the empire. The interior of this temple, which was distinguished by the name of *coricancha*, or "Place of Gold," and which consisted of one large edifice surrounded by several smaller buildings, all encompassed by high walls, and was situated in the center of the capital, is described in the following glowing terms by Mr. Prescott, the American historian of the conquest of Peru, who has drawn his description from Spanish writers who had seen the "Houses of the Sun," as the Peruvian temples were called, before the cupidity of the Spaniards had quite despoiled them of their original magnificence:

"The interior of the temple was the most worthy of admiration. It was literally a mine of gold. On the western wall was emblazoned a representation of deity, consisting of a human countenance looking forth from amidst innumerable rays of light, which emanated from it in every direction, in the same manner as the sun is often personified with us. The figure was engraved on a massive plate of gold of enormous dimensions, thickly powdered with emeralds and precious stones. It was so situated in front of the great eastern portal that the rays of the morning sun fell directly upon it at its rising, lighting up the whole apartment with an effulgence which seemed more than natural, and which was reflected back from the golden ornaments with which the walls and ceilings were everywhere incrusted. Gold, in the figurative language of the people, was "the tears wept by the sun"; and every part of the interior of the temple glowed with burnished plates and studs of the precious metal. The cornices which surrounded the walls of the sanctuary were of the same costly material; and a broad belt or frieze of gold, let into the stonework, encompassed the whole exterior of the edifice. Adjoining the principal structure were several chapels of smaller dimensions. One of them was consecrated to the moon, the deity held next in reverence, as the mother of the Incas. Her effigy was delineated in the same manner as that of the sun, on a vast plate that nearly covered one side of the apartment. But this plate, as well as all the decorations of the building, was of silver, as suited to the pale, silvery light of the beautiful planet. There were three other chapels, one of which was dedicated to the host of stars, who form the bright court of the sister of the sun; another was dedicated to his dread ministers of vengeance, the thunder and lightning; and the third to the rainbow, whose many-colored arch spanned the walls of the edifice with hues almost as radiant as its own. There were, besides, several other buildings or insulated apartments for the accommodation of numerous priests who officiated in the service of the temple. All the plate, the ornaments, the utensils of every description appropriated to the uses of religion, were gold and silver. Twelve immense vases of the latter metal stood on the floor of the great saloon filled with grain of the Indian corn; the censers for the perfumes, the ewers which held the water for sacrifice, the pipes which conducted it through subterraneous channels into the buildings, the reservoir that received it, even the agricultural implements used in the gardens of the temple, were all of the same rich materials. The gardens, like those described belonging to the royal palaces, sparkled with gold and silver and various imitations of the vegetable kingdom. Animals also were to be found there—among which the llama with its golden fleece was most conspicuous—executed in the same style, and with a degree of skill which in this instance probably did not surpass the excellence of the material."

Caste Among the Hindoos.

The Hindoo shastrus bears the most evident proofs that the founders of the system of castes must have been men who designed to deify themselves. This institution has been, and ever will be, one of the greatest scourges which can afflict those who are dooomed to suffer under it. It has no regard to merit or demerit. It consigns nine-tenths of the people, even before birth, to a state of mental and bodily degradation in which they are forever shut out from all the liberties, honors, or even religion of the country. But not only is the system of caste repugnant to every principle of justice and policy, but to every feeling of benevolence and humanity. The social circle excludes every person, except of the same caste. It arms one class of men against another; it gives rise to the most insufferable ostentation and pride on the one hand, and to the most abject state of apathy and degradation on the other. It is a sufficient excuse for not giving an act of benevolence toward another, that he is not of the same caste; nay, a man dying with thirst will not accept of a cooling draught of water from the hand or cup of a person of lower caste. In short, the caste murders all feelings of benevolence or pity, and shuts up the heart of man against his neighbor, in a manner unknown even among savage tribes.

The loss of caste is the most terrible calamity a Hindoo can suffer. It is worse than death. Instances have frequently happened where persons have pined away and died on this account. Still, the crime for which a person forfeits his caste is often of the most trivial kind, or perhaps an unavoidable, or even a benevolent act. Perhaps the person has been found eating with a virtuous neighbor of a lower caste, or he has visited other countries on business, and has been compelled to starve or eat food not cooked by persons of his own caste. Or perhaps he has associated with a person of low caste, so far as to help him out of distress. For these, or such like reasons, the caste proscribes from his father's house, and if his mother consents to talk with him, it must be by stealth, at a distance from the place which was once his home, into which he must never enter.

Not only is a person who has lost his caste deprived of his property, and renounced by his friends, but he is excluded from all the services and comforts of religion, and from all its supposed benefits, at and after death, and is of course considered as certainly miserable in a future state. Numbers of such outcasts abandon their homes, and wander about till death.

"That's How!"

After a great snow-storm, a little fellow began to shovel a path through a large snow-bank before his grandmother's door. He had nothing but a small shovel to work with.

"How do you expect to get through that drift?" asked a man passing along.

"By keeping *at it,*" said the boy, cheerfully; "that's how!"

That is the secret of mastering almost every difficulty under the sun. If a hard task is before you, stick to it. Do not keep thinking how large or how hard it is; but go at it, and little by little it will grow smaller and smaller until it is done.

If a hard lesson is to be learned, do not spend a moment in fretting; do not lose a breath in saying, "I can't," or "I do not see how;" but go at it, and *keep at it*. *Study.* That is the only way to conquer it.

If a fault is to be cured, or a bad habit broken up, it can not be done by merely being sorry, or only trying a little. You must keep *fighting it*, and not give up fighting until it is got rid of.

If you have entered your Master's service, and are trying to *be* good and to *do* good, you will sometimes find hills of difficulty in the way. Never forget "that's how!"

From the Examiner and Chronicle.

The Raven and the Ring.

BY REV. J. C. LONG.

In a little Polish hamlet, near Warsaw's steeples tall,
In a cottage very humble, but neat as it was small,
Once there dwelt an honest peasant with wife and children five,
Whom with daily toil and labor he scarce could keep alive.

'Twas the middle of the winter, his quarter's rent was due;
And the landlord, he was pressing—what could poor Dorby do?
What? He summoned all his courage, and with an honest face
Right to the landlord went he and told him all his case.

"Little care I," said the landlord, "for creatures such as you.
If you can not pay my rent-bill the very day 'tis due,
Out from my house, you catiff, to-morrow you shall go."
Said Dorby, "My wife and children will perish in the snow."

But the man so cruel-hearted had from him turned away,
Scorning both his humble tenant and what he had to say.
Dorby, then, though stricken sorely, and sad as sad could be,
Said, "May God to thee be kinder than thou hast been to me."

Round the poor man's simple table, that cold and cheerless night,
Wife and children gathered sadly in the dim taper's light,
While the father took the Bible which he before him laid,
Read the holy evening lesson, and then he knelt and prayed.

Oh, strong were the words of pleading he sent amid his tears,
High up to the Throne of Mercy to greet the Father's ears.
Rising from his lowly posture his faith was stronger grown,
Said he, "Mary, I am certain that God will hear his own."

While they all sat musing deeply, and listening to the rain,
Lo! a rapping and a tapping were at the window pane.
"Dorby," said the woman softly, "your faith is all in vain;
Listen, listen! Don't you hear it? There's hail among the rain."

Thinking, thinking of her children out in the rain and hail,
There sat the wretched mother with tearful face and pale;
And deep in her heart she cursed him, the mean, unfeeling man!—
And a rapping and a tapping were at the window pane.

"Philip, Philip," said the father, "quick to the casement go,
And see what there is that's rapping there at the window so."
Philip did his father's bidding, and on the window-sill
Sat a friendly raven, tapping alike with wing and bill.

"Come in," said the laughing Philip, and op'd the casement wide,
And the raven, thus invited, did through the window glide.
Right to Dorby went he boldly, and, perched upon his knee,
Looked round upon the children—a sly old bird was he!

And the children all were laughing—their grief he had beguiled—
But the raven grimly sat he, nor either winked or smiled,
Dorby's sober eyes, too, twinkled to see the solemn thing;
But the good wife murmured sadly, "Some evil he doth bring."

"Wife, there's nothing strange about it; his story soon is told;
Seeks he here with us a shelter from the bitter night and cold.
And I'm glad that we are able this night to keep him warm,
For we may not have to-morrow a shelter from the storm."

Dorby's voice was rather husky as this he gently said,
And the hand was quite unsteady that stroked the raven's head.
Then, "The Lord be praised," said Dorby, "see what the bird has brought!"
From the raven's beak he'd taken a ring with diamonds wrought.

"Take it quickly said the woman, and sell it in the town;
'Twill pay the quarter's rent bill, and—buy for me a gown!"
Sternest words of condemnation now from the peasant fell:
"Shame upon you, thoughtless woman! It is not mine to sell."

Through the darkness and the sleeting now went the honest man;
And down one street quickly walked he, and down one street he ran,
Till at last he reached the pastor's, and told him of the ring.
'Twas the King's most costly jewel, and Stanislaus was King.

Happy Dorby! happy Mary! and happy children five!
Whom with daily toil and labor he scarce could keep alive!
Now you have a little cottage as neat as it is small,
With no pressing quarter's rent bill—you pay no rent at all.

E'en the poor distrustful mother now has a little faith.
And right often to her children this little speech she saith:
"Children, always seek the owner whene'er you find a ring,
For the Lord is up in heaven, and Stanislaus is King."

VERY MUCH IN LOVE;

Or, A Slight Mistake.

BY MISS C. W. BARBER.

"Are you in love? I'll prove it by fifty things. Oh, there is no use in denying it, Cot—none in the world!"

"No use in denying *what*, Ophelia?—for once I am at fault in understanding you."

"Now Cotton Mather Royalstone, that is a—a—well, if it is not a fib, it is at least an equivocation. I mean there is no use in denying that you are *in love*—deeply, inextricably, mortally, dreadfully in love. I've been aware of it—let me see—ever since that first party at Mrs. Swan's. Anybody with two eyes in their head ought to have made the same discovery. You are mortally in love with Rosalie Anderson." And the chatterbox of a speaker, viz., Ophelia Stewartson, held her pretty finger up, and shook it at her cousin meaningly, and saucily, too.

If a blush is any acknowledgment of a fact, then Cotton Mather Royalstone *was* in love, for the tell-tale blood mounted even into his fine temples, and he cast his eyes down and played with his watch-guard almost as modestly as a girl might have done. Any body would have joined Ophelia Stewartson, and declared our hero to have been in love at that very moment.

"But, Cousin Cot," pursued the girl in that same teasing tone, "Rosa has gone away on a visit to Niagara. She won't be back these three weeks; but that's no reason why you should shoot, hang, or drown yourself—no reason in the world. Act like a sensible fellow, and for that short space of time resolve at least to forget her. There is no use in weeping one's self to death over what can not be helped. Stay here, and we'll do our best to entertain you. I'll sing with you, fish with you, walk with you, read to you, and, if need be, fight for you. You won't find a more self-denying friend anywhere than I'll prove myself to be if you'll only stay here and be sensible and well behaved, as a young man ought to be during the absence of his lady-love. I'll even write to Rosa, and beg her for your sake not to stay too long. Now ain't I exceedingly obliging?" and the little mad-cap took her dress in both hands and waltzed across the room, and half-way across the garden, before her grave cousin, with that grave, reverend name, Cotton Mather Royalstone, could reply or stop her. At length he caught up with her and said, "I'll stay and be sensible, Phele—stay and be entertained famously, if you'll promise me one thing. Don't write to Rosa; I don't want to be the means of curtailing her enjoyment. Instead of writing to her, you may talk to me about her; that will do just as well."

"Agreed," said the girl; "and now bear it in mind, dear Cot, I shall exert myself continually to be vastly entertaining. You, on your part, are not to be love-sick in the least. You are to be grave, sober, unexacting, and most easily pleased; you are not to mention 'Rosalie' or 'waterfall,' or any other obnoxious subject during the whole time, although I may now and then speak upon the forbidden theme myself."

"Hold! hold!" cried Cotton, "turn about is fair play, I've heard that doctrine preached from my childhood. I have no idea of pledging my word that I will not talk upon any subject, while your tongue is at liberty to rattle away at will. A pretty restriction you would place me under, truly. No, no, Miss Ophelia, I demur seriously," and the young man drew a handkerchief from his pocket and wiped his face.

"But I shall talk *sensibly*, you know—give you good advice, &c. Indeed I expect I shall be deeply and engrossingly entertaining, when I touch upon that subject; while you, on the contrary! Oh, who has not heard of the ravings of a love-sick soul. Who has not, indeed."

The young man laughed a hearty laugh. "Well, cousin Phele," he said, "you are determined, I see plainly, to have things all your own way. My best policy will be to yield as gracefully as I can; but don't be too unmerciful. If you are, I shall, like the lord of the forest, break away from all constraint, and afterwards prove more untameable than ever."

"Oh! I'll be very discreet, indeed; never fear me," and the girl began her fairy-like dance again upon the greensward—a dance which seemed an appropriate expression of her young and happy heart.

Ophelia Stewartson was one of those fresh, laughing, Hebe-like creatures whom it does one good to look upon. Carefully nurtured from her earliest infancy, she knew little of grief or care. Life looked to her a sunny path strewed with flowers. She coquetted and laughed until the dimples seemed playing bo-peep in her full, rosy cheeks. She had a word for everybody and everything—a word which sounded marvelously like the sincere expression of her heart, but which, strange to say, never gave offense to anybody, but always caused a laugh.

Cotton Mather Royalstone was—hem! Well, they said they were *cousins*, and I, not being very well versed in their genealogy, am not prepared to disprove it. Maybe they were cousins —cousins somewhere in the sixteenth degree. One thing was very apparent—there was great affinity between the two, whether of heart or blood, it matters not. Cotton was just from college, and for the present was safely domiciled in the neighborhood where Ophelia resided. He generally escorted her to parties, and it was at one of these re-unions that Ophelia professed to make the astounding discovery, that Cotton was in love—dreadfully in love.

For days afterwards, Ophelia, true to her promise, did her best to entertain him, but her sly railery was unceasing, and perhaps nobody but Cotton Mather Royalstone could patiently have endured it. But endure it he did—endured it with very good grace; and, gentle reader, was this not another proof positive that he *was* distressingly "in love?"

The weeks of Rosalie's absence had nearly glided away; she was expected home in a few days, but nevertheless Ophelia came in one day and stood at her cousin's side, with a very serious, condoling air upon her sober face. "Oh, cousin Cot," she said, "I've just heard something so dreadful! I'm sure you'll cry when I tell you about it. Poor fellow! you have my sympathies—I give them to you beforehand; it is really too bad."

"What is too bad?" said the young man wonderingly. "I can not imagine what has happened. Nobody's dead, I hope."

"Oh no! but old Mr. Anderson—the strange old mortal—he's thrown cold water over all your matrimonial prospects, for sure."

"Why, what has he done?" asked Cotton, in a tone of surprise.

"Why, he ain't going to let you marry Rosalia; he's going to object—prove obstinate, as many an incorrigible papa has done before him. I'm afraid you'll have to make a runaway match of it yet."

To Ophelia's surprise, the grave young man laughed a short laugh over this piece of information, and evinced no very great concern. But he kept on questioning her, nevertheless.

"It isn't possible that the old fellow objects to a clever young chap like myself, is it, cousin Phele? What does he say against me?"

"Oh! he doesn't like you at all, Cot; he never will consent to your marrying her, in the world."

The young man bit his lips and said more gravely, while he looked into his pretty cousin's upturned face: "He'll wait until I *ask him*, I suppose, before he refuses me his daughter's hand."

"Ask him! why it was all settled that you were to ask him as soon as he got home, you know."

"No, I didn't know it, Phele—never dreamed of it."

"Why, cousin Cot!"

The young man still looked gravely down into the upturned face, and there was a truthful expression in his eyes that surprised her.

"Why, cousin Cot," she began again, "how did you expect to get the girl without asking for her; you hav'n't intended running away with her from the first, have you?"

"No, I don't intend *now* to run away with her."

"But you'll never get her without. You are a Freemason, and old Mr. Anderson is hostile towards the whole fraternity. He declares that it is a secret organization for political purposes, and that its tendency is the destruction of our government; he would as quickly let his daughter marry a traitor as a Freemason, he says."

"Ah!" said the young man, respondingly.

"And now, cousin Cot, if you *don't* run away with her, how are you going to marry?"

"I'm sure I don't know," he said, stroking his chin thoughtfully; "I look to you to enlighten me upon that point."

"Well, you'll *have* to run away. I see no other chance for you."

"With who, Phele?"

"Why, how provoking! With her you have been so madly in love with all along. Won't you do it, cousin Cot?"

"Yes, to be sure I will—run with her to the ends of the earth, if need be."

"I knew it! I knew it!" cried the girl, bringing her small white hands together. "I knew it, although you just now said you wasn't going to marry Rosalie under any such circumstances. A fig for circumstances when any body is dreadfully in love."

"Dreadfully in love," echoed Cotton.

"Well, it's all arranged. I'm to go along, too. I always thought that it would be fine fun to be in a run-away scrape."

"Certainly, you are to be there, Phele. I couldn't get married if *you* were not present," and Cotton Mather stooped over and took her hand.

"Yes, I am to be bridesmaid. But when are you going to see Rosalie about all this?"

"*Never!*" said the young man emphatically.

"Never, cousin Cot! How on earth can you get married without letting Rosalie know it? I am curious to know."

"Very easily, I'm thinking. It's little matter to me whether she knows about it or not."

"Well, if she don't know about it, who must, then?" said the girl, beginning, for the first time, to feel that she had rattled on until she had perhaps placed herself in an awkward position. "Who is to know about your wedding, cousin Cot?"

"You—you only, cousin Phele. If you will only enter into my plans, we can have a quiet home wedding in spite of old Mr. Anderson's ill will to the Freemasons. Perhaps, after all, he will let his daughter attend as a guest. *You* must be the bride instead of the bridesmaid, cousin Phele. That will obviate all difficulties. That is the only important change I care to suggest in your arrangements."

The rich crimson blood rushed all over the girl's face and neck, and she drew her hand away from his hastily, and held it to her eyes.

"Me! me the bride," she murmured, "and you all along so dreadfully in love!"

Cotton laughed one of his peculiar laughs, and took her hand again.

"Yes," he said, "all along dreadfully in love, but never with Rosalie Anderson. That was your own supposition, remember. Say, cousin Ophelia, shall we have a wedding in spite of old Mr. Anderson's hatred to the Freemasons?"

The blushing creature thought seriously upon the subject for awhile, and then said, archly, "It never will do to let the enemies of Freemasonry break up weddings in any such a way. If you can't get Rosalie Anderson, why I suspect *I shall be obliged to marry you myself*. I had never thought of that way of getting over the difficulty. To be sure a home wedding *will* look much more respectable than a runaway match, and moreover, grandmother says that runaways never turn out well."

The young man drew her to him and said: "Old Mr. Anderson may whistle his spite to the wind. We'll have a wedding of our own, Phelia dear, and leave the Andersons entirely out. It was a happy thought to get over the difficulty thus. I only ask that the wedding may be hastened, for you know I have long been dreadfully in love."

The wedding was hastened. Before Rosalie returned from the Falls, Ophelia was Mrs. Royalstone.—*National Freemason.*

◆

True History of Jack Horner.

Who has not heard of this wonderful individual? who does not remember of being told in his childhood about Jack Horner? and who has not envied his good fortune when he—

Sat in a corner eating a Christmas pie.
Put in his thumb
And pulled out a plum,
And said, "What a good boy am I."

Have the children ever inquired who Jack Horner was? Here is the tradition: When Henry VIII suppressed the monasteries, and drove the poor old monks from their nests, the title deeds to the Abbey of Mells—including the sumptious grange built by Abbot Bellwood—were demanded by the commissioners. The Abbot of Glastonbury determined that he would send them to London, and as the documents were very valuable, and the roads infested with thieves, it was difficult to get them to the metropolis with safety. To accomplish this end, however, he devised the following plan: he ordered a pie to be made—as fine as ever smoked on a refectory table; inside he put the documents—the finest filling a pie ever had since pies were first made. He entrusted this dainty to a lad named Horner to carry up to London, to deliver safely into the hands for whom it was intended. But the journey was long and the day was cold, and the boy was hungry, and the pie was tempting, and the chance of detection was small. So the boy broke off a piece of the pie, and beheld the parchment; he pulled it forth innocently enough, wondering how it could have reached there—tied up the pastry, and arrived in town. The parcel was delivered, but the title-deeds of Mells Abbey were missing; Jack had them in his pocket. These were the juiciest plums of the pie. Great was the rage of the commissioners, heavy the vengeance they dealt out to the monks. Jack kept his secret, and when peaceable times were restored, claimed the estates and received them. Whether Mr. Horner deserves the title of "good boy," bestowed on him by the nursery lament, is more than doubtful; however, that's the story.

◆

Evening Pastimes.

EARTH, AIR, FIRE, AND WATER.

For this game the players sit round, and one stands in the midst of them, holding a handkerchief twisted into a ball.

She counts one, two, three, and then throws her handkerchief-ball into the lap of any one she chooses, crying at the same time, "Earth," "Air," "Fire," or "Water," as she pleases. If she cries, "Earth," the little girl into whose lap the ball falls must reply *instantly* by naming some animal living on the earth; if the word was "Water," some fish must be named; if "Fire," something that can exist in fire; if "Air," some bird or insect. If she hesitates so long as to allow the ball-thrower to count *three*, she pays a forfeit. Example:

Edith stands in the midst of a merry group with her handkerchief ready.

EDITH.—One, two, three—EARTH.

ADA (*into whose lap the ball falls*).—A lion.

Edith takes back the ball and pauses—one, two, three—then throws it at Jessy, crying "FIRE."

Poor JESSY, very much startled, says, hurriedly, "Coals."

EDITH laughs, and replies, "Oh, Jessy, coals are not animals! Pay a forfeit."

ADA.—But, Edith, I think really Jessy is right. The game says, "anything that *exists* in the fire;" no animal can.

EDITH.—No, it can not; but coals get burned up. I think, too, we might say ashes, a stuff which fire does not consume, or a salamander, for "fire."

MARY.—I don't know what a salamander is.

ADA.—Only a *make-believe* creature, little Mary; a sort of spirit or fairy which was said to live in fire.

EDITH.—Well I will let Jessy off her forfeit, as it is so difficult. Now, prepare; I am going to throw the ball again. One, two, three—AIR.

MARY (*catching it*).—An eagle.

EDITH.—Very well; give me back the ball. Now, one, two, three—WATER.

ADA (*hurriedly*).—Fish!

EDITH.—No, that will not do; you must name some fish.

ADA.—Salmon.

Thus the game goes on. Sometimes a little player has to pay a forfeit for hesitation and slowness in answering; sometimes for naming a wrong creature as living in the element named. It is by no means easy to mention a resident in earth, air, fire, or water the moment you receive the ball.—*Children,s Hour.*

Married.

At the residence of the bride's father, Columbia, Ill., on the 26th December, by Rev. Bro. C. T. Killing, JAMES M'REE, of *Columbia Lodge No. 447*, A. F. & A. Masons, to MAGGIE GULL.

In Greenfield, Green county, Ill., on the 31st of December, 1867, by Rev. J. R. Armstrong, Comp. J. G. CAPPS, of *Burke R. A. Chapter No. 53*, and W. M. of *Greenfield Lodge No. 129*, to Miss ANNA HARTSOOK.

Hon. Bro. A. G. BURR, M. C., late of Winchester, now of Carrollton, January 1, to Miss MARY HARLAN.

Died.

At Salem, Dec. 19th, Bro. W. W. PACE, a member of *Marion Lodge No. 130*, aged 64 years.

The deceased was Asst. Clerk of the House of Representatives in 1841. He leaves a family and numerous friends to mourn his loss.

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VOL. VII. SPRINGFIELD, ILLINOIS, FEB. 15, 1868. NO. 2.

[Entered according to act of Congress, by Albert G. Mackey, in the year 1867, in the U.S. District Court for the District of South Carolina.]

Dr. Mackey's Department.

THE SYMBOLISM OF SACRED PLANTS.

As Developed in Freemasonry and the Kindred Institutions of the Ancient World.

BY ALBERT G. MACKEY, M. D.

XIX.

THE HOMA PLANT.

We must now abandon, for a time, the classic fields of Greece and Rome, the philosophical mythology of the old Pelasgians, and the abstruse symbolism of the still older Egyptians, to pass over into other and hitherto, by us, untrodden ground—the mystical religions of the Indians of Asia. Since we have seen, in our preceding researches, that the doctrine of sacred plants, as symbolic of great truths, and more especially of that one great truth, the immortality of the soul, prevailed among the pagans of Europe and Africa, and was reverentially received on the banks of the Nile, the Ilissus, and the Tiber, we would naturally expect that the same doctrine and the same development of symbolism would be found among those primeval peoples who, living around the mountains of the Caucasian range, are admitted, by all ethnologists, to have constituted the cradle of the human race, and from whom, therefore, proceeded the rudiments of all science, learning, and religion that have since been found among their descendants, and which by slow and gradual, but well attested migrations, were carried into Egypt, into Greece, and into Italy.

The religion of Zoroaster, which was practiced by the ancient Iranians, and is still the faith of the modern Guebres of Persia and the Parsees of India, is the one whose sacred plant, the *homa*, is now to engage our attention. Whatever may be the disputes of the learned as to the precise period at which we are to date the foundation of the Zoroastric religion—on which point historians have very widely differed–there is no doubt now entertained of its very great age; for it can be conclusively proved that it existed in full vigor more than twenty-five centuries ago, and was flourishing in the maturity of its power and influence during the times of the Hebrew prophets Ezekiel, Jeremiah, and Daniel.

The important and distinctive tenets of this faith were, that there was, in the beginning, an Infinite First Principle—Zeruana Akerana—from whom were two emanations—*Ormuzd* and *Ahriman*. Ormuzd was the principle of good—the source of all that is perfect, intelligent, and beneficent in creation; Ahriman was the principle of evil—the source of misery, wrong, and death. The one was the principle of light, the other, the principle of darkness; for, as the ancient Persians said, "Light is the body of Ormuzd; darkness is the body of Ahriman." There was, of course, a constant antagonism between these principles. Ormuzd had created men perfect and immortal, but by the machinations of Ahriman they had become evil-minded and subject to death. A contest is therefore continually going on between these two principles, or divine emanations, for the government of the world, which Ormuzd created resplendent and happy, but which Ahriman sought to fill with vice, discord, misery, and death. In time, Ormuzd will gain the victory, and man will be restored to his original state of perfectibility and immortality.

Of this ancient religion, the doctrine of a resurrection formed an important part, and this doctrine was intimately connected with the symbolism of a sacred plant, which shall be the subject of our present investigations.

The *homa* plant, described as a smooth, twining plant, is a species of the *Asclepiadiæ*, all of which family of plants furnish, on being bruised, a white, milky juice. It is said to be the *Asclepias acida* of Linnæus, or the *Cynanchum vimiriale* of De Caudolle. Under the name of the *soma*, or "moon plant" (for in the Sanskrit language *soma* signifies the moon), it was, as will hereafter be seen, a sacred plant of the Brahmans, and was, in all probability, communicated by them to the Aryans, or ancient Persians.

Ormuzd, the good principle of the Zoroastric religion, who was also called *Honover*—that is to say, the living Word, or Logos—was sometimes configured under the form of the homa tree. The homa was, therefore, to the ancient Persian, a god representing the creative and vivifying spirit of nature. In the "*Zend-avesta*," which is the title of the book containing the sacred scriptures of the sect of Zoroaster, and in the commentaries on this work, such as the "*Bundehesch*" and the "*Dabistan*," we find the legends which tell us that Homa, there spoken of as a god and identified with the Asclepias plant, appeared in a divine revelation to Zoroaster as the most perfect of beings with a luminous body, and declared himself to be the one who keeps death at a distance. To Homa, the noblest gifts of life were ascribed; for from that divine personification Zoroaster is said to have asked and received six gifts, namely—immortality, firmness, health, long life, victory over his enemies, and protection from their unseen attacks. Long before the time of Zoroaster, his ancestors had worshiped this deified plant, and through its favoring influence had been enabled to found a race which were the extirpators of the wicked brood of Ahriman. Hence, the sacred book of the Pehlivi, entitled the "*Bundehesch*," says that "Homa gives not only health, but generative vigor also, and imparts life in the resurrection."

Thus, the Parsee praised the clouds and the rain, which helped the growth of homa, and the soil on the mountain summit from which it sprang. When Zoroaster was asked by Ahriman with what weapon he expected to destroy him (Ahriman) and his creatures, the prophet replied (so says the *Vendidad*, one of the Zoroastric scriptures), "the mortar, the vessel, homa, and the word which Ormuzd spake—these are my weapons." By the mortar he meant that in which the homa plant was bruised or pounded, and by the vessel, that which received its juice.

It thus appears that the homa tree was consecrated to Ormuzd, who was the giver of life. Through it he was to secure to the virtuous the blessing of a resurrection. In the "*Bundehesch*," it is thus described: "Near these trees is the life-giving white homa, which grows near the fountain Ardouissour. Whoever drinks of its juice will never die. The homa, which drives away death, will at the day of resurrection give life to the dead."

"Homa," says the "*Zend-avesta*," the sacred book of the Parsees, "is great and victorious and beautiful—the fountain of health and plenty—the king who treads evil under foot, and annihilates the *Daroudj*."

Plutarch speak[illegible] plant which he says was called "Omo[illegible]," and he appears to have been acquainted with its Persian character, and with the sacrificial use made of it by that people.

The "homa sacrifice," to which allusion has just been made, had, says Dollinger, "the plenary signification of a sacrament and sacrifice united, consisting of flesh meat, with bread and fruit, which was first blessed and then eaten."

This sacrifice, the most sacred of the religious ceremonies of the ancient Persians, consisted principally in drinking the expressed juice of the homa plant. This juice was obtained by pounding the fibres of the tree in a mortar, the operation being accompanied with religious ceremonies. It was then mixed with whey and wheat, and brought into a state of fermentation, in consequence of which it became imbued with narcotic and intoxicating effects. Libations of it were then poured upon the ground, goblets were filled with it, and it was drank by the sacrificers. The intoxication that resulted from its use, like that produced by opium or the hasheesh, was of an ecstatic nature, and made a powerful impression on the imagination of the drinker. The visions seen by him while in this state of unnatural ecstasy were like those of the clairvoyant somnambulists of modern mesmerism, and were considered by the Persians as revelations and confirmations of their religious faith; and hence the homa plant itself, and its sacred sap, became a god to the Zoroastric worshiper.

The effects of their homa juice, says Dollinger, were to the Parsees the orgiastic side of his religion, and a never failing portion of it whenever a deification of the powers of nature had place. The homa drink was the sacrament of their religion; nay, more, it was the medium through which the deity manifested itself, and much of the "*Zend-avesta*" has doubtless flowed originally from this source. But the divine power of the homa sacrifice is best expressed in that part of the Zoroastric scriptures which tells us that, in the process of time, when Ormuzd shall have conquered Ahriman and his demons, and brought men back to their true allegiance to the principle of light and good, a Saviour, called *Sosioch*, shall be created, who will be the judge of the world and the conqueror of death, and who will give to all the rescued to drink of the white juice of the homa plant, whereby they will become immortal. The homa plant was therefore, among the ancient worshipers of Zoroaster, the symbol of immortality.

The homa of the Persians was called by the Brahmans of India the *Soma*, or *moon plant*. In India it grew upon the Aravalli hills, to the north of the city of Delhi, and, being collected by moonlight, was carried home for future use in carts which were drawn by rams. When the great soma festival was to be celebrated, and this appears to be identical with the homa sacrifices of the Parsees, the stalks were bruised between stones, and the whole placed in a strainer of goat's hair, when the mass was expressed through the cloth by the fingers of a priest ornamented with rings of flattened gold. The juice was afterwards mixed with barley and *ghee*, or clarified butter, and allowed to undergo the process of fermentation. A portion was then drawn off for the gods, another portion for the priests, and the residue was given to the people.

[illegible] that the [illegible] Indra, the Jupiter of the Brahmanical religion, was peculiarly delighted with this drink, and hence he is thus addressed in one of the sacred hymns which were accustomed to be sung on the occasion of the soma festival:

> "Rejoice, Indra! open thy mouth; set wide thy throat; be pleased with our oblations. Drinker of the soma juice! wielder of the thunderbolt! bestow upon us an abundance of cows with projecting jaws.
>
> "Thy swift horses, Indra! have uttered a loud sound announcing rain; the level earth anxiously expects its fall. The mighty Indra has shattered the guileful Vitra, reposing in the cloud. Heaven and earth shook, alarmed at the thunderbolt of the rain compeller. Drinking the soma juice, Indra baffled the devices of the guileful demon.
>
> "Drink, hero, Indra! drink the soma! Indra, thou hero, exalted in the solemn rites, quaff the soma juice, and repeatedly shaking it from thy beard, repair to the drinking of the libation poured forth to thee."

De Caudolle, the distinguished botanist, has described the physical qualities of this celebrated sap, which he says "is sharp and acrid, and would be poisonous if taken in large quantities; in many cases the nerves are affected by it, as if by a narcotic; but it is benumbing in its influence, as it hinders the activity of the nerves without producing sleep."

Windischman, a learned German who wrote a very profound work on the history of the progress of philosophy (*Die Philosophie im Fortgang der Weltgeshichte*) has confirmed all that has been said of this sacred plant by declaring that "the use of the soma was looked upon, in early ages, as a holy action, and a sacrament by which the union with Brahma was effected;" and he cites one passage, out of many similar ones, in the India writings, which says: "Paraschapti himself drinks this milk, the essence of all nourishment and knowledge, the milk of immortality."

From all of which we learn that the homa of the Parsees, or the soma of the Brahmans, for they were identical plants—the asclepias of the moderns—was, in some mysterious and to us now unintelligible way, confounded with the god Homa, whose name it has assumed, or who was himself a personification of the plant; by which we are reminded, among other classic legends, especially of that of Daphne, where the nymph assumes the nature and form of the laurel tree, and the tree usurps the name of the nymph, the plant thus becoming sacred and consecrated to Apollo.

In the Zoroastric mythical doctrine, as the god Homa was to bestow eternal life upon his worshipers under his other appellation of Ormuzd, so the plant homa became the medium through which that eternal life was to be secured when its consecrated sap was quaffed in the sacrifice.

And thus we find ourselves, in conclusion, returning to that old and so often repeated symbolism of sacred plants, where, without one exception, through the acacia, the laurel, the palm, the myrtle, and many others, the lesson of a resurrection to eternal life is taught. Like all of these, the homa plant of the ancient Persians, or its synonym, the soma of the ancient Indians, became the acknowleged, although somewhat abstruse, symbol of immortality.

Henry Cornelius Agrippa.

A Biographical Sketch.

BY ALBERT G. MACKEY, M. D.

From the tenth century upward to the sixteenth, certain men of celebrity, or at least of great notoriety, have been referred to by Masonic historians as being in some way either founders, or modifiers or makers, of systems in the Institution of Freemasonry. Cornelius Agrippa, known to the learned as a great philosopher, to the unlearned as a great magician, has not failed to be claimed as a founder of our Order, or, as some suppose, of other secret associations which were the incunabula of Freemasonry. It is not intended here to go into the historical argument on this subject, but the very fact that the claim exists, entitles his biography to a legitimate place in any Masonic journal. To give him this place, it is sufficient for us to know that no history of Freemasonry could be fully and completely written where the name of Henry Cornelius Agrippa was altogether passed over in silence. A brief sketch, therefore, of his very eventful life, has been here presented to the readers of THE TROWEL. It will be followed from time to time by similar sketches of what may be called other apostles of Freemasonry.

Henry Cornelius Agrippa, distinguished as one of the greatest of occult philosophers, was born in the city of Cologne, on the 14th September, 1486. He was descended from a noble family, and was remarkable for his varied talents and extensive genius. In early youth, he acted as the Secretary of the Emperor Maximilian, and subsequently served in the army of the same monarch in Italy, where he won the honor of knighthood for his gallant conduct in the field. He also devoted himself to the study of law and physic, and received from the university the degree of doctorate in each of these faculties. Of his literary attainments, he gives an ample description in one of his letters, in which he says: "I am tolerably well skilled in eight languages, and so completely a master of six that I not only understand and speak them, but can even make an eloquent oration or dictate and translate in them. I have also a pretty extensive knowledge in some abstruse studies, and a general acquaintance with the whole circle of sciences." There is some vanity in all this, but it must be confessed that there was much learning to excuse the infirmity.

The temper of Agrippa was variable and irascible, and his disposition bold and independent. Hence his pen was continually giving offense, and he was repeatedly engaged in difficulties with his contemporaries, and more especially with the priests, who persecuted him with an unrelenting vigor. He traveled much, and visited France, Spain, Italy, and England, sometimes in public civil employments, and sometimes in the profession of arms; for he was almost as much distinguished for his gallantry as a soldier as he was for his learning as a philosopher.

In the year 1509 he delivered lectures on Reuchlin's treatise, "*De Verbo Mirifico*," which involved him in a controversy with the Franciscans, and wrote a work "On the Excellency of Women," which also gave offense to the ecclesiastics, in consequence of which he was obliged to pass over into England, where he wrote a "Commentary on the Epistles of St. Paul."

He afterwards returned to Cologne, where he delivered lectures on divinity. In the year 1515 we find him reading lectures on "*Mercurius Trismegistus*," but his ill fortune followed him, and he soon left that city, his departure being rather like a flight than an orderly retreat. In 1518 he was at the city of Metz, where he was for some time employed as a syndic and counselor, but having attempted, in his love to truth, to refute a popular notion that St. Anne had three husbands, and having dared to defend a poor old woman who had been accused of witchcraft, his old enemies, the monks, once more renewed their ill offices, and he was compelled to leave the city of Metz, bequeathing to it, as his revenge, the character of being "the step-mother of all good learning and virtue"—*omnium bonarum literarum virtutumque noverca*. Thence he retired to Cologne in 1520, and to Geneva in 1521, where poverty seems to have pressed hardly upon him.

In the year 1524 he was at Lyons, in France, where Francis I. bestowed a pension upon him and appointed him physician to the King's mother, an office which, however, he lost the next year, in consequence of his twice giving offense to his royal patient. These offenses consisted, first, in expressing his dislike at being employed by her in astrological calculations concerning the affairs of France, an employment which he deemed derogatory to the dignity of a queen's physician; and secondly, because, in making those calculations, he interpreted the stars unfavorably for the designs of the King of France.

Agrippa was not of a temper to brook this dismissal with equanimity, and accordingly we find him, in one of his letters written at the time, denouncing the queen-mother "for a most atrocious and perfidious sort of Jezabeel." In 1528 he repaired to Antwerp, and the year after received from Margaret of Anjou, the governess of the Low Countries, the appointment of historiographer to the Emperor. The "History of the Government of Charles the Fifth" was his only contribution to the duties of this office. Soon after Margaret died, and Agrippa again came into collision with his old ecclesiastical persecutors, whose resentment was greatly excited by his treatise "On the Vanity of the Sciences," which he published in 1530, and by another work, soon after written, "On the Occult Philosophy." His pension was discontinued, and in 1531 he was incarcerated in the prison at Berlin. From this confinement he was, however, soon liberated, and after a few more adventures he finally retired to Grenoble, in France, where he died in the year 1535—some writers say in abject poverty and as an inmate of the public hospital; but this has been denied by Gabriel Naude.

The treatise "On Occult Philosophy" is the most important of the works of Agrippa. It has, in fact, given to him the false reputation of being a hermetic adept and a magician. Thus, Paulus Jovius says that he was always accompanied by a devil, in the shape of a black dog wearing a collar containing some necromantic inscription, and that when he was about to die, he released the dog with an imprecation, after which the animal fled to the river Soane, into which it leaped, and was never more heard of. Martin del Rio says that when Agrippa traveled he used to pay his score at the inns in money which, at the time, appeared to be good, but which in a few days turned out to be pieces of horn or shell—a tale which reminds us of one of those in the Arabian Nights' Entertainments. The same author retails another apocryphal anecdote about a student who, during Agrippa's temporary absence, was strangled in the magician's library by an irate demon, and into whose dead body Agrippa, on his return, caused the devil to enter and walk several times across the public square of Louvain, and finally to drop dead, whereby the death appeared to be a natural one, and suspicion was thus averted from Agrippa. The truth, however, is, that the treatise on "Occult Philosophy" was of so abstruse a nature and so very mystical in its sentiments and language, that the author found it necessary to write a key to it, which he reserved for his most intimate friends, and in which he explained its esoteric meaning. In this he seems to have followed the advice given to him, when the book was first published, by the Abbot Tritemius, namely, "to communicate common secrets to common friends, but higher secrets to secret friends only."

Masonic writers have very generally attempted to connect Agrippa with the Institution of Freemasonry, or, at least, with cognate mystical societies. Thus Gadicke, in the "*Freimaurer-Lexicon*," says: "A society for the cultivation of the secret sciences, which he founded at Paris, and which extended through France, Germany, England, and Italy, was the first ever established by a learned man, and was the pattern and parent of all subsequent similar societies."

Lenning, in his "*Encyclopadie der Friemaurerie*," says: "It is reported that Agrippa established, in Paris, a secret society for the practice of the abstruse sciences, which became the basis of the many mystical associations which have been since originated." But a writer in the *Monthly Review* (London, 1798, p. 304) is still more explicit on this subject. His language is as follows: "In the year 1510 Henry Cornelius Agrippa came to London, and, as appears by his correspondence (Opuscula, t. II. p. 1073, etc.), he founded a secret society for alchemical purposes, similar to one which he had previously instituted at Paris in concert with Landolfo, Brixianus, Xanthus, and other students at that university. The members of these societies did agree on private signs of recognition, and they founded, in various parts of Europe, corresponding associations for the prosecution of the occult sciences. This practice of initiation or secret incorporation, thus and then first introduced, has been handed down to our own times, and hence, apparently, the mysterious Eleusinian confederacies now known as the lodges of Freemasonry."

It can not be denied that there are in the "Occult Philosophy" of Agrippa many ideas and explanations that are of a Masonic character; yet it is equally certain that the theories advanced in that work are not such as the system of Freemasonry would be willing to adopt. But of these theories, it is but just that we should quote the language of their author, who says that all that the books undertake to teach on the subject of magic, astrology, and alchemy, are false and deceptive, if they are understood in the letter; but that, to appreciate them or to draw any good out of them, we must seek the mystic sense in which they are enveloped. This is certainly a doctrine which applies not more to the hermetic philosophy than it does to Freemasonry, and the truth of which is now universally admitted by the learned.

Correspondence.

Apollo Commandery No. 1.

CHICAGO, Jan. 15, 1868.

The annual festival of this commandery, which came off at the Tremont House last evening, was an occasion of much more than ordinary interest. The Committee of Arrangements had exerted themselves to have the affair alike creditable to the commandery and the city. In this they were nobly seconded by our host Drake, of the Tremont. This remark was often heard during the evening: "*Well, Drake has beaten himself.*" None can so well know the force of this compliment, as those who are accustomed to sit at his bountiful board, or witness his devotion to his guests. The members of *Apollo* vied with each other in their efforts to make their visiting brethren contented and *happy*.

Among the notables present were, R. E. Sir Kt. Geo. Frank Gouley, G. C. of Missouri; R. E. Sir Kt. V. L. Hurlbut, G. C. of Illinois; E. Sir Kt. F. J. Alger, G. C. G. of Missouri; E. Sir Kt. Chas. Munger, G. C. G. of Illinois and E. C. of *Joliet Commandery*; E. Sir Kt. A. G. Hibbard, E. C. *Detroit Commandery*; E. Sir Kt. A. J. Dunning, E. C. *Elwood Commandery*, Springfield; E. Sir Kt. Geo. Gardner, E. C. *Chicago Commandery, No. 19;* Sir Kt. Theo. H. Tilton, *Palestine Commandery*, N. Y.; Sir Kt. I. N. Plotts, *Morton Commandery*, N. Y.; Sir Kt. Z. H. Brown, *Columbian Commandery*, N. Y., and a host of other visiting Sir Knights, whose presence would add interest to any Masonic gathering. We missed very many familiar faces, however, which was the only occasion for regret.

The chairman of the Reception Committee was particularly happy in "recepting" our friends from abroad. The ceremony was performed in "No. 2," and witnessed only by the "recepted." The formal reception of visiting Sir Knights took place at 9 o'clock, and in the presence of the finest gathering of our wives and daughters ever within the hospitable walls of the Tremont. Rt. E. Sir Kt. Hurlbut introduced the Sir Knights. The introduction was responded to by Rt. E. Sir Kt. Gouley, E. Sir Kt. Hibbard, and others.

At 4 o'clock A. M. the party dispersed, delighted with the entertainment.

HIRAM.

A Query.

Dear Trowel:

I desire you to inform me, through your columns, who was right in the following—the W. M. or the Secretary:

In the by-laws of a certain lodge there is a section, a part of which reads thus:

> "If any brother, forgetting the moral duties so essential to the preservation and credit of our Institution, should be seen in a state of intoxication, it shall be the indispensable duty of every brother knowing the same to report it to the lodge; whereupon, the brother so offending shall be admonished by the W. M. in open lodge, for the first offence," &c.

A brother was charged, through the proper channel, with intoxication, and a committee was appointed to investigate the case. The brother plead guilty to the charge, to the committee, and in open lodge to the W. M. The brother was requested to retire until the lodge could take action on it. The questions, "Guilty or not guilty," and "What penalty will you inflict," were put, and voted upon by the lodge. The Secretary thought that, as the brother had plead guilty, it was the indispensable duty of the W. M., according to the by-laws, to admonish the guilty brother then and there, without action of the lodge; but, if the brother had plead not guilty, then it would have become necessary to go through a regular trial, and the W. M. would have acted right.

Respectfully, R.

We think the Secretary's view was correct.—EDITOR.

The Grand Lodge of York.

From a visit we made to York, and from the researches of Bro. J. G. Findel, it would appear that the Ancient York Lodge was of a similar character to the other operative lodges of Great Britain, and no more entitled to be called a grand lodge than those of Kilwinning, Edinburgh, Glasgow, Perth, and others. If the lodge at York issued warrants, or permitted other lodges to work under its authority, so did the other large operative lodges of Scotland. If it was acknowledged as the mother of Masonry in the South, so were the others recognized as such in the North, East, and West. In fact, they were either all grand lodges or simply lodges of position and influence, working by virtue of the protection afforded them by the State.—*Bingham.*

[It was not unusual, even so late as the first quarter of the last century, to call the original lodge in a town or country a grand lodge, and its Master a Grand Master. It was this that made Lord Derwentwater Grand Master in France, though only Master of a private lodge at Paris. Franklin signed and believed himself to be a Grand Master, from the circumstance that he was the first Master of the first lodge in Philadelphia. The laws and rules of government of the Institution were then but imperfectly defined, and, of course, but little understood.]—*Freemasons' Magazine.*

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THE three things most difficult are, to keep a secret, to forget an injury, and to make good use of leisure.

Anti-Msonry.

BY BRO. W. B. LANGRIDGE.

It is a favorite saying in many quarters, that the "world moves." We are prepared to indorse this; we believe it does—*in a circle.* The latest evidence of this is the holding an anti-Masonic convention at Aurora, Ill., Oct. 31st, under a call of Dr. Jona Blanchard, President of Wheaton College, Ill., Mr. Philo Carpenter, and others, for the purpose of prayer and consultation on the following topics:

1. The relation of the prevalent secret orders to the Christian religion.
2. The duty of professing Christians in relation to them.
3. The propriety of calling a national convention on the subject.

This convention was held, and the official declaration of the result is, that some "eighty persons, from five different States," were registered, "representing ten Christian denominations." "Letters were received from residents of ten different States," "earnest and eloquent in the interests of the convention," and all urging the calling of a national convention at an early day. "Resolutions were adopted, declaring the secret orders now prevalent in the country anti-Christian in their nature and tendencies, and gentlemen representing five evangelical Christian denominations argued out at length the propositions adopted." A resolution was adopted appointing a national anti-Masonic convention next May, and Oberlin was named as a suitable place for its meeting, having probably gained the "bad eminence" of such an indorsement through the action of its college in expelling a student for the crime of being a Mason, and its being besides the hot-bed of many of the *isms* that always flourish best in anti-Masonic soil.

This may be thought by some a "tempest in a tea-pot," or the efforts of a few zealots and bigots to proscribe others for opinion sake. But is it so? Or even if it is, it to be disregarded? We say not, in either case. We see here the leaders of "ten Christian denominations" laying aside their quarrels to unite against us; and they *are* the leaders, as the persecuting and radical in every cause always drown the voice of calm reason and truth, and lead the unthinking multitude from hosannas to curses. We see here eight States sending up their delegates and five others their letters to swell this meeting, which is not called "anti-Masonic," or any thing of the sort, but with a wisdom that does the Rev. Dr. Blanchard credit, is dubbed a "Christian convention," thus in its very name enlisting the feelings of many, and falsely suggesting that the Christian religion is threatened or in danger.

Then, if we look at the denominations from which these come, we see that they consist of a very large number who are very closely under the control of their leaders. The United Brethren have patiently and persistently abused us; argued that our Institution is wicked, anti-Christian, and devilish because it is not sectarian. The assembly of the Congregational church in Illinois, of which Dr. Blanchard is a member, has for years, until its last annual convention, adopted resolutions denouncing us, and it was the failure to do this last year that has caused this convention; and so it goes, through the list of all the *ten* denominations. Let this coming national convention be a success, and let those ten churches only show that they do unite against us, and there will be a prospect of a large party, which prospect itself will draw to it all the rabble of unprincipled men who hope to use popular delusions and popular excitement to advance their selfish ends and hoist themselves into power. Swell this by the unworthy, timid, and time-serving Masons, who have no convictions, but are ready to yield to any new excitement, and the vast army of rejected candidates who would in many instances rejoice to pull down a society which refused them admittance, and see what an army can be raised. As in the crusades, we have "the will of God" as a rallying cry to marshal a host actuated by "malice, hatred, and all uncharitableness."

What, then, shall we do? How shall we meet this coming storm? Not with the weapons of a similar warfare. We can not turn our lodges into political club-rooms or band ourselves into propaganda to emulate these people. We can not in weekly meetings argue this cause under the garb of zeal for religion. We can only protect ourselves as the disciples were directed to do—by being "wise as serpents and harmless as doves." By seeing that no root of bitterness spring up among ourselves, and more than all, by redoubling our vigilance in guarding our mysteries from the eyes of the unworthy. We must be more careful. We must use the black ball more freely. We must make it the rule that a man shall be positively good, useful, and influential, and not merely one of whom no evil can be said. Yet more than this: we must purge our lodges. We must cast out from among us the libertine, the drunkard, and the profane swearer, wherever we find them, and make the lodge the rival of the church in the purity of her membership, as well as that of her teachings and the strength of her influence over those who have knelt at the altar. Our strength—even our life—lies in cutting off the dead timber we are carrying—in casting overboard the men who, by their daily conduct, afford those opponents of ours their strongest argument.

We must, in a word, so elevate the standard of Masonry, so depopularize and render it select, choosing and retaining only those whose daily lives are a guaranty of honor, truth, and honesty, of uprightness before God and of good repute before the world, as will compel the respect of the thoughtful and tolerant in the churches, and of the influential and respectable of those without; of that class whose instincts are always on the side of justice and fair play, and who have too much self-respect, and too much sincerity and independence of mind, to be led to blame or praise to satisfy the whims, the zeal, or the jealousy of narrow-minded leaders. With God and these on our side, we need care little for the others. Shall we have them?

Brethren, it is time we looked at this thing, calmly but resolutely, in the face. There is yet time to act; soon it may be too late. What will you do?—*Evergreen.*

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Grand R. A. Chapter of New York.

The Grand Royal Arch Chapter of the State of New York commenced its annual convention at Albany, on Tuesday, 4th inst., and was opened in ample form by M. Ex. Comp. Seymour H. Stone, G. H. Priest, after prayer by the Grand Chaplain.

The following grand and past grand officers were present:—John W. Simons, D. G. H. P.; Rees. G. Williams, G. King; I. B. Chaffee, G. Scribe; John S. Dickerman, G. Treas.; Christopher G. Fox, G. Sec'y; Rev. Charles H. Platt, G. Chaplain; David F. Day, G. C. of H.; John D. Williams, D. P. Soj.; Daniel Wolff, G. R. A. C.; Thomas C. Cassidy, G. M. 3d Veil; James D. Pollard, G. M. 2d Veil; G. F. Wiltsie, G. M. 1st Veil; Amsa Fuller, G. Tyler.

Ezra S. Barnum, Robert R. Boyd, John L. Lewis, John S. Perry, James M. Austin, Darius A. Ogden, Horace S. Taylor, Past Grand High Priests; Lewis G. Hoffman, Augustus Willard, P. G. Kings; and James L. French, P. G. Scribe; also, the representatives of one hundred and twenty-three chapters.

The election of grand officers took place, resulting in the retention of office by all the incumbents. Their names can be found in the list of grand officers noted as present, above.

The special committee on District of Columbia offered the following:

Resolved, That this Grand Chapter, believing that the organization of the body claiming to be the Grand Chapter of the District of Columbia was irregular, decline to recognize it as a grand chapter.

A resolution was offered, to see what legislation, if any, is necessary to merge the council or cryptic degrees into the chapter work; but what the result was, we must leave until next week, our reporter's notes on that head being imperfect.

In reference to the Order of High Priesthood, it was resolved "That it is the imperative duty of a High Priest elect to receive the order of High Priesthood, and no High Priest shall be permitted to preside over his chapter after the annual convocation of the grand chapter next succeeding his election, until he shall have received the order, which shall be conferred under the direction of this grand chapter immediately after the opening, and without fee, none being present but regularly covenanted High Priests. And in the event of a companion entitled to the degree being unavoidably absent, the Grand High Priest shall issue his dispensation to have the degree conferred in such manner as his judgment shall dictate."—*New York Courier.*

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ADDRESS

Delivered by M. E. Comp. L. L. Munn, P. G. H. P., before Freeport Chapter No. 23, R. A. M., at their Annual Convocation, the 17th day of December, A. D. 1867.

COMPANIONS—Another year has been taken from the future and added to the past since we last assembled in annual convocation; and it has pleased the Supreme Architect of the Universe to give us a year of more than usual prosperity. We have, to a great extent, been exempted from sickness, and but one of our number has been called to try the realities of eternity. Our much esteemed and worthy companion, Thomas Robinson, is now, we trust, enjoying the rewards of a well-spent life, and, we believe, has the felicity of a more perfect knowledge of divine truth.

Let us be devoutly thankful to Almighty God for the many blessings bestowed upon us, during the past year, and with that reverence and awe that is due from the creature to the Creator, let us implore His blessing, protection, and guidance in the labors and duties of the year upon which we are now entering. Companions, in a time like this, it is fitting and proper that we carefully survey the past, and make our calculations for the future.

Have we individually put our practice the most excellent tenets of our beloved Order? Have we always spread the broad mantle of charity over the errors of our brethren, and permitted the frailties of human nature to plead the extenuating circumstances that may have surrounded their foibles? Have we, in the most tender manner, reminded them of their *errors in private*, that we might aid their reformation, or have we been of those who glory in the shame of their brethren and labor to build THEMSELVES UP by pressing OTHERS DOWN? If the latter be *true* of us, we are not *Masons at heart*, but if we have practiced the former, then have we acted the noble *part*, so becoming to the true members of our ancient Order.

There are upwards of twenty-seven thousand Masons in Illinois to-day, and if this noble band of brothers will carry out the excellent teachings of Masonry in all their relations in life, and live up to the true Masonic standard, they will exert a mighty influence for the good of mankind, humanizing and elevating the race.

Masonry is a system of ethics which has grown out of the wants of man. History, both sacred and profane, as well as individual experience, teaches us, that from the earliest dawn of man's creation to the present time, men have found it necessary to form themselves into societies for their mutual protection and security. Therefore governments have been established, laws enacted, and societies organized to protect the weak, restrain the vicious, and to relieve the distressed.

The first form of government was patriarchal, in which the father ruled his family both as law-giver and priest, and his authority was absolute. As families multiplied, the strong began to oppress the weak. Therefore they found it necessary to form alliances or to confederate.

We read in the 14th chapter of Genesis that Mamre, Aner, and Eshcol were confederated with the patriarch Abram, and he was thus enabled to save his brother's son, Lot, and his goods from captivity, and as a reward he received the blessings of Melchezedek, King of Salem, who was priest of Most High God. And after he had received the blessings, the King said unto Abram, "give me the persons and take the goods to thyself," but instead of taking the goods he had saved from captivity, and which the King had profered to him, notice his noble and Masonic reply: "I have lifted up my hand unto the Lord the Most High God, the possessor of heaven and earth, that I will not take from a thread even to a shoe-latchet, and that I will not take anything that is thine, lest thou should say, I have made Abram rich."

Companions, we have formed an alliance with each other; we are under the most solemn obligations to protect and defend each other, so far as truth, honor, and justice may warrant, and no further. We nowhere in Masonry promise to assist, defend, or shield any but worthy brothers. If a brother falls into error, deals falsely, or violates any of the laws of his country, you are not to shield him from the punishment justly his due. But when a brother falls into error, your duty as Masons is plain—you are not to magnify his faults, but you are to spread the broad mantle of charity over them, and direct your efforts to reclaim him to the paths of virtue and manliness. O! let us exercise that crowning virtue which is the uppermost round in our Masonic ladder, *Charity*.

During the year last past, there has been more degrees conferred in our chapter than in any previous year since its organization; and I am happy to be able to say that the work has been upon good material. There have been twenty-two Mark Masters, twenty-two Past Masters, twenty-two Most Excellent Masters, and twenty-four Royal Arch degrees conferred during the year, making a grand total of ninety degrees in all.

Companions: In conclusion permit me to return you my heartfelt thanks for the many expressions I have received at your hands of your confidence and esteem, and if in the discharge of my official duties I have erred, it has been an error of the head, and not of the heart; and as we stand upon a level, let us act by the plumb, that we may part upon the square, and when our labors on earth shall have been completed, may we be so unspeakably happy as to be admitted into the peaceful realms of the blessed.

Robert Burns and Real Worth.

BY REV. BRO. WASHBURN, OF CLEVELAND, OHIO.

There is a quaint and dear old Scottish town, reached by the "twa brigs of Ayr." There the "twa" stand, the old and the new, better friends than they were once, for the railway has threatened to erect a rival to them both; though as yet no hideous iron and trestle-work monster has provoked a new quarrel. This is

"Auld Ayr wham ne'er a town surpasses
For honest men and bonnie lasses."

Pass on through beauteous Scottish scenery, and before far are the kirk o' Alloway, and a little on the "Doon pours all its floods" under that one arched "auld brig," scene of Tam O'Shanter's narrow escape. There, too, is the modern mausoleum in memory of him who made all this famous, and there the cottage in which he was born. In this is the object of most interest to Masons, a picture showing the poet of the "Bonnie Doon" in the very act of being made a Mason (though the uninitiated need never suspect that such is its meaning; you know the uninitiated make a great many amusing blunders about the meaning of symbols and signs). What now is the overpowering thought of the good Mason as he sees all things, or any other similar scene of the haunts of some distinguished brother? There are many such; Mt. Vernon, on the Potomac, is one. What is the lesson? It is not so much that Robert Burns was a Mason, or that he received honor from sitting in the oriental chair—no man can honor it. It is not that great names, or great men, dignify an Order. Not this. But this Ayrshire lad was of low extraction. No noble blood flowed in his veins. No worldly honors attended him. The wealthy and the great had for him few smiles, even so that he must now and then teach them that

"A man's a man for a' that."

And this poor lad, that the great met with frowns or supercilious, patronizing encouragement, this glittering intellect hidden under "hoddet in gray," Masonry found out. Him to whom stars and garters were unknown, the jewels of Masonry honored. Precisely such is is the glory of Masonry. For you all know that here are no distinctions and no rivalries, but one—"who can best work and best agree." In common society, wealth and feathers, and the sounding of a trumpet, procure for many a one, whose brain rattles in its cranium, smiles and praises, and honor. But let such a one attempt to pass these doors and you shall see how soon a black-ball will say its silent "no," a "no" silent but as fatal as the fall of a hundred-pounder. Real worth, no matter if the purse be empty, no matter if the man be obscure and unknown, no matter if all the doors of wealth and fashion are barred against him, if he have something in his heart and something in his head, real worth will bring him within, while any "birkie ca'd a lord" must turn his back.

"We meet upon the level." Such is not the empty boast, but the true practice of this ancient Order, at least down to our own day. May such long continue to be its glory. May "hoddin grey," and "homely fare," and "a' that," come in here, brought by any true son of nature and of truth, and may each "birkie ca'd a lord, wha struts and stares," find elsewhere congenial company. No other means but this, with such as I have named before, can keep our Order in its nobility, and keep it worthy of the honor of such assemblies as this of to-night. We care not if the diamonds brought to us are uncut; do we not know, sir, how to polish them? We care not if the corruption offered is gilded all over; have we any use for it? We may be weak—we are weak, as men generally estimate strength. We hang out no banner to flout men's vision; we publish no boastful detail of what we do, rarely—only on some time like this, or when we follow a brother's body to the tomb—are we seen before the world; our assemblies are secret, our deeds of charity and brotherly kindness equally unknown. So should it be.

Qualifications.

Another letter of peculiar character, and involving a matter of unusual importance, has been received. I am asked whether a Mason can be charged and punished by a lodge for offenses committed by him before he became a Mason. I have decided that he can not, for the reason that there is no specific regulation settling the question definitely, and therefore I have chosen to follow the general principle that retrospective or *ex post facto* laws are in conflict with the theory of civil government. But it is extremely doubtful if this principle should control in Masonic jurisprudence. The very first qualification to be found in the laws relating to candidates (Text-Book, p. 267) is, "That he must be a good man and true, no immoral and scandalous man, but of good report;" and to ascertain the existence of this and the other qualifications necessary under the law, petitions are required to lie over one month, and a committee is appointed whose duty shall be to "vigilantly inquire and satisfy themselves that the candidate is in possession of all the qualifications required, and thereby prepare themselves to submit a faithful as well as a correct report." The inattention and carelessness with which committees of this kind generally discharge their duty, is the source of great evil to the Fraternity. Two of a committee of three most generally do nothing more than concur in the report of the third member, not thinking it necessary to ascertain the facts themselves, and without stopping to inquire if the information of the chairman or speaking member of the committee be sufficient to authorize a report, either good or bad. We are too easily satisfied in this very essential matter, which lies at the very foundation of all Masonic usefulness. A *negative* report of the character of a candidate, is in very many instances acted upon as sufficient. But it is not sufficient under the requirements of the law. The fact that a candidate is *not* an "immoral and scandalous man," is not sufficient. He must *positively* be a good man and true, and under the tongue of good report. Negative characters neither make good citizens nor good Masons, for it does not always follow that he who is not *bad* is necessarily *good*. Goodness, virtue, and worth, are active qualities, and these are the essential elements which the law requires.—*Grand Master of Tennessee.*

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A liberal English gentleman has given $12,500 for the establishment of a female boarding school at the colored colony at Sierra Leone.

Masonic Comity.

In December last, after advising with the officers of one of our subordinates which had personal knowledge and jurisdiction in the matter, I gave written consent that a certain gentleman, who was about to leave our jurisdiction to return to the place of his nativity, might present his petition to *Union Lodge No. 31,* under the jurisdiction of the Grand Lodge of Connecticut, which act was simply a relinquishment of our jurisdictional right. I take occasion to mention this, that other grand lodges may be reminded, that as we endeavor to avoid the commission of any act which would seem to disregard their rights, so we shall expect a strict observance of that comity which enables us to enforce a rule forbidding a lodge from making a Mason of a man who resides in another jurisdiction—a practice unfair and dangerous to the welfare of the Fraternity, because it leaves open a door through which persons of ill repute, coming from a country where they are known, may gain addmission where nothing is known of them. An instance of the kind—except, fortunately, that the petitioner is known in this jurisdiction, of which he was at the time a resident, as a worthy and excellent man—has come under my personal inspection. The subordinate of a sister Grand Lodge, whose law is as expressive as our own, received his petition, and conferred the degrees upon him during his sojourn within its jurisdiction, and that, too, in such a manner that it has worked complete injustice. The person referred to, as appears by his own statement, was rushed through in such a hurried manner that he is destitute of ability to convince us of his claim for recognition, and is therefore excluded from the enjoyment of privileges which the lodge in New York undertook to guarantee to him.—*Gr. Master Cal.*

Grand Master English.

Grand Master English, of Arkansas, in his last annual address to his grand lodge, thus opens fire on the editor's last report on foreign correspondence to the M. W. the Grand Lodge of Iowa. We find the extract in THE TROWEL, the proceedings of Arkansas not having yet come to hand. Arkansas is not a very cold country, to be sure, but there is, nevertheless, a good deal of *ice* in the comparison made of it with our beautiful Iowa. Here, the soil is almost as rich as that of Australia, where, if the veracious English author is to be credited, "if you tickle it with a hoe it will laugh with a harvest." We submit, however, that our able Bro. English, in his special pleading, has not convinced us that Masonic colleges *are* successful institutions. They could be made such if the Craft would generally support them. But do they do so? There are many reasons why they do not. These may be summed up in the statement that men who are Masons are also largely interested in church and business college enterprises, to which they give whatever support they may have to bestow.

If Arkansas can make a better exhibit, none will rejoice more heartily than ourself. If she elects to send her ships freighted with "coins" (ancient), "coins of the realm," into such a maelstrom, none can gainsay her right to do so. We thank Bro. English for his kindly offer to relieve us of the heavy pecuniary responsibility of educating our four boys—they run down like a pair of stairs, from the age of seventeen to that of *three* years, Bro. E.—and should we conclude to change our present place of residence, the inducements he offers us to remove to that State, will be gratefully considered. To be chairman of the committee on foreign correspondence under such a man, would be a a covetable position.—*Evergreen.*

Beauty.

Beautiful faces, they that wear
The light of a pleasant spirit, there
It matters little if dark or fair.

Beautiful hands are they that do
The work of the noble, and good, and true.
Busy for them the long day through.

Beautiful feet are they that go
Swiftly, to lighten another's woe,
Through summer's heat or winter's snow.

Beautiful children, if rich or poor,
Who walk the pathways sweet and pure
That lead to the mansions strong and sure.

Grand Master Vaux.

We commend the following eloquent passage from an address delivered by Grand Master Vaux, upon the occasion of his installation, Dec. 27, before the Grand Lodge of Pennsylvania, to those ecclesiastical pharisees who can see good in nothing but what is to be discerned through their distorted spectacles. Freemasons will do well to heed the admonitions contained in it:

It is not to be denied that there is an increasing desire everywhere manifested to obtain the rights and privileges which Freemasonry confers. This creates no surprise. An Order that has centuries upon centuries encircling its history, as the bark covers the trunks of primeval trees, showing, by the lines which mark each successive year's growth, their longevity and strength, must, of necessity, command the respect and admiration of mankind. Comparing it, in its majestic proportions, its hoary antiquity, its strength, beauty, and stability, with all other human institutions, it awakens the deepest interest, and invites the most thoughtful study. The ages, as they pass over it, do it homage. Time recoils from his attacks upon it, to examine his weapon and wonder how it is resisted; the spirit of destruction lodges in its battlements, and broods over the successive failures of its insidious influences; the Genii of Unrest, Schism, and Heresy, hovering round its portals, at last fly, affrighted and dazzled by the light of unbroken harmony which illuminates its sacred altars; the tongue of universal history knows not its language, and fails to record either its origin or its works; the philosophers are silent in regard to it, for they can not teach its virtues, or interpret its mysteries; poetry knows nothing of the rhyme of its ritual, and music has no sound to give voice to its universality. It can not be described, for it has no parallel. Surely, then, its attractiveness to the mind and heart, to the intelligences and emotions of men, is no cause for wonder.

But to preserve it, as it ever has been, demands the strictest obedience to its mandates. Let those, therefore, who seek admission be eminently worthy—eminently worthy! The badge of a Freemason should only be given to those who, after strict trial, and the most scrutinizing examination, posess every prerequisite. It is a mistaken principle, one which will not be justified on investigation, to make the access to the Craft as easy as that which opens the doors of admission to other existing institutions among men. We have a high standard; it must be maintained. Had it not been that our fathers felt the responsibility which rested on them to protect our Fraternity from the intrusion of those who were seeking, but were not worthy, Freemasonry, like other associations which were, but are not, would have fallen like empires and dynasties and kingdoms and languages, and been lost and forgotten, buried in those ruins over which the past has thrown its impenetrable veil.

Australia.

We have to acknowledge with thanks the receipt of the first four numbers of the *Australian Freemason*, a weekly journal just established in Sydney, and which is edited with great ability. We publish elsewhere the opening address of our talented contemporary, and heartily welcome him to the arena of Masonic journalism.

It is nearly a quarter of a century since the first lodge was established in Australia, and there are now thousands of members enrolled, and upwards of a hundred lodges scattered over the length and breadth of the land. The three constitutions of England, Scotland, and Ireland have each a Provincial Grand Lodge at New South Wales and Victoria, and all working very amicably. In a recent number we noticed the meeting for the laying of the foundation-stone of the Freemasons' Almshouses, which has been subscribed for by members of the three constitutions, and in which ceremony the three District and Provincial Grand Masters took an equal active part. There is also another charitable institution, named the Australian Freemasons' Orphan and Destitute Children Society, under the English constitution.

Anticipating the arrival of H. R. H. the Duke of Edinburgh, the three District and Provincial Grand Lodges severally met and appointed officers from each to form a united committee to arrange for his reception. A joint address has been prepared, and will be presented at the levee.

The question of separation from the Grand Lodges of England, Ireland, and Scotland, and the formation of a Grand Lodge of Australia, is still being discussed.—*Record of W. India, Bombay.*

Lodge "Himalayan Brotherhood," Simla.

At a meeting of this lodge held at Simla, on Wednesday, the 16th October, the Worshipful Master, Bro. J. E. Cooke, raised Bro. F. de Monte to the third degree. The visitors present were V. W. Bro. Thomas Jones, Past District Grand Registrar, W. Bro. Dr. T. M. Bleckley, Master of lodge *Morning Star*, Lucknow, and Bro. J. C. Mandy, of lodge *True Friendship*, Calcutta. Bro. J. E. O'Connor made an application for relief on behalf of the widow of the late Bro. C. J. Evans, formerly Master of lodge *Marine*, Calcutta. He stated that the fact of her being in real distress had been recognized by the Committee of the Madras Fund of Benevolence, who had just allowed her a donation of Rs. 1,000. The Worshipful Master stated that it was of pecuniary importance that the liabilities which the lodge had incurred some years before on the security of the house belonging to it should be wiped off, and that it was not prudent, therefore, to divert any portion of its funds to other purposes. Consequently, he could not recommend a grant to Mrs. Evans; but such brethren as desired to help her might do so by a separate subscription. The Junior Warden, Bro. Hugh Cooke, believed there was money in the charity fund of the lodge. If so, he would propose to grant to Mrs. Evans from that fund. Bro. W. H. Hoff seconded this proposal, adding that he and Bro. Jones had known Bro. Evans as a Mason in Calcutta. The Worshipful Master stated that there was money in the charity fund, but that, for the reason already given by him, it was not advisable to touch that fund for the present. The Senior Warden, Bro. Lyons, remarked that the money could not be more appropriately applied than to a case of distress. In fact, he thought it should on no account be used for any other purpose. The Worshipful Master concurred with the Senior Warden with regard to such funds generally; but, having received a threat that the lodge-rooms would be sold in default of a speedy settlement of its debts, he thought it should be a question of future consideration whether any of the moneys of the lodge could be more appropriately applied in giving charity to others rather than paying the lawful demands against it, and thereby saving the building in which it met. He added that a portion of the money referred to had been lost by some confusion which had occurred on the death of the late Treasurer, Bro. Graham, who had died insolvent. Bro. W. H. Hoff took the opportunity to inquire whether the subscription which had been raised last year for a testimonial to the Rev. Dr. Smyth had been similarly lost. The Worshipful Master replied in the negative. Another case of distress was then brought forward, and it was proposed by Bro. Hoff that it should be dealt with in the same way as the case of Mrs. Evans. The Worshipful Master said that it could not be dealt with in the same way, as the case was one in which there were no Masonic claims.

In the banquet room, the weather being very cold, two fires were lighted. V. W. Bro. Thos. Jones, after replying in an eloquent speech to the toast of the visitors, alluded to the opportunities he had had of seeing Masonry worked in lodges in various parts of the world, and to the admirable manner in which, it appeared to him, the third degree had been conferred that evening in the lodge *Himalayan Brotherhood*. He humorously remarked that the temperature of the room at the time he was speaking was more in consonance with the warm and hearty feelings with which the brethren of Simla had received him, than had been the frigidity of the atmosphere on his entering the banquet-room, "when no blazing fire had infused it with a genial caloric." He concluded by proposing the health of the Worshipful Master, Bro. J. E. Cooke.

Bro. Dr. Bleckley, also having occasion to address the brethren, made a highly interesting speech, of which we are sorry we can give only a few particulars. The corps to which he belonged, H. M.'s 46th regiment, had had an old military lodge attached to it; but nothing now remained of that lodge except one valuable relic, namely, the Bible on which the American patriot Washington had been obligated. He (Bro. Bleckley) had belonged to lodges in various regions; among others, to a lodge in Malta and to lodge *Zante* in Zante, Corfu. And, under peculiar circumstances, he had helped to work a lodge held in a hut in the Crimea, before the walls of Sebastopol. He was now filling the office of Master of lodge *Morning Star*, in Lucknow, which was numerically strong. Having been obliged to come away from that city, to join a new appointment in Simla, he had left the lodge under the charge of Bro. Massey, well known as "Redan Massey."

Bro. Jones enlivened the evening by singing Mr. Pips's version of "Excelsior," the "Whistling Thief," and other songs, accompanying himself on the piano.—*Indian Freemason's Friend, Calcutta, India.*

Names for Lodges.

In our July number for 1867, we published a list of suggestive names for lodges in this jurisdiction, confining ourselves to such as were not in use in Missouri at that time. Since that date many of those names have been taken, and we have been requested to publish a REVISED LIST; and in doing so we shall add many that have never been used in any jurisdiction, and none of the following are at present appropriated by any lodge. We would again earnestly recommend that each lodge have a *Masonic* name, and not to select those of *living* men. It will also be noticed that we have given the name before the word *lodge* wherever it is customary, or will sound well, and in other instances have followed the old English custom of prefixing the word *lodge* before the name where it would sound better—this being a matter of taste, brethren can arrange that to suit themselves:

Emulation Lodge, Tuscan, Doric, Globe, Robert Burns, Constitutional, Mount Lebanon, Foundation, Scientific, Lily, Sun, Full Moon, Square and Compass, Charity, Temperance, Sincerity, Universal, Cosmopolitan, Stability, Fidelity, Lion, Affability, Friendly, Mount Olive, Philanthropic, Good Will, Equality, Gavel, Trowel, Harbor of Refuge, King Hiram, Accacia, Mosaic, Blazing Star, Jerusalem, Confidence, Antiquity, Golden Rule, Fraternal, Cache, Landmark, Ashlar, Kilwinning, Ancient York, Ark and Anchor, Philomathea, Amity, Western, Blue, Franklin, Corner-Stone, Libanus, Diogenes, Meridian Sun, Setting Sun, Relief, Harmonic, Indefatigable, True and Faithful, Semper Fidelis, Toleration, Hospitable, Perfect Union, Universal Charity, Free and Accepted, Altar, Arcana, Lambskin, Bee Hive, Tyler's Sword, True Brotherhood, Cement, Fervency and Zeal, Circumspection, Composite, Craftsmen's, Sword and Heart, Trestle Board, Incense, Esoteric, One Family, Geometrical, Net Work, Pomegranate, Proficiency, Mount Bezetha,* Right Angle, Lodge of Industry, Probity, Unity, Honor, Fellowship, Unanimity, Regularity, Fortitude, Silent Temple, Faith, Cardinal Virtues, Three Tenets, Generosity, Justice, Prudence, Confidence, United Strength, Virtue and Silence, Candor, Sympathy, Rectitude, True Workmen, Good Faith, Brotherly Love, United Friends, Indivisible Friends, Perfect Silence, Chosen Friends, Strict Examination, Sacred Numbers, Old Regulations, Labor, Three Supports, Three Grand Masters, Peace.

Nearly every name we have given will suggest itself to the informed Mason as being Masonically appropriate, and being full of rich meaning.—*St. Louis Freemason.*

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*It was under Mount Bezetha that the great quarry was made from which the stones were taken to build the Temple of Jerusalem.

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WHEN the Pacific Railroad and the Suez Canal are completed, we can steam it around the world in ninety days.

A. & A. S. Rite, Northern Jurisdiction--Remarks Explanatory.

Our discussion upon the merits of the A. and A. S. Rite through the columns of the *Freemason* has awakened a spirit of inquiry, not heretofore experienced over the whole country. We have received numerous letters from members, both North and South; and those from the North claim that their *rituals* do not contain the features to which we Masonically object, and that they do not specify degrees belonging to the American Masonic system, and do not wage a warfare against them. As we do not belong to that jurisdiction, and have not read their rituals, of course we do not presume to deny these declarations of members therefrom, but are perfectly willing to accept their declarations as *true;* and we congratulate them upon the fact that they have no man strong enough or bold enough to manipulate their rituals for personal or ulterior designs. The reason why we have heretofore made no distinction between the two jurisdictiens, is because we accepted Bro. Pike's declaration as true, that it was the same everywhere.

Every man and system *shall* receive justice at the hands of the *Freemason,* for we have no personal ends to gain, and no prejudices to gratify—we are therefore free and independent to criticize all that we believe wrong, and to approve all that we deem worthy of it. If the northern jurisdiction rests upon the constitution of Charleston, then, of course, they must, as far as validity is concerned, suffer with the Southern jurisdiction.

Bro. J. H. Drummond, of Maine, the chief officer of the North, and Bro. Pike, of the South, declare that at a meeting they had in Boston, nothing affecting other Masonic systems was discussed—that it was a meeting principally for personal acquaintanceship, and our correspondent stating otherwise, was mistaken. We did not attach so much importance to that meeting as to consider it as affecting the general principle at issue, for we believe our good Bro. Drummond to mean what he says when he declares that his heart is with Ancient Craft Masonry.
—*St. Louis Freemason.*

Another Libel on the Masonic Name.

From a special dispatch to the *Republican,* of this city, dated New Orleans, January 29th, we cut out the following:

> "Masonic Hall is crowded to-night, on the unusual occasion of a public Masonic baptism. Albert Pike, Sovereign Grand Commander of the Supreme Council of the Scotch Rite, is present from Memphis."

Well might the telegrapher call it an "unusual occasion." If he had been a Mason, he would have called it an "innovation." Bro. Pike seems determined to prove to the world that he has no regard for the principles of Freemasonry, or its good name—his whole ambition seems to be to build a Masonry of his own. How any reflecting man could have been found to allow his innocent child to be used as an instrument wherewith to insult high Heaven, is incredible to us. How any man in the United States, except Bro. Pike, could stand before the solemn presence of the Infinite, and burlesque the sacred rite of baptism by virtue of a Masonic office, would be equally incomprehensible. When will the world understand that pure and legitimate Freemasonry can not be engaged in such outrages upon the sanctity of religion, decency, and propriety? We answer, not until the whole Masonic press shall unanimously condemn it, and every Freemason shall condemn and repudiate all such performances.

We feel assured in saying that the 13,000 Freemasons of Missouri repudiate this baptism in the name of Freemasonry, and we look upon it as an insult and libel upon the name of our ancient and honorable Order, and we thank God that it was not performed by any man or association recognized by us to act in our name.
—*St. Louis Freemason.*

New Grand Lodge in Idaho.

Washington Hall, Boise City,
Jan. 2, A. L. 5868.

Charles W. Moore, Editor of Freemasons' Magazine:

Dear Sir and Bro.—On the 16th of December, A. E. 5867, the Grand Lodge for the Territory of Idaho was organized. *Idaho No. 35, Boise No. 37, Placer No. 38, Owyhee U. D.,* under Grand Lodge of Oregon; and *Pioneer No. 12,* under Grand Lodge of Washington Territory, were represented. The following officers were elected: George H. Coe, *Idaho No. 1,* Grand Master; G. W. Paul, *Boise No. 2,* D. G. M.; A. Haas, *Boise No. 2,* S. G. W.; George Young, *Placer No. 3,* J. G. W.; S. B. Conelly, *Pioneer No. 4,* G. Treas.; P. E. Edmondson, *Idaho No. 1,* G. Sec.; Jonas W. Brown, *Idaho No. 1,* G. Mar.; J. B. Curry, *Idaho No. 1,* G. S. D.; John Murrell, *Pioneer No. 4,* G. J. D.; M. McCormick, G. S.; J. C. Maulding, G. S.; L. P. Mikkleson, *Owyhee No. 5,* G. Sw. B.; A. G. Brown, *Boise No. 2,* G. St. B.; Rev. W. R. Bishop, *Boise No. 2,* G. Chaplain; H. A. Mattox, *Idaho No. 1,* G. Bible Bearer; J. M. Carmady, *Pioneer No. 4,* G. Pur.; L. F. Carter, *Boise No. 2,* G. Orator; J. D. Galbraith, *Idaho No. 1,* G. Tyler.

By a resolution, charters remain as they were until new ones are furnished.

On the 27th, the new Masonic hall of *Boise Lodge,* A., F. and A. M., was dedicated with the solemn ceremonies of the Order. Bro. L. F. Carter, acting D. G. M., under the dispensation from the Grand Master of Oregon, dated early in December. Immediately, after the installation of officers for the ensuing year took place. Bro. G. W Paul W. M., Bro. A. Haas S. W., Bro. G. E. Logan Treas., Bro. Herbert W. O. Margary Sec., Bro. A. G. Redway S. D., Bro. J. H. Brown J. D., Breth. B. F. Lamkin and E. A. Slocum Stewards, and Bro. Howard Sledsoe Tyler.

This hall is the property of the Masonic Hall Joint Stock Association; is sixty by twenty-four feet inside; fire-proof brick, with iron shutters above and below, and cost $11,000, which, for this small place, is much. The Boise lodge is a large owner of the stock, and as scrip only bears the legal rate of interest, ten per cent., and the present rent, besides the lodge, is $190 per month, and will soon be $225, it will not take long for the lodge to purchase the whole, which is the intention; it will not take over four years.

Two years since, this lodge was poor, and struggling hard to pay its way; now it has sixty members, good material, and more offering; the outer doors well guarded, even at times with a jealous care; and we are proud of the work, which has been complimented again and again by visitors, Past Grand Masters, and bright and shining lights. The work will stand the test of the F. C. tools.

I am, dear sir, fraternally yours,
Herbert W. O. Margary.

Important Proclamation.

Office of Grand Master Knights Templar
of United States of America.

Milwaukee, Wis., Jan. 1, 1868.

Sir J. B. Will, Em. Commander Wash. Commandery, No. 1, Sir E. L. Stevens, Em. Commander Columbia Commandery, No. 2, Washington, D. C.:

Eminent Sirs—I am in receipt of a mass of correspondence and have had several personal interviews with officers and members of commanderies over which you preside, touching the embarrassments under which your commanderies are laboring in consequence of the supposed conflict of authority of the governing powers of Royal Arch Masonry in the District of Columbia. I have hitherto forborne to express any opinion on the questions thus raised, in the earnest hope and confident belief that all obstacles to perfect harmony among the Royal Craft and valiant Templars of that jurisdiction might be removed without the interposition of official authority on my part. That hope having proved futile, and that belief having been dissipated, it becomes my duty to determine the questions presented, so far as they affect the commanderies, until the action of the general encampment shall be had thereon. The embarrassment arises out of the organization of the Grand Chapter of the District of Columbia in May last, the proceedings thereof since its organization, and the subsequent action of the Grand Chapter of Maryland and of the District of Columbia and of the General Grand High Priest in respect thereto. A solution of the difficulty involves the determination of the question whether the Grand Royal Arch Chapter of the District of Columbia was duly organized in May, A. D. 1867. If it was, then all remaining questions are easily disposed of, for there can be but one grand chapter or any other body exercising primary jurisdiction and authority over subordinate chapters in the same territorial jurisdiction—such grand chapter of course being under the jurisdiction and owing allegiance to the General Grand Chapter of the United States. If the Grand Chapter of the District of Columbia is a legally organized grand chapter, it has exclusive primary jurisdiction over Royal Arch Masonry and over Royal Arch Masons throughout the territorial limits of the District of Columbia, and may exercise such powers in relation thereto as properly belong to a regular grand chapter of Royal Arch Masons, under the jurisdiction of the General Grand Chapter.

After a full and careful investigation of all the facts attending the organization of the Grand Royal Arch Chapter of the District of Columbia, I am forced to the conclusion that said grand chapter, on the 23d day of May, 1867, was, and since that date has continued to be, and now is, a regularly and legally constituted and organized grand chapter; that as such it possesses all the powers and may perform all the duties within the territorial limits of the District of Columbia, which of right pertain to a State grand chapter under the jurisdiction of the General Grand Chapter of the United States of America. It is not deemed essential to detail the reasons which have led me, after due deliberation, to this conclusion. These reasons will be reported to the Grand Encampment of the United States, to which body I am responsible, and with which rests the ultimate determination of this very grave question, so far as the orders of knighthood are concerned.

The commanderies of the District of Columbia over which you respectively preside, and the officers and members of each will, therefore, until otherwise directed, recognize the Grand Royal Arch Chapter of the District of Columbia as a regularly constituted grand chapter, having, under the General Grand Chapter, exclusive jurisdiction over Royal Arch Masonry and chapters thereof within the District of Columbia, and give full faith and credit to all its acts legally performed within the scope of its authority.

You will immediately assemble your respective commanderies and cause this letter to be read therein, that all the members thereof may be advised of its contents. It is also enjoined upon all the officers and members of your respective commanderies that, in the performance of all the duties imposed upon them as Templars, they should ever be mindful that they are members of an order founded upon the Christian religion and the practice of the Christian virtues, in the confident belief that all personal animosities will be cast aside as unworthy of their profession, and that they will vie with each other in the exercise of a spirit of conciliation and forbearance, and in such manifestations of fraternal courtesy and acts of brotherly kindness as will be best calculated to restore at the earliest practicable moment entire and perfect harmony and concord among all the members of the orders of knighthood throughout the District of Columbia, thus adding to the already deservedly high reputation of Templars of that District.

Given under hand and private seal at the city of Milwaukee, this first day of January, A. D. 1868, A. O 750.

H. L. Palmer,
Grand Master.

Oberlin.

December 27, the Second Congregational Church of Oberlin adopted the following resolutions:

In regard to the admission of candidates who are members of a Masonic Institution, this church

1. Holds itself bound to carry out the laws of Christ, viz.: That present evidence of discipleship, and of being a follower of Christ, is the Scriptural condition of admission to church membership.
2. That one of the first elements of such discipleship is a teachable spirit, ever tenderly anxious to know all the will of Christ; and hence, more than ready to welcome the light of truth on all moral questions and relations, and especially those that bear upon one's own Christian life and duty. Another equally vital point in this evidence, must be a sincere and solemn purpose to *do* all known duty, and to keep aloof from all known sin and wrong—even to the extent of avoiding all appearance of evil, aud of having no sympathy or "fellowship with the unfruitful works of darkness."
3. With these views of the Christian religion, and of Freemasonry—of the Christian life, and of the Masonic life—we shall feel ourselves bound to inquire carefully how the candidate's connection with Masonry affects the evidence as to his Christian character.
4. Since some Freemasons may be very imperfectly aware of the actual and possible evils of the Institution, and hence may be far better (morally) than the Institution is, it seems incumbent upon us to put each individual case upon its own merits, rather than to judge of it simply by the character of the Institution; that so, while we bear a righteous testimony against the system, we may avoid doing injustice to its individual members.
5. If, after due time has been taken to enlighten the candidate, and develop his views and spirit, he seems at heart to indorse the Institution, and with an intelligent apprehension of the nature of Masonry, persistently adheres to it, we hold that he can not in the nature of the case give the requisite evidence of present piety, and can not be admitted to to church fellowship.

Let our friends possess their souls in patience. All the religion, morality, and patriotism are not concentrated in Oberlin, but a great deal more than its share of fanaticism *is.*

Massachusetts has a population of 1,281,700. There are 63,000 more females than males. There are 208,698 dwellings.

Wm. B. Astor's income for 1866 was $1,112,045.

THE MASONIC TROWEL.

HARMAN G. REYNOLDS, Editor.

SPRINGFIELD, ILL., FEB. 15, 1868.

☞ No communication or advertisement is likely to receive attention, if received after the first of each month, in the issue immediately following.

Shore Up.

It is a sign of weakness to manifest alarm; it is a worse sign to disregard the monitions around us. Certain religionists, led on by Pres. Blanchard, of Wheaton, have commenced another crusade against Masonry, stimulated by the president's defeat last spring at Urbana. We call attention to a well-written and fairly digested article in this number, from the pen of Bro. Langridge, Grand Secretary of the Grand Chapter of Iowa, taken from the *Evergreen*. Other journals have sneered at these manifestations; some have joked, and some have put on an air of defiance, and our pugnacious brother at St. Louis intends to fight them. We saw enough of that in our boyhood days. We remember distinctly the entire anti-Masonic fight. Benevolence, eminent piety, exalted patriotism, high personal character, real probity, and liberal dealing, were regarded as only so many evidences of consummate hypocrisy. Honest, hard-working mechanics were turned out of employment; suspicion dogged the footsteps of every Mason; adhering Masons were swept from places of public trust; the foulest, blackest, and most repulsive charges were brought against Masons, collectively and individually; the boys were taught to hoot at them as they passed their dwellings; they were debarred from juries, and criticised in the witness box; insulted from the bench; arrayed before legislative committees, and by sheer force and abuse were driven from the polls. Wives left their husbands, children denounced their fathers, fathers disinherited their sons, and the silence of a Mason in the midst of such awful frenzy, was denounced as obedience to the great dragon of Masonry. Ministers were hurled from the pulpit, members of churches were expelled, and the cool and remorseless anathemas of the Catholic clergy were eclipsed by the savage and fierce denunciations of clergymen, the boiling and seething lava of ecclesiastical fulminations, the diabolical and infuriated persecutions of church members, and the implacable intolerance which destroyed households and churches, divided many, and ruined thousands upon thousands, until Satan, with hellish glee, stood in church doors, court-rooms, and legislative halls, and promised office, honors, and distinction to every weak-backed, crooked-kneed, and timorous craven, if they would secede and worship him!

Amid this carnival of insanity and fury, many zealous Masons attempted to breast the storm, and to allay the tempest. They might as well have attempted to stay the eruptions of Vesuvius, or the simoon of the desert. Anger, malice, and all uncharitableness, reigned. Others, in search of office, quiet in church or family, or anxious for notoriety, seceded or agreed to be quiescent. But the more prudent and stable remained firm and unmoved, quiet and silent, observant Christians, good citizens, and exemplary men, returning good for evil, and making no display, but patiently waiting their superior "trust." It came. No bubble ever burst more suddenly. The faithful and exemplary Masons were as suddenly called to the management of public affairs, and to positions requiring skill and judgment, as they were driven from public life by the miserable howls and rage of an insolent and infuriated populace. Since that time, most of the seceding Masons have striven to cover up their shame, or have sought for re-instatement. None of the rampant or officious seceders have any standing anywhere, so far as we know.

As it ever has been, so would it be now. A very large portion of the virulent anti-Masons in the Morgan raid were parties who had been refused admission, or who had been denied advancement. They were revengeful. Such persons—a portion of them—would be so now.

Unhappily, conviviality was the rule, and Masons were no exception. An ungenerous, extravagant, and malignant use was made of the foibles arising from convivial gatherings. Extravagances in costume, halls, clothing, and furniture, prevailed then, as now. These were harped upon, paraded before the public view, and Morganism was exhibited, like a monkey show in Masonic regalia, upon the public stage, before a gaping crowd of men and women.

What is now to be done? Nations have sunk into oblivion, the proudest works of antiquity are in ruins, systems have crumbled into decay; but Masonry survives, and will never die. Lodges may cease to exist, Masons may prove recreant, her altars may be destroyed, and her votaries, as in the past, may again fall victims to popular fury or individual malice; but the principles of Masonry are just, holy, immutable, and imperishable.

No outside power can seriously damage the Masonic structure, so long as unity and justice prevail within.

Let the doors be carefully tyled; let the unworthy be denied admission, or, if within our folds, let them reform or go out. Let the Masonic tree be carefully pruned, watered, and guarded.

Let all our brethren remember, henceforth, that no one is to be solicited or even encouraged to seek initiation; that all who wish must *ask*. Let *silence* be the rule before all profanes. Let charity, good citizenship, and moral lives, commend us to the world. And last of all, but best of all, let every Mason remember in whom he puts his trust, *and keep his ears open.*

◆

The Trowel for 1868.

The year 1867 was a disastrous one for The Trowel. The increase in January was large, but the increase during the balance of the year was small, and the losses large. We discontinued sending The Trowel, as the subscriptions expired at different times, to nearly 1,300 subscribers in Missouri, so as to leave that field clear to the St. Louis *Freemason,* and such subscribers as we have in Missouri have come to us unsolicited. We also discontinued to many who had not paid for the paper, and our losses by reason of unpaid subscriptions and depredations upon the mail, were heavy.

The year 1867 closed upon us gloomily, and we had some misgivings as to the future. But our circulation has increased so much that we commenced the year 1868 by issuing 12,330 copies, which was entirely exhausted by February 1. This is the largest circulation The Trowel has ever had, and is probably the largest issue of any American Masonic periodical except the *National Freemason.* We sincerely thank our brethren for this generous support, and we will endeavor to make The Trowel in the future what it has been in the past, one of the best and most prominent, and the cheapest Masonic paper in America, and if our subscribers will renew as their subscriptions expire, and our friends will continue to add new names to our list, we will close this year with 15,000 subscribers.

◆

Scotch Rite.

The editor of the *Freemason,* at St. Louis, declares that the Scotch Rite in the South is atheistical and semi-political. This he avers that he would affirm on a "pile of books." The editor says he was a warm friend of the late venerated O'Sullivan. We think he was a friend, and that he sincerely venerates his memory. We *know* that the illustrious O'Sullivan highly respected him.

This same father in Masonry said to a distinguished Mason in this city, that he regarded the degrees in Scottish Masonry as beautiful, consistent, and truly philosophical, and worthy of the study of intellectual men and religious inquirers, and that he would propagate the rite in due time in Missouri.

What is the matter now? Is there danger that the sceptre will depart from Judah? Or is there a bigger lion than himself in the way?

◆

Chatham Lodge No. 523.

We had barely time to notice the loss of the lodge-room at Chatham in the January Trowel. Before the brethren applied for a dispensation, they built a lodge-room, and owned it themselves; none of them were more than substantial in property, and they freely gave of their time and money to secure a home. It was a nice room, with necessary conveniences in a rural town, and fairly furnished. They were just ready to insure, when the fire-king desolated their home, and their toil, devotion, money, and pride were swept away in a few moments. They will appeal to the Craft. Brethren, help them to rebuild, and gladden their hearts with a new inner-chamber.

◆

The Evergreen

Is a new monthly of 16 pages, a trifle smaller than The Trowel, with a cover having a handsome title page, and two pages of notices and advertisements. It is creditable in its workmanship, and tasty in appearance. It is edited by E. A. Guilbert, A. M., M. D., Past Grand Master of Iowa, with a corps of associates and correspondings. It will have one superior quality: the editor talks for himself. And whatever opinions others may hold in regard to his prudence, every one who knows anything about him, knows that ability is not the one thing lacking. The first number springs into being wfth life, vitality, and power. We welcome it cordially to our exchange list.

Published by Guilbert, Barnes & Co., monthly, at Dubuque, Iowa, at $2.00 per annum.

◆

G. B. Fessenden.

In the December Trowel we alluded to the rejection of Mr. G. B. Fessenden by a lodge in Cincinnati. A brother has pointed out to us the law of the Grand Lodge of Ohio, forbidding the publication of rejections, and also assures us that no refusal has been made to Mr. Fessenden's applying elsewhere for the degrees. We regret making the publication, and should not have made it had we known the law.

Notice to Subscribers.

We have now perfected our mailing apparatus, so that with each subscriber's paper we can report the time his subscription is paid up to. Subscribers will please notice the figures attached to their names on the yellow slip on the bottom of the first page. Figure 1 stands for January, 2 for February, 3 for March, and so on down to 12, which stands for December. The figures 67 stands for 1867, 68 for 1868, 69 for 1869. A subscriber who has paid up his subscription to December 31, 1868, will find right after his address the figures 12–68. Complimentary copies are marked with a Z.

Apollo Commandery.

The Editor of the *Freemason* (St. Louis) is gushing, outspoken, rapturous, even transcendental, over his reception by *Apollo Commandery* on the 14th of January. He says it was a "heavy engagement," but that he lived through it. We *was* knighted in *Apollo, we was.* We know those fellows; they are *always* ready, watchful, attentive, and have the money; they eclipse themselves every time, *and everybody else.* If any doubt it, let them try it on.

Calvin C. Burt Again.

We have a letter from this gentleman, who says that the Grand Lodge of New Jersey has rescinded the sentence of expulsion against him, published in a former number of this paper by Grand Master Whitehead. We have received no official information of the fact; when received, we will publish it. As to Burt and Seymour and Levy, and their several Memphis Rites, we repudiate the whole, and intend to make solid war on the whole combined *henceforth.*

Why so Cross?

The editor of the St. Louis *Freemason* constantly speaks of us as if we were an hereditary enemy. He can pursue that course if he chooses; we have had some bouts with him; have tried to be civil and courteous, and shall still try to act like a Mason. The editor *may* live long enough to learn to be a gentleman; perhaps to act like one. We *hope* he may, at any rate, even if it takes a hundred years.

Explanation.

In our January issue we said, under the head of jurisprudence, that a man could be initiated only in the place where he is entitled to vote. In the main, this is correct, but it needs some qualification. A person desiring initiation must apply to the lodge nearest to his residence, and residence is to be determined by the place where he is entitled to vote.

The January Trowel.

By some mistake we did not print as many papers for January as we intended, but we had enough for all our subscribers, old and new, to February 1. The supply then gave out, and we shall be unable to supply the January number beyond that time. We will commence their subscriptions with the February number.

Enlargement.

The *Freemason*, published at St. Louis by P. M. Pinckard, and edited by Geo. Frank Gouley, Grand Secretary, has been enlarged from a sixteen to twenty-four page monthly; price $2.00 yearly. We congratulate our friends on this evidence of prosperity, and wish them abundant success.

DEPARTED.—E. A. Chapin, Esq., the able and popular Superintendent of the Toledo, Wabash and Western Railway, died at the Leland Hotel in this city, January 22d. After suitable preparation and the funeral services, the remains were sent east, accompanied by his family.

THAT FALSEHOOD.—The editor of the St. Louis *Freemason* changes his charge of falsehood against us to one of stupidity. Any port in a storm.

A Surprise Party--Presentation.

PETERSBURG, Ill., Feb. 10, 1868.

Brother Reynolds:

Clinton Lodge No. 19, A. F. & A. M., has just been made the recipient of favors deserving of notice.

On the evening of the 8th inst., while the Craft were at work preparing material for our mystic temple, the lodge was alarmed by the approach of strangers seeking an interview with the brethren. The Worshipful Master having called us from labor, the strangers were admitted, who, in the names of the wives of the members of the lodge, presented us with a Master's chair, a beautiful copy of the Holy Scriptures, and a letter of presentation from the donors, full of the most tender and touching sentiments. To give a perfect description of either the chair or the book, is impossible; they are both of the finest. But the Bible is especially splendid. It contains panels for photographs, many beautiful illustrations, is bound in morocco, has gold clasps, and is handsomely superscribed with appropriate Masonic emblems and the name of the lodge; in fact, it was the finest that could be found in the Chicago bookstores.

The effect produced by the presentation was heightened by the manner in which it was made. The idea of making the presents originated with the ladies some weeks ago; the plan was agreed upon, and those in the country were consulted by letter; each contributed the necessary amount, and the book and chair were purchased through a brother Mason in Chicago. All this was done with such system and secrecy that, until the gifts were presented in the lodge-room, not a member of the lodge had the least idea or intimation of what was taking place, excepting two, who, residing at a distance in the country, had to know why their wives wanted to go to Petersburg on the worst night of the year. The surprise was complete. There was thus confusion in *Clinton Lodge* for once, at least, and among its members none were found who doubted woman's ability to keep a secret.

We were then informed that the ladies were at the Town Hall, where they would be glad to see us. We repaired to the hall in procession, where we were received by the wives and daughters of the brethren, and where we found, to our surprise, tables spread with refreshments in ample supply, prepared and arranged in such style and taste as only an epicure could describe. After the lodge, through a brother, had acknowledged the receipt of the presents and thanked those giving them, the feast began, and a scene followed never to be forgotten by those present, which was ended only by the coming of the Sabbath. All felt that it was good to be there. It was a gay and royal hour. *Clinton Lodge* was happy; husbands were proud of their wives, and bachelors forgot for a while their ill-starred fortune. As for the ladies, God bless them! they were equal to the occasion, and, as is woman's nature, were happy in making others happy. Verily, as the good book hath it, "in her tongue is the law of kindness."

A BROTHER.

Good Law.

1. It is not expedient for Masons to hold joint occupancy of lodge-rooms with Sons of Temperance, Good Templars, Odd-Fellows, or any similar society.
2. A lodge has the right to try a suspended Mason on a new charge for unmasonic conduct, and expel him, if the offense be of a character to justify such punishment.
3. After a petition for initiation has been received and read, it can not be withdrawn under any circumstances; but a ballot must be had in all oases.
4. No petition for initiation or membership can be received or acted on, except at a *stated* meeting of the lodge.
5. To form and open a lodge, and to make Masons after the "ancient form and manner of the Craft, and not otherwise," is all the power granted by a dispensation.
6. A lodge may be "called off" from time to time, in the *same* day or evening; but it is irregular to "call off" from one day to *another.*
7. No one can be Master of a lodge unless he has served as Warden. If he has received the degrees of Past Master in a chapter, it is not necessary for him to receive it again before being installed as Master.
8. All candidates for admission *must* be examined in open lodge.
9. It is not proper to confer the degrees on more than one candidate at a time.
10. One negative ballot is sufficient to reject an applicant for membership.
11. There is no authority whatever that can compel a lodge against its will to admit an applicant for membership.
12. No business can be transacted at a *special* meeting, except the particular business for which the lodge was convened.
13. No lodge or Master of a lodge has any right to declare the case of a candidate for initiation to be one of *emergency.* That power is vested in the Grand Master alone.—*Grand Master West Virginia.*

Visitations.

On the 28th May, in company with the R. W. Grand Secretary, Bro. John D. Caldwell, I visited the Grand Lodge of Indiana, then in session in the city of Indianapolis. Its members received us with a hearty welcome, entertained us with great hospitality, and manifested their courtesy by conferring on us the distinction of honorary membership. The session was one of peculiar interest. It was the fiftieth annual grand communication. Suitable arrangements had been made for the celebration of the anniversary. Two out of the three surviving delegates, who had assisted in the formation and organization of the grand lodge, were present, and added to the interest of the occasion by recalling many reminiscences connected with the early history of Freemasonry in Indiana. Bro. Richard W. Thompson delivered an eloquent and elaborate address, in which, with great learning and research, he traced the history of the Fraternity, and exhibited the contrast between its principles and ceremonies and those of other secret societies, both ancient and modern.

On the 12th June I visited the Grand Lodge of Wisconsin, which was then in session in the city of Milwaukee. It is hardly necessary to say that I was received by the brethren of that State with fraternal kindness, and treated with all the distinction due to your representative and chief officer.—*Grand Master of Ohio.*

THE MASONIC TROWEL.—The Masonic Fraternity in the State of Illinois need no introduction to this periodical, nor to its worthy editor, Bro. H. G. Reynolds. It is *par excellence* the home organ of the Craft, and indispensable to every member of the Mystic Order who would keep fully posted on Masonic topics. Dr. Mackey is now writing a series of very interesting articles for THE TROWEL, on the "Symbolism of Sacred Plants." We notice in the issue of January 15th, now before us, that the editor refers pleasantly to his recent visit to Freeport, and compliments us highly on the new Presbyterian building.—*Freeport Journal.*

Tidings.

Items.

Gen. T. J. Henderson dedicated the new Masonic hall at Princeton, on the 9th of November. The hall is said to be one of the finest outside of Chicago—elegant in its appointments, and beautifully decorated, and reflects great credit on the Fraternity at Princeton.

R. W. Bro. E. F. Babcock, the enterprising nurseryman and horticulturist of Summerfield, St. Clair county, is tarrying awhile at Memphis, Tenn., where he is extending his business. He has been hob-nobbing with Pike. We advise him to look-out, or Frank will "discontinue" him.

Bethalto Lodge, 406—L. W. Lyon W. M., R. J. Stirratt S. W., James Woods J. W., E. D. Kersey Treas., J. V. Richards Sec., Dr. J. C. Martin Chaplain, S. Patterton S. D., H. Baer J. D., were installed in the Cumberland Presbyterian Church by W. Bro. C. W. Dimock, of Edwardsville, assisted by Bro. Piggott. Good music on the organ and by the choir, and a sumptuous feast followed, in which brethren with their wives, mothers, sisters, and daughters participated. It was a lively, joyous, and happy occasion.

Freeport Commandery—N. F. Prentice Com., R. Little Gen., F. W. S. F. Brawley Capt. Gen., M. D. Chamberlin Prel., J. A. Grimes S. W., H. C. Burchard J. W.

Michigan Grand Chapter.—Geo. C. Munro G. H. P., Wm. Webber Deputy, C. H. Brown G. King, Wm. V. Morrison G. Scribe, J. Eastman Johnson G. Sec., R. W. Landon G. Treas., Wm. Stowe G. Chaplain, John W. Finch G. C. H.

Chicago Commandery.—Geo. Gardner Com., A. M. Bennett Gen., Geo. F. Letz C. G., John C. Fuller Prel., Chas. McFarland S. W., A. R. Atkins J. W., Geo. H. Gibson Treas., John Whitley Rec.

Apollo Commandery.—T. T. Gurney Com., Wm. H. Gayle Gen., Chas. H. Brower C. G., James H. Miles Prel., Chas. E. Leonard S. W., Frank Nichols J. W., H. W. Bigelow Treas., S. E. Underhill Rec.

Ottawa Commandery.—Wm. L. Gibson Com., H. F. Clark Gen., W. E. Bowman C. G., Geo. G. Burgess Prel., Thos. J. Wade S. W., John F. Lamb J. W., Samuel Walker Treas., Thos. H. Clark Rec.

Topeka, Kan.—The several Masonic lodges at Topeka had a festive and social season on St. John's Day, with complete union, and not an incident to mar the joy of the occasion.

Abraham Lincoln was not a Mason. We have stated this by letter more than one hundred times.

The *Masonic Monthly*, published at Boston by Bro. T. G. Wadman, at $2.50 per annum, after a short suspension comes to us with a new publisher, and much improved in appearance and style.

M. W. Bro. Thos. Hayward, Past Grand Master of Masons in Florida, died January 27, in his 71st year. He was an able man.

Kansas has nearly 1,000 miles of railroad.

The Messrs. Lorillards, tobacconists, paid $123,000 government tax in September last.

The *Christian Times and Witness*, published at Chicago, and the *Michigan Christian Herald*, published at Kalamazoo, Mich., are merged into one Baptist paper, called the *Standard*, at Chicago.

Through the politeness of Ill. Bro. Charles E. Meyer, 33°, we are furnished with a beautiful invitation card to attend a lodge of sorrow, to be held, on the 3d inst., at Philadelphia, by Philadelphia Grand Lodge of Perfection, in memory of Ill. Breth. Edwin F. Moore, John L. Goddard, and Wm. B. Schnider, all 32°.

Topeka R. A. Chapter.—T. J. Anderson H. P., John Wayne King., A. M. Kinney Scribe. *Topeka Lodge.*—S. T. Walkley W. M., G. G. Gage S. W., F. W. Giles J. W.—*Orient Lodge, Topeka.*—John Guthrie W. M., J. W. Campion S. W., T. J. Dent J. W.

St. Joseph Lodge, St. Joseph, Mo.—J. S. Browne W. M., James A. Adams S. W., J. B. Howard J. W., A. Parker Treas., John Pinger Sec., Rev. S. Kaufman Chaplain, Philip Arnholt S. D., Harvey Bradley J. D., R. J. S. Wise, M. G. Hall, Stewards, H. S. Thornton Tyler.

Milwaukee Insurance Company.—Past Grand Master M. L. Youngs is President, J. H. Tesch is Vice President, J. R. Hunter Secretary, Geo. Dyer Treasurer, and Hon. H. L. Palmer, Grand Master Templars U. S. A., is Attorney.

World at Home.—Someone has favored us with the January number of the above work, being No. 1, Vol. 1, published by Evans & Co., 814 Chestnut street, Philadelphia, at $3.00 per annum. Same size page as Harper's, with 96 pages to the number. The picture of Dickens is superb.

We thank the brother who sent us the beautiful directory of the Masonic bodies in Princeton.

The St. Louis, Jacksonville & Chicago Railroad diverges from the Chicago & Alton Railroad at Monticello, and unites with it again at Bloomington and runs through the counties of Madison, Jersey, Greene, Scott, Morgan, Menard, Mason, Tazewell, and McLean, with a population of 193,213.

The proceedings of the Grand Council of Missouri shows five councils in Missouri and three in Kansas, with 350 members. T. E. Garrett, St. Louis, is Grand Master; J. A. H. Lampton, St. Louis, Deputy; L. R. Ringo, Weston, G. Th. Ill.; John G. Foss, Hannibal, Con.; Wm. N. Loker, G. Treas.; Geo. Frank Gouley, Grand Recorder.

The venerable Elias Hibbard, P. D. G. Master, and father of P. G. Master J. H. Hibbard, deceased, was initiated in *Franklin Lodge*, then No. 22 under the jurisdiction of Missouri, but now 25 in this jurisdiction, at Upper Alton, March 25, passed April 14, and raised to the sublime degree of a Master Mason April 15, 1843.

That was a good time when R. W. Bro. Paul B. Ring constituted *Monitor Lodge No. 522*, Elgin, and installed Bro. S. A. French as W. M., N. J. Bloomfield S. W., G. S. Follansbee J. W., and F. H. Mosely Sec. It is a live lodge, and will be a banner one.

By contributing five dollars to the "pilgrimage to the Holy Land," a brother can get "a sprig of acacia from the mountains near Jerusalem, fastened indestructibly upon Bristolboard, labeled with place and date, and elegantly framed in a gilt frame."

Waukegan Lodge No. 78 is a consolidation of *Union Lodge No. 78* and *Waukegan No. 324*. At the election in December, P. D. G. M. J. C. Baker was elected W. M., Fred. Cleveland S. W., Wm. A. Johnson J. W., and Wm. A. Gray Secretary. It is a good lodge, and has 117 members.

The Grand Chapter of Minnesota elected Luther Dearborn G. H. P., and Wm. S. Coombs Grand Secretary. Is Comp. Dearborn the former Master at Geneva?

The Grand Chapter of Missouri numbers 32 chapters and 1,367 members. Martin Collins, of St. Louis, is G. H. P.; R. E. Anderson, Dep.; J. E. Drake, Carrolton, G. K.; L. F. Weimer, St. Joseph, G. S.; Geo. Frank Gouley, St. Louis, Grand Secretary.

The *Northern Monthly* for February is before us. "The Metropolitan Pulpit," "History of the English Language," "Major-General Philip Kearney," are among the leading articles, and are well treated. Published at 37 Park Row, New York, and 248 Broad street, Newark, N. J., by M. R. Dennis & Co., at $3.00 yer year.

The *Rocky Mountain Star*, a spirited paper published at Cheyenne, Wyoming Territory, says that the population of Cheyenne can not be less than 10,000.

R. W. Bro. D. G. Burr is lecturing the lodge at Sullivan, where he has initiated seven and raised three. He reports the Craft in a prosperous condition, with a plenty of good material.

Gov. Bross, Sharon Tyndale, Gen. Smith, O. H. Miner, and Dr. Bateman, State officers, are Masons. The two last are Templars.

Grand Commandery New York.—The forty-fourth annual convocation was held at Saratoga Springs, Oct. 1st. Thirty-one commanderies represented. John A. Sefferts, of New York, is Grand Commander, and Robert Macoy Grand Recorder. This influential body numbers 3,770 members.

Ashlar Lodge No. 308, Chicago, held its anniversary and re-organization banquet, Feb. 11th. The ticket of invitation did not specify the place. This lodge has had serious embarrassments, but now has 59 members, and among them Past G. Master J. Adams Allen, and several of the best business men in the city. W. Bro. W. B. Young is Master.

At the triennial meeting of *Harrisburg* (Pa.) *Sovereign Consistory*, Dec. 27, 1867, the following officers were installed for the ensuing year: H. Stanley Goodwin, 33°, G. Com.; Alfred Creigh, L. L. D., 33°, First Lieut. Com.; John Vallerchamp, 33°, Second Lieut. Com.; S. P. Auchmuty, 32°, Min. of State; Theo. F. Scheffer, 32°, G. Chan.; W. H. Egle, M. D., 32°, G. Keeper of Seals; John Edwards, 32°, G. Treas. Regular meetings held on the second Tuesday of each month.

Every presidential election year can be divided by 4, and is therefore a leap year. Is that an argument in favor of womanhood sufferage?

Southern Relief.—We have received $25 from *Lavely Lodge No. 203*, Williamsville, for the relief of our Southren brethren.

Grand Commandery Iowa.—The proceedings for September, 1866, and October, 1867, are at hand. R. E. William Leffingham, of Muscatine, was elected G. Com. in 1866, and R. E. James R. Hartsock, P. G. Master, and P. G. H. P., was elected G. Com. in 1867. Sir W. B. Langridge has served as G. Rec. from the organization of the body. The report on foreign correspondence is from the pen of Dr. Guilbert. The next meeting will be at Des Moines, October 20, 1868.

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A Good Practice.—The W. M. of *St. Joseph Lodge*, at St. Joseph, Mo., has instituted a practice which it would be well for most of our lodges to imitate. The Wardens take charge of the lodge in turn, and divide the work with the Master, so that the effect is, that in case of his absence, that the lodge goes on with its work as if he was present, and the practice insures experienced brethren, able to step into any position in case of emergency.

The lodge has about 125 members, and plenty of good material in the forests and quarries, and the members are living in harmony.

Worthily Bestowed.

Lincoln, the county seat of our neighbor on the north, Logan county, is either the fourth or fifth city in size on the Chicago and Alton Railroad. Alton, Bloomington, and Joliet are larger, and it contests the fourth position with Carlinville.

It has two prosperous lodges, *Lincoln, No. 210*, presided over by Col. R. B. Latham, and *Logan, No. 480*, of which W. Bro. Joseph F. Benner is Master. Upon the occasion of his second installation, by Bro. Latham, Jan. 14th, Bro. S. A. Foley, on behalf of the lodge, presented him a handsome silver watch, on which was the following inscription:

To Joseph F. Benner, W. M., by *Logan Lodge No. 480*, A. F. & A. M., January 14, 1868.

The speeches of presentation and acceptance were excellent.

Grand Chapter of R. A. M. of Wisconsin.

Grand Officers.—M. E. A. V. H. Carpenter, Milwaukee, G. H. P.; R. E. Thomas B. Tyler, Sparta, D. G. H. P.; R. E. Joseph Yates, Berlin, G. King; R. E. J. A. Horlick, Racine, G. Scribe; R. E. J. M. Levy, La Crosse, G. Treas.; R. E. Wm. T. Palmer, Milwaukee, G. Sec.

We have received the following circular:

Companions—At the annual convocation of the Grand Chapter of Royal Arch Masons, the following resolutions were received and adopted, to-wit:

To the Grand Chapter of the State of Wisconsin:

The select committee to whom was referred so much of the Grand High Priest's address as relates to the so-called "Egyptian Masonic Rite of Memphis," and the "Ancient Primitive Rite of Memphis of 33 degrees," respectfully report the following resolutions and recommend their adoption:

Resolved, That this Grand Chapter of Royal Arch Masons of the State of Wisconsin acknowledges and recognizes no degrees of Masonry or order of knighthood to be regular or legitimate, except those conferred by or under the authority of the following constituted authorities in the United States of America, and those of corresponding rank in foreign countries, to-wit: The Grand Encampment of the United States; the Supreme Council of the Ancient and Accepted Scottish Rite; the General Grand Chapter of the United States; Grand Council of Royal and Select Masters, and the grand lodges of the several States and territories. And any Royal Arch Mason, who may have received, or who shall hereafter receive, any irregular degrees under the assumed name of Masonry or knighthood, particularly those known as the "Egyptian Masonic Rite of Memphis," or the "Ancient Primitive Rite of Memphis of 33 degrees," is hereby required to withdraw therefrom and to signify the same in open chapter wherein he is, or may be affiliated. And all Royal Arch Masons are hereby prohibited from holding Masonic intercourse with any companion who shall refuse to comply with this edict.

Resolved, That no chapter within this jurisdiction shall receive or take any action on the petition of any Master Mason who holds to such clandestine degrees, or who refuses to renounce the same in writing.

Respectfully submitted.

Alvin B. Alden,
D. C. Bush,
M. Montgomery,
J. A. Horlick,
Wm. H. Norris, Jr.

W. Bro. H. D. Keays, Master of the new lodge at Elkhart, died Monday, Feb. 3d. A large number of brethren from Bloomington and Lincoln attended the funeral of this excellent brother. His loss is a calamity.

Another Impostor.

Mason, Effingham Co., Ill., Jan. 10, 1868.

H. G. Reynolds:

Dear Sir and Bro.—At the regular communication of this lodge on the 12th day of June last, one D. C. Terry, claiming to be a member of *Cortland Lodge No. 470*, Cortlandville, N. Y., was admitted as a visitor to this lodge. On communicating with said lodge, no such person had ever belonged to said lodge, but had been imposing upon the Craft in New York. He is about five feet four inches in height; light complexion; large roman nose; very large, full blue eyes; wears, generally, moustache and goatee; claims to be a school-teacher, pianist, physician, &c., &c. The lodge ordered his exposure at the regular communication on July 10, 1867; it not being done, the W. M. has again ordered him exposed.

Fraternally yours,
Oliver Jones,
Sec. Mason Lodge No. 217, A., F. & A. M.

Expulsions.

By *Aurora Lodge No. 254*, January 22, E. D. Lacey, for gross unmasonic conduct.

Published by order of the lodge.

A. G. McDole, Secretary.

By *Charter Oak Lodge No. 236*, January 15, John Cannon, for defrauding brother Masons.

Published by order of the W. M.

Alfred I. Wood, Sec.

Newly Elected Officers.

Names of Masters, Deputies, and Conductors of Councils R. and S. M., as Returned to the Grand Recorder up to February 7, 1868.

2...S. H. Claspill, J. C. Reynolds, John F. Burrill.
12...Ira B. N. Bross, Jno M. Dunn, Amasa Foot.
17...J. C. Bertholf, J. F. Flenbarger, H. A. Young.
20...V. M. Blanding, C. W. Hawes, Peter Bogue.
21...D. Lamb, C. Bye, W. H. Lamb.
34...Geo. Emerson, Caspar Rudy, J. M. Liscom.
Metamora U. D...E. Kipp, Jas. D. Perry, A. Page.
Havana U. D...J. F. Coppell, C. W. Emmett, H. R. Cleaver.

Will the companion Recorders please forward returns of election without delay.

High Priests, Kings, and Scribes of Chapters of Royal Arch Masons, as returned up to February 7, 1868.

1...Chas. Fisher, F. W. Tracy, Richard Young.
3...W. H. Broadwell, Elias Keemer, Stephen Ellis.
4...A. J. McMurtry, J. C. McMurtry, M. Conley.
5...Isador Benjamin, John Sylvester, E. McFarland.
8...S. V. Crossman, Geo. D. Hayden, H. S. Mathews.
9...R. A. Williams, P. H. Walker, S. McCreery.
10...C. L. Higbee, Samuel Barker S. R. Gray.
12...P. H. Sniff, Geo. Richards, Thos. Bollen.
14...A. H. Barry, H. B. Pierce, D. L. Zabriskie.
15...E. Hayse, J. A. Maxy, B. F. Culp.
18...John L. Ramsay, H. Burgower, E. Burrall, Jr.
19...Jas. B. Kyle, J. M. Martin, F. Sackett.
21...A. A. Murray, John Irwin, W. J. Taylor.
22...M. Henoch, Wm. Gardner, A. G. McDole.
23...E. L. Cronkrite, L. T. Lemon, W. L. Beebe.
24...John F. Squier, E. B. Perry, H. Riching.
26...John M. Stillwell, Wm. Spurgin, Jabez Brewster.
27...C. A. Gilbert, S. S. White, H. C. Knowlton.
28...Joseph Mercer, L. R. Jerome, Wm. I. Moore.
30...James Hill, John Porter, J. A. Boynton.
31...P. A. Armstrong, S. B. Thomas, Jacob Geisen.
32...J. Curl, W. H. Geohegan, Joseph Beyls.
33...W. R. Hamilton, Wm. A. Patterson, John Booth.
36...E. Brown, A. L. Salisbury, E. Barton.
37...Wm. S. Easton, J. F. Lamb, R. M. McArthur.
38...J. P. Cullen, H. M. Eidson, W. G. Eaton.
40...Jacob A. Parker, Joel L. Cox, Isaac N. Lowe.
41...Freeman Watson, W. S. Buell, Fred. Cleveland.
43...A. M. Bennett, A. R. Atkins, W. W. Kennedy.
44...J. G. Mangold. King and Scribe not returned.
46...A. S. Converse, T. S. Clark, L. A. Howard.
48...Charles Watts. King and Scribe not returned.
49...Daniel Dustin, M. Holcomb, John Shuld.
50...A. W. Beasley, L. W. Faulkner, C. F. Columbia.
51...John C. Smith, Daniel Wann, E. A. Small.
53...S. B. Dugger, C. H. Holliday, F. A. Steward.
54...W. W. Fisher, S. Levinson, G. Tucker.
55...J. W. Johnson, E. E. Waggoner, E. D. Stein.
56...J. A. Hawley, J. C. Ayers, Geo. B. Worth.
57...J. A. Ladd, S. T. Osmer, John King.
58...C. C. Halladay, James Clark, J. M. Higby.
59...W. H. Taylor, J. S. Hand, E. Johnson.
60...W. B. Powell, J. R. Fairfield, Jacob Lininger.
63...Frederick Bell, Isaac H. Shimer, L. F. Stoddard.
64...J. M. Morrow, L. Badolett, J. Trimble.
65...C. F. Tenney, J. M. Taylor, J. O. Sparks.
66...C. Bye, T. H. McCoughtry, F. M. Freind.
67...J. F. Smith, B. S. Smith, J. N. Hogg.
68...S. Stevens, Wm. V. Thompson, E. H. Curtis.
69...Henry Turner, J. F. Moulton, C. M. White.
70...Burns Archer, W. T. Martin, J. R. Patten.
72...A. F. Ashley, P. P. Newcomb, Jr., J. A. Ross.
73...G. V. Wells, J. B. Babcock, F. C. Fillmore.
74...G. E. Lounsbury, J. A. C. McCoy, A. J. Dougherty.
75...D. H. Brush, Isaac Rapp, F. J. Chapman.
76...J. R. Scott, H. N. Ruffner, S. Harden.
78...R. Ashley, R. D. Sherman, J. B. Dusenbery.
80...E. Blackshaw, B. M. Davis, G. W. Flynn.
81...C. D. Kendall, L. F. Rayburn, L. M. Plaut.
82...J. T. Culbertson, Wm. Hessey, E. J. Purdy.
83...C. S. Conger, Geo. Darrah, R. S. Graham.
85...W. H. House, G. W. Albin, S. L. Green.
86...J. F. Coppell, H. R. Cleaver, N. Geary.
87...B. F. Kagay, Geo. Wright, W. T. Myers.
89...H. P. Walker, Daniel Hay, W. D. Carten.
90...J. B. Mulliken, A. W. Burnside, Geo. M. Peal.
91...J. C. Crumb, F. B. Wakeman, B. F. Groesbeck.
92...J. N. Williams. King and Scribe not returned.
93...H. W. Hubbard, W. S. Pease, R. D. Hayes.
94...G. W. Hartman, M. Conkey, M. D. Coffeen.
95...A. W. Martin, Isaac Gulihur, Adam Brewer.
96...T. E. Lawrence, Geo. H. Daniels, P. S. Bartlett.
97...Jesse B. Cooper, J. B. Miles, Peter Fifer.
98...Benj. Kersey, M. B. Mason, Z. W. Stevens.
99...J. W. Peck. King, and Scribe not returned.
100...W. W. Hall, J. D. F. Jennings, H. Goodell.
101...Thos. Moore, C. H. Greenwood, L. P. Stalcup.
102...D. D. Shumway, O. P. Squier, Wm. T. Vandever.
103...C. A. Bradshaw, D. S. Booth, L. D. Burgess.
104...L. Slocum, T. G. Block, J. E. Weems.
105...F. W. Byers, Adam Kemper, Geo. Heninger.
106...J. N. Ryan, J. B. McConaughy, David Miley.
107...G. W. Culver, J. H. Furman, B. C. Whitcomb.
108...A. Sallee, D. W. Thomson, C. Pratt.
109...J. W. Wellshear, Wm. H. Eldson, S. Johnson.
110...J. D. Perry, J. W. Page, E. Kipp.
112...E. A. Gove, W. Ong, John Brevoort.
114...Geo. A. Woodford, L. N. Pittwood, C. F. McNeil.
Pana U. D...G. I. Barrett, Geo. S. Taylor, L. P. Johns.
Staunton U. D...J. S. Sturges, G. W. Sparks, A. B Parker.
Palatine U. D...S. M. Johnson, N. P. Keys, J. Slade.
Milton U. D...H. J. Harris, W. B. Grimes, Thomas McEwen.
Elliott U. D...G. P. Fowler, Jr., L. D. Kirkpatrick, Edwin Cooley.
Mt. Pulaski U. D...John H. Toole, T. G. Keeler, J. R. Brancher.
Odin U. D...H. S. De Pew, E. Sidwell, Wm. Aird.

Masters and Wardens returned since January 8, 1868, up to February 7, 1868, and not heretofore reported.

2...L. K. Gibson, Alfred Smith, Chr. Helm.
8...Geo. W. Bright, John T. Barnett, H. Bishop.
16...F. B. Haller, J. N. McCord, R. T. Higgins.
28...H. C. Talbott, C. H. Kettler, J. W. Drury.
39...I. Benjamin, Isaac Abraham, M. J. Roeschlaub.
46...J. E. McDermott, Alex. Hearst, G. H. Belcke.
48...John C. Strader, S. L. Wilcox, C. Libby.
50...J. W. English, G. W. Davis, John Hill.
65...M. S. Ellsworth, M. A. Naper, Chas. Shultz.
69...R. Hayford, G. M. Dickson, A. Owens.
80...F. H. Clark, S. D. Chapin, L. C. Wright.
85...John Boyd, G. W. Clark, Z. S. Rushing.
99...J. G. Robinson, John Hobson, John G. Irwin.
110...Henry Brown, T. T. Newman, Geo. E. Monk.
122...D. D. Shumway, O. P. Squier, J. S. Torrey.
126...C. W. Whitney, S. A. Trowbridge, H. Wilkey.
133...Burns Archer, Jacob W. Wilkin, J. R. Archer.
139...H. B. Pierce, Thos. W. Poor, Smith Hoag.
151...John Patrick, R. R. Bird, F. W. Cross.
154...W. C. Cowan, E. R. Ankrum, John Hole.
156...J. L. Orendorff, A. S. Stillman, G. P. Orendorff.
160...George McElwain, J. Ward Ellis, J. C. Howell.
188...C. B. Smith, W. H. Long, Samuel Moors.
190...I. S. Hibberd, W. J. Parker, J. G. Irick.
193...Richard Cheedle, J. N. Hutson, H. Walker.
201...J. C. Cooper, E. S. Condit, E. N. Bates.
202...T. K. Facey, J. C. Teats, J. W. R. Stambaugh.
222...J. F. Thomas, C. W. Carroll, E. B. Dunbar.
223...Wm. Fisher, J. H. Hazlett, L. Feirderlin
234...James McCullough, L. Hanson, J. Messmore.
236...G. M. Loughmiller, Jas. Rogers, G. W. Amsden.
237...L. Jorgensen, John McEwin, A. H. Irwin.
239...C. W. Roberts, J. S. Johnston, P. Rosignol.
245...J. F. Alexander, E. T. King, C. A. Darlinton.
247...M. A. Cushing, J. McClurney, O. F. Carson.
252...J. M. Wilson, L. L. Troy, B. F. H. Reynolds.
254...E. Canfield, A. W. Stolp, B. Frederick.
271...Geo. B. Carpenter, Edward Cook, J. B. Lewis.
277...H. Vogler, Wm. Floto, C. Feldkamp.
293...S. Sears, J. M. V. Sanderson, C. H. Paddock.
311...R. G. Lucas, A. M. Thomson, J. J. Lawless.
312...A. A. Murray, John Quinlan, J. H. Babbitt.
322...C. H. Brunk, J. H. Gilpin, R. C. Russell.
323...J. F. Moore, J. B. Welsh, J. T. Maycraft.
329...Wm. Eckles, S. Eckles, D. Byler.
331...A. F. Nesbit, W. F. McKelvy, J. Daubs.
334...Jesse P. Jones, Z. D. French, H. M. Waggoner.
340...Moses Stafford, H. F. Davidson, J. M. Hill.
342...E. F. Casad, W. H. Whitaker, J. H. Hewitt.
355...E. M. Eaton, John Bevens, Jacob Wentz.
359...A. S. Babcock, M. W. Willis, H. Gage.
360...J. L. Blanchard, L. M. Andrews, W. H. Alter.
362...H. Palmer, J. F. Palmer, E. Rowland.
365...C. D. Moore, H. M. Alvord, W. M. Camp.
367...R. Deatherage, M. Conley, J. R. Scott.
368...J. Stonemets, J. Booth, T. A. Creel.
375...L. P. Hereford, J. Cline, J. B. McNeill.
378...A. Mellen, E. Parsons, C. S. Hazen.
379...D. H. Collins, A. Seehorn, Joseph Peck.
384...W. H. Meserve, I. O. Sanborn, Alex. Wylie.
390...Caleb Reed, W. N. Young, Wm. Moody.
395...Robert Hunter, G. W. Bennett, J. B. Mack.
397...J. H. Gift, W. J. Campbell, John C. Eltz.
399...A. H. Gunn, R. W. Morse, Geo. F. Sweet.
401...C. H. Ellenwood, H. D. Marsh, C. Finefield.
406...L. W. Lyon, R. J. Stirratt, Jas. P. Wood.
419...J. L. Morton, J. P. Woodsides, Josiah Whitnell.
422...John Middleton, P. L. Sherman, H. M. Huggins.
428...A. N. Beebe, A. Struard, Thomas Jefferson.
430...John Kendrick, Peter Smith, J. N. Robison.
432...W. J. Jackson, J. W. Kenedy, J. A. Reid.

444...J. T. Binkley, J. S. Douglas, Edward Sherer.
477...S. S. Chapman, E. L. Marquis, John Brevoort.
483...C. S. Ladd, C. S. Mitchell, G. Garrison.
489...W. H. Eidson, Joseph Cooper, J. B. McNair.
497...J. Stillwaugh, D. H. Sheaffer, John L. Greene.
498...John Ford, W. H. Smith, C. W. Shirmer.
503...T. J. Whitehead, H. S. De Pew, A. Mendenwald.
507...Adam Lockie, A. P. Atherton, J. M. Moore.
509...George Mason, Wm. Parker, Wm. Williamson.
511...J. Tefft, T. W. Tefft, S. K. Larkin.
520...N. Dresser, C. Kirkpatrick, W. H. Willard.
523...J. M. Van Deren, C. H. Lewis, S. J. C. Hewett.
527...John Ridgway, H. Ellis, S. D. Lewis.
536...E. McAllister, Geo. Niver, D. Robertson.
538...C. H. Bacon, J. C. Backus, W. J. Denton.
557...J. Ulrich, John Feldkamp, C. Salzmann.
565...J. M. Hubbard, A. J. Sorell, J. P. Mason.
567...A. J. Ice, M. Fitts, F. M. Saddler.
568...P. Simons, P. H. Pope, J. M. Munn.

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The Memphis Rite.

New York, Nov. 30, 1867.

The undersigned, members of the Ancient and Accepted Rite of Freemasonry, and attached to the Supreme Council of the Northern Jurisdiction, by active or honorary membership, deeming their allegiance to that body as superior to any other system of Ineffable Masonry, have dissolved their connection with the Rite of Memphis, and hereby declare unauthorized the further use of their names in connection therewith.

John W. Simons, 33°.
Clinton F. Paige, 33°.
Orin Welch, 33°.
John L. Lewis, 33°.

Jurisprudence.

To the law and the testimony.—Isa. 8, 20.

☞ We shall endeavor to answer questions of a legal character under the laws and usages of this and adjoining States under the head of States; other matter of a judicial character will be given under the head of "General." Our comments on law are not binding as such; those who desire *decisions* must get them from the Grand Master; we give *opinions* only. Questions will be omitted, unless they are necessary to elucidate the point at issue. Decisions and opinions will be regularly numbered through the volume, and will not be repeated, but reference will be made to them.

ILLINOIS.

No. 18.—A candidate for initiation is rejected in No. 4; he removes into the jurisdiction of No. 19, and desires to petition the latter lodge; he must have the unanimous consent of No. 4 before his petition can be lawfully entertained by No. 19.

No. 19.—A brother suspended for non-payment of dues must pay up all dues chargeable at the time of his suspension, before he can be re-instated, unless his dues be remitted.

No. 20.—The fee for initiation must accompany the petition; if it does not, the W. M. should not entertain it or refer it. His installation obligation forbids it.

No. 21—Officers of lodges U. D. cease to be such officers when their dispensation is returned.

No. 22.—If No. 10 *gives permission* to No. 20 to confer degrees, No. 20 must receive a petition for the F. C. and M. M. degrees and ballot; but, if No. 10 *requests* No. 20 to confer degrees for No. 10, then No. 10 must do the balloting.

GENERAL.

No. 8.—When the Grand Master visits a lodge to inspect its work, records, discipline, or as a courtesy, he is entitled to preside as Master, with the W. M. at his left hand.

No. 9.—When the Grand Master visits a lodge for the purpose of constituting it installing officers, laying corner-stones, dedicating halls, presiding at a funeral, or at any general meeting of the Craft, he may open a temporary or emergent grand lodge. He can clothe any deputy, or past or present Master, with his powers.

No. 10.—No Mason is entitled, *by law*, to a demit except to join another lodge, or to assist in forming a new one.

No. 11.—A lodge U. D. works in the name of the Grand Master; any member of a chartered lodge may hold position in a lodge U. D. without demit, and without prejudice to his privileges or any official position in his chartered lodge. Some grand lodges have enactments to the contrary.

No. 12.—It has been repeatedly decided, that service of summons or notice through the postoffice is not legal Masonic service.

Miscellaneous Reading.

"Did you Swear, Papa?"

Flora was at the window watching for papa. She was growing impatient, for it was almost time for the stars to come out, and she wanted to give him a good-night kiss. Presently Flora's quick ears caught the sound of a familiar footstep, and with a cry of joy she bounded away to meet her father. Before she reached the gate, a gentleman who was passing stopped to speak with him.

Suddenly the sunny face became clouded, and slowly the child turned toward the house; she sat in her own little chair, and covered her face with her hands.

The mother seeing her, said, "Is Flora sick to-night?" "No, mamma;" and then the little head was bowed again. The mother took her in her arms, and said, "Will not Flora tell me what troubles her?" "I know I must keep nothing from my mother," Flora answered. "I was watching for papa, and when he came I ran out to meet him, but some one called him, and while I waited for the man to go away, I heard some one swear. Do you think it was my papa?"

The mother knew not what to answer. She knew that her husband freqrently took the name of God in vain, but to her sorrowing little one she could not say this.

Flora slipped from her mother's arms into her little chair, and again buried her face in her hands, when her father came in. He had missed the bright face and bounding step of his little one, and when he entered the house, and she did not come to meet him, thought she must be ill. Taking her in his arms, he said tenderly, "Is my little Flora sick to-night?" "No, papa." "What has troubled my darling, then?" After a moment's hesitation, Flora said, "When I was waiting for you just now, I heard some one swear, and I think it was the man on this side of the fence. Was it you papa? Did you swear?"

It was hard to meet the gaze of those clear eyes. What would not the father at that moment have given could he have answered, "No, Flora, your father did not swear." From the silence and the averted gaze, Flora's quick intuitions gathered the truth, and she would not be comforted.

Never before in the presence of his child had an oath escaped this father's lips, and he was grieved that his little daughter's faith in him should be so shaken. If before his child he stood condemned, how can he appear before the Judge of all the earth?

◆

Louis Burger and His Barber.

As Louis Burger, the well-known author and philologist, was walking in the Avenue des Champs Elysee the other day, he heard a familiar voice exclaiming, "Buy some nuts of a poor man, sir; twenty for a penny!" He looked up and recognized his old barber.

"What! are you selling nuts?" said he.

"Ah, sir, I have been unfortunate."

"But this is no business for a man like you."

"Oh, sir, if you could only tell me of something better to do," returned the barber, with a sigh.

Burger was touched. He reflected a moment; then tearing a leaf from his memorandum-book, he wrote for a few moments, and handed it to the man, saying, "Take this to a printing-office, and have a hundred copies struck off; here is the money to pay for it. Get licence from the prefecture of the police, and sell them at two cents a copy, and you will have bread on the spot. The strangers who visit Paris can not refuse this tribute to the name of God, printed in so many different ways."

The barber did as he was bid, and was always seen at the entrance to the Exposition selling the following hand-bill:

THE NAME OF GOD IN FORTY-EIGHT LANGUAGES.

Hebrew, *Elohim* or *Eloah.*
Chaldaic, *Elah.*
Assyrian, *Ellah.*
Syriac and Turkish, *Alah.*
Malay, *Alla.*
Arabic, *Allah.*
Language of the Magi, *Orsi.*
Old Egyptian, *Teut.*
Armorian, *Teuti.*
Modern Egyptian, *Tenn.*
Greek, *Theos.*
Cretan, *Thios.*
Æolian and Doric, *Ilos.*
Latin, *Deus.*
Low Latin, *Diex.*
Celtic and Old Gallic, *Diu.*
French, *Dieu.*
Spanish, *Dios.*
Portuguese, *Deos.*
Old German, *Diet.*
Provencal, *Diou.*
Low Breton, *Doue.*
Italian, *Dio.*
Irish, *Dic.*
Olala Tongue, *Deu.*
German and Swiss, *Gott.*
Flemish, *Goed.*
Dutch, *Godt.*
English and Old Saxon, *God.*
Teutonic, *Goth.*
Danish and Swedish, *Gut.*
Norwegian, *Gud.*
Slavic, *Buch.*
Polish, *Bog.*
Polacca, *Bung.*
Lapp, *Jubinal.*
Finnish, *Jumala.*
Runic, *As.*
Pannonian, *Istu.*
Zemblian, *Fetizo.*
Hindostanee, *Rain.*
Coromandel, *Brama.*
Tartar, *Magatal.*
Persian, *Sire.*
Chinese, *Pussa.*
Japanese, *Goczur.*
Madagascar, *Zannar.*
Peruvian, *Puchocamae.*

A few days after, Burger met the barber.

"Well," said he, "has the holy name of God brought you good luck?"

"Yes, indeed, sir. I sell on an average a hundred copies a day, at two cents each, or two dollars; but the strangers are generous; some give me ten cents, and others twenty. I have even received half a dollar for a copy; so that, all told, I am making five dollars a day."

"Five dollars a day?"

"Yes, sir; thanks to your kindness."

"If I were not a literary man," thought Burger, as he walked away, "I would turn peddler, or publisher; there is nothing so profitable as selling the learning or wit of others."

◆

The Mystery of Punctuation.

An old compositor tells this anecdote in a New-England paper: "We remember, a number of years ago, when we were in a book office near Boston, the copy was received for a scientific work. The copy was manuscript, with every letter well formed, every capital letter in its proper place, every word distinct, and punctuated. It was plain as reprint, and called by the compositors the best manuscript copy they had seen. This copy was given out to the compositors a few pages at a time, who set it up and punctuated it as they had been in the habit of doing, each as he thought the sense required. The proof reader read the proofs, marked a few changes in the punctuation, as he did in the most of proofs, and the matter was corrected. Another proof was taken and corrected, and when thirty or forty pages were ready they were sent to the author for his inspection. In a few days the proofs came back, with the punctuation marked freely. It was corrected, of course, and the compositors then got orders to 'follow copy in punctuation.' They did so, and another lot was forwarded to the author, punctuated exactly according to the copy. In due time these proofs came back, and with the punctuation marked more than before, if that were possible. This irritated the proof reader somewhat, and he sent the scientific author a not very polite note, saying: 'if I can't punctuate this work to suit you, and you can't punctuate it to suit yourself, what are you going to do?' In reply, the author said he wasn't aware he had been correcting the office punctuation, but if the proof-reader would see to the punctuation he would be greatly obliged, as it was something he knew nothing about. After that there was no more trouble about punctuation on that work."

◆

Jacob's Well.—That chapter of St. John read by Jacob's well, brings home an overwhelming conviction of the accuracy of the narrator. The woman coming down to the venerated well for water; her bitter prejudice as the Jew asked her to give him a drink even under the shadow of that temple which his people had destroyed —"our fathers worshiped in this mountain;" the green corn suggesting to his mind in prophetic reverie the coming harvest of the Gentile world; the disciples returning down the glen, and in mute astonishment not daring to interrupt his conversation with the woman—every incident of the story comes home with wondrous vividness as we meditate. Among the wrangling disputes which have perplexed the antiquarian and the geographer, and have thrown doubt on so many sacred localities, it is indeed a satisfaction to know that here we are on a spot, of the identity of which there has never arisen any serious question, and the spot hallowed by the very presence of our Lord in the flesh. Jews and Samaritans, Christians and Mohammedans, unite in attesting it.

Eusebius and Jerome mention it, and the latter refers to the Christian church built over it, whose ruins and granite columns now encumber its mouth, while no other spot could accord with the incidents of the inspired narrative.

The building of wells in the East are greater works than the erection of castles and fortresses, and whether they be those of Abraham, at Beersheba, or of Jacob, at Shechem, hand down the name of their founder from generation to generation, as the benefactor of posterity. It is the supply of water and the well that decides the site of the Eastern city, and while the walls, and even the whole position of the place, as for example, at Nazareth, may be changed, the fountain or the well can never be moved.

An Intruder.

An incident which diverted the congregation's attention from devotional exercises for some time, lately occurred in a Highland church. During the singing of the first psalm a lamb made its way to the front pew, where it excited considerable astonishment by rising on its quarters, placing its fore feet on the desk, and cooly surveying the congregation. A lady sitting near determined to expel the intruder, and seizing the lamb in her arms proceeded to the door, the congregation meanwhile watching the proceedings with breathless interest. Going down stairs, however, the hitherto amiable animal began to resist the forcible termination to its devotions, and succeeded in bringing both the old lady and itself to the bottom of the stairs in a manner more rapid than graceful. The lamb, finding itself free, once more made its way into the gallery by another door. The beadle of the church now put in an appearance and attempted a capture, but the lamb was too sharp for the church functionary. An exciting but unsuccessful chase ensued. The scene was brought to a close by the minister saying to the beadle—" The beastie maybe will be quate; sae jist let it be." The services were then proceeded with, and during their course the lamb justified the good opinion of the pastor by remaining quiet.

Will You take the Responsibility?

A young man in Virginia had become sadly intemperate. He was a man of great capacity, fascination and power; but he had a passion for brandy which nothing could control. Often in his walks a friend remonstrated with him, but in vain; as often in turn would he urge this friend to take the social glass in vain. On one occasion the latter agreed to yield to him, and as they walked up to the bar together, the bar-keeper said:

"Gentlemen, what will you have?"

"Wine, sir," was the reply.

The glasses were filled, and the two friends stood ready to pledge each other in renewed and eternal friendship, when he paused, and said to his intemperate friend:

"Now, if I drink this glass, and become a drunkard, will you take the responsibility?"

The drunkard looked at him with severity, and said:

"Set down that glass."

It was set down, and the two walked away without saying a word.

What is not Charity.—It is not charity to give a penny to a mendicant of whom nothing is known, while we haggle with a poor man out of employment for a miserable dime. It is not charity to beat down a seamstress to starvation prices; to let her sit chilled in wet clothes sewing all day; to deduct from her pitiful remuneration if the storm delay her prompt arrival. It is not charity to take a poor relation into the family, make her a slave to all your whims, and taunt her continually with her dependent situation. It is not charity to turn a man who is out of work into the street with his family because he can not pay his rent. It is not charity to extract the uttermost farthing from the widow and orphan. It is not charity to give with a supercilious air and patronage, as if God had made you, the rich man, of different blood from the shivering recipient, whose only claim is that he is poor. It is not charity to be an extortioner—no! though you bestow alms by thousands.

The Truth and More Too.

One of the hardest things for human nature to outgrow is the habit of crying up one's own saleable commodities and the crying down others. The following does not acquaint us with "Bob's" final answer, but we can imagine the "expressive silence" which followed the blunt announcement of the assessor:

"Bob, that's a fine horse you have there; how much is he worth?"

"Three hundred and fifty dollars."

"Not so much as that."

"Yes, every cent of it; another fifty on top of it."

"Are you sure?"

"Yes, I'll swear to it."

"All right."

"What are you inquiring for?"

"Merely for assessing purposes. I am assessor of this ward, and only wanted to know what you rated your nag at."

Niagara Eclipsed.—An astonished tourist writes to the *Frontier Index* from the curious district surrounding the Yellowstone Lake of Montana:

"Near the outskirts of this monstrous locality there is a lake on the top of the mountain that is yet frozen over, the ice and snow covering its surface some twenty feet deep. Two main forks of the Yellowstone, one leading opposite Wind and Green Rivers, and the other opposite Henry's Fork of Snake River, in the same vicinity that the Madison and Gallatin rise, empty into the big lake, which has for its outlet the Yellowstone River, and just below the lake the whole river falls over the face of a mountain thousands of feet, the spray rising several hundred. A pebble was timed by a watch in dropping from an overhanging crag of one perpendicular fall, and is said to have required eleven and a half seconds to strike the surface of the river below."

That beats Niagara Falls "all hollow." The river at these greatest falls is represented to be half as large as the Missouri at Omaha, and as clear as crystal. The great lake, like all others in the mountains, is thick with salmon trout of from five to forty pounds weight, and where the milky boiling mineral waters from the geysers intermingle with the pure, clear water from the running streams, these elegant fish can be "forked" up by the boat load.

Grammar in Rhyme.—We advise every young grammarian just entering on Murray, Brown, Smith, or any of the thousand grammars in use, to commit to memory the following lines, and then they never need mistake a part in speech. Who the author is we do not know, but he deserves immortality. With but one exception—"Thirty days hath September," etc.—it is the most poetical effusion we ever met with:

1. Three little words you often see,
 Are Articles—*a*, *an*, and *the*.
2. A Noun's the name of anything,
 As *school*, or *garden*, *hoop*, or *swing*.
3. Adjectives tell the kind of Noun,
 As *great*, *small*, *pretty*, *white*, or *brown*.
4. Instead of Nouns the Pronouns stand—
 Her head, *his* face, *your* arm, *my* hand.
5. Verbs tell of something to be done—
 To *read*, *count*, *sing*, *laugh*, *jump*, or *run*.
6. How things are done the Adverbs tell,
 As *slowly*, *quickly*, *ill*, or *well*.
7. Conjunctions join the words together—
 As men *and* women, wind, *or* weather.
8. The Prepositions stand before
 A Noun, as *in* or *through* a door.
9. The Interjection shows surprise,
 As *oh!* how pretty—*ah!* how wise.
 The whole are called nine parts of speech,
 Which reading, writing, speaking teach.

The triumph of a woman lies not in the admiration of her lover, but in the respect of her husband, and that is gained by a constant cultivation of those qualities which she knows he most values.

Sharp Practice.—Nantucket is famous for pretty girls, excellent fishing, and good stories. One of the latter is told of an inhabitant of the island who lost hens from his roost. To detect the thief he placed a sharp scythe in a position to be clutched by the criminal as soon as he opened the hen roost door. The next morning there was blood upon the blade, but no hens missing. The gentleman did not hunt for wounded hands, and in a short time went to California, returning after an absence of several years. There used to live on Nantucket one of the largest story-tellers for a young man in the Commonwealth. He was quite popular, however, had a good deal of "brass," and on election day could get more voters than any other native on the island. He was "stirring up" voters one day, and came upon the returned Californian. "Hello B.," said the latter, "give me a ride to the polls?" "No," said B., with an oath. "A man as puts scythes in a hen-roost shall never ride with me!" B. was never prosecuted for the confession.

Three Important Things.—Three things to love—Courage, gentleness, and affection.

Three things to admire—Intellectual power, dignity, and gracefulness.

Three things to hate—Cruelty, arrogance, and ingratitude.

Three things to delight in—Beauty, frankness, and freedom.

Three things to wish for—Health, friends, and a cheerful spirit.

Three things to pray for—Faith, peace, and purity of heart.

Three things to like—Cordiality, good humor, and mirthfulness.

Three things to avoid—Idleness, loquacity, and flippant jesting.

Three things to cultivate—Good books, good friends, and good humor.

Three things to contend for—Honor, country, and friends.

Three things to govern—Temper, tongue, and conduct.

Three things to think about—Life, death, and eternity.

Dr. Franklin's Toast.—At a dinner of the Foreign Ministers, the British Ambassador gave:

"England—The Sun, whose bright beams enlighten and fructify the remotest corners of the earth."

The French Ambassador followed with:

"France—The Moon, whose mild, steady, and cheering rays are the delight of all nations, controlling them in the darkness, and making their dreariness beautiful."

Dr. Franklin then rose, and, with his usual dignity and simplicity, said:

"George Washington—The Joshua, who commanded the Sun and Moon to stand still, and they obeyed him."

Those waters are sweetest that are taken fresh from the spring. As that fruit is by far the most pleasant that you pluck from the tree itself with your own hand; that wine the most delicious that you take from the very cask in which it was first stored; so the Divine letters are enriched with I know not what native fragrance, breathe I know not what charm peculiarly original, if read in that language in which they wrote, who partly derived it from the lips of the Eternal, and partly delivered them to us by the breath of the same inspiration.—*Essay on the Claims of the Hebrew Language.*

It costs us more to be miserable than would make us perfectly happy; how cheap and easy is the service of virtue, and how dear we pay for our vices.

A storm following storm, and wave succeeding wave, give additional hardness to the shell that encloses the pearl; so do the storms and waves of life add force to the character of man.

The meeting house in Salem, Mass., where Roger Williams preached 236 years ago, is still standing.

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do	**1865,**	**2,342,065 40**
do	**1866,**	**3,088,804 47**

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PROPOSALS

FOR THE PERMANENT LOCATION OF THE GRAND LODGE OF A. F. & A. MASONS, OF ILLINOIS.

At the Annual Communication of the Grand Lodge in October last, the first four officers were appointed a committee to receive proposals for the permanent location of the Grand Lodge from the several cities of Illinois.

The Fraternity of the several cities in Illinois are therefore invited to submit proposals for such permanent location, and to specify the amount offered in money, lands, lots, or other property—lands and lots to be described in full, with valuation.

Said proposals to be filed with one of the undersigned, indorsed "Proposals for permanent location of Grand Lodge," on or before the first day of July, A. D. 1868, to be opened in the presence of the Grand Lodge, on the first day of the Grand Communication in October next.

J. R. GORIN, Grand Master, *Decatur.*
CHAS. FISHER, D. G. Master, *Springfield.*
DEWITT C. CREGIER, G. S. Warden, *Chicago.*
JAMES A. HAWLEY, G. J. Warden, *Dixon.*

Chicago, Jan. 25, A. D. 1868. 2v7

Business Cards.

THE ILLINOIS JOURNAL.—PUBLISHED Daily and Weekly at Springfield, is the only Republican newspaper printed in the State Capital. It is *the Official State Paper*, and the Weekly edition penetrates every county. Subscription prices: Daily, $10.00 per year; Weekly, $2.00. Address,

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6-6 *Springfield, Ill.*

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In politics Democratic. 6-6

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The Masonic Trowel.

"The grand object of Masonry is, to promote the happiness of the human race."--Washington.

VOL. VII. SPRINGFIELD, ILLINOIS, MARCH 15, 1868. NO. 3.

Selected Poetry.

The Royal Arch Chapter.

From the Craftsman.

The following verses were written for the *Nenah Guardian*, by Rev. M. Magill, Peru, Ill., and formerly of Cangort Park, near Shinrone:

The mystical ladder we still keep ascending,
To gain its top rung all our energies bending;
Hence the call of the H. P. we promptly obey,
And away to the chapter while yet it is day.

How solemn and grand the engagements to-night!
Three Excellent Masters still searching for light;
The chapter well guarded, companions all true,
They send up their prayers and pledges renew.

The H. P. rehearses the words of the sage,
As they stand recorded on God's sacred page,
Commanding each brother with haste to withdraw
From those who walk not by precept and law.

Our Excellent Masters, who thus far have gained
A goodly report, and whose skill is far-famed,
Now enter, united on life's rugged way,
Still cheered by the hope of a far brighter day.

Experience and wisdom is gained as they go,
If haughty or proud—advised to stoop low;
Should hindrance or danger e'er stir up their ire,
They are led to that "Bush" which once burned fire.

While yet from its midst a voice may be heard
Teaching trust and reliance where evil was feared;
While solemn and reverent, light shining around,
The place is acknowledged as most holy ground.

The God of our fathers is still our sure friend,
His presence and power true Craftsmen attend,
Though sorrow and danger their pathway surround,
A final deliverance shall surely be found.

But if, like the heathen, our God we forsake,
And to folly and crime ourselves should betake,
The house of the Lord with pollution be stained,
Our honor and safety can not be retained.

The King of the Chaldeans will then be let loose,
A weapon of wrath which Jehovah can use;
Our ruin will be certain, if he strike the blow,
And captive to Babylon we surely shall go.

What havoc and ruin when God gives the word?
Fire and destruction, pillage, and sword;
The walls of Jerusalem laid low with the ground,
And the house of the Lord in ashes be found.

But Cyrus is raised up of Persia's famed line,
He makes proclamation, "O! ye captives, combine;
Go up to Jerusalem with cheerful accord,
There labor, and build up the House of the Lord."

Our Excellent Masters are found in this band;
Well armed with secrets, they join hand in hand;
They pass through the veils, are accepted and true;
Their signet approved, and the council they view.

Here then we behold, in the "Most Holy place."
Companions and council now met face to face;
Their case well examined, their object made known,
While their zeal for Jehovah is readily shown.

They are willing to work, without fee or reward,
In erecting once more the House of the Lord;
Their proffer accepted, their labor assigned,
Their task they encounter with freedom of mind.

To work now they go, and with zeal they explore
Those depths where rich treasures long lay in store;
Deposits of old, which by Craftsmen were made
When the noise of invasion had made them afraid.

Those treasures, long lost, were now brought to light;
Their glory and beauty appear to our sight;
The Rod and the Manna, the Altar and Word,
The Pot of pure Incense, and the Ark of the Lord.

The Candlestick, too, with the Table and Bread,
Cherubims of glory, their wings widely spread;
Their glory o'ershadowing that grand Mercy-Seat,
The sum of our treasures we now find complete.

What treasures were hid in those depths so profound!
What priceless deposits so long underground!
But the lost is now found, substitution ignored,
And the mystical word by the Arch is restored.

The candidates now for their toil meet reward;
The H. P. instructs them in the law of the Lord;
Royal Arch Masons they now are declared;
And for raising the Arch they are fully prepared.

The order is given, companions attend,
Our chapter well tyled, bring your work to an end;
With hands lifted high, and hearts firmly bound,
Ever search, keep, and treasure that which was found.

◆

Another Exposition of Masonry.

From the Western Musical Review.

Our old-time acquaintance, Captain Sam. Whiting, a Mason who sailed many a league into Arctic Seas in search of his missing brethren, Sir John Franklin and Dr. Kane, it appears, from what we below publish, has exposed some of the evil practices and vile secrets of Masonry. His poem shows that our "anti-Christian Order" (according to Dr. Blanchard and the Aurora convention) had received into its fold a human being who was not a member of the Congregational, the United Brethren, or the Oberlin church, and did not belong to either of the other "ten Christian denominations" in attendance at Aurora; and that it has a universal language, known to and employed by an unbeliever. The incident also pertinently illustrates a tenet of Masonry, and we therefore commend it to the peculiarly pious church-champion publishers of "Barnard's Light on Masonry," as a good foot-note to the text of its *accursed* ritual: "To relieve the distressed is a duty incumbent on all men; but particularly on Masons, who are linked together by an indissoluble chain of sincere affection. To soothe the unhappy, to sympathize with their misfortunes, to compassionate their miseries, and to restore peace to their troubled minds, is the grand aim we have in view. On this basis we form our friendships and establish our connections."

I have now in my mind a beautiful illustration of the strength of Masonic love, which came under my observation during my sailor career.

In 1855, while attached to one of the New York clipper Indiamen, and lying in the sickly seaport of Batavia, in the island of Java, I was stricken down by one of the terrible malarial fevers of that torrid clime.

One afternoon, while lying at my hotel, sick nearly unto death, and longing for a friendly voice or glance, my door was suddenly opened, and I saw Framjee Hormusjee Setna, one of the wealthiest Parsee merchants of Batavia, *approach me under the due guard and sign of a Master Mason.* He sat down by my side, kindly took my fevered hand in his, and assured me that I was not a stranger in the land, but a brother and a friend. His Arab servant followed him, bearing on his head a tray filled with the rarest fruits and delicacies of that prolific clime, and he was left with me to attend to my wants, his master giving him strict injunctions to be faithful to his charge.

Under such care and influence I soon was convalescent, and on my recovery I wrote the following lines:

Sick and weary I was lying,
  Years ago, on Java's shore,
Strangers round me thought me dying,
  For disease had racked me sore.

Thus I lay one radiant morning,
  When my door was opened wide,
And a face with smiles adorning,
  Soon was present at my side.

As I gazed, I saw his gesture,
  Giving our beloved sign;
Richly clad in Orient vesture,
  His bright presence seemed divine.

I responded to the token,
  As he warmly grasped my hand,
And these words by him were spoken:
  "Thou'rt no stranger in this land;

"By this 'mystic tie,' my brother
  We're united hand and heart;
Nor would I the impulse smother
  Thus to act a brother's part.

"Aden, this my Arab servant,
  Shall attend you night and day;
You will find him zealous, fervent,
  Watchful, skillful, kind alway."

Thus he spake—my fever burning
  Soon gave way to friendly care;
Soon my ship was homeward turning,
  Borne along by breezes fair.

Years have passed, yet oft I ponder
  On that scene on Java's shore,
And my fancies thither wander,
  Though between us billows roar.

God be praised! the tie fraternal,
  Is a heaven-born, wondrous plan,
And the bond will be eternal—
  Love to God is love to man.

CLEVELAND, December, 1867.

[We should be glad to hear from our sailor brother *again.*—ED. TROWEL.]

◆

The Moneyless Man.

[The following was composed by our young friend, the talented poet, Henry T. Stanton, Esq., of Maysville, Ky., the son of Hon. Bro. R. H. Stanton. It was recently recited by one of the finest readers on the English stage, in the city of London, and won the applause of thousands of England's most classic and refined.]

Is there no secret place on the face of the earth
Where charity dwelleth, where virtue hath birth?
Where bosoms in mercy and kindness will heave,
And the poor and the wretched shall "ask and receive?"
Is there no place on earth where a knock from the poor
Will bring a kind angel to open the door?
Ah! search the wide world wherever you can,
There is no open door for a moneyless man.

Go look in yon hall, where the chandelier's light
Drives off with its splendor the darkness of night!
Where the rich hanging velvet, in shadowy fold,
Sweeps gracefully down with its trimming of gold,
And the mirrors of silver take up and renew,
In long lighted vistas, the wandering view—
Go there in your patches, and find, if you can,
A welcoming smile for a moneyless man.

Go look in yon church of the cloud-reaching spire,
Which gives back to the sun his same look of red fire:
Where the arches and columns are gorgeous within,
And the walls seem as pure as a soul without sin;
Go down the long aisle—see the rich and the great,
In the pomp and the pride of their worldly estate—
Walk down in your patches, and find if you can,
Who opens a pew to a moneyless man!

Go look to yon judge in his dark-flowing gown,
With the scales wherein law weigheth equity down,
Where he frowns on the weak, and smiles on the strong,
And punishes right, while he justifies wrong;
Where jurors their lips on the Bible have laid,
To render a verdict they've already made—
Go there, in the court-room, and find, if you can,
Any law for the cause of a moneyless man!

Go look in the banks, where Mammon has told
His hundreds and thousands of silver and gold;
Where, safe from the hands of the starving and poor,
Lies pile upon pile of the glittering ore;
Walk up to the counter—ah, there you may stay,
Till your limbs grow old and your hair turns grey,
And you'll find at the banks no one of the clan
With money to lend to a moneyless man!

Then go to your hovel; no raven has fed
The wife who has suffered too long for her bread:
Kneel down by her pallet, and kiss the death frost
From the lips of the angel your poverty lost:
Then turn in your agony upward to God,
And bless, while it smites you, the chastening rod;
And you'll find at the end of your life's little span,
There's a welcome above for a moneyless man!

[We would add the following stanzas as but embodying the simple truth.]

Not only "above," but also on earth,
Is there *one* spot, at least, "where virtue hath birth—
Where bosoms in mercy and kindness will heave,
And the poor and the wretched shall 'ask and receive.'"
It is charity's home, 'neath the Mystical Arch,
Where peace, love, and unity constantly march.
Go there—give the grand hailing sign—if you can:
A welcome you'll find—though a moneyless man.

No outward adornments; no ancestral name;
No money or bonds; no titular fame,
An entrance can gain to that sacred retreat,

Where, on the true points of fellowship, brethren
meet.
On one common level—tried by the same plumb,
Are all who within those precincts e'er come:
Due and truly prepared must all be; nor can
The door remain closed 'gainst a moneyless man.
—*Kentucky Freemason.*

The Mission of Masonry.

Its True, Fundamental, and Essential Idea.

[*Extract from annual address G. Mas. of New Jersey.*]

The Institution of Freemasonry is not only a mystery and a paradox to the uninitiated, but the conceptions which are entertained of it by the initiated themselves are frequently unfounded and erroneous. So many and various are the errors into which many of the brethren have fallen, upon this subject, that I deem it not improper to trespass upon your patience, for a short time, with some reflections upon what I consider the true idea of the Masonic Institution, and the aims and objects of our Fraternity.

I remark, in the first place, that the Masonic lodge is not the church, or a substitute for it.

The Mason who subordinates the church to the lodge, errs, and errs grievously. Each has its proper mission and appropriate sphere. But the mission of the church is higher and more sacred than that of our Fraternity. Masonry is of human origin; it claims no divine commission. It does not profess to be able to reconcile God and man; it is powerless to change the human heart; it can not save a soul from death. These are the prerogatives of Omnipotence:

"From David's lips this word did roll,
'Tis true and living yet,
No MAN can save his brother's soul,
Or pay his brother's debt."

The mission of Masonry is rather with the present than with the hereafter, rather with things temporal than things eternal. Its labors and influences are directed to ameliorate the conditions of human life. It seeks to open the fountains of benevolence, to make the selfish man less selfish, the avaricious man less grasping, to soften the hard heart, and to bring the erring back into the path of duty. It stretches out its hands to succor the needy and the orphan, to dry the widow's tears, to cause the sun to shine where shadow had rested, to make life a joy, not a burden, and to smooth the pillow of suffering and death. It concedes to the church the more honored, influential, and sacred position, but strives, in its own peculiar way, and by its own peculiar influences, as a handmaid of the church, to assist her in every good and perfect work.

Secondly, it is not the *sole, primary,* and *fundamental* object of the Masonic Institution to enforce personal morality.

I hold that Masonry is a necessity to the human race, and that it answers a longing of humanity which no other society, lay or ecclesiastical, meets and satisfies. But If its sole object is to inculcate personal morality, then it is not a necessity, for there are other organizations which can do that work as well, and better. The church can enforce purity of life and conduct, not only by its influence, but by the added sanction of Divine command. No tables of law were ever committed to the Masonic Fraternity, as such, amid the thunders of Sinai. Far be it from me to assert that Masonry does not demand from its votaries a moral and exemplary life and conversation. The pithy and comprehensive statement that Freemasonry is "a beautiful system of morality, veiled in allegory, and illustrated by symbols," shall not receive contradiction from me. There is hardly an object in inanimate nature which does not teach, to the thoughtful Mason, some great and important lesson of morality. He realizes the idea of the poet, and finds "sermons in stones." But we are now seeking for the essential and primary idea of our society, and my assertion is, that the enforcement of personal morality is not the corner-stone of the Masonic temple.

Thirdly, the Masonic Fraternity is not, primarily, a charitable society.

The same argument may be applied to this proposition as to the last, that if the sole object of our Fraternity be charity, there is no necessity for its existence, and its annihilation would create no void in the world. Everywhere the streams of active benevolence are flowing. In this day, no man with charitable impulses need look long for an opportunity for their exercise. On all sides are asylums for the widow and orphan, homes for the destitute, hospitals for the sick, schools for the poor. Never, since the development of modern civilization commenced, have the feet of charity been so ready to run on their errand of mercy, and the hand of wealth so lavish in the distribution of its means. Sorrow has but to make itself known, and the angels fly to its relief. And it must be admitted, with shame and mortification, that the charitable man, seeking for some plan of systematic benevolence, some avenue through which his charity would be conferred only on those worthy to receive it, would not select the Masonic Fraternity to be the almoner of his bounty.

What, then, is the true, fundamental, and essential idea of our Institution?

I hold that the central idea of Masonry, the foundation stone upon which the superstructure rests, is the recognition and practical application of the great principle of the universal brotherhood of man. Whether he drew his first breath amid polar snows, or under the burning suns of the tropics; whether he owe political allegiance to an empire, a kingdom, or a republic; whether he be clad in the purple of Dives, or the rags of Lazarus; whether his skin be bleached with the hue of the Caucasian, or be clouded with the "shadowed livery of the burnished sun;" whether he worship his God in a Methodist meeting-house, an Episcopal church, a Catholic cathedral, a Jewish synagogue, or a Mohammedan mosque; the great lesson which Masonry teaches to its votaries is, that "a man's a man for a' that." Creeds and forms of faith are good in their places. I have but little faith in the professor of religion without a creed. Love of country is a glorious and beautiful thing in its place, and one of the noblest passions that can animate the human breast. "If I forget thee, O, Jerusalem! let my right hand forget her cunning. If I do not remember thee in the time of my trouble, let my tongue cleave to the roof of my mouth." Political preferences and affiliations are good things in their places. He is unworthy of his birthright as a citizen of this republic, who has not fixed views upon the great questions of public policy which agitate the State and country. But the great heart of humanity, weary of the unceasing and harrassing strife of this busy and selfish world, where

"The natural bond
Of brotherhood is severed as the flax
That falls asunder at the touch of fire,"

longs for some common platform, where rumors of contentions on these and kindred subjects can never reach it more. And this eager longing of the human heart, the Masonic Institution alone can satisfy. Here, we are all citizens of one country, which is the great globe itself; members of one family, which is the entire human race; children of one father, which is God. And this, as I conceive, is the true idea of the Institution of Masonry.

I have said that Masonry was not the church, or a substitute for it; that its *primary* object was not the enforcement of personal morality, and that it was not a charitable society. Now I say that it follows, as subordinate and incidental to the main design of the Masonic Institution, that the perfect Mason (*rara avis in terris*) should be a religious man, in the primary acceptation of that term; he should be a moral man, and he should be a charitable man.

He should be a religious man, because the true idea of our society recognizes the existence of God, and insists, as a preliminary condition to initiation, upon an acknowledgment of the candidate's belief in Deity. The great light of Masonry is the Holy Bible. Besides, the cultivation of true religion will better enable us to fulfill the obligations we have assumed, and discharge the duties we owe to the Craft. "Pure religion, and undefiled before God and the Father, is this—to visit the fatherless and the widows in their affliction, and to keep yourselves unspotted from the world."

He should be a moral man, because the obligations imposed upon him by the relation in which Masonry places him towards his fellow man can not be properly fulfilled, except by the cultivation and practice of the moralities of life. The great Pythagoras has said, that "all the maxims of morality might be referred to the duties which men owe to themselves, and the duties which they owe to each other." When we talk of the immoralities of men, we are apt to restrict the full meaning of the term, and confine its significance only to the more glaring vices. But morality is defined to be "the doctrine or system of moral duties, or the duties of men in their *social* characters." So that the moral man, in his social relations, should not only be free from prominent deviations from the path of rectitude, but he should also exemplify the virtues of friendship, courtesy, forgiveness, hospitality, patience, forbearance, gentleness, gratitude, brotherly love, relief, and truth. And it is the exercise of this latter class of positive virtues, that the relation of brotherhood, in which we stand to each other, more particularly requires.

And he should be a charitable man.

The practice of charity is incumbent upon all men, but the principle of brotherhood, which, as I have said, is the foundation stone of our Institution, more especially enjoins it upon us. As we bring the human race into closer relation, the obligation of benevolence increases, and the opportunities for the practice of this virtue become more numerous. Men frequently find obstacles in the way of a free exercise of their charitable impulses towards worthy objects. Personal pride, a natural feeling of independence, an unwillingness to incur obligations which can not be repaid, sometimes obstruct the avenues of charity. Some men, who would cheerfully accept and who would invite the assistance of a brother, would starve before they would receive the charity of a stranger. So, when we bring men upon a common platform, when the needy realizes that his neighbor is his brother, and that all men are sharers in a common human fate, these obstacles vanish. Charity is a duty enjoined upon Masons by the genius of the Institution, and by the explicit injunction of Masonry's great light. Nowhere is its importance more prominently set forth than in the description which that book gives of the events of the last day, when the denizens of the earth shall be divided into two companies, and the blessed of the Father will be invited to inherit the Kingdom. And what is the reason which is given for this exceeding great reward? Because ye kept every jot and tittle of my law? Because ye built my churches? Because ye were orthodox in your theological views? Because ye "paid tithes of mint, anise, and cummin?" Not so. But because "I was an hunger, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me."

Viewed in the light in which I have discussed it, what a thing of beauty is the Institution of Freemasonry. It is not an ingenious theory, a useless speculation, or a fanciful invention to amuse its votaries and to enlist the researches of the antiquarian. It is eminently practical in its designs and operations, and carefully adapted to the wants, weaknesses, and aspirations, of human nature. It applies the principle of the family relation, in all its beauty and attractiveness, to the entire human race. Recognizing God as the Father, it teaches that all men are brethren, and inculcates the exercise, towards all, of those virtues which adorn and knit together the domestic circle—

> "For so the whole round earth is every way
> Bound by gold chains about the feet of God."

And now, my brethren, I glean for every one of you, from these remarks, a lesson for the year. Deal gently with thy brother. If temptation overcome him, deal gently with thy brother. If the frailty of human nature cause him to deviate from the path of rectitude, deal gently with thy brother. If, amid the busy scenes of the outer world, the excitement and turmoil of life's battle, or under the burden of pressing cares, or in the relaxation of social intercourse, he shall, for the moment, forget his obligations and duties to the Craft, deal gently with thy brother. There is much that is good in the world. Be generous in your judgment of all; be hopeful in your hopes of all.

These are the last words which I shall be privileged to utter to you from this Grand East. The gavel which you entrusted to me four years ago, I am about to surrender to that one of my brethren whom you, by your suffrages, shall designate. A retrospect of these four years awakens in my breast mingled feelings of pleasure and regret; pleasure, from a recollection of the many acts of kindness and brotherly love of which I have been the recipient; regret, that I have come so far short of the high standard of excellence which this station requires. But if I may feel satisfied that my administration of the affairs of this grand lodge has met your approbation, the earnest desire of my heart will be gratified.

> "Life counts not hours by joys and pangs,
> But just by duties done."
>
> "And when I lie in the green kirk yard,
> With the mould upon my breast,
> Say not that 'he did well or ill,'
> Only 'he did his best.'"

Correspondence.

Masonic College.

Editor Masonic Trowel:

The circular addressed by *Knoxville Lodge No. 66* to the several lodges of the State, and published in the Masonic journals, relating to the establishment of a school, contains several points which give evidence of careful consideration on the part of the committee from whom it emanated, and which will commend themselves to the thoughtful reader.

Four ideas seem to underlie the whole: First, that the Fraternity ought to provide permanent and always available means whereby the orphans of indigent Masons may derive positive advantage from the funds paid into the lodge by their fathers. Second, that education furnishes such advantage, at once inexpensive, far-reaching, and enduring. Third, that, in providing for such education, no additional tax should be imposed upon the Craft—a portion of the ordinary revenues being diverted to that purpose. Fourth, that the school should be amply endowed, or certain means of endowment provided, before any money should be expended.

In regard to the first, there can not, by any possibility, be any difference of opinion. A fundamental idea in the Master Mason's degree is the provision, not only for one's own family, but also for a brother, and those near and dear to him. That the payment of dues into the lodge fund is intended and understood to create a positive right to benefits, resulting from their expenditure, not only present, but future, is clear from the rules relating to non-affiliated Masons. That this contemplated benefit is, under existing circumstances, uncertain and unequal, is within the cognizance of every lodge; it is further evidenced by the fact that some lodges, both grand and subordinate, set apart a portion of their funds for charitable purposes, while others do not. This further indicates a prevailing impression, that positive aid ought at all times to be available.

In reference to the second, it may be said that, in the ordinary bestowment of charity, as soon as the sum of money appropriated is expended, its benefits cease, or at most are of limited duration, and there remains the same necessity for renewed appropriations. But money expended in the establishment of a school such as is contemplated, is a permanent investment—never needing renewal, never exhausted, never growing less in value, but, by a natural law, constantly attracting to itself, and permanently holding, additional means of good—not unlike the magnet which attracts and appropriates unattached particles, gaining increased strength thereby, and communicating its own powers to its new acquisitions. As every appropriation of money for such a purpose is permanent for good, the same fund furnishes means of aid to many individuals at the same time, and to successive classes of individuals, as one generation succeeds another, throughout all time. Again, a class graduating from such a school, after a few years sojourn, not only leaves the fund which educated them undiminished, but virtually augmented; for each mind in that class, strengthened by education, disciplined in the way and manner of carrying conviction, becomes a living power amidst its surroundings, every member, enabled thereby to exert greater influence, earning Master's wages, and quickened by an ever present sense of gratitude, would in after years add to the fund—some ten, some an hundred fold. It is therefore less expensive than any other method.

Third, the method suggested of raising the required funds, obviates an objection which naturally arises on the presentation of such a project. No additional burden is to be imposed upon the members of the Fraternity. Subscriptions in addition to ordinary dues are not contemplated, additions to regular fees are not proposed; on the contrary, it is only sought to apply a moderate portion of the usual and regular revenues of each lodge to a useful purpose. Perhaps the history of every lodge in the State, of any considerable age, furnishes instances of the application of funds to purposes of questionable expediency, simply because there was no great and worthy object to which they could be applied. Such funds, if brought together, would go far towards establishing a collegiate institution.

Fourth, the rock upon which so many educational enterprises have been wrecked, seems to have been perceived by the authors of the circular in question; for they contemplate raising an endowment fund by the same means proposed for securing money for the erection of the buildings; thereby securing stability and efficiency to the institution. In doing this, effectual provision is made against future appeals, either to individual Masons or to lodges, for funds to meet emergencies, and also against difficulties of any kind arising from want of money to sustain the institution.

The committee were evidently governed by the strictest rules of prudence in preparing their estimates. They have estimated the cost of buildings at a much higher figure than necessary, and the revenue to be derived from the lodges at less than would probably accrue. They estimate buildings, &c., at $60,000; whereas, $30,000 would be ample for a beginning. It would undoubtedly be the part of wisdom to commence with moderate expenditures, inasmuch as additional funds would be readily and voluntarily supplied after the institution had established itself in the affections of the Fraternity. The returns for the year 1867 shed additional light on this subject, and supply data by which every one can convince himself of the practicability of the plan.

Estimates slightly different from those of the committee, predicated upon the returns of 1867, give the following results: There are 313 lodges in the State having a membership ranging from 40 to 300. If these lodges should appropriate from their revenues for the current year an average of $100, the $30,000 would be raised. Next year let the remaining 247 weaker lodges join with these, and appropriate $100 each—that is 560 lodges, at $100 each, making $56,000. The next year, there would be 600 lodges; let them appropriate $75 each, making $45,000. Put this in tabular form, thus:

1867–8	313 lodges, at $100 each..................	$31,300.00
1868–9	560 lodges, at $100 each..................	56,000.00
1869–70	600 lodges, at $75 each..................	45,000.00
	Total in three years..............................	$132,300.00

Thus, in the short space of three years, the Master Masons of Illinois, without imposing any perceptible burden upon themselves, could establish a college, and endow it with a fund yielding an annual revenue of at least $10,000. Add to this the sums which other Masonic bodies would appropriate, and the success of the enterprise seems assured beyond a doubt.

One word, Mr. Editor, in regard to location, and your patience shall not be further trespassed upon. It should be a fundamental principle that everything required about the institution should be paid for, at a fair valuation. Hence, the question of donations by different communities to secure its location would not enter into consideration. Untrammelled by this source of embarrassment and bitterness, the parties entrusted with that duty, looking only to the greatest good for the greatest number, would locate it where the interests of the Fraternity would be most effectually promoted.

The project seems at once feasible, judicious, and worthy.

February 17, 1868.

From Philadelphia.

Dear Trowel:

It gives me pleasure to bear my testimony to the excellence of your paper, which can not fail to be of substantial benefit to the brethren among whom it circulates.

In several matters, your grand lodge regulations vary from ours, just as your *work* does; but the same grand principles prevail, and we strive to reach the same goal, though by slightly different means.

Masonry, with me, has, from from my first connection with it, been a subject of study and close attention. The more I learn of it, the stronger becomes my attachment for all that truly pertains to it. I am persuaded that we do elevate the characters of our brethren, to whose sympathies we can have access; and though there are idlers in the vineyard, the greater number labor earnestly for the common good.

Last year it was my honor to occupy the Master's station in *Girard Mark Lodge*, here, which numbers over eleven hundred contributing and life members. To say that mere harmony prevails among such a large body of men, would hardly do the lodge justice. The candidates upon whom the honorary degree of Mark Master was conferred in 1867, counted two hundred and fifty. The officers were all personal friends, between whom the utmost cordiality and brotherly kindness existed; and the brethren showed that they were in full accord therewith.

Religion, and especially Christianity, untrammeled by untoward outside influences, keeps in subjection the natural frowardness of man. And yet, we rarely find a church organization of a thousand or more active members, working vigorously, harmoniously, and with mutual forbearance between the rulers. Is there nothing in Freemasonry?

It may not be amiss in me to remind you that our own Masonic paper, *The Keystone*, is flourishing, and becoming more and more acceptable to the brethren.

With my very warmest wishes for your long-continued prosperity and usefulness, I am, with great respect,

Fraternally and truly yours,

J. H.

From Chicago.

H. G. Reynolds & Son:

BRETHREN—Your last TROWEL admonishes me that my subscription needs renewing. You say, "We hope you are pleased with THE TROWEL," etc. Of course *we* are, that is to say, our *humble self*, our *better half*, and *daughter*. *We* think it *one* of the best family papers extant, and Masonically *it has no equal*. I expect to read it so long as the G. A. O. T. U. permits me to "spread the cement of brotherly love," and I hereby inclose two years' subscription,

Fraternally, G. P. R.

Visit to Chicago.

Having been notified to attend the meeting of the Grand Chapter Committee on Work, at Chicago, I started on 24th February, and after a pleasant ride over the Chicago & St. Louis R. R., landed at half-past eight P. M. at the "Tremont," where we met P. G. H. P. Hubbard, and soon Comps. Egan, Munn, Miner, Pearson, and Lininger, together with Comp. and Gen. Hurlbut. Labor having been dispensed with for that day, we retired.

Next morning we visited the scene of the late fire on Lake street, which, even at that early hour, presented a lively aspect—a great many laborers being employed in clearing away the rubbish.

Hard work all day Tuesday. Wednesday, at work all day until interrupted by a visitation from M. E. Comp. Bennett, H. P. *Washington Chapter No. 43*.

In the evening "all of us" visited Oriental Lodge Hall, where we found *William B. Warren 209* in session, Bro. Shattuck, Senior Warden, presiding; tarrying but a few moments, under guidance of Comp. Egan we made our way to Blaney Hall, where we found *Blaney 271* at labor. Here we met Breth. Carpenter (W. M. 271) and Cregier, the genial S. G. W. Leaving there, we started for the Tremont, where Comp. Pearson and myself halted, while the rest of the party proceeded to Kilwinning Hall, where *Corinthian Chapter No. 69* was at labor. We understand that Comp. Hubbard conferred the Mark degree on that occasion. As he has conferred that degree several times, to our certain knowledge, it is *fair to presume* that it was done well.

Thursday evening, attended a sociable given by *Hesperia Lodge No. 411*, at Crosby's Music Hall, having received an invitation from Comp. Bennett, "Head manager and Grand Panjandrum thereof." Here we met Breth. Cregier, Bennett, Swan, Gibson, and several others, whom we do not now remember.

Saturday morning we started home, arrived here same evening, somewhat tired with hard work and hard riding. DEPUTY.

Illinois Criminal Code.

The courts, lawyers, law officers, and magistrates of Illinois, have long felt the want of a suitable work which should combine, in one book, all the criminal laws of Illinois.

This want is now supplied. E. L. Gross, Esq., of this city, has prepared a *Digest of the Criminal Laws of Illinois*, from its organization as a State, in 1818, down to the present time.

The criminal code, and all our criminal laws, are arranged under appropriate divisions, with the decisions of the Supreme Court in foot-notes on each page, and the whole is so admirably prepared that, by the aid of a copious table of contents, any portion of the criminal law, applicable to any criminal offense, can be found almost at a glance, and this, too, in municipal corporations, as well as in relation to offenses against our statutes or at common law. A complete list of forms in criminal cases is given for justices and clerks—forty-nine for justices and sixty-eight for clerks.

The work is indorsed and recommended by the Judges of the Supreme Court, Judges Rice, Green, Haynie, and Broadwell, and by Messrs. John T. Stuart, B. S. Edwards, John A. McClernand, John M. Palmer, Milton Hay, J. C. Conkling, W. M. Springer, J. H. Matheny, and C. C. Brown, all able lawyers in this city, and is a monument to the legal ability, patience, and genius of the author. Chief Justice Breese says:

> "I approve highly your plan, and am of opinion it will be of great service to the profession and to all who are required to enforce the code."

Every man is supposed to know the law, and none are permitted to plead ignorance of it. The work embraces 325 pages, is well bound in law binding, and furnished by the author, E. L. Gross, at $5.00. Every one concerned in criminal law should have it, and every citizen will consult his own true interest by having it in his family library.

United States Musical Review.

This is a large quarto monthly publication of 32 pages, with a four-page cover besides. The literary and editorial articles embrace twelve pages, are of a high order of merit, and worthy of an insertion in any magazine. Ten pages are devoted to music, and ten pages to a general description, and advertisement of music sheets, works, and books, and musical instruments. The same is true of the covers. It is a high-toned journal, and worthy of a place in every household. Published by J. L. Peters, 200 Broadway, New York, at $2.00 per annum.

Handsome inducements are offered to clubs, teachers, clergymen, postmasters, and others, which can be ascertained upon application to the publisher.

The Kentucky Freemason

Is a new Masonic monthly, same form and size of TROWEL, published at Frankfort, Ky., by R. W. Bro. A. G. Hodges, Grand Treasurer, and edited by the publisher and Rev. H. A. M. Henderson and a talented array of contributors. If the initial number betokens the future character and power of the *Kentucky Freemason*, it will have no superior, and our brother laborers may look well to their laurels. We give several extracts in this number. It equals the best in paper, mechanical genius, and proper distribution of matter, and is published for the reasonable price of $1.50 per annum.

Knox County Directory.

Bro. J. L. Dewey, box 832, Galesburg, Ill., has sent us a specimen sheet of the *Knox County Directory*, filled with valuable information, and used as a superior mode of advertising. The specimen before us surpasses in style and paper any directory we have yet seen. He proposes to publish county directories in first-class order, and we commend him to the favorable consideration of all interested in so convenient and ready a mode of reference.

STIMPSON'S SCIENTIFIC PENS.—We have tried the triple-fine, extra-fine, fine, medium, engrossing, and triple-coarse pens, invented and patented by Geo. Stimpson, and manufactured and sold by A. S. Barnes & Co., general agents, 111 and 113 William street, New York. They will hold more ink than any pen in use, and we, being a *judge*, like them very much, and hope they, with the holder, will command an extensive sale.

THE CHICAGO HOME CIRCLE.—It is suggestive of every thing that is kind, gentle, and loving. The articles are well written, take a wide range, and the topics tend to elevate and refine the home. It is a choice fireside companion, and ought to be welcome in every family. Published monthly by S. M. Kennedy, 194 Clark street, Chicago, at $1.00 per annum, in advance.

Illness of G. Sec. Chas. A. Fuller.

It is with much regret that we learn, by private letter, of the protracted illness of the Grand Secretary of Tennessee. His labors have been long and arduous, and we deeply sympathize with him on his bed of suffering.

Thanks to Senator Yates, and Hons. J. A. Logan, L. W. Ross, S. M. Cullom, H. P. H. Bromwell, and A. G. Burr, for public documents.

Wrongful Acts Committed Before Initiation.

It is now the settled law of this jurisdiction that a man who has been made a Mason is liable to discipline for infamous acts and and misconduct committed or performed previously to his initiation. We regret to say that in some jurisdictions a different rule prevails. In New York the basis of the law is that a man can be cut off from Masonic membership if he is unworthy of being hailed and received as a brother Mason, as soon as his unworthiness has been discovered. The Grand Muster of Tennessee, at the last communication of that lodge, presented to the grand lodge of that State the following case:

"A man who stood in fair repute in his community, sustaining an official relation with his church, applies to a lodge for initiation. A committee is appointed, who carefully investigate his character, and report it to be unexceptionable. He is elected, and regularly receives the degrees in Masonry. He is, apparently, a devoted and worthy Mason; but suddenly it is disclosed that about a year previous to his initiation he committed the offense of grand larceny, and that he paid a negro the sum of twenty dollars to aid him in the commission of the crime. He carefully concealed from the public his connection with the offense, and with the full conviction that he had succeeded in doing so, he files his petition and receives the three first degrees in Masonry.

"It may be said by some, that he was put upon trial before his initiation by having his character submitted to the scrutiny of a committee, and that it would be great injustice, after having thus acquitted him of all offense and declared him worthy, to subject him to the disgrace of expulsion from the lodge. But the facts of his case do not appeal to our sympathies, nor entitle him to our charities. He lived under a guilty conscience, and, by his false pretenses and the concealment of his crime, he has perpetrated a fraud upon the lodge and acquired fellowship with Masons. There are other cases of a similar character, and still others may arise; and, as a remedy for this particular evil, I respectfully suggest the adoption and promulgation of the following edict:

"'A Mason who is proven to have committed, before his initiation, any crime declared to be infamous by the laws of the State, and to have concealed the same in such manner that it could not be known at the time of his initiation, shall be expelled from all the rights and privileges of Masonry.'

"This does not apply to bad habits previously indulged in, nor simple immoral conduct, nor does it meet the evil in reference to other offenses of a higher degree; but it is perhaps as far as it is prudent for the grand lodge to go in retrospective action, and if it is not a panacea, it is at least a specific, and will save us from association with thieves, highwaymen, and assassins, and that class of persons whose crimes know no palliation, and whose names are a disgrace to humanity."—*N. Y. Dispatch.*

It can not be denied that Masonry has progressed very rapidly for the last twenty years. It has tended toward a condition of popularity that was never intended by its founders, and which is utterly inconsistent with its nature. Masonry was never designed to be a popular institution. No secret society can seek popularity without being corrupted and eventually destroyed. It is the exclusiveness of the association that has preserved it; and to render it popular is to expose it to a vicissitude more calamitous than any it has passed through since it became a distinct and efficient organization. In this respect, and in some others, Masonry is like the church; it prospers most when let alone, or when abused and persecuted.—*Freemasons' Magazine.*

Impressive Masonic Ceremony.

A very interesting and impressive ceremony took place on Sunday afternoon, March 1st, at Trinity church, city of New York—the adoption of a daughter of the Masonic Fraternity. The origin of this important event is as follows: About a year since a very respectable man and wife came to this country from England. Shortly after their arrival the husband was taken sick, and, being unknown, fell into great distress, so much so that, when he died, his remains were buried in the Potter's Field. Shortly after, the wife gave birth to a daughter, and then the fact was ascertained that the unfortunate man had been a Freemason, a secret that he had kept entirely to himself and wife. The body was at once disinterred, and subsequently buried in Greenwood Cemetery with proper Masonic honors. Soon after, the mother died, leaving the infant, but nine days old, to the charity of the world. Two lodges in the city of New York, *Americus* and *Crescent*, together with the "Masonic Board of Relief," took charge of the child, and placed it in the hands of a nurse. The Sisters of *Alpha Chapter No. 1*, of the Eastern Star, having been very recently informed of the above facts, some of them determined to visit the child, and found that the nurse had not properly attended to the duty for which she had been paid; and they resolved to remove the child, and to look after its future welfare. Nimble fingers and skillful hands soon furnished a complete wardrobe, and yesterday the little orphan girl, now nine months old, was presented in attire fitted for the child of the wealthiest in the land. The seats nearest the altar were set apart for the Fraternity, their only distinction from others being the emblems which they wore. *Alpha Chapter No. 1*, S. of E. S., was well represented, as were also *Crescent, Americus*, and *Putnam Lodges*, F. & A. M. W. Bro. Merriam, of *Crescent Lodge*, had charge of the arrangements, and the following ladies officiated on the occasion: Mrs. Geo. W. Dilks, wife of W. Bro. Dilks, P. M. of *Eureka;* Mrs. Reed, wife of Bro. Dr. Reed, of *Washington;* Mrs. Thos. L. Asten, wife of Bro. Asten, of *Eureka;* and Mrs. William Johnson, wife of Bro. Johnson, of *Americus;* the two first named ladies being the President and Vice President of the chapter before mentioned. The ceremony took place shortly after the reading of the second lesson, the Rev. Dr. Ogilvie officiating, and the name given to the child was "Jane Merriam Americus," thus enabling her to bear to the grave a memento of the means by which she had been saved from destitution and perhaps death. Dr. Ogilvie subsequently preached a sermon from Mark x., 13: "They brought young children to Jesus," &c., during which he impressed on the sponsors the duty which they had undertaken, the result of which, he said, according to the manner in which they carried out the obligations, would either be sublime and eternal, or prove a sad and fearful mockery.

Masonic Matters in Cuba.

Some short time since, we informed our readers of the fact that the police, by order of the government authorities in Cuba, had made a descent upon a Masonic lodge in Havana, and arrested its members, as also that another lodge at the same place, on hearing of the crusade, ceased its meetings. The following extract from a letter received from a brother, formerly an active member of a lodge in this city, but now a resident of Puerto Principe, Cuba, will be found interesting, and throw some light on the subject:

"In this island they have undertaken to build up Masonry, despite the opposition of the government, and I will tell you what occurred at *Sagua la Grande*, where a lodge was started with the Governor of the place as Master. The authorities found it out, arrested the Master, and sent him off the island to Old Spain, but would not allow his family to accompany him. The members of the Craft, however, got secretly together, and raised $700 for him on the spot, and have agreed to make him a monthly allowance of $100, pledging themselves also to take care of his family. During his sentence in Havana, there were seven lodges in existence, and they were also surprised, and several arrests made. In this city a lodge was started in August last. I attended a preliminary meeting in a room about *six feet* square, on a second floor; after that they procured another room for their regular meetings, about twelve feet square, with all the doors and windows shut up. You can imagine what the heat was in such a confined place, when you consider that the thermometer was 95 outside. The members had to go in one at a time, and at some distance from each other, and adopt the same rule leaving the lodge. The increase of members was so large that they have since procured a large house, the doors and windows of which they have walled up, and fitted it up splendidly at an expense of three hundred doubloons. I attended the first meeting, but they were only able to hold one more, when the police entered, and arrested the keeper, the Master, and three or four more, who were subsequently allowed to go on parole. As I now write, the police are taking everything out of the lodge-room, and strict orders have been sent to them from headquarters to leave no stone unturned to discover where Masons meet, so as to crush Masonry in this island. Under such circumstances, it will be difficult to establish Masonry in Cuba.—*N. Y. Courier.*

Michigan.

We have received, at a late day, the elegant address of the Grand Master of Michigan, and shall take great pleasure in noticing it largely hereafter. For the present, we give the following extract:

On the evening of the same day I visited *Monroe Lodge No. 27*, installed its officers privately, and delivered a public address in the city hall, after which I united with the brethren of this lodge and *Eureka Lodge No. 107* in a most sumptuous banquet, prepared for the occasion. Masonry is most prosperous in the city of Monroe. These two lodges embrace among its members many of the most distinguished and influential citizens, while impressions favorable to our Order are rapidly increasing. Our W. Bro. A. J. Sawyer, W. M., who has proved a most efficient working member of the grand lodge, was re-elected W. M. of *Monroe Lodge*, and our Bro. Hurd, of *Eureka Lodge*.

The Grand Lodge of Saxony refuses to hold Masonic intercourse with the Grand Lodge of Belgium until the latter shall forbid the discussion of religious and political questions in its lodges. This is right, and of more importance than it at first appears to be. There has been for some years past a tendency in the continental lodges to infidelity; or, more correctly speaking, the infidels connected with them have been directing their influence and talents to give to them the character of infidel clubs, by excluding from their altars the Bible, and from their rituals every reference to a spiritual religion or the existence of God. These efforts have been so far successfully resisted by the Grand Orient of France, and it is to be hoped and presumed that they will meet with the same fate in all the other grand lodges, though we are inclined to believe that the infidel party is in the ascendency all over the continent. At all events, it is strong, powerful, and talented, particularly in France and the German States. It must be kept out of Masonry, for it will kill it wherever it obtains a foothold. The two can not live together.—*Freemason's Magazine.*

LL.D.—An honorable affix when properly and worthily bestowed—a folly and a disgrace when self-appropriated by mountebanks for purposes of imposition, or accepted at the hands of such by better men, for the gratification of an inordinate vanity.—*Freemason's Magazine.*

Panama is one of the great commercial ports of the world. Twenty-two steamers arrive at it and leave it every month for different parts of the world.

Masonry Universal.

We have written many articles on this subject, and have read more. The following extract from an address recently delivered before one of the Provincial grand lodges of England, by an East Indian, the R. W. Bro. Manockjee Curtsetjee, Provincial Grand Master of Western India, is another proof—if proof is needed—of the adaptability of Freemasonry to wants and practice of all men, of whatever religion they may be, so long as they believe in the existence of one ever living and true God. In one part of the brother's address, he said :

" If they required a practical living illustration of Masonry, they could find it in their present gathering. There was himself, a man from the far East, professing a different creed from them, though worshiping the one true, living God, cordially and fraternally welcomed in their midst; but, notwithstanding they differed in creed, in their mode of worship they did not forget that they were all the children of the same parent—in their hallowed Order they were all brothers. Masonry knew no distinction of color, caste, creed; but thère was one distinction which it did recognize, and that was the distinction of morality. They had heard that day from two of the brethren present an admirable address and an admirable sermon, and it had delighted him intensely to hear the precepts of Masonry so beautifully illustrated; but he might, perhaps, be allowed to go a little further in illustration of the beauty, of the benevolence, of the usefulness, of the utility of their Fraternity. What an amount of misfortune, bloodshed, and ruin had been brought about in the world in the name of religion?

"It might be a question whether more lives had been sacrificed under the banners of the Cross or under the banners of the Crescent; but there was no question that in the name of religion there had been more butchery than under either. That was a great mystery, and the Great Architect of the Universe alone knew why it had been. Now, he would ask—he would demand—any one to give a solitary instance in which that hideous charge could be brought to the door of Masonry. Religion, as it would really appear, was strife; but Masonry was peace. It always carried with it the olive branch. But Masonry, like religion, should not only be read and heard of in lodges—it should be studied and practiced. People outside said that Masonry was a mystery, and so it was a mystery. But Lord Byron had beautifully said, in reference to the Inspired Volume, that therein lay the mystery of mysteries. In the works of Providence, in animated nature, and in everything else, the bold working of His hand was to be seen; but yet they were a mystery to them all. God's omnipotence, His power, His mercy, were to them all a mystery. The tesselated pavement showed in a beautiful manner the checkered life of mankind—its ups and downs, its miseries and misfortunes, its joyfulness and its gladness, all come alternately, one after the other—light and darkness, virtue and vice, as he might venture to say. If there were no vices, how could they estimate the value of virtues? and if there were no virtue, vice must spread over all the world. There again, then, was a mystery. But still, they knew that nothing came amiss from the Great Architect of the Universe, and everything that He did had an object which, while it seemed to do evil in one direction, did good in another. He would give them an illustration. About two months ago he happened to be at Fulham Palace, the residence of the Bishop of London, enjoying a walk on the lawn. A shower of rain came on. His lordship said, " What a misfortune!" " Yes," he replied, " it is a misfortune; but what is a misfortune to us is a fortune to the shoeblack and the cabman." (Laughter.) The mysterious working of the hand of Providence were in no way more clearly demonstrated than in the revolution of empires and the vicissitudes of kings. There was mystery in that, because they could not see what was coming on before them. The knowledge of the Great Architect of the Universe was as the great ocean, which stood out before them as they stood on the shore, and their own knowledge, compared with His mystery, His power, and His greatness, were as but a single drop in that great ocean. Really and truly, there was in that a mystery which it was beyond their comprehension to trace out. Now, Masonry taught three useful things. It taught, as they all know, charity and brotherly love; but there was another thing it taught, and that was fortitude. It taught them to take everything as it came, relying on the Great Architect of the Universe, and on the firm belief that nothing could come amiss from His superior wisdom. He would give them an illustration of the principle of charity. It was said that Mohammed interdicted the drinking of wine as a heinous offense—that he not only prohibited the drinking of wine, but declared that if a drop of liquor dropped upon the ground, and a blade of grass was eaten by a goat, it was not permissible to eat the flesh of goat. The larger portion of the population of Bombay were Musselmen, and yet they were the great liquor consumers. (Laughter.) That was another mystery to him. (Renewed laughter.) A learned annotator of the Musselman creed—he was not a Musselman, let them bear in mind—had said that, although the drinking of wine was prohibited, they could drink as much as they liked, as God was so merciful that, if they repented of their transgressions of His law, He would forgive them. The Koran said they must not desecrate the Sacred Volume, but burn it; and His mercy is so great, His benevolence so unbounded, that, perchance, he might forgive them. The Musselman might neglect to perform all the religious duties imposed upon him, and God was so merciful that He might, perhaps, forgive him; but notwithstanding all this forbearance, there was one thing He would never, never forgive—that was an injury to mankind by words, acts, or thoughts. In fact, it said, in one single, sublime sentence, " Do unto others as you would they should do unto you." That was Masonry. Masonry was a helpmate to religion. If a man was a good Christian, Masonry made him a better one; if he was a better Christian, it would make him the best of Christians. But Masonry would never make a good man a bad one. Masonry was a thing not only to be talked about, but to be practiced, and charity consisted not alone in having regard to the wants of mankind generally, and an obligated brother in particular, but charity was also the forgiveness of your enemies for the worst offenses. It was not charity to give money that your name might be published in the papers. Their aim in relieving distress should be not to let the left hand know what the right hand did. If the man who had done them the worst amount of injury—had, say, attempted their life, and done everything possible to injure their prospects, should at any time get into their clutches, and a shake would dispatch him, let them say to him, " Forget the past—don't think about it; you are my brother and I can assist you." That was charity, and that was the charity which Masonry encouraged." He thanked them, in conclusion, for giving him the opportunity of expressing his humble ideas as to Masonry, and for showing that it was an Institution beneficial to mankind, and a helpmate to religion, whether that religion was Christianity, Parseeism, or any other.—*N. Y. Dispatch.*

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There is one other subject to which I wish to call your attention before closing this address. It is in relation to the vestments worn by our High Priests. I find that, in a large number of our chapters, the High Priests wear a mitre, sometimes surmounted by a cross, and made in imitation of that worn by Roman Catholic prelates, bearing no resemblance whatever to the mitre of a Jewish High Priest, after which they should be modeled. All will admit that there should be, as far as practicable, a harmonious correspondence between the vestments of our principal officers and that of the persons they represent. If our High Priests are expected to wear robes of various colors, and a breastplate resembling that worn by the Jewish High Priest, then our mitres should also resemble that worn by the same officer of the ancient Jewish polity. I entertain as profound a veneration for the cross, and all it is intended to signify and symbolize, as any man; but the mitre of a Roman Catholic prelate, surmounted by a cross, is entirely out of place on the head of a Jewish High Priest, or any officer representing him in any chapter or council of Ancient Freemasonry—as much so as the breastplate would be on a Christian bishop, or a sacrificial altar within his sanctuary—as much so as a cross would be, suspended around the neck of a Jewish rabbi, or a Moslem crescent gleaming from the tower of his synagogue.—*J. H. Branham, G. H. P. of Kentucky.*

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Anti-Masonry Again.

From the St. Louis Christian Advocate.

It really seems as though some of our overzealous religionists would die if they could find nothing to fuss about. On the Catholic question they have cried " wolf," until nobody pays attention to them, and what are they to do? They never had religion enough of their own to mind their own business and let others alone. They are agitators, and must agitate. Where can they find a subject? Ah! they have it. The old, threadbare, whining, hypocritical cant about the evils and iniquities of Masonry is remembered, and being remembered, it is caught up to be again repeated. Rev. Mr. Finney, of Oberlin—yes, of *Oberlin*—begins, and already there has been quite a commotion. *That*, perhaps, was the end aimed at—the thing needed—the great *desideratum—commotion!* That's it. Well, they have it started, and on it must go. The attempt is to exclude Masonry from all the Congregational churches. If that can be done, then, of course, the fight will be against Masonry in any church, and then against Masonry in the country. That's the plan on which these restless agitators work.

But now, in all sober seriousness, why do they try to raise such a clamor against Masonry? Do they know what it is? Are they not beating the air, by fighting a creature of their own imagination; and in doing this, would they not stultify themselves, if nature had not kindly saved them that trouble?

The writer of this is not a Mason—he never has been a Mason—he does not expect or desire ever to be a Mason—but that is no reason why, like the pugnacious beast in the prophecy of Daniel, he should be ever pushing every way at everything that comes before him; nor has he any sympathy with that sort of spirit, nor any respect for it.

He has seen Masons watching, with unceasing care, night after night, week after week, and month after month, around the beds of their sick brethren, and he honored them for it.

He has seen them, with large hearts and liberal hands, administering regularly and systematically to the wants of the widows and orphans of their deceased brethren, and he honored them for that.

He has seen them again and again, readily, and with apparent cheerfulness, supplying their destitute brethren and their families with fuel, food, and raiment; and at the same time he has ever found them as ready and willing to help forward any and all other benevolent and charitable enterprises as was any other class of men.

Who ever heard of a true Mason suffering for the necessaries of life, or for kind attentions, when any of his brethren were near, and at all able to help him? And, taken *as a class*, are not Masons as honest as any other class? Are they not as industrious and frugal? Are they not as peaceable and orderly, as law-abiding, and as order-loving? And are there not among Masons some of the purest patriots; some of the most eminent statesmen; some of the ablest jurists; some of the most distinguished philanthropists, and some of the most exemplary and pious Christians of all the land? Would such men as they give countenance to anything wrong, and if Masonry is wrong, do they not know it?

It really seems to us that these anti-Masonic agitators ought to have some sense of propriety, some little modesty, and submit, in part, at least, to *some* of those rules allowed to regulate the conduct of *gentlemen.*

It is very probable, nay, it is certain, there are some bad men among the Masons—it may be, some *very* bad men—but to what organization can we turn without finding some bad men? Not to the agitating churches of New England and the Northwest, *sure.*

Now, of the *internal* character of Masonry we know nothing. Of its signs, grips, groans, growls, or grunts, if it have any, we are totally ignorant, nor do we care to know anything about them; but from what we have seen of its *ex-*

ternal manifestations, we solemnly make the following record, namely: If we—that is, the writer of these lines, and editor of this paper—were to go out on a mission advocating peace on earth and good will to man, and soliciting material aid for the poor and the starving, and had free access either to the Masonic lodges of the country, or to New England and Northwestern churches, we would by all odds choose the lodges, and expect among them to succeed much the better!

This is written deliberately, and with a deep mortification and sense of shame for the churches, which *ought to be* first and foremost, and most ready and willing, and most liberal in all such matters.

Masonry does not profess to be Christianity; does not profess a *soul*-saving power. It deals with this life, and mainly, if not exclusively, with the things of this life. It draws, we suppose, its principal motives to action from the present life, while Christianity has higher and holier aims.

It draws motives to action from the present life, but mainly from the life to come. That there is no actual collision between the two—Masonry and Christianity—we have long been satisfied by the testimony of men who were as intelligent, and exemplary, and pious as any others, and much more so than the majority of their opposers. But these men not only acknowledge the superior claims of Christianity, but also subordinate their Masonry to those claims. True, we have known some ardent young men, sincere perhaps, but rather shallow, whose enthusiasm led them, for a time, to subordinate their religion and its duties to the claims of their Masonry. For such we have pity, but no high degree of respect. If "the lodge meet" on the same evening of the prayer meeting, a true Christian will not hesitate which to attend.

Now, in conclusion, allow us to say, Christian ministers and Christian churches and people may find a better work than that of exciting themselves, and trying to excite others against Masonry. And if Masonry attend to what we have been told is its proper work, it will not interfere with the churches. Let each attend to its own legitimate work, and let the other alone.

We well remember one great anti-Masonic agitation through which the country passed; remember how the pulpit, the forum, and the press were all excited, but we remember also it *did no good*. On the contrary, it did much harm; and such will be the case again. Let it alone. You will do harm to the churches.

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Royal and Select Masters.

At the late annual convocation of the Grand Chapter of New York, a proposition was offered to resume control of the Cryptic degrees, which proposition was referred to the grand council, with the request that they lay the subject before the General Grand Chapter.

We can not of course foresee what disposition may ultimately be made of the subject, but we confess to an inability to perceive on what ground the proposed exercise of authority can reasonably be placed. For many years the degrees were nominally under control of the various Royal Arch chapters, and were rarely if ever heard of, as is the case with the appendant orders of Masonic knighthood, the commanderies of which, in the State of New York, at least, have full power and authority to confer the aforesaid appendant orders, but rarely if ever enter upon the privilege. Nothing having come of the Royal and Select degrees in chapters, councils of those degrees were established with the tacit, if not open, consent of the chapters. In many of the States grand councils have been permanently established, under whose auspices the degrees have been systematized and a regular system of government established. In all the councils, under this arrangement, candidates at their reception and officers at their installation have covenanted to maintain and support the constitutions of their respective grand councils. Now, if the grand chapters attempt to resume authority over the degrees of Royal and Select Masters, there will be a conflict of authority, because it is hardly in the nature of things that the grand councils should be willing to give up their organizations and allow the degrees to drift back into the uncertain custody of the chapters, and still less likely that they will allow them to be taken away by force, without at least doing battle for the maintenance of their privileges. Meanwhile, there would be two sources of supply, and as under the abnormal excitement the stream would run faster than usual from each, it follows that for a time at least there would be such an influx of Cryptic Masons as the world and the balance of humanity have not seen. If now we take into consideration the fact that the degrees are no part of the original Royal Arch system, but have been taken bodily from the Ancient and Accepted Rite and tacked on to our system as side degrees, we shall see that the original proprietors might, if so minded, institute a claim far more valid than either or both the others. That up to this time no such claim has been made is, in our judgment, conclusive proof that it is not the intention of the Supreme Councils to interfere. But the claims of the other bodies are thus reduced to a level, with the advantage, if any, rather on the side of the Councils, from the fact of their more perfect knowledge of the degrees, and greater facilities for conferring them. So far, then, as our Grand Chapter is concerned, it would appear that it would be wise to let the subject alone. There is the more reason for this course in the fact that at least one State Grand Council has already taken measures to dissolve its existence, an undertaking in which they are likely to succeed, and as success is apt to bring imitators, one which in all probability will be followed until the several Grand Councils become extinct, or at least inactive. We have no wish to disguise our hope that such a consummation may eventually be reached, because we are in favor of keeping the American system as compact as possible, and encouraging a tendency to contraction rather than expansion. Under this idea, we have been and still are in favor of dropping the degree of Past Master from the chapter, and placing it in the sole custody of actual Masters of symbolic lodges, to be conferred by them on such only as have been duly elected to preside over regular lodges of Master Masons. Public sentiment appears to be extending in this direction, and we have only to wait a time with patience to reach the end in view.—*Nat. Freemason.*

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With Comp. O'Sullivan, Masonry, in all its branches, was a life-long study. By frequent conferences with other enlightened Masonic lecturers, aided by his own learning and strong sense, he did more to purify and systematize our rituals, work, and lectures than all other Missouri Masons together. He was most stern in his observance of law, and exacting in enforcing obedience to its mandates. He became, from his knowledge and force of character, by general consent, the expounder of Masonic law and usage in this jurisdiction, and his influence was most potent throughout the whole Brotherhood of the United States.

We of Missouri are proud of his name and fame, and will ever cherish his memory in the deep heart of our love for the Institution, of which we knew him to be a grand supporting pillar. That pillar has fallen, and we mourn around the broken column which death has sanctified. A great light is extinguished, but the reflection of its beams will still guide and cheer. Let us hold fast to what he gave us; impress deep in our memories and transmit unimpaired the lessons he taught; and, while we mourn his death, let us resolve to emulate his life. His voice in our councils and social assemblies we shall hear no more forever, but its echo will remain while a Mason lives who has heard the words of wisdom fall from his tongue. "He has fought the good fight, and kept the faith," and has gone, we believe, to his everlasting reward. Through the dark valley of the shadow of death he has passed, and is now invested with the omnific word of the Supreme Grand Master. He is a resident of that celestial city whose gates are of pearl and whose pavements are gold, and a worshiper in that spiritual temple raised by cherubic hands, without the sound of axe or hammer, where the eternal sons of light are singing hallelujahs to the omnipotent Jehovah.—*Martin Collins, G. H. P. of Missouri.*

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If the year which has just closed may be regarded as indicating the future of R. A. Masonry in Minnesota, we should greatly rejoice at the prospect of our future success. Let us, then, return our heartfelt thanks to the Supreme Grand High Priest of the Universe, for the blessings of peace and companionship vouchsafed to us the past year. Not a discordant sound has been heard throughout our jurisdiction, harmony and good will has prevailed in all our chapters (so far as I am advised), our numbers have been increased, and proper care observed in the admission of applicants, and their qualifications carefully scrutinized. These prudent precautions must produce a healthy growth in this branch of Masonry. In order to secure and perpetuate these blessings, and future prosperity, our council chambers must be dedicated to the royal art, pure and free from the contaminating influences of vice and gross immorality. If necessary, let discipline be timely applied and administered with strict justice and with firmness. Profanity and intemperance are as proper subjects of discipline as any other degrading or dishonest practices. He who professes reverence for God, and profanely calls upon the name of Jehovah, or he who addles his brain with strong drinks, and indulges in their accompanying degradations, is a disgrace to the honorable name of R. A. Mason; better check these practices if they exist, than permit the whole membership to become disgraced, or at least the feeble and weak from becoming contaminated and seduced by the influences of unworthy members. Let us love and respect the ancient landmarks of "morality, order, and propriety;" for the triumphs of the past we are mainly indebted to virtuous action; the success of the future depends no less on the same virtuous practices.—*B. F. Smith, G. H. P. of Minnesota.*

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Profanity.

It is passing strange that any man of good ordinary common ability, and who has had a fair opportunity to learn what is polite, should so far demean himself as to use profane language; and still more so when it is uttered by a member of the Masonic Craft. We have some who seem to act as if a simple, plain statement of the truth would not be believed, unless they confirm it by uttering all the names of the Deity, in conjunction with all the curses known or imagined in the world. Observe closely, and these utterances will be given upon all occasions, applied to all subjects, with the same vehement emphasis.

But suppose that a true, sober, matter-of-fact man sits as a hearer—one whom the community pronounces a moral philosopher. What are his reflections? He says if what this man utters is truth, why use such useless oaths? Of what utility are such horrible utterances, which grate so harshly upon every ear of refinement? Good strong circumstantial evidences, to my mind, says the moralist, that what he says is false. Evidently the man is doubtful whether it is true, and is endeavoring to make it appear as true by his oaths. But survey the moral *status* of the man who uses profanity, and you will find that his intellect is afflicted with a chronic weakness. So teaches moral philosophy. The utterances of oaths furnish no evidence of truth or common sense; it requires no qualification of the mind, no expansion of the intellect, no development of the mental powers, to swear.

Then, after an individual has stepped across the threshold of the Masonic temple, and voluntarily pledged himself to observe the moral law, to never mention the name of God only with due homage and reverence, that he should so far demean himself, as a man and a Mason, as to profane every name by which he is known, is a shame and a disgrace.

When a member of the Masonic Fraternity—we will not say a Mason, for all who are members are not in spirit Masons—recklessly takes every sacred name of God in vain, it does not prove that he is characteristically great or independent, nor that he professes any high degree of moral culture. When we look above, around, and beneath, and extend our thoughts to the utmost bounds of this beautiful and smiling world, filled with the sacred presence of the Grand Architect of the Universe, it should fill our thoughts and minds with the spirit of the same Divinity.

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THE sting of a reproach is the truth of it.

THE MASONIC TROWEL.

HARMAN G. REYNOLDS, Editor.

SPRINGFIELD, ILL., MARCH 15, 1868.

☞No communication or advertisement is likely to receive attention, if received after the first of each month, in the issue immediately following.

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Some Needless Fears.

Oftentimes men bring on the very things they deprecate, by their manifest uneasiness, timidity, or vain-glorying.

There is in Philadelphia a paper known as the *National Baptist*, which is the organ of an inconsiderable portion of the Baptist denomination, generally known as Free Baptists; in general doctrine they are the same as other Baptists, but they have separated from the main body upon the question of secret societies, slavery, mission operations, &c.; that is, they require that their views shall be incorporated into confessions of faith, constitutions, and rules of action. These schismatics are in accord with the Oberlin faction.

We see that the editor of the *National Freemason* has been having some arguments and notices of this fanatical paper, the only effect of which is to give that sheet a notoriety it could not otherwise have. Another fact also tends to mislead in regard to the *National Baptist*. Philadelphia is the seat of the Baptist Publication Society, which to the denomination is greatly like the immense Book Concern of the Methodists in New York. It is generally supposed that the *National Baptist* is in some way connected with the Publication Society. It has no connection with it, but is, if we are correctly informed, hostile to the Publication Society—at any rate, not in unison with it.

The *Standard*, the leading Baptist paper in the West, recently avowed, distinctly, that connection with Masonry should not be regarded as cause for disfellowship or discipline, but took the ground that it was a needless society, and that all the good wrought by it could as well be effected by church action. We read the article carefully, and concluded it to be a fair one, from an outside stand-point and from an editor looking solely to church interests. It was charitable in tone, and knowing that Masons were men who, being inside, could better judge what was right and true, and what was duty, we thought that the article could do no harm. But discussion followed, and the wisest thing the editor has done was to close his columns to any further discussion in the matter. We are a constant reader of the *Examiner*, a leading Baptist paper published in New York, and the *Record*, published in St. Louis, as we are of the *Observer*, a Presbyterian paper, and we find nothing in them in regard to secret societies.

The great leading religious denominations, west and south of Pennsylvania, are the Methodists, Baptists, and Presbyterians. These—that is, the principal bodies of them—embrace three-fourths of the church membership, and can not, by any state of circumstances that can in any probability arise, be made anti-Masonic. Among the United Brethren, Wesleyans, Free Baptists, Free-Will Baptists, Anti-Mission Baptists, and Lutherans, there is everywhere a strong anti-Masonic sentiment; the Christain Society, sometimes denominated Campbellites, are very numerous in some sections, and embrace a large amount of respectability and wealth; some of their ablest and worthiest men are Masons, and the anti-Masonic sentiment among them is confined to a few localities. The Episcopal persuasion is strong in all our cities, and has its full share of learning, worth, talent, wealth, and influence. It is free from all taint of anti-Masonry. The Congregationalists are respectable in numbers in Michigan, Wisconsin, Northern Illinois, and Northern Iowa; but, even there, they are not equal in numbers to either the Methodists, Baptists, or Presbyterians. Many of their ablest and most exemplary ministers and members are notable Masons, and as every church is an independent body, Masons are in very little danger, and the only pernicious effect anti-Masonry can have upon the denomination will be to cripple its general and educational operations, while other sects will reap a corresponding advantage. Congregationalists have too many sharp, shrewd men among them, to be caught by chaff, and they will let Oberlin and President Blanchard hatch mischief and reap confusion, and, in the end, sink into merited infamy and obscurity.*

The Congregational paper in Chicago, the *Advance*, alludes to Masonry with sneers, and by quoting anecdotes. For its edification, we will give the moral of an anecdote in regard to Father Mason and President Blanchard: "Freemasonry has stood the roaring of lions for centuries, and it will not be brayed down by donkeys now."

We have no right to speak for any one but ourself, but we respectfully suggest to our contemporaries to give these matters no undue prominence, but, after giving such items of news as may be necessary to keep our readers posted, and answering such arguments or objections as may be advanced by respectable bodies of men, to let matters take their own course, and avoid stirring up any unnecessary uneasiness or needless fears. Shrewd, sagacious, charitable, and conscientious men are not going to be caught in the cruel, mischievous, and fanatical gull-traps of Oberlin, Blanchard, Colver & Co. "Their hearts are fully set in them to do evil."

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Grand Chapter D. C.

Formerly there was a grand chapter in the District of Columbia, and another in Maryland. They united, under the jurisdiction of the General Grand Chapter of the U. S. A.

Grand chapters exist in Pennsylvania, Virginia, Kentucky, Vermont, Iowa, Rhode Island, Florida, and North Carolina, which do not recognize the authority of the G. G. Chapter. Whether their positions—that is, some of them—are right or masonically legal, we do not propose to discuss. It is enough to say, that none of them have been ignored, dealt with, or in any sense disfellowshiped. It is now good law, that when any separate governmental jurisdiction, such as a State, Territory, or District, has three chartered and lawfully constituted lodges, that those lodges have a right to meet in convention, adopt a constitution, and form a grand lodge.

We hold the same to be true in regard to chapters. Whenever there may be three chartered and lawfully constituted chapters in West Virginia, holding warrants from the Grand Chapter of Virginia, we think no one will question their indefeasible right to form a new grand chapter.

We think the same is true in regard to the District of Columbia. Maryland and the District are separate governments. The District has a grand lodge and the existence of a grand lodge pre-supposes a proper jurisdiction for a grand chapter. The chapters were united in a grand body, called the Grand Chapter of Maryland and the District of Columbia. Three chapters in the District thought it expedient to form a grand chapter. They were the judges of their own necessities. They held no direct allegiance to the General Grand Chapter, and if Maryland consented, who was to be injured, and who should object? Are the chapters in the District masonically or financially important to the national body? In no sense that can be named. If they remained as they were, they belonged to and were important to a grand chapter—and the only grand chapter—holding jurisdiction over the territory occupied by two grand lodges. To separate did not weaken the General Grand Chapter or infringe on its jurisdiction.

It is said that this separation changed the *status* of the Grand Chapter of Maryland. That is sheer pettifogging. All the old grand chapter had to do was to amend in order to meet its altered condition.

Further. Whether Maryland consented or not, the chapters in the District, being within the bounds of a grand lodge, and under another political government, had a right to create a grand chapter of their own, agreeably to usual Masonic precedents; and we have no idea that the General Grand Chapter, or any considerable number of grand chapters, are going to ignore the very principle upon which nine-tenths of our grand lodges have been formed.

We reject the idea of the necessity of any consent, in this case, from anywhere.

Where chapters hold their charters from the General Grand Chapter, their path is plain. They *must* have her consent in a constitutional way, before they can be formed into grand chapters.

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Chicago and Alton R. R.

The fifth annual report of the President and Directors for the year ending December 31, 1867, is upon our table. The road is 380 miles in length, from St. Louis to Chicago, and traverses the important counties of Will, Grundy, Livingston, McLean, Logan, Sangamon, Macoupin, and Madison, with termini in Cook and St. Clair, and all embracing a population of 509,174, by the census of 1855; it passes through the wealthy and growing cities of Springfield, Alton, Bloomington, and Joliet, besides several important towns; has an unsurpassed agricultural territory, and the counties above named can sustain from their own soil as dense a population as any other like territory in the world.

The earnings of the road were $3,892,861.48; expenses, $1,743,733.42, showing a clear balance of $2,149,128.06, being more than 55 per cent. of the whole amount. The gross earnings exceed those of the previous year 5½ per cent.

The Engineer's report shows that $338,835.40 has been expended for improvements, and $610,225.35 for maintenance of way. Much of the iron laid down is the continuous rail, and all the improvements are thorough and substantial.

Col. T. B. Blackstone is President and Superintendent; W. B. Larrabee, Secretary and Treasurer; S. H. Knight, J. C. McMullin, and O. Vaughn, Asst. Superintendents; K. F. Booth, Chief Engineer; John A. Jackman, Supt. of

Machinery; R. Reniff, Supt. of Car Deparment; Augustus Newman, Gen. Ticket Agent; A. V. Hartwell, Purchasing Agent; A. W. Church, Attorney; *Directors*, T. B. Blackstone, John B. Drake, P. R. Chandler, John Crerar, Chicago, J. J. Mitchell, Alton, A. Havemeyer, John A. Stewart, New York, W. F. Weld, Boston, L. Blackstone, Norwich, Conn.

The Proud In Heart.

A correspondent asks us to explain the 5th verse, 16th chapter of Proverbs, viz.:

> Every one that is proud in heart is an abomination to the Lord; though hand join in hand, he shall not be unpunished.

Although early taught in the Scriptures by a sainted mother, and strictly educated by our sire to make the Bible the "man of our counsel," and the "guide of our life," yet, unversed in languages, and untutored in theology, we can not permit our readers to regard us competent to expound the Scriptures, or to explain the meaning of connected, much less isolated, passages of Holy Writ.

We have no objection, however, to referring to similar passages, and giving a short version, or explanation of our own.

Seven things are an abomination to the Lord: a proud look, a lying tongue, hands that shed innocent blood, a heart that deviseth wicked imaginations, feet swift in running to do mischief, a false witness that speaketh lies, and him that soweth discord among brethren. See Prov. 6, v. 16, 17, 18, 19.

> The Lord hates pride and arrogance, the evil way, and the forward mouth. See Prov. 8, v. 13.
>
> Though hand join in hand, the wicked shall not be unpunished. See Prov. 11, 21.

It is said that the term "shall not be unpunished," might with propriety be rendered "shall not be held innocent."

We think the fair meaning of the passage first quoted is, that a proud heart is liable to evil imaginations, is intent on its own advantage, is clothed with self-righteousness, and saturated with self-conceit; marks a path for itself, and, in traveling it, tramples upon conscience, humanity, and virtue, if they stand in its path; that such a heart may itself, or may join hand with those who do, look proud, lie, shed innocent blood, devise wicked imaginations, run to mischief, bear false witness, or sow discord. The joining hands, we think, includes such as join in evil, such as screen the criminal or evildoer, such as countenance immorality or crime, and all such as divide, evade, or seek to overthrow good laws and wholesome authority.

We hope our correspondent is satisfied; if not, we refer him to the editors of the *Masonic Review* and *National Freemason.*

Welcome Home.

Col. Wm. L. Gross, after learning the business of a telegraph operator, became agent and operator for the railroad at Dwight, where he assisted in the formation of the prosperous *Livingston Lodge* of that place; from that he entered upon the practice of law with his brother, E. L. Gross, Esq., but upon the second call for volunteers he entered the army in 1862 as Lieutenant, and was soon transferred from post to post as Superintendent of Telegraphs, was promoted by regular gradation to the rank of Colonel, and was chief in command of telegraph operations at New Orleans for some time after the war. After his discharge, he assisted in the formation of the Pacific Telegraph line, and organized the work at Omaha, from which he was transferred to the position of Superintendent in the city of New York.

Yearning for the society of his relatives, his old friends, and his maternal lodge, as well as distinction and material benefit in his chosen profession, he has again returned to the law, in company with his brother, under the firm of Gross Brothers, in this city.

His first initiation into public life was with us, in the postoffice at Knoxville, and we now welcome him in mature manhood, with his family, to the joys of a settled home, and to distinction, character, and future honors in the dignified and noble profession of the law.

R. W. Bro. T. J. Wade,

Grand Lecturer, lectured the lodge at Odell from Dec. 5th to the 10th; installed officers and constituted *Cordova Lodge* Dec. 15th; lectured the brethren six days, and raised two candidates, and installed the officers of *Philo Lodge,* and from thence went to Springfield. Feb. 3, at Andalusia, Rock Island county, he lectured four days, two of which were in company with Bro. Blanding, D. D. G. M. He says that the lodge-room at the last named place is neat and well furnished, and that the brethren are of the right stamp and well posted. He met the Templars in conclave at Rock Island, and conferred the Templar order.

Bro. Wade is a zealous workman, and has long and zealously served the Craft. May the G. A. crown his labors with comfort and peace.

> THE MASONIC TROWEL.—Col. A. S. Hubbard, subscription agent for the Pacific coast, has placed on our table the October number of this Masonic periodical. It is published at Springfield, Ill., by Hon. Harmon G. Reynolds, 33°, and M. W. Grand Secretary of the M. W. Grand Lodge of F. and A. Masons of Illinois. It is a monthly publication of quarto form, 16 pages, and is the organ of the Fraternity in the Northwestern States. Dr. Mackey, author of several works on Masonic jurisprudence, which are recognized by the Craft as high authority, is a regular contributor to this journal. Price $1.25 per year. Subscriptions received at this office for Col. Hubbard.—*Elevator, California.*

Many thanks to Bro. Hubbard, the whilom Secretary of lodge and chapter at Chicago, now of San Francisco, for the above notice. We presume we are indebted to him for the following notice, cut from a San Francisco paper, as we certainly are for a new subscriber or two every few weeks:

> THE MASONIC TROWEL, Springfield, Ill. Monthly. Price $1.25 per annum. A. S. Hubbard, Esq., Agent.
>
> This journal, as its name implies, is devoted to the interests of Freemasonry, and is conducted with marked ability, and is doing much to dispel the contempt of scholars for Masonic literature, justly the result of the sickening trash some time since issued from the pen of the illiterate Robert Morris. The works of Dr. Oliver, a clergyman of the church of England, are the great written standards of Masonry, and are daily exciting the attention of students and thinkers. THE TROWEL is evidently inspired from the learned and scholarly tomes of the learned priest who disdained not to dedicate his great abilities to the instruction and guidance of one of the greatest movements now influencing the lives of millions throughout the world.

Masonic College.

We give to our readers, in this number, an article in regard to a Masonic college. It is from the pen of a worthy, candid brother whom we have long known and esteemed, above want or the probable prospect of it himself, and who is influenced solely by a love of Masonry, and a desire to benefit his fellow man and raise higher the standard of human excellence. We are unprepared to give our views; indeed, we have some preconceived opinions to reconsider. But the author of the communication is a practical, reflecting citizen, and his article is welcome, and we invite a perusal and careful consideration of the same.

JURISDICTION OF BODIES U. D.—Masonic bodies U. D., in the absence of any local law, are confined to such jurisdiction as they would have if chartered, but they have no jurisdiction as against regularly chartered and constituted Masonic bodies.

Mail Robberies.

The infamous robberies of money and mail matter, which were so prevalent with our matter six months ago, have somewhat abated, owing to our complaints to the departments, our publications, and the stringent measures we have resorted to to protect ourselves. But the cry still comes from Secretaries, insurance agents, and business men, that abstractions from the mail are of *daily occurrence.* A couple of our correspondents braved the ordinary mode of transmission, as follows:

> To all, and singular, the P. O. thieves (if any there be) and vagabonds generally, between Chicago and Springfield. This letter contains $2.50 to pay for THE MASONIC TROWEL. Hereby fail not to deliver the same to Bro. Reynolds, or incur the displeasure of the G. A. O. T. U., and all respectable residents of this sublunary sphere. Take due notice and govern yourselves accordingly.

> This letter contains a draft for $13.00. It is the third one I've sent. The other two you have "gobbled." If you think this one will do you any more good than the first two, take it; if not, please let it go through to the owner.

The Mackey Department.

Owing to the derangement in the mails consequent upon the breaking up of winter, the article intended for this number, entitled "The Bo Tree," came too late for insertion. We think it exceeds in interest any of the previous articles upon sacred plants, and our readers may look for an unusual and desirable intellectual treat.

Helena, Montana.

The Mystic Tie is strong in the mountains. The city of Helena has three lodges and one chapter—*Helena Lodge No. 3,* N. P. Langford W. M., John Moffitt Sec.; *King Solomon Lodge No. 9,* Sol. Star W. M., H. Herzog Sec.; *Morning Star Lodge No. 5,* John Potter W. M., J. G. Robinson Sec.; *Helena Chapter U. D.,* William Porter H. P., H. Herzog Sec. The pecuniary condition of the Fraternity is gratifying; free from debt, convenient meeting-places, and well furnished. We thank Bro. Robinson for a large list of subscribers from Helena.

Business! Business!!

Request after request is made to us to look after matters at State House, Pension Office, and in various ways; we would cheerfully look after matters for our friends as we formerly did, if we had the time; but we positively have not the time, nor shall we have any time for any business of any kind, outside of our official and editorial duties, until we cease to be Secretary of the Grand Lodge. So, dear friends, hold off, please, for a time.

Old Proceedings.

I will pay $1 per copy, and postage, for proceedings Grand Lodge of Illinois for 1853; 75 cts. and postage for copies of either session in 1850, and for the sessions of 1855 and 1857; and 50 cts. and postage for copies of the sessions of 1851, 1852, 1854, and 1856. This offer to stand good until further notice.

H. G. REYNOLDS,
Grand Secretary.

R. W. BRO. D. G. BURR has recently set the brethren of *Edward Dobbins Lodge No. 164,* at Lawrenceville, in good working order.

Tidings.

Items.

Ladies should have their names and address in their portmonnaies, so that if the article is lost and falls into honest hands, it may be returned.

A fellow has been arrested in London for acting as a trainer for youthful thieves. He gave regular lessons in roguery.

Some fellow says that Adam was 123, and Eve 118 feet high; at that rate of retrogression, what will be the height of people six thousand years hence?

There are 100,000 female teachers in the United States.

The managing editor of the London *Times* receives $25,000 salary.

Omaha has 16,000 inhabitants; 1,500 dwellings were erected last year.

The State of California is 700 miles long, with an average width of 200 miles.

The freight conveyed eastward by eight railroads in Illinois, in 1867, was 3,358,000 tons, valued at $235,000,000.

A young fop, about starting down to New Orleans, proposed to purchase a life-preserver. "Oh, you'll not want it," suggested the Clerk, "bags of wind don't sink."

We had a pleasant interview a few days ago with Comp. Wm. E. Hill, of Nebraska City, who is now Grand Captain of the Host of the new grand chapter recently organized in Nebraska. He reports all classes of Masonry as flourishing in that State.

We are indebted to W. Bro. R. H. Waterman for a beautiful complimentary invitation card to attend the centennial anniversary celebration of *Master's Lodge No. 5*, March 5th, at Albany, N. Y. Also, an invitation to the banquet the same evening, accompanied by several elegant cards. We hope they had a good time, long to be remembered.

By a late fire in Wilmington, N. C., Comp. T. B. Carr, Grand Secretary Grand Chapter, and editor *Masonic Sun*, lost his entire library, besides other valuable property. Let our Grand Secretaries remember him. We hope the *Sun* will still shine.

Better please one good man, than a crowd of bad ones.

We thank the *Keystone* for its handsome notices of the proceedings of the Grand Lodge, Grand Chapter, and Grand Council of Illinois. Also, for its liberal extracts from the oration of Rev. J. I. Davidson.

The Illinois counties on the Mississippi River are Alexander, Union, Jackson, Randolph, Monroe, St. Clair, Madison, Jersey, Calhoun, Pike, Adams, Hancock, Henderson, Mercer, Rock Island, Whiteside, Carroll, and Jo Daviess, embracing the cities of Cairo, Chester, Belleville, Alton, Quincy, Rock Island, Fulton, and Galena, and a population of 365,660.

LOUISIANA.—*Grand Lodge*—H. R. Swasey G. M., S. G. Parsons Dep., S. O. Scruggs S. G. W., Wm. McDuff J. G. W., S. M. Todd G. Treas., J. C. Batchelor G. Sec. *Grand Chapter*—Samuel G. Manning G. H. P., S. G. Parsons Dep., R. G. Sterling G. K., Hugh Breen G. S., H. R. Swasey G. Treas., J. C. Batchelor G. Sec. *Grand Council*—J. Q. A. Fellows G. M., H. R. Swasey Dep., J. W. Jones G. Th. Ill., John C. Gordy G. Con., J. P. Horner G. Treas., Gustavus Sontag G. Rec.

National Lodge U. D., at Chicago, held its first meeting Feb. 27. L. A. Hamblen, Master. Thirty visitors were present, including R. W. Bro. J. W. Clyde, District Deputy, and Bro. W. B. Bateham, and others. Bro. C. H. Lillibridge, long Secretary of 141, presented the lodge with the three great lights. Success to *National Lodge.*

PRESENTATION.—R. W. Bro. Thomas Moore, who has presided over *Metropolis Lodge No. 91* ever since 1854, upon being relieved was presented with a gold-headed cane, by Bro. W. H. Scott, the reverend Chaplain of the lodge, in eloquent remarks, which were appropriately responded to by Bro. Moore. The families of the brethren listened to an able address by Rev. Bro. Scott, upon "The Objects of Masonry." Good humor and friendly greetings abounded. Bro. Moore is the Deputy for the first district.

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A. & A. Rite in Springfield.

Grand Lodge of Perfection.—H. G. Reynolds Master, T. C. Smith Deputy, L. W. Shepherd S. W., S. R. Harriman J. W., N. Strott Treas., Geo. Carpenter Rec., John C. Reynolds M. C., Oliver Marble C. G., Pierson Roll Hosp. Bro., J. H. Matheny G. Orator.

Van Rensselaer Council P. of J.—Chas. Fisher Master, T. C. Smith Dep., F. W. Tracy S. W., O. Marble J. W., Geo. Carpenter Rec., N. Strott Treas., J. C. Reynolds G. M. C., T. S. Mather G. M. E.

Lavely Chapter Rose Croix.—Leven W. Shepherd Master, O. H. Miner S. W., F. W. Tracy J. W., John C. Reynolds Rec., N. Strott Treas., A. J. Dunning M. C.

Carson Consistory S. P. R. S.—Orlin H. Miner S. G. Com., Wm. Lavely 1st Lt. G. C.; C. W. Matheny 2d Lt. G. C., P. A. Dorwin G. M. S., F. W. Tracy G. Chan., Geo. Carpenter G. Sec., N. Strott Treas., Oliver Marble G. A. and Eng., T. S. Mather G. C. G., J. C. Reynolds G. M. C.

Of the foregoing officers, Bro. Miner is P. G. H. Priest and State Auditor, Bro. Lavely is P. G. Master, and both are Masters of lodges; Bro. Fisher is D. G. Master, Bro. Dorwin is G. Lecturer, Bro. J. H. Matheny is P. D. G. M., Bro. C. W. Matheny is P. D. G. H., and Breth. Shepherd and Mather have seen hard and responsible service in the field.

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Newly Elected Officers.

Masters and Wardens returned up to March 4, 1868, and not heretofore reported.

117...Geo. W. Renwick, A. L. Clark, C. E. Mason.
123...James Scott, John A. Pence, James Peterson.
149...B. F. Kagay, W. D. Alexander, H. B. Kepley.
179...Geo. W. Cross, E. B. Hart, T. A. Apperson.
232...B. F. Rankins, Calvin Mason, N. D. Fox.
250...John Newton, Wm. C. Wilson, C. M. Patton.
270...Clark Gray, I. M. Wilson, E. A. Hills.
276...J. Vinyard, J. A. Hill, J. W. Hale.
309...Abram Carmack, M. Keefer, J. M. Nichols.
345...Ephraim Brookfield, Dan. Fyer, J. H. Hawes.
352...H. S. McKibben, F. Shurtleff, J. W. Moberry.
415...James Stothard, N. Reed, A. Powell.
440...A. Salisbury, J. R. Hammett, J. E. Tourtillott.
442...A. Miner, John Hendricks, S. Doshbaugh.
456...W. F. Mulkey, S. T. Dubois, H. H. Hill.
460...Eli Brock, R. A. Moss, H. W. Pride.
471...A. M. Hobbs, J. R. Marshal, M. Hopkins.
473...James Gordon, Sam'l Horner, J. M. Lucas.
487...J. F. McAnally, J. R. Ashby, James H. Stuart.
499...Alonzo Pierce, A. R. Scott, W. J. Tully.
510...B. F. Middleton, J. A. Irwin, S. Smith.
515...Asa Dimon, C. E. Adams, T. Y. Frost.
517...G. M. Raymond, W. E. Bacon, S. D. Kirkpatrick.
518...N. Pierpoint, L. N. Mitchell, S. L. Morrison.
547...Wm. Wayne, B. R. Blackfan, Robert Lee.
548...M. Maynard, J. P. Black, H. J. D. Maynard.
551...Robert Williamson, R. N. Davidson, C. S. Hall.
554...Hiram Tyrrell, Chas. W. Wolf, Geo. A. Bixley.
560...John J. Wilber, John A. Whiteside, M. A. Cline.
569...Wm. J. Harris, E. Scott, Geo. Main.
571...Jesse Julian, Otis Durfee, H. C. Clark.

Masters of Lodges U. D.

Where the name of the lodge is identical with its location, the location is not given.

Hudson...W. P. Graves.
Pera...J. M. C. Reed.
Piatt—Unity, Piatt Co...Moses McDaniel.
Gardner...W. W. McMann.
Capron...John H. Robins.
O'Fallon...B. J. Van Court.
Viola...J. B. Longley.
Prairie City—Majority Pt., Cumberland Co...James E. Mumford.
Elbridge...H. M. Swisher.
Melrose...Joel L. Clark.
Hazel Dell...Thomas F. Kelley.
Basco...D. McGinniss.
Dongola...J. H. Dodson.
Shirley...James F. Boulware.
Vesper—Galesburg...Lucerne Frost.
Fisher—Buckhart, Christian Co...John G. Harvey.
Tazewell—Delevan...Joseph A. Mason.
Princeton...Henry F. Royce.
Willing—Burlington, Kane Co...A. J. Willing.
Berwick...W. H. Parks.
Elwood—Milton Station, Coles Co...J. B. Gray.
Fairmount...Hiram H. Catlett.
Gilman...A. J. Alexander.
Fieldon...Sylvester Redfield.
Egan—Jefferson, Cook Co...Joseph K. Barry.
Lodi...A. S. Babcock (W. M. 359.)
Miles Hart—Ash Grove Township, Shelby Co...John W. Gilpin.
National—Chicago...L. A. Hamblin.
Lostant...Asa B. Fisher.

Returns of elections are wanted from Nos. 36, 74, 114, 213, 258, 370, 396, 412, 454, 464, 506, 513, 530, 535, 539, 549, 558. The Masters of lodges U. D. are also requested to send to the Grand Secretary a full list of the officers of their lodges.

High Priests, Kings, and Scribes of Chapters of Royal Arch Masons, as returned up to March 4, 1868, and not heretofore reported.

7...Sam'l Tart, Wm. M. Dodge, I. G. Reynolds.
16...Joseph Holland, E. R. Spencer, C. P. Toole.
25...S. Wagenseller, P. Weyrich, S. Roney.
47...C. Trowbridge, C. H. Wilcox, E. V. Bronson.
77...J. W. English, J. B. Samuel, W. R. Davies.
88...Geo. Wike Sr., Jos. Rippey, L. Angle.

Returns of elections not received from Nos. 2, 13, 17, 20, 42, 45, 52, 62, 71, 79, 84, 111, 113.

High Priests of Chapters U. D.

Pana...G. I. Barrett.
Staunton...J. S. Sturges.
Palatine...S. M. Johnson.
Milton...H. J. Harris.
Elliott—Litchfield...G. P. Fowler Jr.
Mt. Pulaski...John H. Toole.
Odin...H. S. DePew.

We understand that two dispensations for new chapters at Chicago have been granted, but are not, as yet, officially advised of the fact.

Masters, Deputies, and Conductors of Councils, R. & S. M., as returned up to March 4, 1868, and not heretofore reported.

1...Sylvester Stevens, Adam Brewer, D. M. Eiker.
22...Geo. Wike Sr., Lewis Angle, Richard St. John.

Comp. Recorders are requested to forward returns without delay.

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Expulsion.

A. LOOMIS, by *Vitruvious Lodge No. 81*, at Wheeling, Cook county, Feb. 8.

Published by order of the lodge.

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Grand Lodges.

Georgia.—John Harris G. M., C. F. Lewis S. G. W., S. A. Borders J. G. W., Simri Rose, Macon, G. Sec.

New Brunswick.—Lester Peters, St. John, G. M.; Wm. Widderburn, St. John, Dep.; Wm. P. Flewelling, Clifton, S. G. W.; David Brown, St. Stephen, J. G. W.; Wm. F. Bunting, St. John, G. Sec.

Mississippi.—T. S. Gathright, Gholson, G. M.; G. T. Stainbeck Dep., James Watts, S. G. W., Geo. R. Fearn J. G. W., D. P. Porter, Jackson, G. Sec.

New Jersey.—H. R. Cannon G. M., Robert Rusling D. G. M., J. H. Stephens S. G. W., W. E. Pine J. G. W., J. H. Hough G. Sec.

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Grand Commanderies.

Louisiana.—Fulgence Rican G. Com., J. P. Horner Dep., J. A. Stevenson G. Gen., W. R. Whitaker G. Capt. G., H. R. Swasey G. Prel., A. E. Billings G. Rec.

Mississippi.—F. C. Mercer G. Com., H. H. Hubbard Dep., I. K. Fulson G. Gen., S. M. Stewart G. Capt. G., D. P. Porter, Jackson, G. Rec.

Our New Masonic Halls

Have been completed, and dedicated by the Grand Lodge since our last issue.

For the information of brethren abroad, we will say that the rooms are situated in the new and elegant building erected by the Portland Savings Bank, on the easterly side of Exchange street, just above Middle street.

The lower floor is occupied by the Bank and for stores. The second story temporarily by the Custom House. The third and fourth stories are occupied by the Masonic Fraternity. The southerly half is used for a large hall running up through the two stories; the other half for a blue lodge hall and Templar armory below, and a chapter hall and banqueting-room above, each with suitable ante-rooms.

The first room entered is the Superintendent's room, 18x20 feet, neatly frescoed and carpeted with oil cloth. On the left is the Templar armory, 21x38, finished in black walnut, with closets, drawers, and stalls with glass doors.

On the right is Tyrian Hall, 37x27, furnished with black walnut, upholstered in blue, the walls and ceiling elegantly frescoed.

Egyptian Hall is entered through a vestibule and folding doors. This hall is 64x37 feet, with ceiling 22 feet in height, finished in the Egyptian style of architecture, and appropriately frescoed by Schumacher, who is not excelled by any artist in the country. This is one of the very best specimens of his skill. It is lighted by a 25-light chandelier in the centre, and 13 bracket and pedestal lights. The sofas, chairs, altar, and pedestals are of black walnut, carved and gilded, and the upholstery green plush. The old fashioned canopies are dispensed with, and the frescoed alcoves are in much better taste. We are pleased also to see that the fences or railings each side of the first three officers are omitted, and simple elegant pedestals substituted. By a fortunate chance, this hall is the finest speaking hall of its size we have ever seen. The carpets are rich Brussels and Wiltons, and light up finely.

Signet Hall, on the fourth floor, is the chapter hall, 37x27 feet, with crimson and oak furniture. Adjoining this is a banqueting-room of equal size, connected by a sliding door, so that the whole can be thrown into one apartment, 70 feet long, when required for a large dining-hall, or for drilling. On one side is a kitchen 20 feet square, supplied with cooking-stove and dishes.

The whole building is heated by steam, and there are wash-rooms and water-closets in each story.

The whole cost of fitting and furnishing these apartments will amount to $25,000. The property is held in trust by a board of ten trustees, elected two from each of the three lodges and one from each of the other four bodies represented. That portion of the cost not paid down is raised by a loan from the different bodies, to be liquidated by a sinking fund.

These halls were dedicated Tuesday evening, November 5th, by Grand Master Murray, with the assistance of the grand officers, a large number of whom were present from all parts of the State.

We should have been pleased to have had a grand "house warming" on the occasion, but the heavy losses entailed upon the Fraternity here by the fire rendered it impossible to raise a sum sufficient to defray the expenses of such an occasion, without pressing too heavily upon some already overburdened.—*Portland Token.*

Apron and Diploma.

An Incident of the Late War.

From the Masonic Review.

Bro. Moore:—I have a circumstance to report, which, as it illustrates the strength of the "mystic tie" among those who have truly seen and appreciated the "light by which Masons work," I send to you.

Early in July, 1864, the 149th Ohio National Guards, with which I served, was ordered to report to Gen. Wallace, who was then at Monocacy Junction, watching the advance of Gen. Early into Maryland. We arrived by rail at noon on the 7th, and as Early's advance was then near Frederick City, and our men were engaged with them, we were ordered off the cars, into line of battle. Our baggage was left by the side of the road, under a small guard. That night we relieved the regiment on duty at the front, and was all day of the 8th engaged, the main battle coming off on the 9th. We had no opportunity of looking after our baggage, which, on the retreat of our troops on the evening of the 9th, fell into the hands of the enemy. In my trunk was my Masonic diploma from *Mt. Joliet Lodge No. 42,* Illinois, a diploma from *New Vienna Lodge No. 160,* Ohio, and a Masonic apron.

Months passed on; the war ended, and I returned home. On a visit to Joliet, Ill., in the summer of 1865, I found my diploma from that lodge in the possession of the Secretary, accompanied by the following letter:

Co. D, 5th Div., Camp Prisoners of War,
Point Lookout, Md., Oct. 23, 1864.

Secretary of Mt. Joliet Lodge No. 42:

Dear Sir and Bro.—Having found this chart in the hands of a man who says he found it on the battle-field, I bought it. Thinking the owner may be dead, and his family and friends having nothing of his as a memento, I send it to you, hoping that you may be able to send it to his family.

Trusting you will not deem this act one of presumption, I beg to remain,

Fraternally yours,
A. C. Loyd, Co. D, 4th Ga. Reg't.

In 1867, the following letter was received by the Secretary of *New Vienna Lodge,* and forwarded to me:

Purdy, Tenn., Feb. 9, 1867.

Secretary of New Vienna Lodge No. 160, F. and A. Masons:

Dear Sir—I have in my possession an apron and diploma, belonging to Thomas Hildebrant, a member of your lodge, which was captured by me on the battle-field at Monocacy Creek, Md., near Frederick City, which I hold subject to his or the order of your lodge. I will send it by express if he desires.

I remain, very respectfully, your brother,
R. C. Maynard.

I immediately wrote to Bro. Maynard, and in a short time received by express the apron and diploma. Verily, there is that which takes from the rugged front of war much of its horror, and mingles with its bitter cup of woe the soothing balm of fraternal love. How I would rejoice to take by the hand these men, who, although on that bloody day were arrayed against me in mortal strife, I recognize as brethren, for whom I would peril much, and who, although enemies in war, recognize the principles of brotherly love, relief, and truth, as paramount to every other consideration.

Give this a place in the *Review,* that others may be induced to do likewise.

Yours, fraternally,
T. Q. Hildebrant.

Wilmington, O., January, 1868.

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Grand Secretary's Office, G. Lodge of Va.,
Richmond, Feb. 3, 1868.

Wor. Sir and Bro.—Below I have the pleasure to present you the action of the Most Worshipful Grand Lodge of Virginia, in relation to the Grand Lodge of West Virginia.

Very fraternally,
John Dove, G. Sec.

The Special Committee on that portion of the Grand Master's address relating to West Virginia made the following report, which was adopted:

Whereas, At the last grand annual communication of this Grand Lodge, it was

"*Resolved,* That this Grand Lodge is willing to recognize the Grand Lodge of West Virginia, whenever we shall be satisfied that a full majority of the thirty-three active lodges in the boundaries of West Virginia, holding charters from this grand lodge, shall desire to separate from us and unite with the Grand Lodge of West Virginia, and shall return their charters and pay off their dues to this Grand Lodge to December, 1865;" and

Whereas, The conditions set forth in the above resolution have not been complied with, but on the contrary a number of said subordinate lodges have by resolution, and through their delegates to this grand lodge, expressed an undiminished affection for this grand lodge, and an unalterable purpose to remain under its jurisdiction as long as they can, which expressions of feeling are highly appreciated and fully reciprocated by this grand lodge; therefore, be it

Resolved, That should this grand lodge, from a desire to maintain fraternal relations with our seceding brethren of West Virginia, hereafter extend Masonic recognition to the grand lodge which has been formed in that State, yet this grand lodge, while it would not, subsequent to such recognition, create any new subordinate lodges within the State of West Virginia, would also not undertake (without the consent of, and in the absence of any Masonic delinquency on the part of such subordinate lodges within the State of West Virginia, chartered by this grand lodge, and now working under such charters, as wish to remain under its jurisdiction), to revoke any charters, or in any manner dissolve the connection of such subordinate lodges with this grand lodge, as it knows of no Masonic law or usage which would justify such a procedure.

Wm. Terry,
L. B. Williams,
John Dove.

Salutatory.

With this number we begin the publication of the *Kentucky Freemason.*

We commence with a light heart, buoyant of the future. We have faith that the Craft will sustain us in the effort to establish a dignified organ of our Order.

Freemasonry is not a mere system of mystic rites. Every feature of our ceremonies is pregnant with sublime and useful truth. Much of this *meaning* of our symbolism may be disclosed to the public. The allegories of the lodge-room may be translated into the common vernacular of the people, without doing violence to the beautiful symbology, in which we read our lessons, when shut in by prying eyes.

To enable Masons to better understand the worth of our principles, and to win the worthy from the world to our altars, will be our loftiest ambition.

We begin our task, feeling that the work we have undertaken is befitting the employment of nobler capacities than we possess. Yet, we trust to intensify our powers by a faithful study of the history and philosophy of Masonry, and to focalize the best light we can obtain upon our columns. If any brother can throw a ray into our lense, we shall feel grateful, and we now take occasion to invite communications from our brethren. Enrich the paper with your best matured thoughts, and make it a repository of Masonic intelligence.

Contributors, however, must expect us to examine their work, and if we should sometimes pronounce it neither oblong nor square, and throw it among the rubbish, they may console themselves by considering that ancient stupidity, which made the Master Overseers reject the chief stone of the corner.

Although our chisel may not be of the finest edge, we shall have to claim the privilege of chipping any rough ashlar that may be sent, until it suits our purpose.

We hope, however, that any who may undertake to contribute for our paper will not, by their carelessness, necessitate the use of any tool of iron where we build.

Make ready the stones before you send them hither.

Let Entered Apprentices learn to read the designs upon the Master's trestle-board, before they attempt to draw them.

As we do not expect to confine our attention to mere traditional Masonry, but to include a wide amplification of all the arts and sciences of which our Order is the patron, we invite poets to give us the products of their muse, astronomers the result of their star-gazing, chemists the residuums of their retorts, *litterateurs* the matured fruitage of their thoughts, and even lovers the sighing of their hearts. Welcome all.

Let the wives and daughters of Masons, and all who woo the muses, feel free to employ our columns. If there are any who do not like us, let them complain through our type, and we will endeavor to quiet or hush their murmurings.

If there be any to scold, we will either scold back, or answer so sweetly that we shall turn storms into zephyrs, frowns into smiles, and rebukes into compliments.

We mount the tripod in an exceedingly amiable mood, and we are persuaded now that it would take a hurricane of abuse to disturb our equilibrium.

May we never have occasion to do aught but smile at our readers, and from every fireside the *Freemason* visits, may we receive only words of cheer! *So mote it be.—Kentucky Freemason.*

Decisions by the G. Lodge of Maryland.

1. That no lodge shall initiate, pass, or raise a candidate from another jurisdiction, until he has been a resident twelve months.
2. Although a candidate may have resided twelve months within the jurisdiction of the lodge to which he applies for the honors of Masonry, inquiries are made of the lodge in whose jurisdiction he last resided.
3. The suspension of a charter is not a suspension of the members of its lodge.
4. The question on suspension, expulsion, rejection, or re-instatement is decided through the ballot-box, and in no other way.
5. When a ballot is taken for a degree or for membership, the result only is made known.
6. A separate ballot is taken for each degree, upon application.

The above should be the law everywhere.

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A. and A. Rite.—The *Ohio Sov G. Consistory,* S. P. R. S., 32°, in this city, have elected the following officers for the present year. E. T. Carson, S. G. Com.; Rob't Gwynn, 1st Lieut. Com.; C. E. Bliven, 2d Lieut. Com.; Geo. W. George, G. M. of State; John E. Bell, G. Chancellor; Chas. Brown, G. Treas.; Sam. P. Post, G. Sec.; S. C. Newton, G. K. of S.; John Scott, G. Arch.; Howard Mathews, G. Hosp.; D. Fithian, G. M. C.; A. M. Ross, G. C. of G.; Jno. Evans, G. St. B.; P. B. Hayward, G. T.—*Review.*

Jurisprudence.

To the law and the testimony.—Isa. 8, 20.

☞ We shall endeavor to answer questions of a legal character under the laws and usages of this and adjoining States under the head of States; other matter of a judicial character will be given under the head of "General." Our comments on law are not binding as such; those who desire *decisions* must get them from the Grand Master; we give *opinions* only. Questions will be omitted, unless they are necessary to elucidate the point at issue. Decisions and opinions will be regularly numbered through the volume, and will not be repeated, but reference will be made to them.

ILLINOIS.

No. 23.—An application rejected for the first degree is rejected for twelve months.

No. 24.—A ballot taken on an application for initiation or affiliation before the expiration of four weeks from the time of reference to a committee, *is void*, unless taken by virtue of a dispensation.

GENERAL.

No. 13.—The loss of the right hand thumb is a bar to initiation.

No. 14.—Any officer or member of a lodge in good standing has a right to demit for proper cause.

No. 15.—Entered Apprentices and Fellow Crafts, who remove from the jurisdiction of one grand lodge into that of another, are under the jurisdiction of the lodge nearest to their respective places of residence, to which they should apply by petition for such degrees as they have not received.

No. 16.—No request or permission to confer degrees from a lodge in a foreign jurisdiction should be entertained; for, to entertain such a request or permission, is an admission of jurisdiction which does not exist. A certificate is important, and should be entertained.

No. 17.—An appointment *pro tem.* confers no rank, and creates no eligibility to any station whatever.

No. 18—No chapter has a right to entertain charges against a companion which involve the secrets of Masonry above the 7th degree, or of any other rite.

Miscellaneous Reading.

That Awful Woodpile.

Coming home from school one day, says a gentleman, a large pile of wood lay before our little back door. "There's work for you, Billy," said Ned Blake, the boy who was with me. "*Your* father had better do as *my* father does, hire a man to get it in; it is too much for a boy, mother says, and it will take the whole of Wednesday afternoon; you will have no time for play. Now, Bill, I would *not* do that, I tell you."

This was the substance of Ned's talk as we stood before the woodpile, and the more he said, the higher it grew; by the time he left me I began to think myself a poorly used boy, indeed. "There is work for you, Willie," said mother, as I sidled into the kitchen; "did you mind that beautiful wood at the gate as you came in?" "I reckon I did," I muttered to myself, but said nothing aloud, only asking how father did. He was sick and had been for many months, and the family funds I now knew were becoming low. "It is a monstrous pile," I at length said, getting a glimpse of it from the window. "So much the better for us, Willie," said mother, cheerfully; "a long winter is before us, you know."

Dinner was soon ready; the table spread in the little kitchen, and father was helped out from an adjoining room by his two little daughters, one on each side. Father and mother sat down to our frugal meal with thankful hearts, I am sure; the girls chatted as usual, while I sat brooding over that "awful pile." I am afraid my chief dish was a dish of pouts. Father asked me several questions, but I took no part in the pleasant table-talk. "Well, my boy," said father, after dinner, "there's that wood to be got in; no school this afternoon, so you have time enough; you had better do it the first thing." "It will take the whole afternoon," I said coldly; "the boys are going nutting." I was not sure of this, but anything in the way of an objection to the wood.

My father said nothing. Dear, dear, father; God forgive me for wounding his feelings. "Mother," said I, following her out into the pantry. "Ned Blake's father hires *his* wood drawn; his mother thinks it is too much for a boy to do. Why don't father hire?" "Ah," said my mother, sadly, "the Blakes are very differently off from us; your poor father"—tears came into her eyes, she stopped. Mary ran in where we were, and I, half ashamed of myself, escaped out the back door. Still Ned Blake's words rankled in me, and I thought it was too bad; nor did the brisk west wind blow off the fumes of the foolish grumbling, which made a coward of me. I sat down on the wood-block with my hands in my pockets, and shuffled my feet among the chips in sour discontent. "It is such a monstrous woodpile," I said to myself a dozen times.

Presently out came mother. I jumped up. "Willie," she said cheerfully, "I would take right hold of the work *now*—you will soon get it in." "It is so monstrous, mother," I said, in a self-pitying tone; "it will take me forever, and half kill me into the bargain." "Forever is a long, long while," she said; "come, let us look at the pile. It *is* big, but all you have to do is to take a stick at a time; that won't hurt you, Willie, I am sure; only one stick at a time will make that pile vanquish quicker than you think for, Willie. Try it, now."

There was a kindness and yet decision in my mother's tones which were irresistible. She could put even hard things, or what we thought hard, in a very achievable light. "Only one stick at a time," I cried, jumping up and following her; really the pile seemed already to lessen under this new mode of attack. "Only one stick at a time," seemed easy enough. "Only one stick at a time." What was the need of a man to do that? "One stick at a time;" if Ned could not do that, he was a poor tool. Ah, a poor tool he proved to be. My mother had got my metal up, and I boldly went to work.

"Father," said I, bolting into the house at a later hour in the afternoon, all in a glow, "father, please tell me what time it is?" "Eight minutes after three," answered he, looking at his watch. "Whew!" I shouted, "and the pile is mastered." Never did I feel snch a strong and joyous sense of the power of doing. Finding mother, "Mother," I said, putting my arms around her neck, "I *was* a naughty boy, but 'one stick at a time' has cured me."

I did not know then the full value of the lesson I had learned. Years of labor, successful labor, have since tested and amply proved its value. When your work looks insurmountable, and you seem to have no heart to take hold of it—as work many a time will—remember it is only *one stick at a time*, and go at it.

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A Day Without a Night.

W. W. Thomas, late United States Consel at Gothenburg, Sweden, in a letter on Norway, thus describes that far northern country, and one of its particular phenomena:

"Imagine a high table-land, rising 3,000 to 6,000 feet sheer above the sea—one vast rock, bleak and barren, covered with snow, swept with rain, frozen in winter, sodden in summer—the home of a few reindeer and Lapps, and you have Norway proper, nine-tenths of the Norway that is shown on the map. But the rock is not whole; it is cracked apart here and there, and fissures show like slender veins over the country. The sides of these ravines are steep as the cleft left by an ax, and their depths are always filled by a foaming brook or river tumbling along from the drenched table-land above the sea. I have always looked from the bottom of one of these valleys and seen the perpendicular rock rise like a strip of blue ribbon. Wherever in these dales there lies a bit of earth 'twixt rock and river, there the Norwegian peasant has built his cot; and it is of such bits of earth that inhabited Norway is situated, and here live 1,200,000 people. The land just round his door gives the Norwegian potatoes, rye, barley, and oats; his cattle climb the steeps above for every stray blade; for the rest he depends upon the sea and river. Were it not for the excellent fisheries along this northern shore, Norway would be uninhabitable.

"One night in July, 1865, Hon. H. Campbell, late minister at Stockholm, the two Messrs. Buckley, of Birmingham, and myself, landed on the shore of a northern inlet in latitude sixty degrees north. We ascended a cliff which rose 1,000 feet above the level of the sea. It was late, but still sunlight. The Arctic Ocean stretched away in silent vastness at our feet. The sound of its waves scarcely reached our airy look-out. Away in the north the huge sun swung along the horizon, like the slow beat of the pendulum in the tall clock in our grandfather's parlor corner. We all stood silent, looking at our watches. When both hands came together at 12 midnight, the full round orb hung triumphantly above the wave—a bridge of gold running due north spanned the waters between us and him. There he shone in silent majesty, with no setting. We involuntarily took off our hats; no word was said. Combine, if you can, the most brilliant sunset and sunrise you ever saw, and its beauties will pale before the most gorgeous coloring which now lit up ocean, heaven, and mountain. In half an hour the sun had swung up preceptibly on its beat, the colors changing to those of morning, a fresh breeze rippled over the fiord, one songster after another piped up in the grove behind us—we had slid into another day."

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Ladies the Best Company.

Thackeray says that it is better for you to pass an evening once or twice in a lady's drawing-room, even though their conversation is slow, and you know the girl's song by heart, than in a club, tavern, or pit of a theatre. All amusements of youth to which virtuous women are not admitted, rely on it, are deleterious in their nature. All men who avoid female society have dull perceptions and are stupid, or have gross tastes and revolt against what is pure. Your club swaggerers who are sucking the butts of billiard cues all night, call female society insipid. Poetry is insipid to a yokel; beauty has no charms for a blind man; music does not please the poor beast who does not know one tune from another; and a true epicure is hardly ever tired of water, sauce, and brown bread and butter. I protest I can sit for a whole night talking to a well-regulated, kindly woman, about her girl coming out, of her boy at college, and like the evening's entertainment. One of the great benefits a man derives from woman's society is, that he is bound to be respectful to them. The habit is of great good to your morals, men, depend upon it. Our education makes of us the most eminently selfish men in the world. We fight for ourselves, we yawn for ourselves, we light our pipes and say we will not go out; we prefer ourselves, and our ease and the greatest good that comes to a man from woman's society is that he has to think of somebody to whom he is bound to be constantly attentive and respectful.

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Schiller's Appearance.

As every reader of a book paints for himself a portrait of the writer—of his person, his gait, voice, and speech—it would have been very natural that the author of "The Robbers" should be mentally delineated as a passionate youth; his outward appearance already proclaiming the profound thinking poet, whose luxuriance of thought and force of expression, as well as his secular views, must every moment overflow in the most uncurbed recklessness. But how agreeably were these previous opinions dissolved! The most intellectual countenance smiled kindly on the stranger, whose complimentary address was evaded by the most engaging modesty. In conversation, not a word to offend the most susceptible feelings. His views on all points, especially on music and poetry, were novel, singular, and convincing, though national in the highest degree; his expressions about the works of others very striking, but yet forbearing, and his criticisms never unaccompanied by evidence to support them. A youth in years, but a mature man in mind, the scale he applied to all subjects carried conviction with it, lowering the standard of much that had been hitherto considered great, and making much hitherto esteemed common-place appear of importance. His face was naturally pale, but flushed brightly in the course of conversation. His weak eyes, the simple form in which his hair was moved back, and his slender, white throat, gave the poet a peculiar appearance, contrasting as favorably with the affectation and pretensions of society as the sublimity of his expressions did with his common-place phrases. There was especial skill in the manner in which he contrived to connect different subjects, and to place them in order, so that one seemed to be developed by another, thus contributing more than any one to the conversational pleasures of the company—very often the hands of the clock being accused of undue speed, no one being able to comprehend the possibility of time having flown with such rapidity. His singularly charming and attractive countenance, which never betrayed any sharp or disagreeable expression; powers of conversation which elevated the listener to a level with the poet, ennobling every feeling and embellishing every idea; thoughts which revealed the most pure goodness, yet without any alloy of weakness.

The Wife.

Here is the best tribute to woman we ever read:

Only let a woman be sure she is precious to her husband—not useful, not valuable, not convenient, simply, but lovely and beloved; let her be the recipient of his polite and hearty attentions, let her feel that her cares and love are noticed, appreciated, and returned; let her opinion be asked, her approval sought, and her judgment respected in matters of which she is cognizant; in short, let her only be loved, honored, and cherished, in fulfillment of the marriage vow, and she will be to her husband, her children, and society, a well-spring of happiness. She will bear pain, and toil, and anxiety, for her husband's love to her is a tower and fortress. Shielded and sheltered therein, and adversity will have lost its sting. She may suffer, but sympathy will dull the edge of sorrow. A house with love in it—and by love I mean love expressed in words and deeds, for I have not one spark of faith in love that never crops out—it is to a house as a person to a machine, one is life, the other mechanism—the unloved women may have bread just as light, a house just as tidy as the other, but the latter has a spring of beauty about her, a joyousness, a penetrating and prevading brightness to which the former is an entire stranger. The deep happiness of her heart shines out in her face. She gleams over. It is airy, graceful, and warm, and welcoming with her presence; she is full of devices and plots, and sweet surprise for her husband and family. She has never done with the romance and poetry of life. She herself is a lyric poem, setting herself to all pure and gracious melodies. Humble household ways and duties have for her a golden significance. The prize makes her calling high, and the end sanctifies the means. "Love is heaven, and Heaven is love."

Wooden Swearing.

I know a little boy, who, when he is 'put out', slams the door, stamps hard with his feet, jerks his chair, throws down his play-things, and, if he is told to pile up wood, makes a great racket in the wood-house. His cross and angry feelings are apt to show themselves in this noisy way.

I know a little girl who does so, to the great sorrow of her dear mamma. The other day I found out what to call such conduct. It is a very hard name, but a true one. It is called wooden swearing, for it is the same kind of feeling which makes wicked men and boys curse and swear. Of course, children who are brought up to know better do not dare to use awful words and take God's name in vain; but they make doors and chairs and boots give vent to their angry feelings in a very noisy and troublesome manner, grieving their parents very much, and grieving and displeasing God, who looks at the heart and knows what is there, whether it is spoken in words or not.

Think of this, children; and while I know you would not, for the world, be guilty of taking God's name in vain upon your lips, be equally careful not to do any wooden swearing either.

Johnsonese.

A sprightly article on "The Engligh Language," in the last *Princeton Review*, says:

Dr. Johnson was a great sinner in this line. "Our Father, who art in heaven," translated into Johnsonese, would read on this wise: "Parent Divine, who existed in the celestial regions!" "If a body kiss a body, need a body cry," is a piece of as good English as was ever written. Turned into Johnsonese, it would run somewhat on this wise: "On the supposition that an individual salutes an individual, does an individual lie under an obligation to exclaim in a vehement and plaintive voice?" A boy in an English charity-school was once asked "what King David did when the servant told him that his child was dead?" "Please, sir, he cleaned himself and took to his victuals." The admirers of the high-polite style would be quite shocked at such homespun talk, and would array the matter thus: "What course of action did King David pursue when he received intelligence of the demise of the infant?" Answer: "He performed his ablutions, and immediately proceeded to partake of refreshments."

◆

An Esquimaux Belief.—The following is the singular belief of the Esquimaux in regard to the origin of the sun and moon:

"In a distant country there once lived an unmarried woman who had several brothers. Being once at a festive gathering, she felt herself suddenly and violently seized by the shoulders. This she knew was a declaration of love, for such is the custom of her people; but who the man was she could not discover, since the hut was quite dark. There being, to her knowledge, no men in the village besides her brothers, she at once suspected that it must be one of these. She broke from him, and running away, smeared herself with soot and oil. Upon returning to the hut she was seized again, and at this time she blackened one side of the face of her unknown lover. A lighted taper being brought soon afterward, her suspicions were confirmed. Seizing the taper she now ran out of the hut, and bounded over the rocks with the fleetness of a deer. Her brother lighted a taper and pursued her, but his light went out: yet he still continued the chase, and without having overtaken her they came to the end of the earth. Determined not to be caught, the girl then sprang into the heavens. Her brother followed her, but he stumbled in the act of springing, and before he could recover himself, the object of his pursuit was far away from him. Still bent upon gaining the prize, he continued the race, and from that time to this the sun has been going around and around, and the moon around and around after her, trying to catch her. The bright light of the sun is caused by the taper which the maiden carries, while the moon, having lost his taper, is cold, and could not be seen but for his sister's light. One side of his face being smeared with soot, is therefore black, while the other side is clean; and he turns one side or the other toward the earth, as suits his pleasure."

◆

Alexander T. Stuart will soon erect a block of dwellings up town in New York, to cost $1,000,000, and to be forever the home of the working-women in New York. It is not to be an almshouse, but a home—more extensive than the working-women's home in Elizabeth street—where women may find food and shelter at prices within their reach, and whatever revenue it may yield is to be employed in the erection of other like institutions. Mr. Stewart has also resolved to expend $5,000,000 in the erection of tenement houses on an approved plan, and to devise them to a Board of Trustees, to be composed of one person from every religious denomination in the city, and to be so rented as to yield a revenue that shall be applied in the construction of other model tenement houses in New York perpetually.

Definition of Dogmatism.—"Robert, my dear," said Jenny, with a deferential air of a scholar; "Robert, what did Mr. Carraway mean when he said he hated dog—dogmatism?"

Topps was puzzled.

"Robert, my dear," Jenny urged, "what in the world is dogmatism?"

Now it was the weakness of Topps never to confess ignorance of any thing to his wife. "A husband should never do it."

Topps had been known in a convivial season to declare, "it makes 'em conceited." Whereupon Topps prepared himself as was his wont, to make a solemn, satisfying answer.

Taking off his hat and smoothing the wrinkles on his brow, Topps said:

"Humph! What is dogmatism? It is this, of course—dogmatism is puppyism come to its full growth!"

◆

A Court Convulsed.—We have seldom heard of an instance of more beautiful simplicity than was evinced by a matter of fact witness on a recent riot trial case.

"What were the mob doing when you first saw them?" was one of the questions asked by the district attorney.

"They was a singin'," replied the witness.

"Singing!" exclaimed the public prosecutor; "what were they singing about?"

"I don't know, I'm sure; but they were singin', anyhow."

"Well, what was it? What were they singing? What did they seem to be talking about?"

"Wal, as far as I *re*-collect," replied the witness, "they was singing abeout a man o' the name o' Tucker, who refused to come to his tea."

No Housekeeper.

"Mrs. Jones is a right nice woman, good-hearted, and all that, but I am sorry to say she is no housekeeper."

"Don't know how to cook, I suppose?"

"Oh, yes, she knows how to cook—I never sat down to better bread and cake and coffee and relishes, than I've seen on her table, and she does her own work, too."

"What is the trouble, then?"

"Why she isn't neat—don't keep things in order, as a woman should."

"Don't comb her hair or sweep her room, or dust her things?"

"Her hair always looks well enough, and I believe she sweeps and dusts every morning; but then she lets the children have their own way too much."

"Does she? I really was not aware—"

"I mean," said Mrs. Smith, "they have their baby rags and dolls, and blocks, and other playthings over the floor, and they keep house in the corners of the room, and I don't know what all; now I should soon go distracted with all that nonsense."

"So you don't allow your children such privileges, do you?"

"I rather think not; they have to do better than that when I'm about. What's the use of having a house in such confusion, and everything at all sixes-and-sevens?"

"Well, now, Mrs. Smith, I want to know how you manage your little ones. Come, tell me your rules."

"I don't know as I have any particular rules—only they shall not make a noise around me, nor litter up the floor with their gimcracks."

"You let them have their playthings, don't you?"

"No, indeed, I locked them all up long ago, to keep them from being broken. I tell you, there's no use in humoring young ones so much. I must keep things tidy in my house, and the dear knows I have a time of it anyhow, with Mr. Smith not cleaning his feet on the mat, and the children most always quarreling about something or other."

"Do you think Mrs. Jones has as hard a time as you have, Mrs. Smith?"

"No, I don't believe she worries about anything. Seems to me she don't care how things go."

"Yes, she cares a great deal, and knows exactly how to make her children happy at home, and her husband is always welcomed with a smile, mat or no mat. When her children come here to see mine, they are neither noisy nor quarrelsome, but gentle, playful, healthy, and happy."

"And my children?"

"Well, they are somewhat different. You see, they are kept so tightly at home that they are pretty boisterous in other houses."

"Why don't you send them home, then?"

"Because they will not go; they openly declare that 'Ma is cross, and won't let them play, and they don't like home a bit.'"

"Do my children thus speak of their mother," said Mrs. Smith, as she rose and drew her shawl around her face to hide the coming tear.

"They often do it, my dear friend; but take courage—there is time yet to draw their hearts to you. Have patience with them; give them their toys, and let them enjoy them in their own home. Your house is always so painfully neat and quiet that I almost hate to go there."

"You shall hate it no more on that account," said Mrs. Smith, as she wrung her friend's hand. "I own up that Mrs. Jones is the better housekeeper."

Trot, a Christmas Story.

"Hopedale!"

I opened my sleepy eyes as the conductor's voice rang through the cars, and taking my little carpet-bag, sprang out upon the platform of the little station. My brief holiday was over, and with a shrug, I prepared for my short walk through the morning air, looking forward to the good fire and cup of coffee I was sure Mrs. Watson was keeping for me.

It was a very rare event for me to leave the little village whose name heads this story. My father had been the only resident physician, from the time I was a boisterous schoolboy up to the hour when in his professional rounds he fell dead from heart disease in the main street, leaving me, his heretofore assistant, sole heir to his name, property, and practice. Ten years before they had carried my mother to the little churchyard, and installed Mrs. Watson in her place. The villagers were willing to let the young doctor step into his father's place beside their sick beds, and so for five years I had fulfilled his duties. In all those five years I had taken no holiday, so when an invitation came from my old college friend and since correspondent, Clement Payne, to spend Christmas with him, at his father's place on the Hudson, I was sorely tempted to accept, and finally did so. It was literally Christmas I spent, leaving home at midnight on the 24th, and my friend's home exactly twenty-four hours later. It was a pleasant break in the monotony of my life, and as I stood at sunrise on the Hopedale station platform, I was sure my recreation would give me new vigor for my daily duties.

As I turned to descend the steps leading to the road, some impulse, nay, a Providence, led me to look in the window of the room, by courtesy, "Ladies' Room," of the station. It was cold and desolate. No fire was lighted, and there was no furniture, unless the hard wooden benches against the wall could be so denominated. But curled up on one of these benches, sleeping soundly, lay a strange child. His dress of rich fur-trimmed velvet, the warm fur cap, long gaiters, and mittens, spoke of wealth and care, and the pale face, around which clustered short curls of sunny brown, was round with health and wonderfully beautiful. He was no Hopedale child; I knew them all. My professional instinct made my heart thrill with a sudden shock, as I caught sight of the pale face, for well I knew the danger of that deep sleep in the biting winter air. How long had he been there? Was he already dead? were the questions that I asked myself as I strode across the room and lifted him in my arms. There was no breath came from the white lips, no throb at the wrist, only a faint, very faint, fluttering under my fingers as I pressed them over the baby heart. Mantling him warmly in my heavy cloak, I ran down the steps and raced along the road at a pace that would have considerably amazed my patients, had any of them been awake at that early hour.

Allowing Mrs. Watson no time for amazement, I pressed her into the service, and in what she called "a jiffy," we had the little form undressed, in my bed, undergoing the most vigorous treatment. It was so long before we were successful that my heart almost failed me; but at last the faint heart throbs grew stronger, color came to the pale lips and cheeks, and a pair of large brown eyes appeared from under the heavily-fringed lids I had watched so anxiously.

Only a look of sleepy inquiry was visible as he stared a moment at me, and then obeying my order to drink the warm food prepared by Mrs. Watson, my little patient closed his eyes again, and turned over to finish his nap. He was safe now, I knew; so leaving him to Mrs. Watson's care, who by this time knew as much about him as I did, I went to sleep myself, to be ready for the day's duties.

It was nearly nine o'clock when my housekeeper roused me to say that breakfast was ready and the child awake.

Very wide awake I found him, the glorious brown eyes staring round the room, taking in every detail of its arrangement.

"Who are you? How did you get here? Am I nearly at Australia? Who's that man in the picture?" were the questions poured rapidly forth, before I had time to frame one inquiry. "I want to get up? Who's got my clothes, and who put me to bed without my nightdress?"

Not a sign of fear or a word of home-sickness. I was puzzled.

"What is your name?"

"Trot! I want to get up!"

"You shall get up in a minute, but first tell me your name, and how you came to be asleep in the station?"

"My name is Trot; and the plaguy cars started off without me when I got out. It was a dark night and I could not catch them, so I went into the room and went to sleep till they came again."

"Was your mother in the train—in the car?"

"No; nobody but just me. I'm going to Australia."

"Going to Australia?"

"Yes; Ellen is there! They have roses there at Christmas, and we wanted some for our tree."

"But, my child, you did not leave home alone?"

"Yes, I did! I am not afraid! I am going back right away, as soon as I find Ellen and get the roses."

"But do you know you will have to sail in a great ship for months to get to Australia?"

"Ellen went in the cars. We saw her go, mamma and I. We went in the carriage and said good-bye, and she got in the cars with Mr. Williams."

"Who is Mr. Williams?" I said, eagerly catching at a name.

"Ellen's husband. Our milkman he was, before he went to Australia. He is jolly! always filled my cup for nothing, when I was up."

"And who was Ellen?"

"My nurse."

"What's your father's name?"

"Papa!"

"But his other name?"

"Harry, dear. Mamma always called him so."

"Where does he live?"

"He's dead!" said the child in a whisper. "Mamma cries all the time, most, and wears an ugly black gown every day."

"Well, where does your mamma live?"

"At grandma's with Aunt Daisy, and Walter, and Sue, and baby, and—ain't it funny—baby's my uncle, and he is so little he has to be carried about, and Walter's littler than me, and he's my uncle, too; and Sue's only six, and she's my aunt."

"Where does grandma live?"

"Why, home, in her own house."

"Well, what is her name?"

"Grandma!" in a very positive tone, and becoming restive under so much questioning.

I took him from the bed and began to dress him, and explain his position; but even when he understood that he must give up the Australian journey, and was made to feel something of his mother's despair at losing him, he ceuld give me no clue by which to find his home. Grandpa, grandma, mamma, who was called Mary by the rest, Aunt Daisy and the three children, were all mentioned, and persistent questionings revealed that he lived in a large house in the country, but that was all. My heart grew fairly sick as I looked in his beautiful face and pictured the grief of his widowed mother over the loss of this only child. In vain I searched his clothing for the mysterious "locket containing the miniature of a beautiful female," always found on the stray children in novels; no "strawberry or raspberry mark" disfigured his smooth skin. His clothing, of the most dainty material and make, was marked with the initials "A. H."

Days passed away, and little Trot—for he would own to no other name—was an inmate of my cottage, the very darling of Mrs. Watson's motherly heart. I advertised him in all the cities, hoping some paper would reach his country home; yet, as the days wore away, and he became reconciled to his new home, and ceased to grieve for his family, I began to dread the hour when he should be claimed. His frank, bright joyousness, his merry prattle, his loving caresses, began to fill an unsuspected void in my heart, and Mrs. Watson was a perfect slave to his loving tyranny. She furnished for his bedroom a small apartment leading from her own sleeping-room. She made the day one long act of service for his comfort, and as weeks glided into months, and there was no clue found to guide us to his home, she taught him to call her grandma, while Uncle Charley became my newly acquired title. To tell how he was petted in the village would be a vain task to attempt. To say that he was the hero and idol of Hopedale, will give but a faint idea of his popularity. Gradually the memory of his home, Ellen, visit to Australia, died away, and he seemed to forget that he ever lived away from us. Mamma and Aunt Daisy had been the ones of whom he spoke most; but I judged from all he said that his father's death was very recent, and his residence at his grandparent's a brief visit only in his memory.

Eleven months had this dear little treasure been an inmate of my house, when there came a new dream of hope and happiness. About five miles from Hopedale there resided, and had lived for many long years, an eccentric old bachelor, by name Hermon Graham. His home, Leehaven, was very far away from any cluster of houses, indeed nearly a mile from any other residence; and here, in solitary state, with only two ancient servitors for his household, he had lived ever since I could remember. He was a morose, ill-tempered man, and some early cross had made him adopt a perfectly hermit like seclusion, though his wealth would have commanded every advantage society could offer. It was early in November that I was summoned to attend this odd genius professionally. The little note brought to my office by an elderly man on horseback, was signed "Lilian Graham," and urged my immediate attention.

It was a long, cold drive, but the man represented his master as very ill, so I prepared to obey the summons. "I had no idea your master had a daughter," I said, referring to the note.

"That's master's niece," was the reply, "a sweet young lady as ever I see. She comes down on a visit sometimes from her father's place near Albany. They were burnt out, her father's folks, last winter, and the family all went to Europe while the new house was building. They came home about a fortnight ago, but they wont go into the new house till spring, so some of them's a boarding in New York, and some in Albany, and Miss Lilian, she's come to spend the winter with her uncle. They are all coming down for Christmas, I expect."

I found my new patient very ill, and for a week my visits were frequent, and more than once I passed a whole night at his bedside. I do not mean this for a love tale, so I will not weary my reader with the why and the wherefore of my heart bending in allegiance to Lilian Graham's charms. Her beauty, gentleness and winning grace touched my heart as no woman had ever before thrilled it, and before that weary week of anxiety and watchings was over, I loved her. As her uncle began to recover, my visits slid from a professional capacity into a social one, and I saw that my welcome was a sincere one from both, from the old gentleman and the fair girl, whose devotion to his sick bed proved her love. I was agreeably surprised to find the hermit neither so savage or inaccessible as he had been represented to me. He had a painful chronic disorder; his manner was brusque, and his voice often harsh, but he could soften, and I was able to give him relief from pain, for which he repaid me by a gracious reception.

Christmas was drawing near, and I resolved to lay my heart before Lilian, and ask her to be my wife. I was heir to considerable property left by my father, I had a good practice, a pleasant home, and could offer her the pure love of a young heart, so I was not without hope, especially as I could see the flush deepen on her cheek, and the glad light spring to her blue eyes whenever I was announced. She was in mourning, and I often longed to question her about the loss it implied, but our interviews were very brief, and but seldom occurred, and she never spoke of her sorrow. I, too, had a story to tell. Of course, if she became my wife she must hear about Trot. It was the day before Christmas, and the snow was smooth and hard around Hopedale, so I ventured to propose a sleigh-ride, meaning to open my heart as we drove. She accepted my proposal readily, and we were soon on our way. Somehow there fell a long silence between us; I longing but not daring to speak, my eyes fixed upon that lovely face, framed in its pretty fur-bound hood, the eyes looking down, the sweet mouth set with a sadder expression than I had ever seen it wear. Suddenly she spoke:

"I expect my parents, brothers and sisters here to-morrow."

"For Christmas gayeties?" I questioned.

"No, to escape them. They are coming here to pass the day quietly, far away from any festivity. It is a sad day for us. Doctor do you believe in a broken heart?"

"Yes; I know they exist."

"And are fatal?"

"Sometimes! I have seen heavy sorrow drain away life."

"My poor sister," she said sadly, her eyes filling with tears, "I fear her heart is broken." And after a pause she said: "A year ago—a year ago—poor little Trot!"

"Trot!" I cried, breathlessly.

"My sister's only child, who died on Christmas day last year."

"Died!" I said, my hope sinking.

"Burnt to death!" she said, sadly. "We had a Christmas tree for the children in the nursery. My sister had been a widow only three months, so we had no holiday gathering, but we dressed a tree for the little ones and lighted it on Christmas Eve. The next morning they, the children I mean, were all in the nursery, and we suppose one of them tried to light the tree. Certain it is that they set the room on fire, and before we could save anything the whole house was in flames. All escaped but my sister's child, her only one. He perished in the fire."

"Are you certain?"

"Where else could he be? My two little brothers and my sisters were saved with difficulty, and the roof fell in while we were all frantically searching and calling for Arthur, or, as we always called him, Trot. My sister's health gave way entirely under this blow. She had concentrated all the strength of her love upon this child after her husband died, and the loss prostrated her utterly. We took her to Europe; we have had the best advice for her, but she is slowly dying of a broken heart."

"It is from no impertinent curiosity," I said, "that I question you. Will you answer my inquiries?"

We were speeding over the frozen ground toward my home, as she answered:

"Certainly."

"This little child—he had a pet name for you?"

"Yes; my home name. They call me Daisy, and he called me Aunt Daisy."

"And your sisters' names are Mary and Sue, your brothers' Walter and Baby."

"Yes, yes," she said, and turning very pale.

"And Trot's nurse, Ellen, did she go to Australia?"

"Yes, a year ago last fall. Your face is radiant! Speak quickly—our lost boy."

We were at the door; her face was ashy white with emotion, but she obeyed my motion, and let me lead her from the sleigh to my office. I made her sit down, and began to explain, when—"Uncle Charley's come! Uncle Charley!" rang out from my pet's voice, and Trot burst into my room. Lilian rose to her feet with a wild cry of "Trot! Arthur! darling!"

For a moment he stood bewildered; then a sudden rush of memory came over the chiildish heart, and he sprang into her arms.

"Aunt Daisy! Where's mamma! I want mamma! Quick! quick! Uncle Charley, Aunt Daisy, take me to mamma!"

For nearly three hours we sat in the little office before Lilian could tear herself away from the child, but at last she let me take her to the sleigh, consoling Trot by a promise that to-morrow he should see his mother.

I left the disclosures to her womanly heart. But on the morrow, when I drove over with the child, dressed in his black velvet suit, altered to fit him by Mrs. Watson's trembling fingers, and moistened I am sure by many tears, I found all prepared for the great joy.

Such a Christmas never dawned for me. To tell of the gratitude of the pale widow, the joy of the grandparents, the boisterous greetings between the children, is beyond the power of my pen.

Of course the precise time and manner of Arthur's escape from the house we could only conjecture. The nurse was in the kitchen nearly an hour when the alarm of fire was given, and the flames had gained great headway before they were discovered, the family sitting-room being on a different floor, and some distance from the nursery. Of course the fearless boy had left the house before the attempt to light the tree was made, but the others, absorbed in Christmas delights, did not miss him. The distance from the house to the station was very short, and Ellen had gone to New York from the little village near which Mr. Graham's house was situated. The departure for Europe, and the certainty all felt of his fate, had prevented any search being made for the boy, and we presume the railway officials supposed he belonged to some party on the train.

It was a glad day for all, for if I lost my little treasure, I won from Lilian the right to be called in good truth Trot's Uncle Charley.

◆

Playing Lady.

Just twelve years old this very day—
Thank Heaven! I'm not a baby—
Next come my glorious *teens*—but stay,
I'll put my playthings all away,
Hoop, ball, and skipping rope, and swing,
And dolly house, and everything—
I'm going to be a lady!

A lady with bewitching air,
And *toilette a la Paris*;
And, now I think of it, I'll wear
A sprig of something in my hair,
And snatch my robe up daintily,
And scream at every bug I see,
And romp no more with Harry.

As mother says, with serious face,
"Old Time flits fast and faster;
'Tis first a walk, and then a pace,
And then a madly hurrying race,
So soon the prattler's smiles and tears
Give way to woman's hopes and fears,"
As if *that* were disaster!

Nay; press along, old charioteer,
Thy coursers swift and steady!
Through many a far and future year,
Bear—bear me on—I have no fear;
For bliss or woe, for good or ill,
With patient hope, and pliant will,
My beating heart stands ready.

Farewell, ye trifling, childish toys,
Mud pies, and all that folly!
Farewell, ye little girls and boys!
I smile at your small griefs and joys,
For fancy soars on daring wings,
And beckons towards sublimer things
Than—goodness! there's my dolly!

O, Betsy, Ann! your hat's askew,
Your shoulder's dislocated,
Your frock is torn, you've lost a shoe,
That cruel pin has pierced you through,
And O, that fixed, despairing eye—
Dear me! how can I pass you by—
My heart is not *casemated*.

O, Betsy Ann! you've conquered—there!
Adieu to grown-up fancies!
Now Hal may laugh and Debby stare,
And mother rave in wild despair,
I'll be a little girl again;
There's time enough for care and pain
And all life's grave romances.

—*Little Corporal.*

◆

The Masonic Trowel.—This work, containing valuable Masonic reading, edicts, and decisions, is published by H. G. Rynolds & Son., at Springfield, Ill., at $1.25 per annum. It should be read by every Mason. —*Pine Bluff Dispatch.*

Married.

At the residence of Mr. Samuel Spencer, in Winslow, Ill., Feb. 13, 1868, by Rev. Bro. Geo. Richardson, Bro. WILLIAM BODDY, of *Franklin Lodge No. 18*, Kansas, to Miss ANNA E. MEEKER, of Winslow.

Died.

On the 12th ult., at Nauvoo, Bro. W. K. BURT, a member of *Reclamation Lodge No. 54*, A., F. & A. M. The lodge passed appropriate resolutions.

Near Lafayette, Stark county, Sunday, Feb. 23, after a long and severe sickness, the wife of W. Bro. Wm. B. Smith, Master of *Stark Lodge No. 501*.

In Brighton, Ill., January 31, 1868, VIRGINIA E. RICHMOND, eldest daughter of Volney P. Richmond, of Paddock's Grove, Madison county, Ill.

Our dear Jennie has left us and gone; she has passed through the dark valley of the shadow of death, and gone home to her Heavenly Father, and the blessed Father of us all. And she may be even now hearing the seraphim's songs and the angelic anthems of the redeemed in Heaven.

"Oh! power eternal, source of all good,
In whom all perfection we see,
Oh! grant us a due resignation of mind,
And fix our affection on Thee."

It may truly be said, she was "One of the excellent of the earth."

And oh! how bright, in realms of light,
Her sinless soul will shine,
While on her tongue the angel's song,
Will rise in strains divine.

By her affectionate uncle, G. P. W.

Moneys Received for Trowel,

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PROPOSALS

FOR THE PERMANENT LOCATION OF THE GRAND LODGE OF A. F. & A. MASONS, OF ILLINOIS.

At the Annual Communication of the Grand Lodge in October last, the first four officers were appointed a committee to receive proposals for the permanent location of the Grand Lodge from the several cities of Illinois.

The Fraternity of the several cities in Illinois are therefore invited to submit proposals for such permanent location, and to specify the amount offered in money, lands, lots, or other property—lands and lots to be described in full, with valuation.

Said proposals to be filed with one of the undersigned, indorsed "Proposals for permanent location of Grand Lodge," on or before the first day of July, A. D. 1868, to be opened in the presence of the Grand Lodge, on the first day of the Grand Communication in October next.

J. R. Gorin, Grand Master, *Decatur.*
Chas. Fisher, D. G. Master, *Springfield.*
Dewitt C. Cregier, G. S. Warden, *Chicago.*
James A. Hawley, G. J. Warden, *Dixon.*
Chicago, Jan. 25, A. D. 1868. 2v7

Business Cards.

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6-6 *Springfield, Ill.*

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In politics Democratic. 6-6

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VOL. VII. SPRINGFIELD, ILLINOIS, APRIL 15, 1868. NO. 4.

Selected Poetry.

Strike for the Just and True.

Strike for the just and true,
Though with the weak and few,
Not with the sabre, the sword, or the dart,
Helmet, shield, coat of mail,
All are but weak and frail.
Truth, like a light'ning flash, pierces the heart.

What though the cannon roar,
Drenching the field with gore;
Love is the power will govern the world:
Strike with thy sympathy,
Thought that is pure and free
Laughs at the thunders that despots have hurl'd.

Falsehood shall fade and die,
Falsehood shall shrivell'd lie,
Scorched by the radiance that darts from the truth;
Truth shall mount up on high,
Eagle-like, pierce the sky,
Ever renewing her beauty and youth.

Cold is expediency;
Virtue is heavenly,
She drinks the nectar that seraphims quaff.
What though the world may rail,
Let not thy courage fail,
Earth's frowns and favors are light as its chaff,

Fickle as Fancy's child,
By every toy beguiled.
Heaven gives justice, and mercy, and love;
But earth's "Hosanna cry,"
Changes to "Crucify."
"Well done, ye righteous," *comes down from above.*

God is the Holy One,
Strive that His will be done,
Vain are the malice and craft of the foe;
Onward the truth must run;
On like the radiant sun,
Vainly the storm-clouds are muster'd below.

Up o'er the mountain path;
Up spite of scoff and wrath,
Virtue must labor, though Vice sit supine;
Up where the orb of day,
Darts its refulgent ray,
Vice is seductive, but Truth is Divine.

See! at the pearly gate
Angels of glory wait!
Beck'ning the spirits that strive for the true;
Mark where the golden crown
Flashes resplendence down!
Heaven is open, and waiting for you!
—*Freemason's Magazine* (*London*).

Communion with the Departed.

How pure at heart and sound in head,
With what divine affections bold,
Should be the man whose thought would hold
An hour's communion with the dead!

In vain shalt thou, or any, call
The spirits from their golden day,
Except, like them, thou too canst say,
"My spirit is at peace with all."

They haunt the silence of the breast,
Imaginations calm and fair,
The memory like a cloudless air,
The conscience as a sea at rest.

But when the heart is full of din,
And doubt beside the portal waits,
They can but listen at the gates
And hear the household jar within.

Lament of the Exiles.

Sacred history tells us that our ancient brethren were "carried captives to Babylon"—away from their loved Judea, and the city and graves of their fathers. The poet has seized upon the moment of their departure, in chains and captivity, to give utterance to their sorrows; and it is done with a touching pathos that goes home to the heart, We do not know who is the author.—Ed.

Oh! God of our fathers, El Shaddai the blest;
Look down on thy people, by famine oppressed;
See, wearily, sadly, with sorrow and weeping,
We leave this loved land where our fathers are sleeping.

No more in fair Judah our harvests we'll reap;
No more by her waters we'll lead forth our sheep;
Her day star is setting, 'twill rise on us never,
For we leave her green valleys for ever and ever.

With song and with laughter, or sound of our voice,
The homes of our childhood no more shall rejoice,
And soon shall the spider her curtains be weaving
Around these loved halls which now sadly we're leaving.

Gone—gone, are the bulwarks on which we relied;
Prone—prone, in the dust lies our glory and pride;
Fled—fled, are our hopes, our sad hearts are sighing,
As the flower of our lives droops withered and dying.

The bird which flies southward when winter is near,
At the coming of spring time again will be here;
But none of us exiles, with sad hearts now burning,
Shall ever with joy to our homes be returning.

Selections from the Poets.

COURTESY.

Above all things, raillery decline;
Nature but few does for that task design:
'Tis in the ablest hands a dangerous tool,
But never fails to wound the meddling fool.
For all must grant it needs no common art
To keep men patient when we make them smart.
No wit alone, nor humor's self will do,
Without good-nature, and much prudence, too,
To judge aright of persons, place, and time—
For taste decrees what's low, and what's sublime;
And what might charm to day, or o'er a glass,
Perhaps at court, or next day, would not pass.
—*Stillingfleet.*

DELAY.

Shun delays, they breed remorse;
Take thy time, while time is lent thee;
Creeping snails have weakest force;
Fly their fault, lest thou repent thee;
Good is best when soonest wrought—
Lingering labors come to naught.

Hoist up sail while gale doth last—
Tide and wind stay no man's pleasure;
Seek not time when time is past—
Sober speed is wisdom's leisure.
After-wits are dearly bought;
Let thy fore-wit guide thy thought.
—*Robert Southwell.*

DRUNKENNESS.

It hath pleased the devil, drunkenness, to
Give place to the devil, wrath; one
Unperfectness shows me another, to
Make me frankly despise myself.
I will ask him for my place again; he
Shall tell me, I am a drunkard: had I
As many mouths as Hydra, such an answer
Would stop them all. To be now a sensible
Man, by-and-by a fool, and presently
A beast! Every inordinate cup
Is unblessed, and th'ingredient is a devil.
Oh, thou invisible spirit of wine!
If thou hast no name to be known by, let
Us call thee devil!
—*Shak. Othello.*

FASHION.

Fashion, leader of a chattering train,
Whom man for his own hurt permits to reign—
Who shifts and changes all things but his shape,
And would degrade her vot'ry to an ape—
The fruitful parent of abuse and wrong,
Holds a usurped dominion o'er his tongue,
There sits and prompts him with his own disgrace,
Prescribes the theme, the tone, and the grimace,
And, when accomplished in her wayward school,
Calls gentleman whom she has made a fool.
—*Cowper's Conversation.*

PURITY.

Fair girl! by whose simplicity
My spirit has been won
From the stern earthliness of life,
As shadows flee the sun;
I turn again to think of thee,
And half deplore the thought
That, for one instant, o'er my soul
Forgetfulness hath wrought!
I turn to that charmed hour of hope,
When first upon my view
Came the pure sunshine of thine heart,
Borne from thine eyes of blue.
'Twas thy high purity of soul—
Thy thought-revealing eye—
That placed me spell-bound at thy feet,
Sweet wanderer from the sky.
—*Willis G. Clark.*

[Entered according to act of Congress, by Albert G. Mackey, in the year 1868, in the U. S. District Court for the District of South Carolina.]

Dr. Mackey's Department.

THE SYMBOLISM OF SACRED PLANTS.

As Developed in Freemasonry and the Kindred Institutions of the Ancient World.

BY ALBERT G. MACKEY, M. D.

XX.

THE BO TREE.

Again are we involved in the mystical symbolism of oriental mythology. Passing from the children of Zoroaster—the worshipers of Ormuzd—and from their modern descendants—the Guebres of Persia and the Parsees of India—we are now about to mingle with the disciples of Budha, whose sacred tree is to be the subject of our present consideration.

The Budhist religion, which, according to Professor Neumann, is practiced by three hundred and sixty-nine millions of people, is the prevailing faith in China, Thibet, the Indo-Chinese countries, and Tartary. Ceylon, which has been described as the most beautiful of the Indian islands, is the chief depositary of this extraordinary form of worship.

More than two thousand years ago, this religion was introduced by Gotama, the son of Sudhodana, a king of Kapilawastu, on the borders of Nepaul. Born in the year before Christ 624, he was reared in all the luxury and dissipation of an eastern prince. But when about seventeen years of age, he became disgusted with the pleasures of the world, and, abandoning his family and friends, he retired into the forest of Uruwela, where he passed six years in solitude and ascetic discipline, reducing his daily allowance of food to a minimum, until one night he fell to the ground senseless from exhaustion. After this he proceeded to another part of the forest, where, seated under a bo tree, he was attacked by innumerable hosts of demons, who sought by divers temptations to turn him from the paths of rectitude, but who, abashed by his firmness and tranquility, at length fled from his presence, and left him to receive the reward of his constancy and privations in the possession of the Supreme Budhaship. Budhas, in this mystical faith, are beings who appear in the world at intervals, and who, after having passed through a great variety of transmigrations, have, by their ab-to Adam, assuring him of the continuance of life and happiness, even to immortality and everlasting bliss, through the grace and favor of his maker, upon condition of his perseverance in this state of innocency and obedience. Of this he might eat and live."

Dr. Raphall, in his recent version, says: "The tree of life, the fruit of which prolongs life or renders immortal," and he refers, as I shall, hereafter, to the fact that the Indian and Persian mythology have preserved a tradition of this tree.

Heidegger, in his "*Roshe Abbot*," goes more extensively into the discussion. His language is too long for translation in full, but his views are substantially as follows: The tree of life, he says, received this name not because there was in it any inherent power of eternal life, or because it was more salubrious than other trees, but because it gave to man a certain pledge of the eternal life which he should obtain whenever he should have fulfilled the duty of perfect obedience. Its name was therefore not derived from this temporal life, but from the eternal and heavenly one, of which it was a symbol. And that it referred not to a prolongation of life on earth, but to a future immortality, he thinks is apparent from the subsequent record that Adam was thrust out of the garden lest he should put forth his hand and take also of the tree of life and eat and live forever.

There can then be no doubt that the tree of life was, like the "life-giving Homa" of the Zoroastric Persians, a symbol of the great doctrine of immortality in a future life.

Professor Tuch, in his "Commentary on Genesis," confirms, with great learning, this idea of the prevalence among all nations of a myth referring to a paradise and a tree of life. His language on this subject is worth a full citation:

"In the mythology of Thibet, the paradisiacal state is represented as perfect and spiritual; but mankind lose their spirituality from the desire to eat of a sweet plant called Shima, and then they become conscious of the feeling of shame as well as of the want of clothing. Necessity drives men afterwards to agriculture; virtue is lost, and in its place comes murder, adultery, and all other vices. The Zendavesta exhibits a still more striking analogy with the account of Genesis, and it therefore merits a closer comparison with the Scriptural narrative. Immortality is bestowed by the sap of the death-dispelling tree Homa, which restores the dead to life at the resurrection. Ahriman, with his fatal gift of death, descends from heaven in the form of a serpent—the usual self-created disguise under which the evil principle appears together with the Deos. We find, also, that the first parents of the human race, Mashja and Meshjane, are destined for happiness so long as they remain in unity with their Creator. But the wicked spirit penetrates into their thoughts, and causes them to acknowledge the creation of the good principle to be the work of Ahriman. The happiness of the soul, which was created pure and immortal, is lost; then Deo presents to them fruit, of which they eat, and only one blessing out of a hundred remains to them. They next clothe themselves with the skins of beasts; they build houses, but forget to thank the author of their existence. Thus the Deos obtain a cruel power over them, and produee among them revolts, enmities, hatred, and envy. The resemblance here pointed out has long been acknowledged by commentators, and it will be seen especially that the Biblical narrative manifests the influence of Central Asiatic ideas in the primeval water, the marvelous trees, the serpent, the enmity of man with the serpent tribe, and the Cherubim."

Priaulx, in his "*Questiones Mosaicæ*," gives further illustrations of the prevalence of this belief of a terrestrial paradise and a tree of life among the ancient nations.

"In the legends of the Chinese," says he, "We hear sometimes of a fountain of immortality; at others, of a tree of life; and in the heaven of Indra, so the Hindu mythology teaches, is a tree which sprang from the Amurnam, which was charmed by the gods; and those in the heavenly world who eat of its fruit have immortality and whatsoever they desire."

Nor will the reader forget the legend of the tuba tree of Mohammed, which grows in the palace of the prophet in Paradise, although a branch of it will reach to the house of every true believer, and will be laden with fruits unknown to mortals. From its roots will flow streams of milk and honey, and, above all, the river of life.

Then, in the Buddhist faith we have the legend of the Tavateinza Paradise, where grows the lota tree, which is the sacred image of the heavens. This tree, every thousand years, produces a most exquisite fruit. The gods and those mortals who have reached the eternal bliss of heaven periodically visit this tree, to wait an hundred years that they may partake of its immortality-bestowing fruit.

It would be needless to multiply these instances. All the religions of antiquity show some reference to the myth of a paradise or garden, and some mystical tree which promises, to those who shall eat of its fruit, the gift of immortality.

Seeing, therefore, that the Biblical legend of a tree of life is thus found, in various modifications, dispersed over all the ancient world, then, that we may understand what is the analogy between the tree of Eden and the other sacred trees which represent it in the ethnical systems, we are only to inquire what is the true symbolic import of the Paradisiacal tree.

We have already learned that, according to the orthodox opinion, which may be given in the language of Cruden, the tree of life was "so called because it was a natural means of preserving man's life and freeing him from all infirmities, diseases, and decays during his abode on earth; and also a sacramental pledge of his continuance in that life, upon condition of his perfect obedience."

Now, all the Fathers of the Church have agreed that the tree of life, as a symbol, referred to the doctrine of immortality. Thus, St. Augustine says that the tree of life was in the material Paradise what the Divine Wisdom is in the spiritual; and Jerome says that as the tree of life was in the midst of Paradise, so is the Church quickened by the wisdom of God, that is Christ. And hence we are told, in the Book of Revelations, "to him that overcometh will I give to eat of the Tree of Life, which is in the midst of the Paradise of God."

And thus, too, this symbolic idea is still retained in the church, and in an old and beautiful hymn which is sung on Good Friday, the Cross on which the Saviour of the world suffered is thus addressed:

"O, faithful cross! O, noblest tree!
In all our woods, there's none like thee;
No earthly groves, no shady bow'rs
Produce such leaves, such fruit, such flow'rs."

Recalling, then, all that has been hitherto said of the sacred plants which have been found among the religions of antiquity, all of which—the acacia, the pine, the laurel, the palm, the myrtle, and the olive, as well as many others—have been shown to have been symbolic of the doctrine of immortality, we are constrained to believe that all of these trees of immortal life find their great prototype in that tree of life described in the cosmogonic document that has been preserved by the compiler of the Book of Genesis, and which must have furnished to each of these religions of the ancient peoples the foundation of a similar tradition, which they have modified according to their own imaginations and the peculiar influences of their religious faith.

"Jerusalem and its Temple."

LECTURE BY THE REV. PROF. PORTER, D. D., LL.D.

Tuesday evening, February 11, the Rev. Dr. Porter, who had for fourteen years been a resident of the Holy Land, delivered a lecture in Belfast, Ireland, on "Jerusalem and its Temple; with notices of the remarkable excavations now being made by English Engineers." The lecture was delivered under the auspices of the Masonic body, and the object was to raise funds for carrying out the excavations now being made by the Royal Engineers, under the patronage of her Majesty, with a view to the discovery of the ruins of the temple. The hall was fairly filled, and the attendance was most influential. A great many members of the Brotherhood, who wore the brilliant and suggestive insignia of the Order, were in attendance. Rev. Dr. Porter said:

The importance of the subject upon which I am about to address you is universally admitted. The eyes of Christianity are concentrated on Jerusalem as the cradle of the Christian religion. The children of Abraham, from the places of their exile in every country under heaven, turn with respect and veneration to Jerusalem as the capital of their fatherland, and the ancient sanctuary of their God. Two hundred millions of Mohammedans, ranging from the shores of the Atlantic to the wall of China, honor Jerusalem as one of the holiest shrines of Islamism. Scholars, too, without regard to sect, or party, or race—scholars of all creeds, and of no creed, admit that Jerusalem, as an ancient and distinguished city, has paramount claims upon their attention. In historic and sacred interest, Jerusalem is first among the cities of the world.

The reverend gentleman then passed rapidly in review a few of the events which bore specially upon his subject, embellishing the retrospect with the choicest and most eloquent language. Returning to the temple (which was illustrated by a well-executed diagram placed on the platform) he said:

The buildings and decorations of the Jewish Temple I shall now endeavor briefly to describe. This splendid plan will enable you, I believe, to follow me with ease. I may state—and I trust, sir, you will excuse me for making the statement—that it has been prepared under the direction, and in the office, of one who is himself a master of the old Phœnician art—one, too, whose architectural genius has not only placed him at the head of the noble Order of Masons in Ulster, but has recently gained for him, at the hand of the representative of his sovereign, that title which he now bears and adorns.

Mount Moriah appears to have been originally a rugged crown of white limestone, which rose steeply from the crest of a long ridge. On its eastern side was a deep ravine, called Kidron, separating it from the Mount of Olives. On its western side was another ravine, equally deep, but much narrower, called Tyropœon, dividing it from Mount Zion. The southern prolongation of the ridge of Moriah was called Ophel; the northern, Bezetha.

On the rough, projecting crown of Moriah, David built his altar. The crown was deemed sacred. It was left untouched; and upon it Solomon constructed the great "altar of burnt-offering." That great natural altar—that "holy rock"—was the center—the nucleus—of all the subsequent buildings from Solomon to Herod; and it is, as I shall show you, deemed sacred to the present day. Immediately to the west of the altar, and facing it, Solomon built the temple itself, or shrine, 80 cubits long, by 20 wide and 20 high. It was divided into three parts. At the extreme end, on the west, was the "most holy place," which measured an exact cube. There the ark was placed, and the Shekinah glory hovered over it, thus wondrously realizing the symbolic name Moriah—"The manifestation of Jehovah." Next, and divided from the "holy of holies" by the veil, was the "holy place," double the size of the other, or just two cubes; and in front was the porch, in size half a cube, and containing the two famous pillars, Jachin and Boaz. The arrangement was such, that had the doors been open, and the veil drawn back, the Shekinah would have been in full view of the smoking sacrifice on the great altar. Along each side (and some say the western end of the shrine) was a range of small chambers for the priests, carried up in three stories to near the top of the temple walls. The whole length of the building, including the chambers, was 80 cubits, or 120 feet; and the breadth 40 cubits, or 60 feet. A peaked roof rose over all to a height, from the ground, of 30 cubits. The porch was remarkable, differing from that of any other ancient building known. It was raised to a height of 180 feet. Probably, each wing was carried up so as to form a tower, resembling some of our great English cathedrals which have two towers in front. The summit of Moriah, we are told, was barely sufficient in extent for the great altar and the shrine. None but the priests were permitted to enter these hallowed precincts, and they were shut in by an ornamental barrier. A much larger space was therefore required for the vast concourse of worshipers.

The steep sides of Moriah prevented the people from seeing the sacrifices, or taking part in the solemn services. To remedy this, Solomon planned and commenced a work whose magnitude and boldness of design, even in these days of colossal engineering, strike the architect with astonishment. He erected massive walls, first along the eastern side of the hill, filling up the space inclosed partly with earth, and partly with enormous piers and arches. It is, doubtless, to these substructions the sacred writer refers when he says, "And the foundations were of costly stones, even of great stones, stones of ten cubits, and stones of eight cubits." Gradually the work advanced. On the southwest and southeast the foundations of colossal walls were laid nearly at the bottom of the Tyropœon and Kidron. Josephus's account of it is almost startling: "They surrounded Moriah," he says, "from the base with a triple wall, and accomplished a work which surpassed all conception. The sustaining wall of the lower court was built up from a depth of 300 cubits (450 feet!), and in some places more. There were stones used in this building which measured 40 cubits."

Perhaps some may be inclined to smile incredulously on hearing such measurements as these; if so, just wait a little till I describe the wonderful discoveries made by recent excavations. A vast artificial platform, measuring about 1,000 feet square, having at length been constructed, the several courts of the temple were arranged as follows: The inner court was some ten feet lower than the platform around the great altar, from which it was separated by a barrier. A portion on the east was inclosed and set apart for women. The inner court could only be entered by Jews, who were ceremoniously clean. It was encircled by a wall forty cubits high on the outside—that is, above the level of the outer court—but only twenty-five within. The principal gate was on the east, facing the temple, but there were also three gates on the north and three on the south side. Outside the wall, at some distance, was a balustrade of exquisite workmanship, with tablets at intervals, inscribed in Greek, Latin, and Hebrew, indicating that no foreigner was permitted to pass this boundary. The outer court was of great extent. It encompassed the inner; but was so arranged that there was a much larger space on the south and east than on the other sides, the temple being situated near the northwestern corner. The outer court was surrounded by cloisters erected on the top of the massive exterior walls. The cloister along the eastern side was double, supported by three rows of Corinthian columns. Having been originally founded by Solomon, it is called in the New Testament "Solomon's Porch." It was in it our Lord taught; and in it the multitudes crowded around the apostles Peter and John when they cured the poor cripple. Along the southern side of the court ran the "Royal Porch," the most remarkable of Herod's magnificent works. It consisted of four rows of Corinthian columns, forming nave and aisles. Each niche was 30 feet wide and 50 feet high; and the nave 45 feet wide and 100 feet high. The shafts of the columns were monoliths of white marble; and the roof was of cedar, elaborately carved and gilt. The position of this noble *stoa*, extending across Moriah from valley brink to valley brink, along the summit of the lofty colossal wall, rendered it an object of unparalleled grandeur from every point of view in and around the city. The outer court was also called the "Court of the Gentiles." It was a place of common resort—a public park, in fact, alike for Jews and strangers. In it were exposed for sale the animals, flour, oil, and other things necessary for sacrifice and oblation. In it were the money-changers. In it our Lord on more than one occasion taught publicly, and exercised His kingly power by driving out dishonest dealers.

One of the most stupendous works of ancient Jerusalem was the bridge that connected the outer court of the temple with the palace on Zion, spanning the Tyropœon ravine. We read of the Queen of Sheba that when she saw among other wonders, "the ascent by which Solomon went up to the house of the Lord, there was no more spirit in her." This "ascent," or bridge, is frequently mentioned by Josephus. It was exactly opposite the middle avenue of the royal porch, and was of the same breadth. The magnificence of this approach to the temple must have been very striking. Even in this 19th century it has no equal for beauty or effect.

The internal arrangements and decorations of the temple were in a style of grandeur corresponding to that of the architecture. The whole interior of the shrine—floor, walls, and ceiling, the whole of the doors, and also, it seems, the most prominent portions of the outside, were covered with plates of gold, sculptured by the first artists of the age. Beside the altar stood an enormous laver, or fountain, of brass, supported on twelve colossal lions. Three aqueducts brought water to the temple; two of them from Solomon's Pool at Etam, eight miles distant, the other on a higher level from the mountains near Hebron. The length of the latter could not have been less than twenty miles! Immense subterranean cisterns were excavated in the solid rock of Moriah. We read also in the Talmud that at the southeast corner of the great altar was a hole pierced through the rock for carrying off the blood into caves below, and that, connected with these caves, was a system of subterranean drains which could be flushed with water at pleasure, so as to wash away the blood and refuse of the numerous sacrifices down to the bottom of the Kidron.

Such was the temple as originally designed by Solomon; and, after being twice destroyed, was rebuilt, and finally completed by Herod. The Jews tell us that forty-six years were spent in rebuilding it. Its site was grand, and it was adapted with consummate skill to the peculiarities of the site. Its spacious courts occupied an artificial platform about a thousand feet square, the sustaining walls of which were, on the southeast and west, of an enormous height. The courts rose, in a series of ornamented terraces, to the little platform of rock on the very summit of the mount, and there, high over all, towered the golden fane itself, bright and gorgeous as a vision of a paradise. When we consider the colossal magnitude of its walls, the perfection of its plan, the architectural beauty of its cloisters, and the gorgeous richness of its decorations, we are compelled to pronounce the temple of Jerusalem unequaled, and even unrivaled, in ancient or modern times. How much of this noble structure now remains? Are there such fragments and traces of its extent as to enable us to illustrate the statements of the sacred writers, and to show that the glowing descriptions of Josephus and the rabbins are not exaggerated? These are questions of the greatest interest and importance to the Biblical scholar, to the antiquarian, and to the historian. They are questions which recent researches and excavations fortunately enable us to answer.

I shall now try to waft you all away with me to the Holy City, that I may show you its present state, the remains of its temple, and a few of the results of the excavations. I place you on the brow of the Mount of Olives. It is holy ground. It is the spot where our Lord sat when His disciples, with true national pride, said to Him, "Master, see what manner of stones, and what buildings are here!" The city is now before us like a panorama. At our feet is a deep glen, coming down from the right, and running away among bleak mountain tops to the left. It is the Kidron. Immediately beyond it, opposite the spot on which we stand, rises a little hill, with steep, shelving sides. It is Moriah. On its summit is a large rectangular enclosure, surrounded by a lofty and massive wall. That is the temple area; and that wall, as we have seen, was founded by Solomon. In the center of the area is a broad platform, raised some 20 feet, and flagged with marble. Upon it stands a large and beautiful octagonal building, surmounted by a graceful dome, and the dome is tipped by a golden crescent. That building is the Great Mosque, one of the holiest shrines of Mohammedanism, and it stands upon the very site of the ancient altar of the temple. Just behind the temple area, on the west, is the ravine of the Tyropœon, now to a great extent filled up. Beyond it rises another hill, longer and higher than Moriah. It is Mount Zion—the Salem of Melchizedek—the fortress of the Jebusites, and the site of the palace of the kings of Israel. On its northern brow still stands a massive square tower, whose Cyclopean masonry declares its Jewish origin. It is the tower of Hippicus, and was one of the strongest defences of the ancient city. I shall now take you into the city, that we may examine two or three of the most interesting relics of its ancient grandeur, in the light of modern research. We go first to that mosque which, as I stated, stands upon the site of the great altar. We are struck with its beauty, richness, and symmetry. On entering, the brilliancy of its stained-glass windows attracts attention. They are not surpassed by those of our cathedrals. But the sanctum of the mosque—the most remarkable object within it—is a huge, bare crown of rock, the very summit of Moriah, which rises about five feet above the floor, and is some sixty feet in diameter. The Mohammedans hold it sacred, and from it the mosque gets its name—Kubbet-es-Sukhrah—"The Dome of the Rock." This is the spot on which Abraham sacrificed. This is the spot on which Ornan had his threshing-floor. This is the spot on which David erected his altar, and on which the great altar of burnt-offering stood in all after ages. I have already stated that at the southeastern angle of the great altar there was a great hole opening into caves below for carrying off the blood. It is there to this day. The caves, too, are there. One of them I entered myself, and I saw the opening in its floor to the lower one. Recent explorations have shown that a great drain, tunneled in the rock, runs through the lower cave; that it is connected with enormous cisterns, from which it could be flushed with water, and that it runs away underneath the harem area down to the bottom of the Kidron. Here, then, modern research has not only identified the exact site of the great altar, but it has discovered that wonderful system of drainage which swept away the blood and refuse of the sacrifices from Solomon's temple. Modern research has also brought to light the remains of the three great aqueducts which, as I have stated, supplied the temple and the city with water. Research and excavation have discovered, too, those enormous subterranean cisterns which were hewn in the solid rock of Moriah; and it has been calculated that they are capable of containing from six to eight millions of gallons. The site of the altar being known, the site of the holy house itself can not be mistaken. It stood immediately to the west. It is not there; for the prophetic judgment pronounced by our Lord has been fulfilled—"There shall not be left one stone upon another."

We shall now examine the exterior walls—the most stupendous works of ancient Jerusalem. I shall first take you to a most interesting spot on the west, beside the Tyropœon. There is here a small open area, on one side of which rises the massive wall. The stones are of enormous size—from ten to twenty feet long. Though beautifully hewn and closely jointed, time has made rents and holes in them. But observe the strange figures that are here: Old men, and frail, haggard women, dressed in the costumes of every country of Europe and Asia. Some are on their knees, some burying their faces in the rents of the old stones, some kissing them, and sobbing and wailing as if their hearts would break. These are Jews who have come from every country under heaven, that with failing eyes they may fondly gaze on, and with their last breath wail over, the fallen and dishonored ruins of the sanctuary whose very dust is still dear to them.

> "Oh! weep for those that wept by Babel's stream,
> Whose shrines are desolate, whose land a dream;
> Weep for the harp of Judah's broken shell;
> Mourn—where their God hath dwelt, the godless dwell!"

I shall now ask you to accompany me to the southern wall. That you may be able to understand my description, and see the results of the excavations, there is represented on the plan a section of Moriah, in the line of the temple wall, from the Tyropœon to the Kidron, showing the present height of the wall, the present surface of the ground, the depth of the foundations, and the original elevation of the royal porch. We go first to the southeast angle. Here is a magnificent fragment of the temple, and one of the finest specimens of mural architecture in the world. The stones are colossal, ranging from 10 to 30 feet in length, by 5 in height—all noble "corner-stones," polished after the similitude of a palace. The elevation of the wall above the present surface is 73 feet. The Royal Engineers sunk a shaft to the foundation, which they discovered at the depth of 60 feet. This angle must, when perfect, have been 140 feet high. And this is not all. It stands on the rocky side of Moriah, which sinks, almost perpendicularly, 200 feet to the bottom of the Kidron. And, besides, on the top of the wall stood the royal porch, 100 feet in height. Consequently, the summit of the porch was 240 feet above the foundation of the wall, and 440 above the Kidron! This was that "pinnacle of the Temple" which was the scene of one part of our Lord's temptation. We now go over to inspect the still more extraordinary discoveries at the southwest angle. We pass on our way two ancient gates, which opened from the low suburb of Ophel, where the priests dwelt, to long subterranean avenues leading up to the temple. The masonry of the southwest angle is even finer than that of the southeast. At present the angle rises 90 feet above the ground. Captain Warren, with great labor, and at no little risk, sunk a shaft, and discovered the foundation laid upon the rock, at the enormous depth of 100 feet. The grandeur of this angle almost surpasses conception. The corner-stones are colossal, measuring from 20 to 40 feet in length, by about 6 in height. One stone, which I myself measured, and which is placed 110 feet above the foundation, is 34 feet long, and weighs above 100 tons. I believe I may say that to raise a stone of such dimensions to such a position would try the skill of modern engineers. It was near this angle the bridge stood, which spanned the Tyropœon, connecting the temple with the palace. The remains have been discovered. The following measurements will give some idea of its stupendous size and grandeur: The spring-stones of one of its arches are 24 feet long by 6 feet thick. The breadth of the roadway was 50 feet, corresponding exactly to the central avenue of the royal porch. The span of each arch was 46 feet. The height above the bottom of the Tyropœon was 225 feet. This stupendous bridge would bear favorable comparison with some of the noblest works of the present century. Can we wonder that, when the Queen of Sheba saw it, "there was no more spirit left in her?"

Though my subject is far from being completed—though my description of Jerusalem and its temple has been brief and very imperfect, I find that I have exhausted my time, and, I fear, more than exhausted your patience. Before concluding, permit me to refer to the Palestine Exploration Society. It has already done a noble work. The committee are continuing to carry on the excavations and surveys with zeal, skill, and eminent success. They have proved themselves worthy of the royal patronage with which they have been honored, and worthy of every support which we can afford them. The distinguished names which appear upon the committee are a sufficient guaranty that everything which zeal for Bible truth, profound scholarship, antiquarian lore, and mature experience can do for the thorough exploration of Jerusalem, will be done. A committee composed of such men as the Archbishop of York, Lords Derby, Shaftesbury, Stratford, and Dufferin, Baron Rothschild, Sir Roderick Murchison, Sir Henry Rawlinson, Deans Stanley and Alford, Dr. Norman McLeod, Professor Owen, Austin Bayard, Gilbert Scott, and Beresford Hope, with the efficient and accomplished Secretary, George Grove—a committee, I say, composed of such men, can not fail to command the universal confidence of the British public, and to insure ultimate success. We already owe them a deep debt of gratitude for the discoveries they have made in connection with the temple. They have earned the gratitude of all Biblical scholars, of the whole Jewish people, of universal Christendom. The study of the temple is not, as some may be disposed to think, a mere dry detail of antiquarian curiosities. It is not a subject which is only interesting because it is old, or which is only important because of its connection with an ancient and remarkable system of worship. Those who think so, make a great mistake. The study of the temple and its ritual, when rightly prosecuted, can never cease to be both interesting and important. I maintain, and I am prepared to prove it, that the study of the temple and its worship is not only interesting to us all in this practical nineteenth century, but that it is, in the present day especially, of paramount importance to the Bible student, to the Christian theologian, and to the patriotic statesman. We have, in the architectural arrangements of the temple, and in its ceremonies—in its sacrifices, oblations, incense, intercessions, mercy-seat, and Shekinah—in the whole of that gorgeous and solemn ritual, a divinely-appointed and most instructive symbolical embodiment of the grand fundamental principles and ennobling doctrines of Christianity. Further, the temple was the center—the nucleus—of the Jewish polity; and the Jewish polity was designed to be, not in its external form, or its accidental and temporary mode of ritualistic development, but in its fundamental principles, a divine model for all perfect human governments. The temple service, with the polity of which it formed the center, was fully inaugurated by the wisest of men and by the most enlightened of monarchs. And its inauguration was not the result merely of the highest human genius, and the most eminent practical ability—it was mainly the result of divine intuition and inspiration. And we see, in that temple ritual, and in the full development of it throughout the Jewish nation, a practical embodiment of the grand fundamental principle—that God is supreme in everything, civil and sacred. We see also, as the necessary result of that principle, a great national establishment of religion. We see, too, that it is only when a nation in a spirit of faith and holy devotion thus consecrates to the King of Kings its wealth, its influence, its power, and its genius, that He will by His blessing make that nation, in the highest and noblest sense, great, glorious, and free.

Correspondence.

From the East Indies.

BOMBAY, 19th March, 1868.

Bro. H. G. Reynolds:

DEAR SIR AND BRO.—I have to acknowledge the receipt of your very kind and fraternal letter on the 12th January last, and the receipt of the books on the 13th instant, and have much pleasure in enclosing Bank of England draft for the amount.

In acknowledging the receipt of the books presented to the library, I have, on behalf of the committee, to return you their best thanks for the handsome and fraternal gift. Individually, I hardly know how to express my feelings at the truly Masonic manner in which you have met me, but of this you may feel assured, that I shall never forget it; it is to me another tangible proof of the length and strength of the "fraternal bond of brotherhood," not to be weakened by distance, but rather gaining strength as it spreads itself over the length and breadth of the land. In India, Masonry may be said (comparatively) to be in its infancy; it has not the vitality, the healthful vigor, that we would wish, but we hope that by disseminating "Masonic knowledge," by placing within the reach of the brethren the means of allaying that thirst for "Masonic knowledge" which (I believe) in initiation is implanted in the breast of every Mason, that Masonry will rear its head higher and still higher, until it will be seen, admired, and beloved by all.

As an evidence of the infantile state of Masonry here, I refer you to a copy of a now defunct Masonic journal, which I send per same mail, particularly to the remarks of an old Mason, made at the dinner table after the working of the 15 sections, "that he did not believe it could have been done."

During my sojourn here, Masonry has made very slow but sure progress, and the future looks bright and cheering.

I have been very much interested in reading the proceedings of the Grand Lodge of Illinois, and admire the procedure. I would like yearly to have a copy if you could favor me with it, and the proceedings of any other grand body that may be at your command, as, in my opinion, these proceedings mark the progress (or otherwise) of the Craft better than could be effected by any other means.

I am sorry to learn that you did not receive the Indian Calendar of Freemasonry sent. I have much pleasure in sending a copy for 1868, and to prevent loss I register it. As requested, I shall have much pleasure in sending you any Masonic information that may come under my notice and that may be worth sending; I am sorry that I have nothing worth mentioning now.

I now conclude, wishing you health and prosperity, and believe me to be,

Dear sir and brother,
Sincerely and fraternally yours,
H. H. Avron, D. G. R.,
Sec. and Treas. M. G. L.

From R. W. Bro. Hawley.

Dixon, Ill., April 20th, 1868.

Dear Comp.:

I am this day in receipt of commission from Grand Council of New Brunswick, Canada.

Last Thursday evening (16th inst.) I constituted *Rock River Council R. and S. M.*, and installed officers and conferred degrees on five companions. Rev. Comp. John Gierlow, T. I. G. M.; Albert J. Jackson, D. I. G. M.; and John A. Ladd, P. C. W., are the three first officers. The companions at Sterling have been some time getting at their *labors*, but start off in good shape. Comp. H. W. Hubbard has been with us, posting in chapter work; he left here last Wednesday morning. Our new hall is now nearly completed, at a cost of some $7,000. We built the 3d story of the block in which our hall is located, at a cost of $4,000; have had walls and ceiling frescoed, new carpet and furniture throughout, at a cost of nearly $3,000. Making in all, $7,000. We claim to have the finest hall outside of Chicago, and only yield the palm to *Oriental* and *Blancy,* there. We expect to dedicate soon, and shall expect to have you here at that time.

I shall acknowledge receipt of commission soon, and return my thanks to the G. P. of New Brunswick. I am very sorry to notice in Trowel that you have been so sorely afflicted, and assure you of my sympathy and prayers. God bless you, and strengthen you in your afflictions, is the prayer of the Craft in Illinois.

Fraternally yours,
James A. Hawley.

"Let There be Light."

Olive Branch Lodge No. 38, A., F. & A. M.,
Danville, Ill., April 21, 1868.

H. G. Reynolds, Secretary of the Masonic Grand Lodge of Illinois:

Dear Sir—By request of the Worshipful Master, I forward to you the inclosed copy of an ancient document, which may probably have been long known to you, but comes to us as a revelation of the past, and a guide for the future, and believing that what so highly interested us would be profitable to the whole Fraternity, we have republished it in a portable form, and have decided to send a copy to each lodge in the State.

We perceive, in this old record, an authoritative precedent and powerful auxiliary to a design for some time entertained by the W. M. and seconded by some of the brethren; to endeavor to revive the ancient spirit and practice of Freemasonry, by making the lodge a pleasant resort for instruction and recreation.

In furtherance of this design we have appointed the third Tuesday in every month for the reading of an essay by such of the brethren as the W. M. may appoint. Thus far our limited experience has given satisfaction to the officers and brethren, and elicited the approbation of visitors. We trust, by a continuance of this course, to give useful instruction to our initiates and younger brethren, inducing them to become thinking men, and ultimately proficient in composition and the delivery of their ideas, fitting themselves to instruct others.

One object in communicating our design and mode of operation to you is to assure you that, if from your superior stand-point and experience, you please to give us any instruction or information whereby our objects may be the better attained or our views extended, it will be respectfully received and acknowledged in behalf of the lodge by

Yours, fraternally and very respectfully,
Benjamin Palmer.

A letter from the learned Mr. John Locke, to the Right Hon. Thomas, Earl of Pembroke, with an old manuscript on the subject of Freemasonry.

6th May, 1686.

My Lord—I have at length, by the aid of Mr. Collins, procured a copy of that MSS. in the Bodleian library, which you were so curious to see; and in obedience to your lordship's commands, I herewith send it to you. Most of the notes annexed to it are what I made yesterday for the reading of my Lady Masham, who is become so fond of Masonry as to say that she now more than ever wishes herself a man, that she might be capable of admission into the Fraternity.

The MSS. of which this is a copy, appears to be about 160 years old; yet, as your Lordship will observe by the title, it is itself a copy of one yet more ancient by about 100 years; for the original is said to have been the hand-writing of King Henry VIth. Where that Prince had it, is at present an uncertainty; but it seems to me to be an examination (taken, perhaps, before the king) of some one of the Brotherhood of Masons, among whom he entered himself, as it is said, when he came out of his minority, and thenceforth put a stop to a persecution that had been raised against them. But I must not detain your Lordship longer by my preface from the thing itself.

Certayne questyons with answeres to the same, concerning the mystery of Maconrye; written by the hande of Kinge Henriye the Sixthe of the name, and faithfullye copyed by me (1) Johan Leylande, antiquarius, by the commaunde of His Highness. (2)	Certain questions with answers to the same concerning the mystery of Masonry, written by the hand of King Henry the sixth of the name and faithfully copied by me (1) John Leland, Antiquary, by command of his Highness. (2)
They be as followeth:	They be as follow:
Question. What mote ytt be? (3)	Q. What may it be? (3)
Answer. Ytt beeth the skylle of nature, the understondynge of the myghte that ys hereynne, and its sondrye werkynges; sonderlyche, the skylle of rectenyngs, of waightes and metynges and the treu manere of faconnynge al thynges for mannes use, headlye, dwellynges, and buyldynges of alle kindes, and al other thynges that make gudde to manne.	A. It is the knowledge of nature, the understanding of the power that is therein, particularly the science of numbers, of weights and measures, and the proper manner of forming all things for man's use, chiefly dwellings and buildings of all kinds, and all other things to benefit man.
Q. Where dyd ytt begynne?	Q. Where did it begin?
A. Ytt dyd begynne with the (4) ffyrste menne yn the este, whych were before the (5) ffyrste menne of the west, and comynge westlye, ytt hathe brought herwyth alle comfortes to the wylde and comfortlesse.	A. It began with the first (4) men in the easte, who were before the first man of the west (5) and coming westward it has brought with it all comforts to the wild and comfortless.
Q. Who dyd bringe that westlye?	Q. Who did bring it to the west?
A. The (6) Venetians, whoo beynge grate merchaundes, comed ffyrste ffromme the este ynn Venetia, for the commodytye of marchaundysynge beith este and weste, by the redde and myddlelonde sees.	A. The Venetians, who being great merchants came first from the east for the advantages of trade both east and west, by the Red and Mediterranean seas.
Q. Howe comed ytt yn Engelonde?	Q. How came it in England?
A. Peter Gower (7) a Grecian journeyedde ffor kunnynge yn Egypte, and yn Syria, and yn everyche lande whereas the Venetians hadde plauntedde Maconrye, and wynnynge entraunce yn al lodges of Maconnes, he lerned muche, and retournedde, and woned yn Grecia magna (8) wachsynge, and becomyng a myghte (9) wyseacre, and greatelyche renowned, and he framed a grate lodge at Groton (10) and maked many Maconnes, some whereoffe dyd journey yn Frannce and maked many Maconnes, wherefromme, yn processe of tyme, the arte passed yn Engelonde.	A. Peter Grower (7) a Grecian traveled for knowledge in Egypt and in Syria and in every land wherein the Venetians had planted Masonry, and gaining entrance into all lodges of Masons he learned much and returned and dwelt in Grecia Magna (8) gaining much wisdom and renown, he there framed a great lodge at Groton, and made many Masons, some of whom traveled to France and made many Masons wherefrom in process of time the art passed into England.
Q. Dothe Maconnes descouer here artes unto odhers?	Q. Do Masons reveal their arts to others?
A. Peter Gower whenne he journeyedde to lernne, was ffyrste (11) made, and anonne techedde, evenne soe shulde all odhers beyn recht. Natheless (12) Maconnes haueth alweys yn everyche tyme from tyme to tyme communicatedde to mannkynde soche of her secrettes as generallyche myghte be usefulle; they haueth keped bache soche allien as should be harmfulle yff they comed yn euylle hanndes, oder soche as ne myghte be holpynge wythouten the techynges to be joined herwythe in the lodge, oder soch as do bynde the freres more strongelyche togeder, bey the profytte and commodytye comyng to the confrerie herfrome.	A. Peter Gower, when he traveled to learn, was first made (11) and then taught, even so should all others to be right. Notwithstanding, Masons have in every time, from time to time, communicated to mankind such of their secrets as might be generally useful; they always kept back such as would be harmful if they got into evil hands, other such as would not be beneficial without the teachings of the lodge, others that do bind the brethren more strongly together by the profit and advantages coming to them thereby.
Q. Whatte artes haueth the Maconnes techedde mankynde?	Q. What arts have the Masons taught mankind?
A. The artes (13) agricultura, architectura, astronomia, geometria numeres, musica, poese, kimistry, governments, and relygyonne.	A. The arts of agriculture, architecture, astronomy, geometry, mathematics, music, poetry, chemistry, government, and religion.
Q. Howe comethe Maconnes more techers than odher menne?	Q. How came Masons to be teachers more than other men?
A. The hemselfe haueth allein in (14) arte of fynding neue artes, whyche arte the ffyrste Maconnes receaued from	A. Masons have always the art of finding new arts, which art the first Masons received from God; by which they find

Godde; by the whyche they ffyndethe whatte artes hem pleaseth, and the treu way of techynge the same. Whatt oder menne doethe ffynde out, ys onelythe bey channce, and therefore but lytel I tro.	what arts they need, and the true way of teaching the same. What other men find out is only by chance, and therefore but little, I believe.
Q. Whatte dothe the Maconnes concele and hyde?	Q. What do the Masons conceal and hide?
A. They concelethe the arte of ffyndynge new artes, and that ys for her own proffytte and (15) preise; they concelethe the arte of kepynge (16) secrettes thatt soe the worlde mayeth nothinge concele from them; they concelethe the art of wunderwerckynge, and of foresayinge things to come, that, so thay same artes may not be usedde of the wyckedde to an euyell ende; they also concelethe the (17) arte of chaunges, the way of wynnynge the facultye (18) of Abrac, the skylle of becomynge gude and perfyghte wythoute the holpynges of fere and hope; and the universalle longage of Maconnes.	A. They conceal the art of finding new arts, and that is for their own profit and honor; (15) they conceal the art of keeping secrets (16) that so the world may nothing conceal from them; they conceal the art of wonder-working and of fore-seeing things to come, that these arts may not be used of the wicked to an evil purpose; they also conceal the art of changes, the way of winning the faculty of Abrac, and the ability to become good and perfect without the aid of fear and hope, and the universal (19) language of Masons.
Q. Wylle he teche me thay same artes?	Q. Will they teach me these arts?
A. Ye shalle be techedde yff ye be worthye, and able to learn.	A. You shall be taught if you are worthy and able to learn.
Q. Doth all Maconnes kunne more than odher menne?	Q. Do all Masons know more than other men?
A. Not so. Thay onlyche haueth recht and occasyoune more then odher menne to kunne, but many doeth fale yn capacity, and manye more doeth want industrye, thatt is pernecessary for the gaynynge all kunnynge.	A. Not so. They only have right and opportunity to know more than other men, but many do fail in capacity, and many more do want industry, which is indispensably necessary for the gaining of knowledge.
Q. Are Maconnes gudder menne thun odhers?	Q. Are Masons better men that others?
A. Some Maconnes are not so vertuous as some odher menne; but yn the moste parte thay be more gude than thay woulde be yf thay war not Maconnes.	A. Some Masons are not so virtuous as some other men, but for the most part they are better than they would be if they were not Masons.
Q. Dothe Maconnes love eidther odher myghtylye as beeth sayde?	Q. Do Masons love each other mightily, as is said?
A. Yea, verylyche, and yt may not odherwise be; for gude menne and treb, kennynge eidher odher to be soche, doeth always love the more as thay be more gude.	A. Yes, in truth, and it can not be otherwise for good men and true knowing each other to be such, must always love the more as they be more good.
(Here endeth the questyonnes and awnswers.)	(Here endeth the questions and answers.)

I know not what effect the sight of this old paper may have upon your Lordship, but for my own part, I can not deny that it has so much raised my curiosity as to induce me to enter myself into the Fraternity, which I am determined to do (if I may be admitted) the next time I go to London, and that will be shortly.

I am, my Lord, your Lordship's most obedient and most humble servant,

JOHN LOCKE.

NOTES BY MR. JOHN LOCKE.

(1) John Leland was appointed by Henry VIIIth, at the dissolution of monasteries, to search for and save such books and records as were valuable among them. He was a man of great labor and industry.

(2) His Highnesse (meaning the said King Henry the VIIIth). The Kings of England had not then the title of Majesty.

(3) What mote ytt be? That is, what may this mystery of Masonry be? The answer imports that it consists in natural mathematical and mechanical knowledge, some part of which (as appears by what follows) the Masons pretend to have taught the rest of mankind, and some part they should conceal.

(4) Fryste menne yn the este, &c. It would seem by this that Masons believe there were men in the east before Adam, who is called the ffyrste manne of the west; and that arts and sciences began in the east. Some authors of great note for learning have been of the same opinion; and it is certain that Europe and Africa (which in respect to Asia may be called western countries) were wild and savage, long after arts and politeness of manners were in great perfection in China and the Indies.

(6) The Venetians, &c. In the time of monkish ignorance, it is no wonder that the Phœnecians should be mistaken for the Venetians; or, perhaps, if the people were not taken one for the other, similitude of sound might deceive the clerk who first took down the examination. The Phœnecians were the greatest voyagers among the ancients, and were in Europe thought to be the inventors of letters, which, perhaps, they brought from the east with other arts.

(7) Peter Gower. This must be another mistake of the writer. I was puzzled at first to guess who Peter Gower should be, the name being perfectly English; for how a Greek should come by such a name; but as soon as I thought of Pythagoras, I could scarce forbear smiling to find that that philosopher had undergone a metempsycosis he never dreampt of. We need only consider the French pronunciation of his name, Pythagore, that is, Petagore, to conceive how easily such a mistake might be made by an unlearned clerk. That Pythagoras traveled for knowledge into Egypt, &c., is known to all the learned; and that he was initiated into several orders of priests, who in those days kept all their learning from the vulgar, is as well known. Pythagoras, also, made every geometrical theorem a secret, and admitted only such to the knowledge of them as had first undergone a five years' silence. He is supposed to be the inventor of the 47th proposition of the first book of Euclid, for which, in the joy of his heart, it is said, he sacrificed a hectacomb. He also knew the true system of the world, lately revived by Copernicus; and was certainly a most wonderful man. [See his life, by Lion Hall.]

(8) Grecia Magna. A part of Italy formerly so called in which the Greeks had settled a large colony.

(9) Wyseacre. This word at present signifies simpleton, but formerly had a quite contrary meaning. Weisager in the old Saxon, is philosopher, wiseman or wizard, and having been frequently used ironically, at length came to have a direct meaning in the ironical sense. Thus, Duns Scotus, a man famed for the subtility and acuteness of his understanding, has by the same method of irony given a general name to modern dunces.

(10) Groton. Groton is the name of a place in England. The place here meant is Crotona, a city of Grecia Magna, which in the time of Pythagoras was very populous.

(11) Fyrste made. The word made, I suppose has a particular meaning among the Masons, perhaps it signifies initiated.

(12) Maconnes haueth communycatedde, &c. This paragraph hath something remarkable in it. It contains a justification of the secrecy so much boasted of by Masons, and so much blammed by others; asserting that they have in all ages discovered such things as might be useful, and that they conceal such only as would be hurtful either to the world or themselves. What these secrets are, we see afterwards.

(13) The artes, agricultura, &c. It seems a bold pretence this of the Masons that they have taught mankind all of these arts. They have their own authority for it; and I know not how we shall disprove them. But what appears most odd is that they reckon religion among the arts.

(14) Arte of ffyndyng neue artes. The art of finding new arts must certainly be a most useful art. My Lord Bacon's novum organum is an attempt towards something of the same kind. But I much doubt if ever the Masons had it, they have now lost it; since so few new arts have lately been invented and so many are wanted. The idea I have of such an art is, that it must be something proper to be applied to all the sciences, generally, as algebra is in numbers, by the help of which new rules of arithmetic are and may be found.

(15) Preise. It seems the Masons have great regard to the reputation as well as the profit of their order; since they make it one reason for not divulging an art in common, that it may do honor to the possessors of it. I think in this particular they show too much regard to their own society, and too little for the rest of mankind.

(16) Arte of keepyng secrettes. What kind of an art this is, I can by no means imagine. But certainly such an art the Masons must have. For though, as some people suppose, they should have no secret at all, even that must be a secret which being discovered, would expose them to the highest ridicule, and therefore it requires the utmost caution to conceal it.

(17) Arte of chaunges. I know not what this means unless it be the transmutation of metals.

(18) Faculty of Abrac. Here I am utterly in the dark.

(19) Universelle longage of Maconnes. An universal language has been much desired by the learned of many ages. It is a thing rather to be wished than hoped for. But it seems the Masons pretend to have such a thing among them. If it be true, I guess it must be something like the language of the Pantomimes among the ancient Romans, who are said to be able, by signs only, to express and deliver any oration intelligibly to men of all nations and languages. A man who has all these arts and advantages, is certainly in a condition to be envied. But we are told, that this is not the case with all Masons; for though these arts are among them, yet some want capacity, and others industry to acquire. However, of all their arts and secrets, that which I desire most to know is, The skylle of becommynge gude and perfyghte; and I wish it were communicated to all mankind, since there is nothing more true than the beautiful sentence contained in the last answer, "The better men are the more they love one another." Virtue having in itself something so amiable as to charm the hearts of all that behold it.

BRETHREN—Permit me to call your attention to the fact that the MSS. from which John Locke copied being found in the Bodleian Library is conclusive evidence of its antiquity and authenticity. The fact that it was thought worthy of preservation by the learned man appointed to examine and select from the mass of matter found in the numerous monastic institutions at the time of their suppression, of its being transcribed and laid before the King Henry VIIIth, who, however low his historic character as a moralist, was a man of considerable literary attainments, is also evidence of the importance attached to it at that time. It may, I think, be fairly inferred also that the Masonic Fraternity kept at least a traditionary knowledge of its existence, for we find the Grand Master of the ancient York Masons, some hundred and fifty years later, asking aid of one of the master minds of that day to discover its place of deposit. When found the impression it made upon that profound thinker you have heard in his own words. In this old document we find the answers to the questions propounded a very complete exposition of the principles and objects of Freemasonry in that day; and which the brother avers to have been handed down from *then* very ancient times.

How complete a refutation is this of the modern charges against the Institution. One of them, "That speculative Freemasonry is of recent origin, dating only from the beginning of the eighteenth or at farthest the latter end of the seventeenth century," which it annihilates by simply stating the claims and avowed objects of Freemasonry three centuries before these objectors were aware of its existence, and showing that the Institution was *then* very ancient. Then that "Fremasonry is subversive of religion." Our ancient brother avers that religion was not only revered in the lodge, but taught by Masons to mankind; and is it subversive of religion that from the highest type of Christian man to the least informed Christian, Jew, Mahommedan, Hindoo,

"Or the poor Indian whose untutor'd mind
Sees God in clouds and hears him in the wind,"

each one can find in the well informed Mason a brother who with him can bend the knee to the great source of light and life. To the idle or careless in the lodge, as out of it, Freemasonry is a sealed book! but when in the fullness of time all true worshipers of the "Great First Cause, least understood," shall harmonize for the better promulgation of truth and morality, it will be found that speculative Freemasonry has preceded them by centuries. Again, "That Masonry has an immoral tendency;" read aloud the last question addressed to, and the answer given to it by, the ancient brother, with the comments of Locke thereon, and

Let the accusers blush!

It appears by this and other remains of Masonic history, the Institution has had its periods of healthful vigor and of comparative prostration, that it lived through centuries while the old civilizations of Greece and Rome succumbed, is a noble memento of its worth, and comparing the enlightened condition of Freemasonry as elicited in the examination of the ancient brother with the degraded position of the majority of mankind at that, perhaps the darkest period of what has been emphatically called the dark ages, it must have been a bright oasis in the desert of ignorance and vice. Yet it need call for little surprise that in the social chaos caused by the uprooting of time-honored establishments, having deep hold upon the habits and even the affections of the people, that Freemasonry should have passed under a cloud for a time; and although cherished in the hearts of the Brotherhood, we hear little of it until revived in the time of the second Charles under the Grand Mastership of Sir Christopher Wren, and then principally as an operative organization for the building of St. Paul's Cathedral in London. Shortly after the death of Sir Christopher, speculative Freemasonry appears under the name of Ancient York Masonry, and gradually gaining strength, at least in numbers, has spread its branches over the civilized world. Of its progress in this noble heritage of man, we may well be proud! We number over 500 lodges in our State alone. Brethren, we have a history!

But no institution can live upon the past, however bright the record of bygone days, intelligent humanity will still demand utility in the present, progress for the future! Then let us aid with energy the endeavor to provide means to sustain and educate the offspring of our esteemed indigent brethren, under the supervision of the grand lodge of the State. Nor will the brethren of this *Olive Branch Lodge No. 38,* be slow to sustain the W. M. in his laudable endeavors to make it a place of instruction and pleasant recreation; let the brethren unite their efforts until this and every Masonic lodge becomes again, as it once was, and is of right, a college of the highest order of science and of morals; then shall we practically realize the statement of our ancient brother, that every Mason has the right and opportunity to become the noblest work of the Almighty's hand,

A cultivated man.

Then let us hold the even tenor of our way, regardless of the clamor of those who know nothing of our principles or objects; but drawing upon their imaginations for facts on which to build objections, will find the foundations airy as the structures they raise, and both will disperse, like the mist of the morning, in the

Sunlight of Truth.

◆

Priestly Opposition to Freemasonry in France.

It must be admitted that many of our brethren, when called upon to occupy exalted positions, have been anything but faithful to the principles of the Craft. For example of this we may refer to Bro. Napoleon III. and Bro. Pius the Ninth. The former has virtually assumed the command of the Order in France, and the latter has exerted the whole power of his priesthood against us. The present Emperor of the French and the present Pontiff were, we believe, in their youthful days not only Freemasons, but also members of the revolutionary secret society of the *Carbonarists*, and we fear that in later years their recollection of the early events of their lives has faded, and possibly led them to confuse the working of two essentially distinct, and, indeed, totally opposite associations. However this may be, the Roman Catholic Church is the bitter enemy of our Brotherhood in all parts of the world. In Spain, whose *virtuous* Queen recently received the Golden Rose, or highest mark of Papal favor, the Order has been utterly suppressed. However desirous we may be to view the Roman Catholic religion favorably, it is not at all calculated to increase our feelings of respect for the Pope to see him on the one hand hurling thunderbolts against Freemasonry, which in England, at any rate, is one of the noblest and most beneficent institutions that has ever existed, while on the other hand he is bestowing the highest marks of approval on the most notoriously wicked woman of the present age. It is conduct like this which adds renewed strength and pungency to the trenchant language of the late Walter Savage Landor, who wittily observed that, "If the Popes are the servants of God, it must be confessed that God has been very unlucky in the choice of his household." In Austria, Freemasonry is only likely to spring into life under the constitutional liberty which has made the *Concordat* a dead letter; and in France, the "eldest son of the church," our Order is persecuted in the most violent manner. In England even, we are not much better, as every year hundreds of Catholics are prevented joining our ranks by the threats of the priests. Within the last year or two, in one of the provinces of the Grand Lodge of England, a man of gentlemanly birth and education, who had been elected W. M. of one of our lodges, was compelled to tear up his Grand Lodge Certificate and publicly to do penance in a manner which, to persons of other religious creeds, appeared utterly degrading and suitable only to the superstition of the Middle Ages. If such an exhibition of clerical tyranny can actually take place among us, it may easily be believed that the priesthood go to still greater lengths in France. A French Mason is not only regarded as worse than a heretic whilst living, but at his death, unless he will recant, he is refused the last offices of the Church, and dies under the ban of excommunication. These proscriptions are no light matter in a Catholic country, although to the majority of Englishmen, who are wont to care very little about what ultra-sacerdotalism may do or say, they may appear so. Moreover, any person who may let a house for the carrying on of a Masonic lodge is visited by the priests and threatened with similar pains and penalties if the Masons are not at once turned out. People who are outside the Catholic Church generally believe that the Roman priesthood are profoundly subtle, and ready to be "all things to all men" in order to extend their Church. In this there may be some degree of truth; but to our minds the action of the Church is often needlessly foolish, and calculated to excite animosity where it would not otherwise exist. For ourselves, constant association with liberal and right-minded Catholics had given us a very high opinion of the piety, benevolence, and public spirit of members of the Roman Church, and when we came right in front of the organized opposition of the priesthood to Freemasonry, we received a rude shock to our charitable feelings. A letter appeared in the *Freemason's Magazine*, recently, from a Catholic, which, referring to the vagaries of a certain Father Suffield, who had constituted himself the great iconoclast of Freemasonry, endeavored to show that it was only the bigoted Catholics that, like bigoted Protestants, were opposed to our Order. This is, however, a mistake, which would probably have been brought home by the priesthood to the mind of the writer of that letter if he had dared to publish his name. A man can not be a good Catholic, in the sense of being an acknowledged member of the Roman Church, and at the same time be a Freemason—unless he has a special dispensation from Rome, which can only be obtained with great difficulty, and is never granted except to persons of very great influence. It must then be apparent to all but the most blindly prejudiced, that our Order, the traditions of which are entirely Scriptural in character, and which has numbered among its members so many good and devout Christians, is most unfairly treated by the authorities of the Catholic Church. Under these circumstances, we do not feel hopeful with regard to the future of Freemasonry in France, inasmuch as it is to be feared that the very men who would give strength and ability to the Grand Orient will be kept apart from it by the priests. We can scarcely wonder, indeed, that the attitude of the clerical party has emboldened the free thinking section of the community to believe that ere long they must be admitted to our Order as a *dernier ressort*. This we hope will never be, but if it is not so we must not be surprised if the number of brethren in France should be stationary, or even decrease. We are aware that Bro. Pinon's edition of the *Annuaire Maconnique* estimates that there are now 10,000 more Masons in Paris alone, than there were in 1862, but it must be remembered that Paris is altogether an exceptional place. It is a commou fallacy in England to believe that the Catholic Church is losing its influence in France, and that the people are becoming more and more infected with religious indifferentism every day. This idea has been promulgated by our religious periodicals, and even by newspapers for many years, but we are satisfied that it is an egregious mistake. Comparing the religious devotion of the people under Louis Phillipe with what it is under Napoleon III., fostered by the undoubted piety and zeal of the Empress Eugenie, it must be conceded that the Church is incalculably stronger than it was, and that the number of devout worshipers has been wonderfully increased. Freemasonry will have to contend with even greater difficulties than those which it has overcome, and unless, as is by no means unlikely, the Emperor should get a law passed forbidding the priests to excommunicate persons for joining societies which are legalized by the civil power, we fear that the struggle between Freemasonry on the one hand and priestcraft on the other will be an unequal contest in which the strength is all on one side. What has happened at St. Malo, where a priest boasted to us that the Church had "closed the lodge," will occur elsewhere, and the time may come when a Freemason in the country towns of France may be a rare phenomenon.

In a conversation which we had recently with a French priest of high standing, to whom we carried a letter of introduction from a Catholic friend, the whole question was discussed. This priest, though otherwise a man of enlightened views, and not at all bigoted as regards Protestants, was strongly excited immediately the name of Freemasonry was introduced.

"Freemasonry," said he, "is a union of all the enemies of religion and good government. It is a society of skeptics and revolutionaries who meet under its banner to devise their wicked schemes against Church and State."

"But," said we, "this is an entire mistake, for the constitutions of the Grand Lodge of England and the Grand Orient of France expressly forbid all politics in lodges, and moreover a Freemason can not be a skeptic; he must believe in the existence of God."

We referred to Article 2 of the constitution of the French Masons, which says:

"Freemasonry respects the religious faith and the political opinions of its members, but all dissension on religious or political matters is interdicted at its assemblies, and controversy on different religions and criticism upon the acts of the civil authority, or upon divers forms of government, is expressly forbidden. One of the principal duties of Freemasons is to respect the laws of the country which they may inhabit."

It is true that in 1848 a very improper address was presented to the Provisional Government, but the present constitution has been adopted since that time, and under it such a demonstration is simply impossible. We also cited the following extracts from the "Book of Constitutions" of English Masonry:

"A Mason is obliged by his tenure to obey the moral law, and if he rightly understands the art he will never be a stupid atheist or an irresponsible libertine. He of all men should best understand that God seeth, for man looketh to the outward appearance, but God looketh to the heart."

"A Mason is a peaceable subject to the civil powers wherever he resides or works, and is never to be concerned in plots and conspiracies against the peace and welfare of the nation, nor to behave himself undutifully to inferior magistrates. He is cheerfully to conform to every lawful authority."

The reverend father, in reply to this, admitted that he did not consider that there was anything unchristian in the Craft degrees sanctioned by the Grand Lodge of England, and known as the *Rite Francaise* in France, but he said that in the higher degrees there were things done which were purposely concealed from the excellent men who joined the subordinate degrees, and which had led the Holy See to condemn the whole system. We pointed out the injustice of this, even if the charges were true, as in that case English Craft Masonry would be condemned for the sins of a body which it did not recognize in any way. But we also assured the worthy father that the charges in question were utterly false as against any Masons. He then said Rome would never tolerate any secret society whatever, nor allow any matters to be kept back at the confessional. Here he gave us the key to the entire question—the priesthood can not endure that anything, however trivial, should remain undisclosed at confession, and from their point of view we can not say they are wrong, for the great power of the Catholic Church is built upon the basis of the confessional. We deplore this state of things, but fear it is irremediable. A suggestion has, however, been made to us by a Catholic friend, who ardently desires to join our Order, but under existing circumstances is debarred from so doing, that if the Earl of Zetland and the Grand Lodge of England were to memorialize the Holy Father, it is not impossible that His Holiness might sanction the English degrees up to and including the Royal Arch. As we have already remarked, the priests admit that English Craft Masonry is very different to continental Masonry, and we fear this is partly true. If, then, the Pope could be induced to make an exception in favor of the English Order, a vast number of good and pious Catholics would immediately join us, and the English system would be brought into use in all Catholic countries. The effort, it is true, might be all in vain, but it would certainly, in any case, be appreciated as a kindly act by our Catholic fellow-countrymen, many of whom would be bright ornaments to the Craft.

In his youth Pope Pius the Ninth, like Bro. Louis Napoleon, advocated principles directly opposite to those which he now professes and enforces. Indeed, it has been alleged that they both became Masons in order to use Masonry for their own purposes, and that their subsequent conduct is dictated by fear lest others should copy their example. Napoleon III. is, however, by no means to be considered as an enemy of the Craft in the same sense as the Pope, although he has repeatedly acted unfraternally to his brethren. The Pope doubtless believes that Garibaldi, "the first Mason of Italy," has been assisted in his work of liberation by the Freemasons, and this may be true, for if the Roman Church deliberately excludes from her membership all those who join our Brotherhood, it is not to be wondered at that a spirit of retaliation should sometimes be aroused. It is needless to remark that there is nothing essentially Protestant in Freemasonry; but, nevertheless, the Pope and all his priests are making themselves Protestant missionaries when they attack Freemasonry, and we would suggest that the next time the dignitaries of the Roman Catholic Church proceed to cast up the number of converts which their religion is making, they should at the same time take into account the large number of honest, large-hearted Christian men who are repelled from their communion by their totally unnecessary and groundless vilification of Freemasonry; and we rather think they will be startled at the result. Attempts to un-Christianize or sectarianize the Craft are equally reprehensible; and though appearances may be opposed to bright anticipations, we would fain hope that as "peace on earth and good-will toward men" become more widely extended, so Freemasonry, being the noblest synonym for those Christian watchwords, may become even yet purer in its development, and still better understood by those who are members of the Order as well as by the outside world.

It is evident that inside the Romish Church there is not unanimity upon the question of Freemasonry. The Pope's attack on our Order was brought about by the fact that the Archbishop of Paris had attended the funeral of Marshal Magnan, the Grand Master of the Grand Orient. It is also well-known that, *sub rosa*, we have even Catholic ecclesiastics in our ranks; but we confess that we do not like the position of those brethren. It is true that Freemasonry is a secret society; but it is secret in seeking to do good only that it may achieve the reward that is promised "openly" to the righteous. There is an essential difference between secrecy and darkness. Some men, as we read in Holy Writ, "love darkness rather than light, because their deeds are evil;" but, nevertheless, there is also the command which Freemasonry literally fulfills, that we are not to let the left hand know what the right hand doeth. Freemasons seek to do the good work which they have undertaken in secret; but they must not, therefore, be confounded with those who love darkness because it hides their misdeeds. Any man may be proud to say, "I am a Mason," while resolutely declining to disclose the secrets of the Order; but the man who belongs to a secret society which has unworthy objects will be ashamed to avow his connection with it, and will seek to gain his ends by the underhand and deceitful means which, rightly or wrongly, have been ascribed to the Jesuits.

As an illustration of the bitter and unscrupulous manner in which the priesthood persecute Freemasons, we may state that in consequence of having attended a Masonic meeting of English lodges, and spoken in defence of French Craftsmen, a French brother was compelled to resign a valuable public appointment which he held. Soon afterwards, being taken ill, he, as a member of the Catholic Church, sent for a family confessor, when the reverend father declined to attend unless our brother would consent to give up Masonry. This being refused, the haughty ecclesiastic forwarded a message to say that if our brother died he should be refused the burial offices of the Church! Such are some of the obstacles to Freemasonry in France.—J. A. H.—*Freemason's Magazine (London).*

THE MASONIC TROWEL.

HARMAN G. REYNOLDS, Editor.

SPRINGFIELD, ILL., MAY 15, 1868.

☞No communication or advertisement is likely to receive attention, if received after the first of each month, in the issue immediately following.

The Beehive.

The symbolic idea associated with the beehive is industry. By industry, in general terms, is meant labor, occupation, or employment of some reputable character. The impression prevails among the uninitiated, and far too much among the Craft, that the Institution of Freemasonry is a sort of charitable or relief society against the evils of life, however unworthy a brother, his widow, or orphans may be. To relieve the distressed, alleviate human misery, and sympathize with the unfortunate, are certainly important missions of Masonry, as they are of humanity; but we most decidedly deprecate the idea that Freemasonry is essentially a relief society. In the sense of charity, it is all that is claimed, but even this is by no means a main feature. In defending Masonry, its votaries are prone to point to deeds of beneficence and relief as illustrative of the designs and intentions of the Institution, and as the chief end of it; whereas, acts of charity, deeds of benevolence, and relief of the needy, are but the outgrowth of principles, teachings, and examples. All these are no more than should be practiced by men singly or collectively. In Freemasonry, charity, relief, and sympathy operate effectively, because they are governed and directed by immutable laws, enforced in silence, and willingly obeyed. To obtain relief or even sympathy, one must be worthy; for the principles of Masonry deny relief or sympathy to its own members who persistently render themselves unworthy. If relieved at all, it is upon principles of broad humanity, but in no sense of Masonic obligation. To be worthy of relief, a Freemason must be industrious in his calling, temperate in his habits, careful in his expenses, and honorable in his dealings.

The beehive not only teaches methodical and patient industry, but it teaches the art of building, providing, and storing, so that when winter or adversity comes, house, fuel, and provisions may be sure. Let every Freemason learn from this that providing for present wants, and a seeming labor only to that end, are not all that is required, but that his duty as a citizen, and more especially as a Freemason, requires him to husband his means, and to lay by in store for old age, winter, and adversity. All this implies a home, accumulating property, and ready means. A brother may honestly, patiently, and laboriously strive to attain such an end, and may not succeed. Sickness may come, misfortunes can not always be avoided, and adversity may be stern and bitter. Very well. When a brother has striven to do well, his duty is done, conscience is easy, and the rest is with God.

The industry implied by the beehive is not to be confined to home and family; it may be, and generally should be, mainly there; but *every* Freemason should be industrious to do his part as a citizen, in relief of distress, resistance of oppression, care of the sick, burial of the dead, in advancement of education, science, arts, morals, and religion. No matter what the station, wealth, talents, or position of a Freemason may be, he is *one* of the Fraternity, and should cheerfully fill his place according to his means and ability.

This subject might be wrought out at great length, but we pass to a brief notice of an idea not considered much in the treatment of the beehive symbol.

Masonic bodies—lodges especially—should apply this principle in an associated capacity, and labor to obtain permanent lodge-rooms, so that they may not only have a place to meet, but a property that will bring an increasing annual income, and also for funds and investments secured against waste and loss. Unity, labor, and method—qualities which distinguish the bee tribe—are indispensable to secure so important results.

Caution is also a characteristic of the bee, and if one will not work he shall not eat, and every drone is forcibly expelled.

Let industry and caution govern in every Masonic hive, and neither admit nor retain idle, quarrelsome, or mischief-making men. Put them out and keep them out, and stay with and stand by each other *until you become strong and firm,* and never swarm until sufficiently numerous and united to do so without hazard to usefulness and comfort.

Out Among the Craft.

Accompanied by our friend and brother, John Fults, we took a trip last month through Illinois, Indiana, Kentucky, Tennessee, and Ohio.

We spent several hours viewing the beautiful and thriving metropolis of Indiana. Masonry in Indianapolis seems to be in a flourishing condition. The Grand Lodge Hall is a large, substantial building, erected in 1841, and at the time was undoubtedly a great addition to the city, but it is beginning to show the effects of time. The State House is a large brick building, plastered over so as to represent stone; it is in a miserable condition, and, were it not for the dome, would very likely be mistaken by strangers for a livery stable in bad order.

Jeffersonville, Ind., is pleasantly located on the Ohio River, directly opposite Louisville, and has about 8,000 inhabitants; the population and wealth is raidly increasing. It has two lodges, a chapter, and council, all doing well.

We spent several days in Louisville, had several pleasant interviews with Grand Secretary McCorcle, who is also cashier of the Masonic Bank of Louisville; had the pleasure of a chat with Bro. Fred. Webber, Grand Head Centre of the A. & A. Rite in Kentucky.

The growth of Louisville is equalled by no other prominent city in the West, except Chicago; in 1860 it had less than 40,000 inhabitants; it now numbers nearly 150,000, an increase of 275 per cent. in seven years. We visited the office of the *Louisville Courier*, the leading democratic paper in the South, and, notwithstanding its migrations through the South, and the many disasters that happened to it in its traveling career, it is now in better circumstances than it was previously. Cave Hill Cemetery far exceeds, in beauty, any cemetery we ever saw, although we believe Spring Grove Cemetery, at Cincinnati, and Oak Ridge, at Springfield, will equal it in a few years. The Grand Lodge Hall, the new Hebrew synagogue, and many other places of interest, were duly visited and admired; and, kind reader, when you visit Louisville please take a stroll through Broadway of a pleasant afternoon, and you will see more handsome ladies than you can in any other two cities in the United States—outside of Illinois.

Nashville, the capital of the State of Tennessee, is a beautiful city, situated on the right bank of the Cumberland River. At present it has about 30,000 inhabitants. In common with all the South, it is suffering from the effects of the war; business is dull, its streets are swarming with negroes, who seem to have nothing to do but idle around, ragged and destitute generally; large numbers of white persons, like the negroes, seemed to have no desire to work or better their condition. The State House is a splendid stone edifice, situated on a commanding elevation near the center of the city, and it is the most prominent object in the country around, and has no superior in the West. The Fraternity in Nashville are in a flourishing condition; *Cumberland Lodge No. 5* is the sole owner of one of the finest houses in the city, a brick building, about 50 feet front by 80 feet deep and five stories high; the rooms are lofty, and the halls of the different Masonic bodies are elegantly fitted up, and the rents yield a large revenue. The calls for charity upon the Nashville brethren have been very heavy, and nobly have they been answered. We hunted up Bro. John McClelland, Grand Commander of the Grand Commandery of Tennessee, and had a long and pleasant interview with him. R. W. Bro. Fuller, the Grand Secretary of the Grand Lodge, was thought to be in a dying condition; a few more days, and the places which know him now, will probably know him no more. Visitors could not see him. The cemetery south of the city is in a miserable condition; there is in it a fine marble monument over the grave of P. G. Master Tannehill, erected to his memory by the Fraternity of Tennessee. The graves of the Confederate soldiers who were killed at Franklin and other battles, and buried at Nashville, seem to be entirely neglected; time and the weather had erased the names from the head-boards, and unless they are soon renewed, it will be impossible to tell the names of the fallen soldiers; we inquired for the grave of General Zollicoffer, and there was only one person among several in the cemetery who could tell us where it was, and he was a Union man during the entire war. At Cave Hill cemetery, Louisville, the graves of the Union and Confederate dead were in admirable condition, and side by side the departed heroes of the contending armies rest in peace.

> Soldier, rest, thy warfare's o'er,
> Sleep the sleep that knows no waking.

The battle-field of Franklin, three miles south of the city, is converted into farms, and it now presents a much more pleasing aspect that it did on those two dreary December days, when the armies of Thomas and Hood contended in battle for the possession of the Rock City. Fort Negley, which played such an important part in the action, is now entirely dismantled. The city is nearly surrounded by splendid, heavily timbered hills, over which the beaten and baffled hosts of the Confederate forces retreated in confusion. While in the city, we attended a fair at the Masonic hall for the benefit of the Orphan Asylum, and although we did not hesitate to make it known that we were northern men, we were received with as much cordiality as we would have been in Illinois, and we did not hear one word during our stay in the city that would tend to show that there was any hostility towards the northern people. The garrison at Nashville is very small; it is stationed outside of the city. Nashville is certain, in time, to become a populous and wealthy city, but it must first get rid of the hordes of lazy, shiftless whites and blacks that infest its streets.

On our way home we took steamboat from Louisville to Cincinnati, spent one day in the Queen City, from thence to Chicago, then down to our old home at Knoxville, where we visited all our boyhood acquaintances, then down to Quincy, where we saw Bro. Dills, Grand Treasurer, and, under the guidance of R. W. Bro. James Lowe, we saw the most beautiful city we had passed through on our whole trip. Business in Quincy is very good, much better than in any other place we visited. From Quincy home. During our trip of over 1,600 miles and through five States, we found Masonry everywhere in splendid condition. We tried to see Bro. Moore, of the *Review*, and Grand Secretary Hacker, of Indianapolis, but could find neither. JUNIOR.

Harmony Lodge No. 3.

We are under many obligations to R. W. Bro. Geo. F. Gouley, Grand Secretary of Missouri, for the papers on file in his office in relation to the original organization of *Harmony Lodge*, at Jacksonville.

The petition was signed by John T. Jones, who initiated Abraham Jonas, in Cincinnati, many years before; Wm. B. Warren, the first Grand Secretary and afterwards Grand High Priest and Grand Master; Alexander Dunlap, the first Grand Treasurer and the third Grand Master; Wm. S. Vance; Phillip Coffman, for several years Grand Treasurer; James L. James; Samuel M. Prosser; George Henry; Matthew Stacy; Geo. Hacket; Benjamin Harvey; Richard Henry; and Denniss Rockwell, who was many years Circuit Clerk.

The petition was recommended by *St. Louis Lodge No. 20*, on the 3rd of October, A. D. 1837. Bro. Vance represented the lodge in October, 1838, and on the 30th of November Wm. B. Warren constituted the lodge, and installed the Master, John T. Jones, and the Junior Warden, Alex. Dunlap. He was then installed as Senior Warden by the Master. Of the petitioners, Breth. Dunlap, Warren, Coffman, and Rockwell are deceased. We believe that Bro. Jones resides at Eureka; of the others we can give no definite information at present, although it is our impression that most of them have passed away.

The grand lodge was organized at Jacksonville in 1840, and its sessions were held there until 1845. During those years, *Harmony Lodge* held the leading position in the State, and has always been an influential lodge.

M. W. Bro. Chas. A. Fuller.

We had occasion, a few weeks since, to write Bro. Fuller on a matter of business. The letter is replied to by M. W. Bro. John Frizzell, P. G. M., who says that Bro. Fuller is very ill, and quite low. We sincerely hope that he may recover, although we are aware that he has been an invalid for many years, and yet, in addition to his arduous duties as Grand Secretary and Grand Recorder of all the Masonic grand bodies in Tennessee, he has contrived to write some of the most complete and scholar-like reports on correspondence that have been published of late years, breathing, throughout, his genial, manly, and independent spirit. After a long and noble service at the head of all the grand bodies of Tennessee, and as their Grand Secretary and Recorder, the work of Bro. Fuller is well done, and he is ready when the Supreme Master calls. He will find a mansion prepared and furnished for him.

New Chapters.

Deputy Grand High Priest M. E. Comp. J. H. Miles, of Chicago, has granted a dispensation for a new chapter in Chicago, to be called *W. M. Egan*. J. E. Church H. P., D. A. Starrett K., T. C. Hatch S. Located at the corner of Twelfth and Clinton streets.

Also, for a new chapter in Chicago, to be called *Home*. E. B. Stevens H. P., Moore Conger K., E. S. Brewster S. Located on the corner of Twenty-second street and Cottage Grove avenue.

The M. E. Grand High Priest, Geo. W. Lininger, has granted dispensations as follows:

Chillicothe, at Chillicothe, Peoria county, to Wm. McLean H. P., Henry Hosmer K., John L. Kenner S.

Petersburg, at Petersburg, Menard county, to H. Hamilton H. P., T. W. McNeely K., John T. Brooks S.

Sangamon, at Dawson, Sangamon county, John C. Reynolds H. P., O. P. Hall K., R. K. Hawley S.

La Harpe, at La Harpe, Hancock county, James Major H. P.

Kansas, at Kansas, Edgar county, A. P. Forsyth H. P., A. J. Hogue K., Samuel Shy S.

Wisconsin--Memphis Rite.

The Grand Commandery of Wisconsin, at its session in January last, resolved as follows:

"*Resolved*, That this Grand Commandery acknowledges and recognizes no degrees of Masonry or orders of knighthood to be regular, except those conferred by and under the authority of the following constituted authorities in the United States of America, and those of corresponding rank in foreign countries, to-wit: The Grand Encampment of the United States, the Grand Consistory, and the General Grand Royal Arch Chapter of the United States, Grand Councils of R. and S. Masters, and the Grand Lodges of the several States; and any knights holding or receiving, or having received, any irregular degrees under the assumed name of Masonry or knighthood, particularly those known by the name the 'Egyptian Masonry, Rite of Memphis,' or the 'Ancient Primitive Rite of Memphis of thirty-three degrees,' shall be compelled to withdraw therefrom, under pain of being expelled from all participation in any of the privileges contained in the provisions of the statutes of the Grand Commandery of Wisconsin; and no council or commandery shall be permitted to receive any candidate or visitor into their respective bodies, who in any manner or in any wise is concerned in or with such clandestine degrees."

In the notice of the foregoing resolution by the St. Louis *Freemason*, the words "The Grand Consistory" were omitted. Why was this? Is it not highly discourteous to an acknowledged legitimate body to omit any portion of a resolution adopted by it? And is it not a marked and contemptuous disrespect to the M. E. Grand Master of Templars, who is a member of the Wisconsin body? The editor is Grand Commander of Missouri, and subordinate to Grand Master Palmer; it seems to us that he should have given the whole of the resolution, or none.

A Pleasant Call.

R. W. Bro. John W. Clyde, District D. G. Master for the Chicago district, being in the city a few days since on business, gave us a brotherly call, and from him we ascertained that the lodges in Cook, Lake, Will, and Kankakee are all prosperous and harmonious, and in his official visits he has met with cordial reception and courteous treatment.

Bro. Clyde is a thorough master of the Barney or Baltimore work, which is now more wrought than any other work in the world, and will ultimately be the *only work wrought* where the English language prevails. Any attempt to introduce any other system in Illinois is *rank rebellion*, and any who attempt so foolish a thing will be consigned to obscurity and contempt.

The Chicagoan.

We have the first number of the *Chicagoan*, a new weekly journal of literature, science, art, the drama, music, and society.

It is a large eight-column sheet of four pages, and makes an admirable start, worthy of the metropolis of the Northwest, and in our judgment bids fair to equal any literary paper in the land.

This new paper supplies a long-felt want—a first-class literary newspaper. Its writers are able men, and we find every article possessing positive merit, and an absence of trifling or vapid writing. Its humor *is* humor, and its whole is, like the appearance of the paper itself, plain and elegant.

Published by E. L. Taylor & Co., 84 Dearborn street, Chicago, at $3.00 per annum.

New Council.

Freeport Council U. D. commenced labor April 29, assisted by Comps. Jas. A. Hawley, Th. Ill. G. P., Dr. W. A. Levanway, J. B. Charters, and D. W. McKenney, of Dixon, and the degrees were conferred on twelve candidates.

The officers are:

S. C. Buckman, T. I. G. M.
M. D. Chamberlin, D. I. G. M.
J. S. Rodgers, P. C. W.
E. L. Kronkrite, C. G.
L T. Lemon, Treas.
R. M. Buckman, Rec.
C. H. Packard, Steward.
L. Martin, Sentinel.

"The Squair and the Level."

Somebody who signs himself M. S., requests us to insert a *piece* of poetry headed as above; it commences as follows:

"We meet upon the level and part upon the squair;
What words of precious meaning these words Masonic are."

The chief conservator claims those lines, save and except errors in punctuation and orthography; we say *claims*, for we do not admit that the ideas are original even with him. But to steal a man's poetry, and then mis-spell it and butcher its punctuation, is one steal too many.

Trouble in the Peoria Postoffice.

We have lately received several complaints from subscribers in Peoria that they do not get their TROWELS. In every instance THE TROWEL has been regularly sent and carefully directed and packed up, this is all we can do. After we put THE TROWEL in the postoffice we are no longer responsible.

◆

EMBLEMS.—A brother asks us if it is proper and Masonic to call in Masonry by way of advertisements, signs, jewelry, or emblems, to aid in the way of trade and business. We think it is not.

◆

DIED.—At Windsor, Bro. SHEM GARVIN, a member of *Windsor Lodge No. 322*, at Windsor, Shelby county, Ill.

The lodge passed resolutions of respect.

◆

EXPELLED.—By *Odin Lodge No. 503*, J. S. Holly, a member, for gross unmasonic conduct. By order of the lodge. S. W. BIRD, Sec.

◆

EXPELLED.—By *Stratton Lodge No. 408*, P. B. Rippetoe, an E. A., for gross unmasonic conduct.
C. M. PRICKETT, W. M.

Tidings.

Items.

The yield of gold in Montana for the year ending July 1, 1866, was $18,000,000; for the succeeding twelve months, $12,000,000.

The assessed value of property in California is $220,000,000.

The women have a co-operative union in San Francisco.

The real estate of Missouri is assessed at $339,493,359; the personal property at $115,378,530; total, $454,871,889.

Minnesota turns out 6,000 barrels of flour per day.

Gen. McClellan is receiving $20,000 per annum for engineering street railways in Paris.

Gen. J. W. Phelps, of Vermont, has a dictionary of the Aztec language printed in Mexico in 1571.

Ninety-six black snakes were taken from one nest and killed, at North Oxford, Mass., April 2.

A new gold coin in France is stamped $5 on one side and 25 francs on the other.

The United States has 38,605 miles of railroad, which cost $1,600,000,000, an average of $44,297 per mile.

A man of moderate ability who labors to improve by study and exercise, will far surpass one of superior gifts who neglects to improve them.

Our friends at Dorchester, Macoupin county, had a rousing good time at the opening of the new lodge recently authorized by the Grand Master. After the business of the evening was concluded, all sat down to a fine supper prepared by the ladies of that place. Bunker Hill, Staunton, Gillespie, Walshville, and the new lodge were all toasted, the ladies were handsomely remembered, and speeches were made by Breth. Patrick, Campbell, Sturgis, Bennett, Gill, Yedley, and Dillard. It was a joyous time.

A beautiful and costly Past Master's jewel was presented, March 31, to Wm. H. Fogg, W. M. of *Jeffersonville Lodge*, at Jeffersonville, Ind., by M. W. Past Grand Master Thos. R. Austin, accompanied by an elegant address. The Eastern Star followed, of course.

Oregon exported last year to the value of $6,500,000.

A careless clerk threw a lighted match into an open keg of gunpowder. He will never repeat it.

To vex another, is to teach him to vex us again.

Mrs. Partington says steamboat explosions can be avoided by boiling the water on shore. That's so.

The hotel part of the Astor House, New York, is rented for seven years, at $55,000 per annum.

Juarez has prohibited bull-fighting in the city of Mexico.

In 1864, the wheat crop in Oregon was 4,587,987 bushels; in 1867, nearly 15,000,000 bushels.

Bro. H. H. Avron, Secretary of the "Bombay Masonic General Library," will please accept our thanks for a copy of the December number of the *Indian Journal of Freemasonry*, for 1866. It is no longer published. We insert a communication from our R. W. brother with great pleasure.

Letter postage to Canada has been reduced from 10 to 6 cents.

We owe one to Bro. F. H. Moseley, Secretary, for an elegant copy of the by-laws of *Monitor Lodge*, at Elgin.

Bro James Bartlett, a member of *York Lodge No. 313*, at York, Clark county, Ill., was born May 2, 1791, in Orange county, N. Y.; was initiated, passed, and raised in *Union Lodge No. 30*, in Tioga county, N. Y. in 1815, being then 24 years of age. He came to Illinois in 1818; has resided here 50 years; is 77 years old, and 53 years a Mason. Send in the items of the old workmen.

Masonic Festival.

By the union of the Boston and New York bodies of the Scottish Rite, two consistories, chapters of Rose Croix, councils of P. J., and lodges of Perfection, are recognized in Chicago.

Those which held under the New York body are *Chicago Consistory*, *Cœur De Lion Chapter Rose Croix*, and the co-ordinate council and lodge.

On Saturday, April 13, *Cœur De Lion Chapter Rose Croix* elected the following officers:

J. Ward Ellis, M. W. & P. Master.
H. S. Austin, M. E. & P. K. S. Warden.
Edward Goodale, M. E. & P. K. J. Warden.
J. B. Bradwell, M. E. & P. K. G. Orator.
D. W. Clark, Jr., P. K. G. Secretary.
J. C. W. Bailey, P. K. G. Treasurer.
A. L. Brown, R. & P. K. M. of C.
G. W. Kincaid, R. & P. K. G. of the T.
J. P. Ferns, R. & P. K. G. Sentinel.

With such brethren as Ellis and Austin, with whom we have wrought in other fields, the chapter may write "Excelsior" upon its banner, and "success" upon its walls, and we cordially say, "peace be with thee."

After the election, the officers and members sat down to a banquet at the St. James Hotel, which is described as being perfect. Toasts followed of course, and good humor prevailed. Where were the ladies? A Rose Croix banquet, it seems to us, is imperfect without the wives and daughters. Religious fanaticism and insane jealousies may make the countenance and good-will of women as precious and necessary in the future as in the past. This digression is for all Masons, as well as for Scotch Rite brethren. We owe one to our good Bro. Bailey, of the *Voice*, for advance slips of the doings above alluded to.

The Children's Children.

BEARDSTOWN, Ill., April 27, 1868.

Editor of Masonic Trowel:

DEAR SIR AND BRO.—I am requested by the lodge to send you for publication the following resolutions, passed at a regular meeting of *Cass Lodge No. 23*, A., F. & A. M., held Monday, April 20, A. L. 5868:

Bro. Julius Elmore, Sr., feeling conscious of his inability to meet with his brethren in the lodge on earth again, requested, through his son, Bro. Travis Elmore, an interest in the prayer of the brethren. On motion, it was

Unanimously Resolved, That we extend to Bro. Elmore our sympathy in the infirmities natural to his advanced age, and our prayers and wishes that he, as a Master Mason, may enjoy the happy reflections consequent on a well-spent life, and that when the Grand Master calls him to the Silent Lodge above, he may realize the hope of a glorious immortality.

Resolved, further, That Bro. Elmore, Sr., is hereby constituted an honorary member of *Cass Lodge No. 23*, for life, and the Secretary is requested to present a copy of these proceedings to Bro. Elmore, and a copy to THE MASONIC TROWEL for publication.

Bro. Julius Elmore was initiated, passed, and raised in Robinson county, Tenn., in 1803; is now 89 years old, having been a Mason sixty-five years; some years back, he used to visit this lodge.

Cass Lodge now numbers among her members Breth. Julius Elmore, Sr., two of his sons, and one grandson, thus hiving three generations of this family among her membership.

Bro. Elmore resides in the east corner of Cass county. His wife is still living, they having been living together over 60 years.

CHAS. F. NORTON, Sec.

An Elegant Tobacco-Box.

Fairbury Chapter No. 99, at Fairbury, on the railroad from Peoria to Logansport, has prepared a beautifully ornamented silver tobacco-box for its High Priest, in the form of a keystone, three and a half inches in length. On the cover is a miniature keystone, with the usual circle and letters, with an inner circle enclosing a double triangle, and in the center of that the forty-seventh problem of Euclid.

On the back or bottom of the box, enclosed in flowers and a beautifully engraved representation of another keystone, is the following:

J. W. PECK,
W. M. *Tarbolton Lodge No. 351*,
H. P. *Fairbury Chapter No. 99*,
Th. Ill. G. M. *Fairbury Council No. 32*,
and member of *De Molay Commandery No. 24*.
A token of esteem from his companions of *Fairbury Chapter No. 99*, Fairbury, Ill., 1868.

Bro. Peck deserves this testimonial. *Tarbolton Lodge* has ever been a prosperous one, but since Bro. Peck took a prominent part in Masonic affairs at Fairbury, the chapter and council have been formed, and, in spite of losses by fire, Masonry is a live thing at that point.

The dispensation for *Fairbury Chapter* was granted May 4th 1866, to Comp. J. W. Peck as H. P., B. F. Scriven as King, and H. Remington as Scribe. A charter was granted at the convocation in October of that year, and at the subsequent elections of that and the following year Comp. Peck was elected H. P., and, tho' "far away," is H. P. still. At its last return, the chapter had forty members, and it has not been idle since. The box was manufactured by Nolin & McElwain, 5772 Clark St., Chicago.

Bro. Peck has removed to Wamego, Kansas, where he is engaged in the hardware business. We are sorry to lose him from Illinois, but we congratulate our Kansas brethren upon their good fortune.

Our Fairbury brethren will miss him, but we most heartily wish that every other place had the same enterprise, endurance, and persistence in Masonry, which Bro. Peck has left behind him in Fairbury.

Another Grand Lodge.

Blanchard, Oberlin & Co. had better send a missionary to Utah, New Mexico, Dakotah, Arizona, and Wyoming, and prevent the people in those regions from becoming the prey of the great red dragon of Freemasonry. Now is the time, for if they do not go to work in dead earnest, the Masonic Jews and Gentiles will have grand lodges in each of those Territories in less than three years. Delays are dangerous to their fanatical and insane projects, for Masonry marches hand in hand with civilization, commerce, and improvement.

IDAHO is the last on the list, and has followed rapidly in the footsteps of Nevada and Montana. On the 16th of December, a convention of delegates from *Idaho*, *Boise*, *Placer*, *Pioneer*, and *Owyhee Lodges*, met at Idaho City, and organized by electing Bro. George H. Coe President, and Bro. P. E. Edmondson Secretary.

A constitution was adopted, and the following brethren are the grand officers of the Grand Lodge of Idaho, viz.:

George H. Coe, Idaho City, Grand Master.
G. W. Paul, Boise City, Deputy.
A. Haas, Boise City, S. G. W.
Geo. T. Young, Placer City, J. G. W.
S. B. Connelly, —— G. Treas.
P. E. Edmondson, Idaho City, G. Sec.
I. B. Curry, Idaho City, S. G. D.
John Merrill, —— J. G. D.

The Grand Lodge was located at Idaho City.

A copy of the proceedings has been received. Every State in the Union, with the District of

Columbia, and the Territories of Colorado, Washington, Montana, and Idaho, has a grand lodge.

New Brunswick.

The Masters and Past Masters of seven lodges under the English and Irish registry, in New Brunswick, met at St. John, to consider the propriety of forming an independent grand lodge, August 16, 1867, and appointed W. Bro. B. Lester Peters, Chairman, and W. Bro. Wm. Wedderburn, Secretary. Without coming to any settled conclusion, it was resolved to address the lodges in the Province by circular, and invite a full consultation and co-operation, and the convention adjourned until October 9th, at which time twenty lodges on the English, Scotch, and Irish registry were represented, and it was resolved to form a grand lodge, and a constitution, laws, and regulations were adopted, and officers selected as follows:

B. Lester Peters Grand Master, Wm. Wedderburn Deputy, Wm. P. Flewelling S. G. Warden, David Brown J. G. Warden, Rev. Wm. Donald Grand Chaplain, W. H. A. Keans Grand Treasurer.

The convention then adjourned until January 22d, when the grand lodge was organized and the officers duly installed by W. John Willis, the senior Past Master in the jurisdiction.

Wm. F. Bunting, of St. John, was appointed Grand Secretary, John Richards G. S. D., B. R. Stevenson G. J. D.

It was expected that Grand Master Murray, of Maine, would have been present to consecrate the new grand lodge, but in a polite letter he gave ample reasons for his inability to attend. The brethren then fell back upon thoir reserved rights, and the duty was lawfully performed by the oldest Past Master. Ohio, Indiana, Illinois, and Iowa, were organized in a similar manner.

An Aged Mason.

The *Milwaukee Journal of Commerce* brings the obituary of Bro. Samuel Elmore, who died recently at the advanced age of eighty-eight years. He was made a Mason at Esopus, N. Y., in 1807, and lived through the times of the Morgan excitement at Elmore's Corners, where it was unsafe for a man to be known as a Mason. It was literally a "reign of terror."

He came to Milwaukee in 1854, and subsequently affiliated with *Milwaukee Lodge No. 3*, by whom his remains were deposited in their earthly resting-place. Like Fathers Noyes and Young, he lived a godly life, and, after requesting Masonic burial, passed serenely, with a Christian's faith, beyond the portals of time. Fifty-one years a faithful Mason!

Representative Appointed.

The Grand Council of Royal and Select Masters of New Brunswick, in the Dominion of Canada, have been pleased to confer the appointment of Representative for that most illustrious body upon our Th. Ill. Comp. James A. Hawley, of Dixon, with the rank of Thrice Illustrious Grand Master. It is an honor which the Grand Council of Illinois will highly appreciate, and will doubtless reciprocate. We congratulate Comp. Hawley on this token of regard from abroad.

Grand Lecturer Wade.

Since the last report of Bro. Wade, he has spent one week with *Robert Burns Lodge No. 118*, at Keithsburg, on the Mississippi River, and, after passing four candidates, left the brethren able to work all the degrees.

Another week was profitably spent with the brethren of *Sunbeam Lodge*, at Plano, Kendall county, where the members are well posted.

Subsequently, he lectured at Ancona and Streator, Livingston county, and raised two candidates at Ancona. These young lodges are prospering. We presume that Bro. Wade is now at Viola, Mercer county, where he has engaged to lecturer.

Impostor.

WILMINGTON, Ill., April 28, 1868.

Bro. H. G. Reynolds:

DEAR SIR—Believing that it is the duty of Masons to place all brethren on their guard against impostors, we caution the Craft against a man of this place named JAMES BELMONT, who often represents himself as a Mason, and displays a large pin bearing the square and compasses. He is about 5 feet 8 inches in height, light complexion, brown hair, light chin whiskers, and is traveling as a patent-right dealer, principally for a water-drawer called "Queen of the West."

Please publish in THE TROWEL, that brethren, having due notice, may govern themselves accordingly.

By order of *Wilmington Lodge No. 208.*

L. A. BAKER, Sec.

Expulsion.

HENRY H. BOYCE was expelled by *Waukegan Lodge No. 78*, at Waukegan, Ill., on the 6th of April last.

Published by order of the Lodge.

J. C. BAKER, W. M.

W. A. GRAY, Secretary.

Grand Chapter Proceedings.

We want proceedings of grand chapters as follows:

G. G. Chapter.—Up to 1841. *Arkansas.*—All previous to 1866. *California.*—From the organization to 1863. *Canada.*—1867. *Connecticut.*—All except 1859 and 1866. *Florida.*—All previous to 1866. *Georgia.*—All. *Indiana.*—All previous to 1861. *Iowa.*—1863. *Louisiana.*—All previous to 1850; 1852, 5, and 6. *Maine.*—All previous to 1850; 1853, 4, and 5; 1860. *Maryland and D. C.*—All previous to 1867. *Massachusetts.*—All previous to 1863; 1867. *Michigan.*—All previous to 1856; 1863. *Minnesota.*—All previous to 1867. *Mississippi.*—All previous to 1865. *Missouri.*—All previous to 1848; 1851, 1854, 1855, 1857. *New Hampshire.*—All previous to 1866. *New Jersey.*—All previous to 1859. *New York.*—All previous to 1858. *North Carolina.*—All previous to 1855; 1857, 1860, 1861, 2, 3, 4, 5, and 6. *Ohio.*—All previous to 1858; 1859, 1861, 2, 3, and 4. *Oregon.*—1861, 1863, 4, and 5. *Pennsylvania.*—All. *Rhode Island.*—All. *South Carolina.*—All previous to 1867. *Tennessee.*—All previous to 1866. *Texas.*—All previous to 1860; 1862, 3, 4, and 5. *Vermont.*—All previous to 1848; 1858. *Virginia.*—All previous to 1861; 1863, 1865.

We shall be glad to get them from any companion who has them to spare, and will send our own proceedings, or any of those named below in exchange.

Alabama.—1865, 6, and 7. *Arkansas.*—1866. *Canada.*—1857, 1861, 1865. *Connecticut.*—1867. *Indiana.*—1855, 1859, 1860, 1861, 1862, 1864, 5, 6, and 7. *Iowa.*—1853, 1855, 1859, 1860, 1861 and 2, 1866. *Kansas.*—1867. *Louisiana.*—1853, 1855 and 6, 1861 and 2; 1866. *Maine.*—1861 and 2, 1864, 5, 6 and 7. *Michigan.*—1862, 1865, 6 and 7. *Mississippi.*—1867. *Missouri.*—1867. *N. Hampshire.*—1866 and 7. *N. Jersey.*—1861, 2 and 3. *Nebraska.*—1867. *Ohio.*—1865 and 6. *Oregon.*—1867. *S. Carolina.*—1862 to 1867. *Tennessee.*—1866 and 7. *Texas.*—1860. *Vermont.*—1859, 1860, 1864, 1866. *Virginia.*—1866 and 7.

H. G. REYNOLDS,
Gr. Sec. Gr. Chap. Ill.

Death of Deputy Grand Master Henry H. Hartley.

Craftsmen generally throughout the State will be pained to learn of the death of Henry Hare Hartley, Deputy Grand Master, Past Grand High Priest, and Past Grand Commander of our Order in California. He died in Sacramento on Thursday, March 12th, after a brief illness. Bro. Hartley was born in Devonshire, England, in 1827, and came to the United States in 1847. In 1849 he came to this coast, and immediately identified himself with the interests of the State, and by his intelligence, energy, and general uprightness of character, soon gained an enviable position among his fellows. His funeral took place at Sacramento, on Tuesday last, March 17th. Next week we will pay a more lengthy tribute to the memory of our departed brother.

A Pleasant Episode.

Freeport Commandery No. 7, Freeport, and *Crusader Commandery No. 17*, Rockford, Illinois, are both flourishing and well-managed Templar organizations. We have long known this from hearsay; *now* we know it from actual observation. On Monday the 6th inst., we were at Freeport on business, and were the guest of our esteemed friend and frater, Dr. N. F. Prentice, E. C. of *Freeport Commandery* and Past Grand Commander of the jurisdiction of Illinois. We learned that a *tour*-nament was on the tapis, and received numerous cordial invitations to enter the litsts, all of which we were obliged to decline as our vocations required our return home the same evening. Prentice put it out of power to do the latter, however, by—with "malice prepense"—so arranging matters as to make us miss the train, and so we were only too glad to accept the former. The Sir Knights of Freeport had arranged to visit the Crusaders and to take part in the conferring of the Orders on three companions. one of whom was the well known and genial Knapp, long a conductor on the Galena road, and now the popular manager of the Merchants' Union Express. A special train had been engaged, and a band had been provided, and at 7 P. M., thirty-six knights in full costume, formed at their asylum and marched to the depot. The run to Rockford was made in an hour, and the trip was a joyous one. Arrived at Rockford, the party was received by a deputation of Crusaders, and together all marched to the asylum of No. 17, where a knightly welcome awaited us, the Crusaders being out in force. The Order of the Red Cross was then conferred very impressively by eminent Commander Porter and excellent Prelate Vincent. None of the large number present will ever forget the make up of Zerubbabel Knapp, who was robed in a costume expressly provided for him by the wags of Freeport. That costume was a stunner. We would be glad if it would do to describe it here. Those shoes! of which witty Gen. Hurlbut remarked, that Knapp did not put them off because "the place whereon he stood was holy ground," but because they contained too much *cord wood!* The banquet was a splendid affair, and was enlivened by numerous toasts and speeches; Past Grand Commander Prentice, Eminent Commander Porter, Gen. Hurlbut, Victim Knapp, and the editor participating. After the banquet, the Order of the Temple was conferred by the editor, who, although he was there clad only in pilgrim's weeds, was not allowed to decline the honor. Sir Knight Knapp was the recipient, and the work was impressively done, the admirable and unexcelled Prelate, Dr. Vincent, deserving especial commendation in this connection. At 1½ A. M. the Sir Knights of Freeport, escorted by the Crusaders, formed and marched to the cars, and soon—saluted by the hearty cheers of the genial Sir Knights of Rockford, they were under way for home. One stop was made at Pecatonica, to leave Sir Knight the Rev. Frater Foster and his party; and the run was made without accident. Thus ended one of the pleasantest Masonic gatherings we have ever attended. *Freeport Commandery No. 7* was organized August 19th, 1857. Its first E. C. was that noble Sir Knight, N. F. Prentice, who amid the cares of an immense practice, finds time to cultivate his Masonic tastes. He served for four successive years most acceptably. After four years retiracy—during which time his successors were the well-known and capable L. L. Munn (P. G. H. P.) and M. D. Chamberlain, long a custodian of the work on the part of the Grand Lodge of Illinois—he was again re-elected, and is now in the second year of his new term of service. They have a splendid hall, and most of the Sir Knights are costumed. The commandery is doing a large amount of work. *Crusader Commandery* was organized August 25th, 1865. Its present E. C. is the courteous John R. Porter, who is but just installed, and is destined to make a superior officer. They have a good hall, better than the average, and like the Freeport Sir Knights, have plenty of ante-rooms, and a fine refreshment room. The Sir Knights are costumed. Both bodies are well equipped, the only things lacking being the banners. At Rockford we were glad to meet Sir Knight the Rev. Frater Reed, late Pastor of the Universalist Church in this city. Among the Sir Knights present, we noticed Sir Knights Munn, Chamberlain, Brawley, Lemon, the Hunter, Rev. Fraters Cleveland and Reed (Methodist) of Freeport. Rev. Frater Foster, of Pecatonica. Sir Knights, Past E. C. Andrus, Hurlbut, Richings, and others whose names we can not recall, of Rockford. We acknowledge ourself the debtor of the Crusaders and Freeporters for a most enjoyable evening, and we wish that about a score of these enthusiastic Sir Knights could be transplanted to Dubuque.—*Evergreen.*

Mrs. Bennett--New Chapter.

Kkoxville, Ill., April 4, 1868.

Dear Bro. Reynolds:

I have just returned from Petersburg, Ill., where I have been the recipient of so much fraternal kindness and *genuine* Masonic hospitality, that "from the abundance of the heart the mouth speaketh."

I visited them, by invitation, to assist them in the inception work of their new chapter. Their dispensation came to hand the same evening of my arrival. The chapter organized and opened, and by-laws adopted, and twelve petitions received. The dispensation has fallen in good Masonic soil, and will bring forth abundantly. Comp. Hamilton will make a most efficient High Priest.

While in Petersburg, I was for several days the guest of our distinguished brother, R. W. John Bennett, whom to know is to love and respect; but, to be fully appreciated, he must be known as he is at home, in his town, his lodge, but more particularly in the domestic circle of his own family. Bro. B. is one of those positive men who leaves the impress of his own great moral worth upon all subjects and institutions with which he is associated.

No man is more happy or blest than he in his domestic relations. Mrs. B. is, as you are aware, a sister of our lamented and distinguished deceased brother, L. P. Cabiniss. The inclosed letter of presentation of a Bible and chair to *Clinton Lodge,* is the production of her polished mind and pen. The sentiment and chirography of the letter is an index to the beauty of mind and purity of heart of its author. The response of *Clinton Lodge,* through its committee, is also inclosed. If you should deem them worthy of a place in The Trowel, they are at your service.

The letter I send you is the original draught. A more beautiful and perfect copy of the original is transcribed, by the same hand, on a blank leaf of the Bible presented.

No appreciative Mason can visit *Clinton Lodge* without being impressed with sentiments of profound respect for its members; the high tone of its morals, the dignity, the fraternal kindness and courtesy of the brethren, the peace, harmony, system, and order which pervade the lodge, excite the spontaneous exclamation of David, "Behold! how good and how pleasant it is for brethren to dwell together in unity." It is a justly merited compliment to say of them that *Clinton Lodge No. 19* is *the* great social, moral, and BENEVOLENT institution of Petersburg, and the most *beautiful* and *interesting* features of the Institution are the ladies—the wives, sisters, and daughters of Masons—that *secret* power behind the throne that is sometimes stronger than the throne. The brethren of Petersburg appreciate the ladies' potent power, and *encourage* them to exert it for the good of Masonry, an influence which,

"Though silent as the snowflake falling on the sod,
Yet, sure as the lightning, performs the will of God."

I left Petersburg with greatly exalted and enlarged conceptions of Masonry and its moral influences, and with renewed hope and a more sublime faith, at a time when humanity has so terribly corrupted its way among our people, that there is something yet to live and hope for.

Fraternally yours,

S. Stevens.

Petersburg, February 8, 1868.

Brethren of Clinton Lodge—We take great pleasure in presenting to you this evening, as a token of our high esteem for the noble Order of Masonry, and our affectionate interest in this lodge, a new Bible for your altar. May its sacred truths fall with a new and deeper meaning upon your ears, awaken a warmer love in your hearts for God and your fellow-men, strengthen your *Faith,* enliven your Hope, and increase your Charity. And, as the old Bible, worn and faded, is laid reverently aside, its work done, its place to be filled by another, so let each brother remember that the time will soon come when he, too, will have ended *his* work, and *his place also* in the lodge will be filled by another; and may each brother so live, that when that time shall come it may find him most truly a *Free* and *Accepted Mason, free* from all sin and *accepted* by the Grand Master of the Lodge on High, "eternal in the Heavens."

We also present the lodge with a chair, to be placed in the East, trusting that it may never be occupied by one unworthy the high and honorable position of Master of *Clinton Lodge.*

Mrs. A. D. Wright.
Mrs. Thos. P. Garrettson.
Mrs. H. Hamilton.
Mrs. Robert Clary.
Mrs. T. M. Stith.
Mrs. J. H. Traylor.
Mrs. J. P. Smith.
Mrs. N. J. Coffey.
Mrs. J. Harnett.
Mrs. R. A. Gaund.
Mrs. J. G. Greene.
Mrs. J. Q. Spears.
Mrs. P. S. Conrad.
Mrs. J. T. Bennett.
Mrs. John Minor.
Mrs. Jas. S. Altig.
Mrs. N. A. Caldwell.
Mrs. J. S. Zane.
Mrs. F. P. Antle.
Mrs. Warren P. Cox.
Mrs. B. D. Wright.
Mrs. T. Simonson.
Mrs. N. L. Randall.
Mrs. A. S. Gross.
Mrs. H. W. Montgomery.
Mrs. J. W. Judy.
Mrs. R. H. Bean.
Mrs. S. T. Carrico.
Mrs. W. J. Estill.
Mrs. Columbus Shipp.
Mrs. F. W. Beezina.
Mrs. Thos. White.
Mrs. F. M. Scott.
Mrs. Theodore Baker.
Mrs. M. E. Kenna.
Mrs. Robert Carver.
Mrs. Charles Fricke.
Mrs. B. F. Short.
Mrs. John Bennett.

RESPONSE.

Dear Madame—The committee on behalf of the lodge take great pleasure in acknowledging the receipt of a Bible and chair, presented, on the evening of the 8th of February, by the wives of the members of *Clinton Lodge,* and hereby express their heartfelt thanks, not only for the articles presented, but for the esteem and affectionate interest which prompted the gift. The Bible we regard as one of the most beautiful books we have ever seen, and its presence in the lodge will always serve to remind us of the touching allusion of its noble donors to the sacred truths therein contained. The chair is not only neat and tasteful, but exceedingly comfortable, and it shall always be our care to see that it shall "never be occupied by one unworthy of so high and honorable a position."

Of the sumptuous banquet to which you invited us on the occasion, we find no words to express our satisfaction; we think it must have been best shown at the time, by the surprise and delight depicted on each brother's face, as he found not only such a feast of good things spread for his refreshment, but a cordial welcome from the same generous spirits who had made the donation to the lodge.

As a perpetual memorial of this token of your regard for this lodge and the noble Order of Freemasonry, the lodge will order that the name of each of you be engrossed within the sacred volume which you presented us; that your names may be recorded in our most sacred book, as they are already severally engraven upon the heart of that brother of ours who is dearest to you, and jointly enshrined in the grateful memory of all our brethren.

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The Martyrdom of the Templars.—On the Christian Sabbath, at the hour of sunset, the appointed time of prayer, the Moslems were drawn up in battle array under their respective leaders. The Mameluke emirs stood in two ranks, clothed in yellow, and, at the sound of the holy trumpet, all the captive Knights of the Temple and Hospital were led on to the eminence above Tiberias, in full view of the beautiful lake of Gennesareth, whose bold and mountainous shore had been the scene of so many of their Saviour's miracles. There, as the last rays of the sun were fading away from the mountain tops, they were called upon to deny Him who had been crucified, to choose God for their Lord, Islam for their faith, Mecca for their temple, the Moslems for their brethren, and Mahomet for their prophet. To a man they refused, and were all decapitated in the presence of Saladin, by the devoted zealots of his army, and the doctors and expounders of the law.

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Ingratitude is a crime so shameful, that no man was ever known to acknowledge himself guilty of it.

Jurisprudence.

To the law and the testimony.—Isa. 8, 20.

☞ We shall endeavor to answer questions of a legal character under the laws and usages of this and adjoining States under the head of States; other matter of a judicial character will be given under the head of "General." Our comments on law are not binding as such; those who desire *decisions* must get them from the Grand Master; we give *opinions* only. Questions will be omitted, unless they are necessary to elucidate the point at issue. Decisions and opinions will be regularly numbered through the volume, and will not be repeated, but reference will be made to them.

ILLINOIS.

No. 26.—Notes should be given direct to a lodge or chapter, by proper description and number, and not to any person or persons. Every lodge and chapter is an incorporated body, and can sue or be sued by its name and number. The following is a proper form of note to a lodge:

Springfield, Ill., April 30, 1868.

For value received, I promise to pay *Springfield Lodge No. 4,* Ancient, Free and Accepted Masons, one hundred and ten dollars, three months from date, with interest. John Bunyan.

No. 27.—A motion to lay on the table, in a constituent lodge, is out of order; a motion to postpone to a time specified, or indefinitely, is in order.

No. 28.—No appeal can be taken from *any* decision of the Master in the chair to the lodge.

No. 29.—There is no rule which excludes a brother from the privilege of visit, on the score of time or residence.

No. 30.—No brother but a member of a lodge can submit charges, without the consent of the lodge. It should be an extraordinary reason, however, which should cause refusal.

No. 31.—No expelled Mason, whether E. A., F. C., or M. M., can be restored without a vote of the Grand Lodge, upon the recommendation of the lodge which expelled him.

GENERAL.

No. 21.—Nembership is severed when the Master announces that the vote of the lodge is in favor of granting a demit.

George C. Whiting.

When, on a certain morning, two thousand and nine hundred years ago, the workmen at the temple of Jerusalem ascertained that there were no designs upon the trestle-board, and it became known that one of our first Grand Masters was not to be found, deep sorrow was undoubtedly impressed on the countenance of every workman upon the building; but not deeper or more sincere than that which marked the countenance of each one of the Fraternity of this District, when, on the morning of the 4th of September last, the melancholy tidings came so suddenly upon our community that our beloved Grand Master was no more.

The first thought of every member of the Order was, how shall we most appropriately manifest to the world our appreciation of the virtues and goodness of heart of, and our affection for, our departed brother while in life, and our respect for his memory now that he is gone! Every thing was done that it was in the power of the Craft, in all its organizations, to do. The Grand Lodge of Free and Accepted Masons, over which he had so long, so efficiently, and so acceptably presided, was at once called together to make suitable arrangements for the funeral of our Grand Master, and among other things, a committee was appointed to prepare suitable resolutions appropriate to his memory, to be offered at some subsequent meeting of the Grand Lodge.—*B. B. French.*

Masonic Baptism.

Brother Gouley, of the St. Louis *Freemason,* pitches strongly into this innovation, as performed, or instituted, by Bro. Albert Pike, Sovereign Grand Commander of the Supreme Council of the Southern Branch of the Scotch Rite.

We think Bro. Gouley goes out of his way to attack the Scotch Rite, which is by no means antagonistic to the York Rite, it being long known to all unprejudiced Masons that there are no better lovers of the Ancient Blue Lodge than those who have also taken the Scotch Rite Degrees. When, however, any officer of the A. and A. Rite presumes on Masonic baptism, he is doing an act that would justify the "*Blanchards*" in opposing Masonry. Masonry is not Christianity, but it can not be doubted by an intelligent Mason, that the best Christian makes the best Mason. We should be jealous of all innovations.

Since writing the above we see in the *National Freemason* that Bro. Pike was not in New Orleans on the day this was performed, and that *Quitman Lodge* is responsible for this act of folly, who are of the York Rite, and composed of American Masons, under the jurisdiction of the Grand Lodge of Louisiana, which grand lodge met a few days after and expressed no disapprobation.—*Voice.*

Mr. Thaddeus Stevens and Anti-Masonry.

The Saturday evening *Express* has an article on this matter which we subjoin. The *Courrier des Etats Unis*, in an article which we published last week, referred to the circumstance related below:

At the time when the great anti-Masonic excitement—born to life from the Morgan bugbear—swept over the land like a fierce simoom—from Maine to Georgia, Thad. Stevens was a member of the legislature of Pennsylvania. Espousing the cause of the anti-Masons from disappointment, and actuated by feelings of the bitterest animosity against the Masons, for reasons that will be made apparent, he introduced a resolution to the effect that the House, of which he was a member, inquire into the subject of Masonry, with power to send for persons and papers. The House, largely anti-Masonic—the members as well as the Governor of the State having been elected upon the then tremendous issue of the day—adopted almost unanimously the resolution, and a number of well known Masons were summoned to attend the "high court" then in session at Harrisburg, to give evidence in matters appertaining to the Masonic order.

A thorough investigation was to be had in the premises, and the secrets of the Brotherhood laid bare to the world. The "devil," the "goat," and the "gridiron" were to be shown up in all their hideousness; the fearful and horrible rites and ceremonies were to be brought forth and exposed to the light of day, and the black monster, Masonry, was to receive its death-blow then and there. Thad. Stevens was the St. George who was to annihilate the dragon. On the day appointed for the commencement of the proceedings, which were to consummate the above, every member was in his seat, anxious for, yet dreading, the uplifting of the curtain that was to reveal the hitherto veiled horrors that darkened the ceremonials of the Masonic Brotherhood. The house was packed with Masons and anti-Masons, and among the former was a well known Mason, Master of a lodge in the State, who had been summoned to Harrisburg in relation to the matter then about to be investigated in all its details, and him Thad., as Grand Inquisitor, proposed to examine first.

When all was in readiness, the self-constituted champion of the anti-Masons commenced his interrogations thus: "Are you a Mason?" "I am, sir." "Do you belong to a lodge in this State?" I do, sir." "What position do you hold in the lodge?" "The position of Master." "What are the initial proceedings consequent upon a meeting of a lodge?" "The lodge is opened with prayer." "Well, go on, and state what follows." "I am waiting for your questions." "Well, what are the ceremonies incident to the admission of a member?" "He is ballotted for, and if no votes be cast against him, is admitted a member of the order." "What then? Please state the subsequent proceedings. What follows next?"

"Mr. Stevens," said the witness, with a mischievous twinkle in his eye, "if on the — day of ——, 18—, you had been found worthy, you would have become a member of the —— lodge in ——, and would have been initiated in all the secrets and mysteries connected with the Order, and would have possessed a knowledge that, except he becomes a member, no man ever will possess." The witness sat down. Stevens was thrown completely back upon his haunches by this unexpected thunderbolt coming from a serene sky, and, paralyzed from the effects of the blow, stupefied with astonishment, he ignominiously wilted. The fact was, he had some years previously been proposed for membership in one of the lodges of the State of Pennsylvania, but was "black balled," which "little circumstance" he supposed forgotten. The reminder hurled at him at this particular juncture, knocked him completely off his pins. There was a universal buzz of satisfaction from the large number of Masons in the house, as the point blank shot of a brother went so true to its aim, and amid the commotion consequent from the mark being so squarely hit, the further examination of Masonic witnesses was postponed until the next day. It is needless to say this was the end of the matter. The whole thing, as far as legislative interference was concerned, was dropped like a hot *pomme de terre.*

Peace of Conscience.

There are many in our world who are stumbling along the pathway of human existence, little dreaming from whence peace of conscience is derived, and often overlooking means within reach for obtaining real happiness.

"If happiness has not the seat
And center in the breast,
We may be wise, or rich, or great,
But never can be blessed."

We have many who love Masonry, but have not learned how to turn the key which will unlock the door to a mind at peace, possessing a conscience void of offense. Some stand amazed to see individuals enjoy the true and real peace of heaven in the lowly cottage, with the scanty rations of earth.

It has not occurred to that portion of the world who are wedded to the dollar, how much happiness can be stored away in a neat little humble home on the hill-side, where love and quietness reign supreme. Those peaceful homes can not be encumbered with the great amount of furniture that the rich covet. Their minds are elevated above the gorgeous trappings of earth and show. While the miser is filling his coffers with gold, and dwarfing the mind, crippling the spirit, and beclouding his soul; the humble peasant, when through with his daily labor, is enriching his mind with improved thought, becoming a millionaire intellectually, expanding his whole moral, mental, and spiritual powers. He is storing away wealth that thieves can not steal, neither can moths eat, or rust destroy.

Anciently, when the Masonic Brotherhood was held together by ties which would secure fame and prominence in the operative art of erecting buildings suitable for the various purposes of life, it was necessary that preference should be given to a skillful craftsman. But since the noble conception of the grand scheme of changing the object of the institution, and making it speculative in character and aim, it has become necessary to cultivate mind quite differently, and direct the thoughts into a new channel.

Formerly the conscience was taught to work, and put together the several materials honestly and creditably; now, we are to use all the tools of our ancient brethren symbolically to erect a temple in the mind, purifying the soul, so that the spirit, the real indweller of this earthly tabernacle, can behold an edifice being put together harmoniously.—*Square and Compass.*

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THE ravages of war, and the disasters to the crops of the last year, brought more or less suffering to the doors of many who had just claims upon the Order for assistance. In this emergency, the lodges of the State have provided as liberally as their scant means would allow for the relief of the sufferers, while private charity has accomplished much in the alleviation of the prevailing distress. From abroad we have had the most tangible evidences of the generosity of our brethren in the large donations made through the Grand Masters or their associate officers. From New York, we have received two donations; one of $500, another of $150. Illinois and Missouri have likewise remembered us and rendered aid. Minnesota, far up in the Northwest, with a comparatively young organization, has contributed the handsome sum of $500; while, from the *Montezuma Lodge* of New Mexico, the hardy generous pioneers of the plains have sent to their brethren of South Carolina $300, thus beautifully exemplifying the length and breadth of that noble charity which underlies and sustains our Order. —*Gr. Master Orr, S. C.*

Miscellaneous Reading.

The Harp in Heaven.

One of the sweetest recollections of my girlhood, said a lady, is a beautiful reply my mother once made me when my heart was swelling with girlish grief.

I had just returned from the house of a wealthy neighbor, who had kindly given me the use of their piano for a few hours a day to gratify my extreme love for music. Our own cottage home looked so plain in contrast with the one I had just left, and no piano within its walls, I laid my head upon the table, and gave vent to my overflowing heart. I felt grieved, and perhaps a little angry, that we were unable to afford the one thing I desired above all others—a piano—and expressed my feelings to my mother.

Never shall I forget her sweet, gentle tone as she replied, "Never mind, daughter, if you can not have a piano on earth, you may have a harp in heaven." Instantly the whole current of my feeling was changed. Earthly things dwindled into insignificance, and the "harp in heaven," with its golden strings, became the object of my desire. I felt reproved for my repinings against the Providence that had placed me in an humble home, and from that moment the enjoyment of heaven seemed far to outweigh all the pleasures of earth. That beautiful reply has followed me all my life, or rather has gone before me like a bright guiding star, lifting my thoughts above this transient life, and opening to my spirit's vision the glorious scenes in that "land of life and light." I have a piano now, but its charm is gone. Its music no longer gladdens my heart as it once did, for the ears that loved best to listen to its sweet tones are now enraptured with the grand harmonies of heaven. The dear fingers that so often touched its keys now sweep the golden harp-strings. Oh, that "harp in heaven!" How my soul longs for one breath of its rich melody.

As I look upon the dear baby fingers in the cradle near me, I think it matters little whether my child be poor or rich—whether her path be strewn with thorns or flowers; if she may only have a "harp in heaven."

The Dangers of Benzine.

Our lady readers, says the *Journal of Chemistry*, should be informed that the liquid called benzine, which they use so freely for removing grease and stains from clothing, is a very dangerous article. It is one of the substances distilled from petroleum, and is highly volatile, inflammable, and, when the vapor is mixed with air, explosive. We have been much alarmed, upon visiting neighbors and friends in the evening, to observe a phial of this fluid standing in close proximity with a lamp, or gas flame, and the odor pervading the room. A very small quantity is capable of doing irreparable mischief. The contents of a four-ounce phial, if overturned and evaporized, would render the air of a moderate-sized room explosive; or, if ignited, a whole family might be seriously burned, or lose their lives from it.

A Story for Married Folks.

Andrew Lee came home from his shop where he had worked all day, tired and out of spirits; came home to his wife, who was also tired and out of spirits.

"A smiling wife and a cheerful home—a paradise it would be," said Andrew to himself, as he turned his eyes from the clouded face of Mrs. Lee, and sat down with knitted brows and moody aspect.

Not a word was spoken by either. Mrs. Lee was getting supper, and she moved about with a weary step.

"Come," she said at last, with a side glance at her husband.

Andrew rose and went to the table. He was tempted to speak an angry word, but controlled himself and kept silent. He could find no fault with the chop, home-made bread, nor the fragrant tea. They would have cheered his inward man if there had been a gleam of sunshine on the face of his wife. He noticed she did not eat.

"Are you not well, Mary?"

These words were on his lips; but he did not utter them, for the face of his wife looked so repellant that he feared an irritating reply.

And so, in moody silence, the twain sat together until Andrew had finished his supper.

As he pushed back his chair his wife arose and commenced clearing off the table.

"This is purgatory!" said Lee to himself, as he commenced walking the floor of their little breakfast room, with his hands thrust into his trowsers' pockets and his chin almost touching his breast.

After removing and taking the things to the kitchen, Mrs. Lee spread a green cover over the table, and placing a fresh trimmed lamp thereon, went out and shut the door after her, leaving her husband alone with his unpleasant feelings. He took a long, deep breath as she did so, paused in his walk, stood still for some moments, and then drawing a paper from his pocket, sat down by the table, opened the sheet and commenced reading. Singularly enough, the words upon which his eyes rested were "Praise your wife." They rather tended to increase the disturbance of mind from which he was suffering.

"I should like to find some occasion for praising mine." How quickly his thoughts expressed that ill-natured sentiment! but his eyes were on the paper before him, and he read on:

"Praise your wife, man; for pity's sake, give her a little encouragement. It wont hurt her."

Andrew Lee raised his eyes from the paper, and muttered, "Oh, yes, that's all very well—praise is cheap enough. But praise her for what? For being sullen and making her home the most disagreeable place in the world?" His eyes fell again to the paper.

"She has made your home comfortable, your heart bright and shining, your food agreeable; for pity's sake tell her you thank her, if nothing more. She don't expect it. It will make her eyes wider than they have been for ten years: but it will do her good for all that, and you too."

It seemed to Andrew as if this sentence was written expressly for him, and just for the occasion. It was a complete answer to his question, "Praise her for what!" and he felt it almost as a rebuke. He read no further, for thoughts came too busy, and in a new direction. Memory was convincing him of injustice to his wife. She had always made her home as comfortable for him as she could make it: and had he offered the light return of praise or commendation? Had he ever told her of the satisfaction he had known or the comfort he had experienced? He was not able to recall the time or occasion. As he thought thus, Mrs. Lee came in from the kitchen, and taking her work-basket from the closet, placed it on the table, and sitting down without speaking, began to sew. Mr. Lee glanced almost stealthily at the work in her hands, and saw that it was the bosom of a shirt, which she was stitching neatly. He knew that it was for him she was at work.

"Praise your wife." These words were before the eyes of his mind, and he could not look away from them. But he was not ready for this yet. He still felt moody and unforgiving. The expression of his wife's face he interpreted to mean ill-nature, for which he had no patience. His eyes fell upon the newspaper that was lying spread out before him, and he read the sentence. "A kind, cheerful word spoken in a gloomy house, is the little rift in the cloud that lets the sunshine through."

Lee struggled with himself a while longer. His own ill-nature had to be conquered first, his moody, accusing spirit had to be subdued.

He thought of many things to say, and yet he feared to say them, lest his wife should meet his address with a rebuff. At last, leaning toward her, and taking hold upon the shirt bosom at which she was at work, he said in a voice that was carefully modulated with kindness:

"You are doing the work beautifully, Mary."

Mrs. Lee made no reply. But her husband did not fail to notice that she lost almost instantly, that rigid erectness with which she had been sitting, nor that the motion of her needle had ceased.

"My shirts are better made and whiter than those of any other man in the shop," said Lee, encouraged to go on.

"Are they?" Mrs. Lee's voice was low, and had in it a slight huskiness. She did not turn her face, but her husband saw that she leaned towards him. He had broken the ice of reserve and all was now easy. His hand was among the clouds, and a feeble ray was already struggling through the rift it had made.

"Yes, Mary," he answered softly, "and I've heard it more than once what a good wife Andrew Lee must have."

Mrs. Lee turned her face toward her husband. There was something light in it and light in her eye. But there was something in the expression of the countenance that a little puzzled him.

"Do you think so?" she asked quite soberly.

"What a queer question!" ejaculated Andrew Lee, starting up and going round to the side of the table where his wife was sitting. "What a question, Mary!" he repeated, as he stood before her.

"Do you?" she said.

"Yes, darling," was his warm spoken answer; and he stooped down and kissed her. "How strange that you should ask me such a question!"

"If you would only tell me so, now and then, Andrew, it would do me good." Mrs. Lee arose, and, leaning her face against the manly breast of her husband, stood and wept.

What a strong light broke in on the mind of Andrew Lee! He had never given his wife even the small reward of praise for the loving interest she had manifested daily, until doubt of his love had entered her soul and made the light around her thick darkness. No wonder that her face grew clouded, or that ill-nature took possession of her spirit.

"You are good and true, Mary, my own dear wife. I am proud of you, and my first desire is for your happiness. Oh, if I could always see your face in sunshine, my home would be the dearest place on earth."

"How precious to me are your words of love and praise, Andrew," said Mrs. Lee, smiling up through her tears into his face. "With them in my ears, my heart can never lie in shadow."

How easy had been the work for Andrew Lee! He had swept his hand across the cloudy horizon, and now the bright sunshine was streaming down and flooding that home with joy and beauty.—*Ex.*

Children.

BY MRS. HARRIET BEECHER STOWE.

"A little child shall lead them."

One cold market morning I looked into a milliner's shop, and there I saw a hale, hearty, well browned young fellow from the country, with his long cart whip and a lion shag coat, holding up some little matter, and turning it about on his great fist. And what do you suppose it was? *A baby's bonnet.* A little soft, blue satin hood with a swan's down border, white as the new fallen snow, with a frill of rich blonde around the edge.

By his side stood a very pretty woman, holding with no small pride, the baby—for evidently it was *the* baby. Any one could read that fact in every glance as they looked at each other, and the little hood, and then at the large blue, unconscious eyes, and fat dimpled cheeks of the little one. It was evident that neither of them had ever seen a baby *like that* before.

"But, really, Mary," said the young man, "isn't three dollars very high?"

Mary very prudently said nothing, but taking the bonnet, tied it on the little head, and held up the baby. The man looked and grinned, and without another word, down went the three dollars—all that the last week's butter came to: and as they walked out of the shop it is hard to say which looked the most delighted with the bargain.

"Ah!" thought I, "a child that shall lead them."

Another day, as I was passing a carriage factory, along one of our back streets, I saw a young mechanic at work on a wheel. The rough body of a carriage stood beside him—and there, wrapped up snugly, all hooded and cloaked, sat a little dark-eyed girl, about a year old, playing with a great shaggy dog. As I stopped, the man looked up from his work and turned admiringly towards his little companion as much as to say, "See what I have got there."

"Yes," thought I, "and if the lady ever got a glance from admiring swains as sincere as that, she will be lucky."

Ah, these children! little witches! pretty even in all their faults and absurdities! winning even in their sins and iniquities! See, for example, yonder little fellow in a naughty fit—he has shaken his long curls over his deep blue eyes—the fair brow is bent in a frown—the rose-leaf lip is curled in infinite defiance, and the white shoulders thrust haughtily forward. Can any but a child look so pretty even in their naughtiness?

Then comes the instant change—flashing smiles and tears, as all the good comes back all in a rush, and you are overwhelmed with protestations, promises, and kisses! They are irresistible, too, these little ones. They pull away the scholar's pen—tumble about his papers—make somersets over his books—and what can he do? They tear his newspapers, litter the carpets, break, pull, and upset, and then jabber unimaginable English in self defence—and what can you do for yourself?

"If I had a child," says the precise man, "you should see."

He does have a child, and his child tears up his papers, tumbles over his things, and pulls his nose like all other children, and what has the precise man to say for himself? Nothing—he is like everybody else, "a child shall lead him."

Poor little children! they bring and teach us human beings more good than they get in return. How often does the infant, with its soft cheek and helpless hand, awaken a mother from worldliness and egotism to a whole world of new and higher feelings? How often does the mother repay this by doing her best to wipe, even before the time, the dew and fresh simplicity of childhood, and make her daughter too soon a woman of the world, as she has been.

The hardened heart of the worldly man is unlocked by the guiltless tones and simple caresses of his son, but he repays it, in time, by imparting to his boy all the crooked tricks, and hard ways, and callous maxims, which have undone himself.

Go to the jail, to the penitentiary, and find there the wretch most sullen, brutal, and hardened. Then look at your infant son. Such as he is to you, such to some mother was this man. That hard hand was soft and delicate—that rough voice was tender and lisping—fond eyes followed him as he played—and he was rocked and cradled as something holy. There was a time when his heart, soft and unworn, might have opened to questionings of God and Jesus, and been sealed with the seal of Heaven. But harsh hands seized it—fierce, goblin lineaments were impressed upon it, and all seems over with him forever.

So of the tender, weeping child, is made the callous, heartless man—of the all-believing child, the sneering sceptic, of the beautiful and modest, the shameless and abandoned, and this is what *the world* does for the little ones.

There was a time when the *Divine One* stood on earth, and the little children sought to draw near to him. But harsh human beings stood between him and them, forbidding their approach. Ah! has it not been always so? Do not even we, with our hard and unsubdued feelings, our worldly and unscriptural habits and maxims, stand like a dark screen between our little child and its Saviour, and keep, even from the choice bud of our hearts, the radiance which might unfold it for Paradise? "Suffer little children to come unto *me* and forbid them not," is still the voice of the Son of God; but the cold world still closes around and forbids. When of old, the disciples would question their Lord of the higher mysteries of His kingdom, he took a child and set him in the midst, as a sign of him who should be the greatest in heaven. That gentle teacher still remains to us. By every hearth and fireside, Jesus still *sets little children in the midst of us!*

Wouldst thou know, O parent, what is that *faith* which unlocks heaven? Draw to thy bosom thy little one, and read in that clear, trusting eye, the lesson of eternal life. But only to thy God, as thy child is to thee, and all is done? Blessed shalt thou be, indeed when *"a child shall lead thee."*

Married.

In this city, at the residence of the bride, by Rev. JAMES I. DAVIDSON, pastor of the First M. E. Church, NICHOLAS STROTT, Esq., Treasurer of the Scottish bodies in this city, to Miss SUE R. LAMB.

Well done, Nicholas! now let Samuel do *likewise.*

At the residence of the bride's father, March 17, 1868, by Rev. Mr. Place, Bro. JOSEPH JONES, W. M. of *Loami Lodge No. 420* (at Loami, Sangamon co.), to Miss LAURIE E. DAVIS, the daughter of a Master Mason.

Died.

In Chatsworth, Livingston Co., March 31, Bro. JOSEPH DAVIS, aged 52 years, and a member of *Chatsworth Lodge No. 539.*

The deceased left a wife and family, and an honored name for viture, honesty, and patriotism.

In San Francisco, Cal., February 29th, NOVA L. COON, second daughter of Chas. D. and Susan W. Coon, a native of Springfield, Ill., aged five years.

Bro. Coon will be remembered as Senior Warden of *Tyrian Lodge.* We can assure him he has the sympathies of every Mason who knew him in this city.

At Yellow Bend, Ark., Bro. LOUIS CARY, a member of *De Witt Lodge No. 84,* at Clinton. Resolutions of respect were passed March 8th.

In Mt. Auburn, Christian Co., Bro. JOHN H. JONES, a member of *Kedron Lodge No. 340.*

The lodge passed resolutions testifying to the worth and amiable character and disposition of the deceased.

In Litchfield, W. Bro. WILLIAM T. ELLIOTT, on the 25th of March last.

We have not got his age, but judge that he was about forty years old. The new chapter at Litchfield was named "Elliott" in honor of him. He was an honored member and Past Master of *Charter Oak Lodge No. 236.* The funeral services were conducted by Grand Master Gorin, and the members of *Charter Oak* and *Litchfield Lodges* and *Elliott Chapter* turned out in force.

At Little Rock, Ark., April 10, 1868, Bro. and Hon. JOHN C. TOBIAS, a member of *Taylor Lodge No. 98,* at Washington, Ill., and a member of the Legislature of Arkansas, in the 33d year of his age.

The remains of the deceased were conveyed to Washington, and were consigned to the tomb with Masonic ceremonies. The lodge resolutions describe him as a kind husband, an affectionate father a good neighbor, valuable citizen, and esteemed Mason. Thanks are rendered to the Masonic bodies at Little Rock and Helena, Ark., and at Cairo, for care in sickness and services rendered in sending the body to its earthly resting-place; also, to Breth. Benjamin Thomas and F. M. Gibson, who accompanied the remains.

At Marine, Madison Co., April 27th, very suddenly, Bro. O. H. P. R. SPRING, a member of *Marine Lodge No. 355,* aged 54 years.

Bro. Spring had been our agent for some years; he was a pleasant correspondent. His lodge passed resolutions showing much love for the deceased and a warm sympathy for his family.

At Ramsay, Fayette Co., Ill., Bro. WILLIAM H. CASEY, a member of *Ramsay Lodge No. 405,* aged 31 years.

The members of the lodge deeply sympathize with Mrs. Casey and her two children in their sad bereavement. A good man has been taken away.

At Sidney, at the tender age of two years and two months, JOHN MERLIN, son of Dr. G. W. and M. E. Hartman.

This is the fifth death in the family of our worthy brother since Dec. 15, 1860. Well might one pray, "Let this cup pass from me"; yet, let the other sentiment follow—"Not my will, but thine, be done."

Moneys Received for Trowel,

DURING APRIL, 1868.

$1.25 each.—Wm. S. Aubert, W. W. Austin, C. Allen, J. W. Ash, D. B. Barton, B. F. Barnes, W. D. Clark, Frank Curtis, James Clark, W. P. Cook, H. Crockett, E. E. Drum, Joseph Francis, Geo. W. Groves, E. R. Gray, W. C. Hewett, J. W. Hathaway, Geo. O. Ide, A. D. Jackson, Mark Kimball, B. P. McDaniel, James Merrill, T. W. McNeely, Charles Rogerson, N. Strott, John Whitley, J. H. Wagner.

$2.50 each.—S. W. Bird, Julius A. Brown, G. W. Bennett, W. B. Carter Jr., A. W. Cowan, Joel Hand, F. Hudson, Wilson Hoag, Henry Johnson, C. H. Lillibridge, A. N. Lodge, James A. Parker, C. Squier, J. G. Strodtman, John G. Sugg, B. J. Vancourt, W. C. Wilson.

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$2.40 each.—L. G. Ambrose, J. O. H. Batterton, D. J. Martin.

$3.00 each.—Jacob Ewbank, W. E. Griffin, L. B. Hastings.

$5.00 each.—J. B. Veitch, W. A. Westrope.

$6.00 each.—R. J. Allmond, W. M. Jackson, W. M. Jackson, J. J. Rider.

Other sums.—J. O. H. Batterton, $9.90; J. L. Berch, $1.60; H. H. Black, 50c; Joseph Cook, $3.65; J. W. Clayton, $2.25; J. W. Campion, $43.50; M. A. Cushing, $8.00; Joseph Cook, 35c; G. B. Conwell, 60c; J. S. Duncan, $7; H. G. Dearborn, $15; J. G. Follin, $10; S. J. James, $5.65; C. H. Osgood, $1.10; F. W. Oliver, 50c; P. B. Pillow, $12; L. Rowley, $6.40; W. Shaw, $6.75; Jas. Skelton, $3.75; H. A. Turton, $1.45; C. M. Thayer, $7; M. B. Wyman, $20; W. A. Washburn, $17.

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At the Annual Communication of the Grand Lodge in October last, the first four officers were appointed a committee to receive proposals for the permanent location of the Grand Lodge from the several cities of Illinois.

The Fraternity of the several cities in Illinois are therefore invited to submit proposals for such permanent location, and to specify the amount offered in money, lands, lots, or other property—lands and lots to be described in full, with valuation.

Said proposals to be filed with one of the undersigned, indorsed "Proposals for permanent location of Grand Lodge," on or before the first day of July, A. D. 1868, to be opened in the presence of the Grand Lodge, on the first day of the Grand Communication in October next.

J. R. GORIN, Grand Master, *Decatur.*
CHAS. FISHER, D. G. Master, *Springfield.*
DEWITT C. CREGIER, G. S. Warden, *Chicago.*
JAMES A. HAWLEY, G. J. Warden, *Dixon.*
Chicago, Jan. 25, A. D. 1868. 2v7

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The Masonic Trowel.

"The grand object of Masonry is, to promote the happiness of the human race."--Washington.

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Selected Poetry.

WORDS TO CHRISTIAN CRAFTSMEN,

Who are Being Excommunicated by Bigots for their Adherence to the Craft.

BY REV. M. B. SMITH, 32°, P. M., P. H. P., &C.,
Rector of St. John's Protestant Episcopal Church,
Passaic, N. J.

[Our Rev. brother sends to the *National and Freemason* the following, which we respectfully dedicate to the *American Baptist*, the *Church Journal*, the *Independent*, and the religious (?) anti-Masonic press]:

Brothers, *stand fast!* To the Craft be true,
As our fathers were before us;
We stand on the rock of Jehovah's Word,
And the banner of Love floats o'er us.
Our cause is just, and the holy trust
Of Love we can not surrender,
But, hand in hand, each one must stand,
Our household's firm defender.

Brothers, *stand fast!* Though the thunder rolls
And the forked lightning flashes,
And the torch of the bigot is madly raised
To lay our fair temple in ashes—
Its fabric grand will doubtless stand
Unscathed by the storm that rages;
Built on a rock, it outlives the shock,
As of past, so of coming ages.

Brothers, *stand fast!* Let no paltry fears
From the path of duty move you;
The hand of Jehovah controls the storm,
And the trial is sent to prove you.
"Quit you like men," and rend each chain—
By bigotry forged—asunder;
Not one should fear when God is near,
Above, around, and under.

Brothers, *stand fast!* The great I AM
Gives strength to bear man's sneering,
And more is gained by steadfastness
And loving than by fearing.
In every fold of God's household
We share with you this burden,
And the great love of God above
Will give to each the guerdon.

Brothers, *stand fast!* For God and Truth
Forgiving—loving—blessing;
Your God will give—what men deny—
Communion worth possessing.
His free reward—a treasury stored,
A cup of bliss o'erflowing;
A golden yield from Love's own field,
To crown your faithful sowing.
—*National and Freemason.*

◆

We are Brethren, A'.

BY ROBERT NICOLL.

A happy bit hame this auld world would be,
If men, when they're here, could make shift to agree,
And ilk said to his neighbor, in cottage and ha',
Come, gi'e me your hand—we are brethren a'.

I ken na why one wi' anither should fight,
When to 'gree would make a'body cozie and right,
When man meets wi' man, 'tis the best way ava,
To say, gi'e me your hand—we're brethren a'.

My coat is a coarse one, an' yours may be fine,
And I maun drink water, while you may drink wine;
But we baith ha'e a leal heart, unspotted to shaw;
Sae gi'e me your hand—we are brethren a'.

The knave ye would scorn, the unfaithful deride;
Ye would stand like a rock, wi' the truth on your side;
Sae would I, an' naught else would I value a straw;
Then gi'e me your hand—we are brethren a'.

Ye would scorn to do fausely by woman or man;
I haud by the right aye, as well as I can;
We are one in our joys, our affections, an' a';
Come, gi'e me your hand—we are brethren a'.

Your mother has lo'ed you as mothers can lo'e;
And mine has done for me what mothers can do;
We are one, high an' laigh, an' we shouldna be twa;
Sae gi'e me your hand—we are brethaen a'.

We love the same summer day, sunny an' fair;
Hame! oh, how we love it, an' a' that are there!
From the pure air of heaven the same life we draw—
Come, gi'e me your hand—we are brethren a'.

Frail shakin' auld age will soon come o'er us baith,
An' creeping alang at his back will be death;
Syne into the same mither-yird we will fa',
Come, gi'e me your hand—we are brethren a'.

◆

To the Newly Initiated.

Light, light has now its dawn,
Light that from Heaven is drawn,
Light from above.
Bright light, that penetrates
Darkest of earthly gates,
See whence it emanates—
True gift of love.

Symbols of glorious three,
Faith, Hope, and Charity,
Beam from above.
Three lights, triangular,
Each blazing as a star,
Shedding their flames afar;
Each tells of love.

Faith, with her upturned eye,
Hope, with her buoyancy,
Sweet Charity.
These o'er our altar dwell,
Love is the tale they tell,
Dear brother, mark it well,
Fraternity.

◆

Three Jolly Girls.

Three jolly girls I met in the stage,
Coming from school, on a rainy day,
Sixteen summers their average age,
Blithe and light-hearted, careless and gay.

Each had German and Spanish and French,
English and Heaven knows how many more;
Logic enough for a legal bench,
Any amount of mythical lore.

One a brunette, the others were fair—
All with such roguish and mirthful looks
That the query came, seeing them there,
What can those implings want with such books?

The stage was full, yet they never stopped
To ask "Is there room for any more?"
But, like little mischiefs, quickly popped
Over the steps and into the door.

And there they giggled and laughed and stood.
"Susie!" said one, "don't you push me so!"
"Oh!" said Susie, "I am sure you would
Have nothing to say, were't Charley, your beau."

At that they giggled and laughed again;
The brunette said, "Why, Susie, my dear,
It's no such thing, as would be quite plain,
If only Charley himself were here!"

Just then a lady pulled on the strap,
And Susie taking the vacant place,
The brunette plumped right down in her lap,
Laughing till tears ran over her face.

The third one had her share of the fun,
In sooth was jolliest of the three,
While her tongue with witty speeches run
As glib and lively as well could be.

But little thought they, those lasses fair,
As the stage went rattling o'er the stones,
How the grey-haired man, beside them there,
Was drinking the music in of their tones.

I was the grey-beard watching their fun
And their merry, childish, prattling glee,
Thinking of years whose course had run,
Bearing my dear ones away from me.

Watching them there, to myself, said I,
"Each is her mother's pet lambkin now;
What will she be as the years go by?
What, but 'somebody's darling,' I trow!"
—*Turf, Field, and Farm.*

[Entered according to act of Congress, by Albert G. Mackey, in the year 1868, in the U. S. District Court for the District of South Carolina.]

Dr. Mackey's Department.

THE SYMBOLISM OF SACRED PLANTS.

As Developed in Freemasonry and the Kindred Institutions of the Ancient World.

BY ALBERT G. MACKEY, M. D.

XXII.

SACRED GROVES.

If we have already seen, in the preceding papers of this series, that every religious cult of the ancient world was distinguished by some particular tree, which was held in veneration by its worshipers, we will not be surprised that groves which were simply collections of these trees became, in time, also objects of religious veneration. The reverence originally given to one tree was readily and naturally extended to many. If the Druid venerated the oak as a symbol to him of a deep religious sentiment, then it was easy for him to transfer that veneration to a grove of oaks. If the worshiper of Aphrodite saw in the myrtle an object of adoration, that adoration was not diminished when the sacred trees were collected together in a grove of myrtles. This was, perhaps, the first cause of the establishment of groves as places consecrated to the performance of sacred rites. And this custom of planting many trees of one particular kind around or in the vicinity of temples became so common among the ancient idolators, and the regulation was so well understood by the people, that every stranger who passed by a sacred grove was able to determine, by the kind of tree of which it was mainly composed, to what god the temple with which the grove was connected belonged. A grove of oaks would indicate the worship of Jupiter; one of laurel, that of Apollo; and one of olive or myrtle, that of Minerva or Venus. The groves were but the multiplication in numerous forms of the one symbolic idea of the single tree. Thus, the old Dodonion forest of oaks, in Chaonia, was consecrated to Jupiter, and sacrifices were offered to him in its dark recesses, because, long before, the oak had been deemed the sacred tree of that god.

Various reasons have been assigned, outside of the sacred character of their trees, for the first establishment of groves as places of worship.

First, in hot countries, it is supposed that the coolness, shade, and pleasantness of these sylvan retreats made them especially acceptable to the people for purposes of religious worship. Hence Potter says that these groves consisted rather of tall and beautiful trees which afforded power or the right to make these proposed alterations? On this point your committee cannot hesitate, for a single moment, to answer this question most decidedly in the negative.

We have received Freemasonry with its landmarks, from England. Among these is the "dedication to the holy Saints John." We have so received it, and we have so imparted it. Our Jewish brethren ask us to change this dedication, and to make such other alterations "as are consistent with their religious belief."

This Grand Lodge can do many things, but there are some things which it can not do, and to remove an "ancient landmark" is one of the things that it can not do. If it should pass a vote changing "the dedication," it would not only transcend its legitimate authority, but it would do an act which the obligations of the subordinate lodges would compel them to entirely discard. What they as lodges and as individuals have received, they must impart, and that, too, in the way in which they have received it, and in no other way. Without further discussion, we might rest the discussion here, as clearly made out on the ground that the Grand Lodge have no authority whatever to grant the request of the petitioners, and if they should do so, it would avail nothing, since the obligations of the members of the subordinate lodges would impel them to resist any such ordinance of the Grand Lodge.

But for the satisfaction of our Jewish brethren, whose petition is couched in the most respectful terms, we are willing to go a step behind this position, and briefly refer to the historical aspect of this question.

In reply to what we have already said, our brethren might inquire, if we should deem it our duty to adhere to our practice, if it could be shown that we had not received the correct work and lectures? In answer, we have only to say, that we know no other Masonry than that which we have received. And we have no reason to believe that what we received was any other than the true. So far as the subjects of the petition before us are particularly involved, we believe that the history of Masonry will clearly prove that our practice is strictly correct. The petitioners refer to the fact that, since 1813, when the grand lodges of Ancient York and England coalesced under the title of the "United Grand Lodge of England," the same practice which they petition for was adopted. With the present practice of the Grand Lodge of England, we have nothing to do. The question which mainly concerns us on this point is, what was the practice of those grand lodges from which we received Masonry, at the time that we received it?

In 1733, R. W. Henry Price, of Boston, received from England the first charter ever received for any Lodge whatever on this continent. This charter conferred grand lodge powers. In the year 1752, *St. Andrew's Lodge* received from Scotland a charter, which resulted in the establishment of another grand lodge, and so here we had two rival grand lodges. In the year 1792 they united, and formed what is now our Grand Lodge of Massachusetts.. These facts take us at once to England before 1733, and to Scotland before 1752. The practice which obtained at those periods, in those grand lodges, was the practice which we received, and which, of course, should constitute the "landmarks" at this day. What were these landmarks touching the points referred to by the petitioners? In answering this question we are very much indebted to the Rev. Dr. Oliver, of England, from whose work entitled "A Mirror for the Johannite Masons," we have made liberal extracts.

Dr. Anderson writes, under the date 1679, that many of the Fraternity's records of this and former reigns were burned in the revolution, and many of them were too hastily burned in his own time, for a fear of making discoveries; so that there is not so ample an account as could be wished of the grand lodge. When, in 1720, Dr. Anderson compiled a Book of Constitutions, by order of the grand lodge, he adds: "the Freemasons had always a book in manuscript, called the Book of Constitutions, containing not only their charges and regulations, but the history of architecture; but they had no book of constitutions in print until his Grace the present Duke of Montague, when Grand Master, ordered me to peruse the old manuscripts, and digest the constitutions with a just chronology."

Dr. Anderson, together with others who were constituted his associates, drew up a series of lectures for the use of the lodges. These were widely disseminated, and constituted an authentic digest of the pure and legitimate doctrines of Masonry. These lectures formed the basis of all succeeding ones; and, says Dr. Oliver, throughout the whole series the Saints John are named as the patrons of the Order. They accompanied all the warrants which were sent to foreign parts, and we accordingly find that at that early period, in every country of Europe where Masonry was planted under the authority of the Grand Lodge of England, the lodges were called by the name of St. John.

When Masonry was revived in 1717, and these lectures were authorized by the Grand Lodge of England, we have no reason to doubt that the landmarks were then pure and unchanged.

Says Dr. Oliver: "In the original lectures, compiled by Sayer, Payne, and Desaguliers, and improved by Anderson, Desaguliers, and Cowper; in the reviews of Dunckerley and Martin Clare, twice repeated; and in the extended rituals of Hutchinson, Preston, and others, which were in use down to the re-union in 1813, and by some lodges even to the present time, the Saints John occupy their place as the patrons of Masonry—no link in the chain of evidence is broken; for in no one ritual, whether *ancient* or *modern*, which was in use during the whole century, were they omitted."

It was a law of the English Grand Lodge, established in 1721, that the lodges in and about London and Westminster should hold an annual communication on St. John the Baptist's day, or else on St. John the Evangelist's.

But that this was no new custom, no innovation upon ancient usage, is evident from a historical fact. It is said that Queen Elizabeth sent an armed force to break up the annual grand lodge at York, which was always held on *the day of St. John the Evangelist;* when Sir Thomas Sackville, the Grand Master, induced the officers to be initiated, and their report to the Queen was so satisfactory that she gave them no further disturbance. Thus it appears that more than one hundred years before the revision of Masonry by the grand lodge in 1717, the Grand Lodge of York observed the festival of St. John the Evangelist.

This custom, it is said, has existed from time immemorial, in proof of which Dr. Oliver refers to a copy of the old Gothic constitutions, which was produced at a grand festival on St. John's day, in the year 1663, before Henry Jermyn, Earl of St. Albans, Grand Master.

Thus much we have deemed it proper to say upon the historical point involved in the matter under consideration, by which it appears, plainly enough, that the first we know, and all we know, of English Freemasonry up to the present century, recognizes the dedication of lodges to God and to the holy Saints John, as a part of the usages of the Order, and the observance of the days set apart for the commemoration of these two persons as Masonic festivals.

But we said we received a part of our Masonry from Scotland. It will be proper to advert, for a moment, to the decision of the Grand Lodge of Scotland touching this subject. "It is evident," says Dr. Oliver, "that the substitution of the Saints John for Moses and Solomon was an article of belief amongst the first Masons who introduced the Craft into this island. The Kilwinning system, which may be traced back to the 12th century, is called '*St. John's Masonry*'; and in the present laws of the Grand Lodge of Scotland this principle is unreservedly maintained in the provision respecting 'private lodges,' where all lodges holding of the Grand Lodge of Scotland are strictly prohibited and discharged from holding any other meetings than those of the three orders of Apprentices, Fellow Craft, and Master Mason, denominated St. John's Masonry."

We have shown that in our own grand lodge those parts of the work and lectures which the petitioners desire to have expunged were received from England and Scotland, and that these two grand lodges held to them at the time they transmitted the Institution to us, and they had been, moreover, held by their predecessors from time immemorial.

When Masonry was in the custody of the Jews, there is no doubt that lodges were dedicated to Solomon. But after the destruction of the temple at Jerusalem and the dissolution of the Jewish polity, both civil and ecclesiastical, Masonry naturally fell into the hands of Christians. From that time to this, our tradition is that they were dedicated to the Saints John, and no historical facts have been or can be adduced to show that tradition, in this respect, is erroneous.

We have no evidence that there have been any lodges but *Christian lodges* since the destruction of Jerusalem. The Jews have not been in a situation to hold lodges. They have no country, no home, no nation, no government. They have been flying from one country to another, seeking to escape from the persecutions which everywhere pursued them. That they have maintained their existence as a race, dispersed as they have been over the earth, is a miracle, which proves, if nothing else did, that they are the ancient people of God, and that their condition for the last eighteen hundred years is a fulfillment of divine prophecy.

Freemasonry did for them what few if any other societies were willing to do. They were virtually outlawed in many countries, and in scarcely a single Christian nation were they permitted to the enjoyment of the full privileges of citizenship. Even in England, at this very day, they are debarred from holding a seat in Parliament. In some of our own States they are not eligible to hold any civil office, and yet nowhere on the face of the earth do they enjoy so much of privilege, or are they as well treated, as in England and in the United States. Under such circumstances, this Institution, true to its principles as a cosmopolite society, opens its doors to them and permits them to enter its pale, if they desire to do so, with the assurance, if they do, that they shall be hailed and treated as brethren—that there shall be one spot which they may call home, where they may dwell in safety and in peace, where they shall enjoy all its immunities and privileges, eligible to any office, entitled to all the benefits which the Fraternity have covenanted to extend to each other. This was a very great favor, and we have no doubt that our Israelitish brethren have esteemed it as such.

To the best of our information, it was not until about the middle of the last century that the Jews were admitted into Freemasonry, with the exception of their connection with spurious lodges on the Continent—as Masonry was then understood and practiced.

Up to about the year 1754, there was no authorized form of Masonic prayer in use in the lodges in England. The prayer-book was then a text-book of the lodge. The Master was left to his own discretion in this particular, although the general practice was to select an appropriate form from the liturgy. About this time the Jews were first admitted into the English lodges; they very naturally objected then, as they object now, to the use of the forms of Christian worship. These objections being yielded to by some of the Masters, led to irregularities in the devotional services of the lodge-room. But this did not meet the approbation of the old and eminent members of the Order, who were desirous of transmitting to their successors the forms and lessons of Masonry as they had learned them. In order to set this matter right by authority, Dr. Manningham, then Deputy Grand Master, in connection with Dr. Anderson, drew up the following prayer, to be used at the initiation of candidates, and laid it before the Grand Lodge at London for its sanction, by which it was immediately adopted. It was published in the "Freemason's Pocket Companion," in 1754:

"Most high and glorious Lord God, thou Architect of heaven and earth, who art the Giver of all good gifts and graces, and hath promised that where two or three are gathered together in thy name, thou wilt be in the midst of them; in thy name we assemble and meet together, must humbly beseeching thee to bless us in all our undertakings; to give us thy Holy Spirit, to enlighten our minds with wisdom and understanding; that we may know and serve thee aright, that all our doings may tend to thy glory and the salvation of our souls. And we beseech thee, O Lord God, to bless this thy undertaking, and to grant that this our brother may dedicate his life to thy service, and be a true and faithful brother amongst us. Endue him with divine wisdom, that he may, with the secrets of Masonry, be able to unfold the mysteries of godliness and Christianity. This we humbly beg, in the name and for the sake of Jesus Christ, our Lord and Saviour. Amen."

This historical incident clearly proves two important facts—that previous to the year 1754 the English lodges had been accustomed to use prayers taken from the Christian liturgy; and secondly, that the admission of Jews into the Fraternity caused a discussion of the propriety of such prayers, which resulted in a decision of the Grand Lodge by which a Christian form of worship was adopted.

It is very evident, from what has been said, that all the Masonry which the world has known anything about, since the destruction of Jerusalem, up to about one hundred years ago, has been Christian Masonry—that is, Freemasonry in the hands of Christians, conducted by them after a manner which has recognized, in some form or other, the fact and authority of the Christian religion. Yet it does not exclude persons whe are not Christians. It requires belief in God as an indispensible qualification. Professing that, if there be no objection to the candidate as wanting in other qualification, he is admitted. In this sense, we have received no other kind of Masonry, and we can transmit no other. At the building of the Temple, the society was mainly in the hands of Jews; now it is mainly in Christian hands, but open for Jews as well as Gentiles. It is confined to no sect and to no nation. We trust that this grand lodge will be the last to do anything to change the ancient landmarks of the Order, to circumscribe its influence, to restrict its usefulness, to render it national or sectarian, or to commence, in any form or for any purpose, the mischievous work of innovation upon its well established principles. For these reasons, and for others which might be named, the committee recommend that the petitioners have leave to withdraw.

◆

Masonry and Religion.

From the Western Musical Review.

The Rev. Charles G. Finney, of Oberlin, Ohio, has just rounded the last period, completing a tirade against Masonry, with which he has been afflicting the readers of the New York *Independent* for nearly three months. In this lengthy argument, he has made his main attacks against the religion of Masonry. And then he treats religion in the limited sense of a dogma—as a theological subtlety. Like a clerical bigot, as he is, a quiet and simple faith, a comfortable and abiding hope, a real but unobtrusive charity, mean nothing to him—rant and raving, posturing and shouting, blatter and self-adulation are his only pleasant and satisfactory ways and manners. The Pharisee who stood in the temple and prayed, saying within himself, "God, I thank thee that I am not as other men are," is the grand ensample for such super-religionists as this boasting Boanerges.

We commend to the Professor and his ilk the following extract from the address of Dr. E. W. H. Ellis, delivered at the Masonic pic-nic in this city, last St. John's Day, and Noah Webster's definition of religion, which we copy from an "Unabridged."

Webster says that Religion is "the recognition of God as an object of worship, love, and obedience; right feelings towards God as rightly apprehended; piety."

"*Religion*, as distinguished from *theology*, is subjective, designating the feelings and acts of men which relate to God; while *theology* is objective, and denotes those ideas of God which man entertains respecting the God whom he worships, especially his scientific and systematic views of God. As distinguished from *morality, religion* denotes the influences and motives to human duty, which are found in the character and will of God, while *morality* describes *the duties to man*, to which *true religion always influences.*"

One other definition of religion from the Book of Books:

"Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."—*James i. 27.*

Now for Dr. Ellis: "There are some things that Masonry is not. And, in the first place, it is not a political institution. This was fully demonstrated during the hot days of anti-Masonry, for among its devotees and adherents were men of every religious and political creed under heaven. That fierce band of self-constituted patriots, denominating themselves as anti-Masons, forming themselves into a political organization to wage infuriate warfare against the Institution of Masonry; but after a few years of prospective intolerance, and indifferent success, the party died of inanition, as men die for want of bread, or as the fire goes out for lack of fuel. There was no Masonic party to oppose, and, therefore, no warfare politically to be waged. During its brief career, it succeeded in foisting into power a few bad men and noisy demagogues, and even gave the electoral vote of a single State for a Presidential candidate; but its noisiest partisans, becoming disgusted with its own inherent rottenness, were among the first to bury it out of sight. But for the few mementoes of its violence, left here and there, like the ruins of some desolating conflagration, its existence would long since have passed from the memory of man. A search now for a political anti-Mason would be as vain and profitless as a search for the fountain of perpetual youth.

"Having survived this political warfare, and turned aside with its shield of truth the thousand missiles of its Quixotic assailants, the Order seems destined now to encounter another sort of warfare. Once the Inquisition, with the thumb-screw and wheel, the rack and the faggot, with the denunciation of the Pope and Cardinal, Priest and Jesuit, attempted the overthrow of Masonry—in these latter days a few zealots of the Potestant Church sound the alarm, and marshal the hosts for the attack.

"Conspicuous among the leaders is President Finney, of Oberlin; in his youth, as he professes, a Mason; a seceder when the simoon of anti-Masonry swept over the land; and now, in the days of his senility, feels called upon to head the cohorts of anti-Masonry.

"The burden of his complaint is that Masonry assumes to be religion—an institution promising the salvation of the soul. His accusation is contained in these words:

"'But an examination of Freemasonry shows that it promises salvation upon entirely other conditions than those revealed in the Gospel of Christ. The Gospel nowhere inculcates the idea that any one can be saved by obedience to the law of God. "By the deeds of the law shall no flesh be justified," is the uniform teaching of the Bible. Much less can any one be saved by conformity to *Masonic* law, which requires only a partial, and therefore a spurious, morality. The Bible teaches that all unconverted persons are in a state of sin, of total moral depravity, and consequent condemnation by the law of God; and that the conditions of salvation are repentance and a total renunciation of all sin, faith in our Lord Jesus Christ, and sanctification by the Holy Spirit. Now, these are by no means the conditions upon which Freemasonry proposes to save its members. The teachings of Freemasonry upon this subject are summarily this: *Obey Masonic law, and live; disobey Masonic law, and die.*''

"It should be a sufficient answer to the minds of all candid men, as every enlightened man of his own knowledge can well and truly affirm, that Masonry makes no such assumption. Neither in ceremony nor ritual, in text-book nor monitor, is such a claim to be found. The Masonic lodge is not a church, nor is Masonry religion. Members of Christian churches, ministers of the Gospel, doctors of divinity, as zealous for the cause of religion, and as sternly orthodox as President Finney, are enrolled among the members of our Order, and assemble nightly around our altars, and yet fail to find any antagonism between Masonry and religion. On the contrary, they find in its ceremonies and rituals an affinity for every form of true religion, and a morality, at least in precept, not second to any.

"Again we quote from President Finney:

"'It nowhere recognizes men as being justified by faith in Christ, as being sanctified by faith in Christ, and as being saved as the Gospel recognizes men as being saved.

"'Indeed, it is salvation by Masonry, and not salvation by the Gospel, that Masonry insists upon. It is another gospel, or presents entirely another method of salvation than that presented in the Gospel.'

"To this we answer, that Masonry makes no attempt to deal with the subtleties of theology. It takes men as it finds them—pagan, Mohammedan, Jew, and Christian—without inquiry into the particulars of their religious belief, admitting them on equal terms to its fold. Its aim is not to assume the functions or prerogatives of a church, not to draw men from the church, but to familiarize them with the requirements of the law of God; to teach them, in ritual and symbol and ceremony, its sublime precepts; to exhort and allure to obedience; to make religion practical, and not alone ideal; to bind up the broken-hearted; to give the cup of water to him that is athirst; bread to the hungry, and clothes to the naked; to promote the brotherhood of man, and to make its members better sons, husbands, fathers, and citizens, by urging upon them the practice of every virtue, and the adoration of the supreme fountain of light and virtue.

"Properly viewed, there is no antagonism between Masonry and religion. Each seeks the highest good of man, in its own way, and hand in hand it woos him from the path of evil, and seeks to plant his feet in the highway that leads to happiness. The assemblage of good men at Pittsburg, intent on whetting their swords for the overthrow of Masonry, instead of finding an enemy bristling with arms and eager for the conflict, are only turning their arms against the most powerful ally of true religion now known to the world. We meet them, not as Greek meets Greek, steel to steel, but with the soft hand of forgiveness—in the faith of Jacob, in the spirit of charity and Christian resignation—when smitten upon one cheek turning the other, and pointing to the throne of love where reigns the God and Father of us all, who shall judge between us who better, in life and spirit, obeys His word and exemplifies His teachings. We may ward off their blows, but shall attempt no retaliation. Theirs be the glory of this unnatural strife—nay, theirs be all the strife, and ours the victory.

"Again, if we held Masonry to be the only true religion, then of all men are we the most selfish and unreasonable. For on what principle could we justify the exclusion from our mysteries of the blind, the halt, the deformed, the young man in his nonage, the youth on whom shall soon rest the cares and duties of the nation, who shall fill our vacant places and be all to the world that we are now? Or how could we banish from our halls the tender maiden in her blushing beauty and innocence, or the wife of our bosoms, cherished as the apple of our eye, or the mother who bore us and watched over our helpless infancy? Shall all these stretch their arms to us in vain, imploring us, as the custodians of the keys of St. Peter, to open to them also the gates of the Celestial City? It is too absurd for argument, but it shows how impossible it is that Masonry should for a moment be regarded as religion, or that an order presenting such high claims upon human consideration for its charity towards all mankind, its universal benevolence, shall assert for itself such exclusiveness.

"The duties of the Mason to his fellow-man are embodied in the Golden Rule—"All things whatsoever ye would that men should do to you, do ye even so to them." This rule, unequaled in terseness and sublimity, lived up to in its spirit, would usher in the dawn of the millenium. It is emphatically the rule of Masonry, and enjoins the exercise of every conceivable virtue. It requires us to seek the highest good of every member of the human family, enjoining it by that strongest of motives, "Whatsoever ye would that men should do to you." It grasps, at a single clutch, at the whole round of virtues, and strings them like pearls upon its diadem.

* * * * * *

"Masonry could not exist in barbarism, for its teachings are those of the highest civilization; it could not prosper in the haunts of vice, for it cultivates the noblest virtues; it could not thrive in heathenism, for it teaches the existence of the one only and true God.

"It is an institution of peace. It makes no war upon sects, interferes with no man's religious feelings or sentiments, tolerates all creeds and opinions, and is aggressive only against wrong and immorality. It illustrates the fact that men may differ and be friends, and enjoins that among its followers there shall be no strife save only as to who shall best work and best agree. Its mission is not to rule empires, or to involve itself in political strifes, but rather to pour oil upon the troubled waters, and rule in the hearts of men; to make them better, more charitable, more circumspect, more generous and forgiving, more loyal to their country, and more upright in word and deed, in thought, and emotion."

CONCLUSION OF A

MASTERLY ORATION

DELIVERED BY

GRAND MASTER VAUX,

At the Laying of the Corner-stone of the

NEW TEMPLE IN PHILADELPHIA,

ON ST. JOHN'S DAY.

Thus, at this time, the Masonic Fraternity is engaged publicly in a most interesting ceremony. Here, in your presence, my brethren, we have laid a corner-stone on which to build a temple, to be dedicated to its mysteries. Masonry has mysteries and rites which are secret from all who are not qualified to comprehend them. These it has preserved for ages. Is it forbidden to keep in silence that which is only to be made manifest in the all-knowing time? To "know thyself" has been a study of the human mind since man was made in the image of his Creator, and what yet is known? The soul, its nature, essence and origin, its present and its future, the relations it holds to will and consciousness, its moral attributes, the laws which it obeys, and its energies for good or evil, are secrets God has reserved, not here or now to be divulged. Man beholds the inscrutable, yet to be unsealed. God has not uttered all his knowledge, nor communicated to man all his wisdom. The world around us has its mysteries. From the highest order of created things, through all degrees of the divine workmanship, the unrevealed is found under the seal of secrecy. Behold the tiniest wild flower, hiding itself among the rocks on the hill-side, as the first rays of sunlight kiss its dew-wet petals and display its blushing beauties; are these all the secrets hidden in the calyx? It will emit its perfume as incense, wave its leaves in sign of worship, bow to the gentle wind in token of obedience, and at sunset, with head declining as if in posture of prayer for protection, will trustingly fold itself up under the canopy of the sky, and beneath the watchful stars, to await in faith the coming morrow; but it has not, the while, revealed those secrets God gave it to keep; and it will not!

Masonry has also secrets which are not to be made manifest till the time for declaring all things. For whatever cause attacked, by either the ignorant, the wicked, the scoffer, the faithless, or the false, the Brotherhood is pledged to maintain itself now and hereafter, as aforetime. We laugh to scorn the futile efforts of men either ignorant or mistaken, "deceitful above all things and desperately wicked," who seek notoriety by their otherwise resultless assaults on this Fraternity. Against all hostilities it is protected by a security, consecrated by the centuries.

We have laid this corner-stone. Our ceremonies are not novelties to dazzle or deceive. They are intended neither to gratify pride nor manifest power. We have not the right to change or alter them. As our Order originally received them, so they have remained unto this present, and so they must go forward into the hereafter. They are the expression of meanings and characteristics which custom, older than our language, permits us thus to communicate. The temple we propose to erect is to be devoted to our ceremonial and symbolic rites and mysteries. Guarded by the science of architecture, the wisdom of the ages, the virtue of purity in heart, the unselfishness of charity, the obedience of faith, the silence of reverence, the strength of unity, and the unbroken promises of God, it will stand, as a refuge and a fortress of the Craft, like a great rock in a weary land. In its hallowed enclosure the light of Masonry will ever illumine those who seek virtue and knowledge.

The profane, the schismatic, and the agitator, can never defile it, for to them, its doors are barred by those virtues they neither appreciate nor comprehend. Selfishness is so abashed by the sublime rebuke of an unostentatious benevolence, that it fails in the arrogance which else would nerve it, to seek an entrance through its guarded portals.

Within this temple our successors will assemble to work the same work we have performed, as our fathers before us have done in their day and generation. When this temple shall have been finished, those who gather together at its dedication will offer up to God the same prayer King Solomon did at Jerusalem, when he completed the work God first promised King David that he should undertake, but which afterwards he entrusted to King Solomon. On that day the Brotherhood of Freemasons, in the temple built on this corner-stone, will with one accord say:

"O Lord God of Israel, there is no God like Thee in the heavens nor in the earth.

"Yet have thou respect to the prayers of thy servant and to his supplication, O Lord my God, to hearken unto the cry and to the prayer which Thy servant prayeth before Thee to-day.

"That Thine eyes may be open toward this house day and night, even toward the place of which Thou hast said, My name shall be there; that Thou mayest hearken unto the prayer which Thy servant shall make toward this place.

"When the heaven is shut up, and there is no rain, because they have sinned against Thee; if they pray toward this place, and confess Thy name and turn from their sin, when Thou afflictest them:

"Then hear Thou in heaven, and forgive the sin of Thy servants, and of Thy people, Israel, that Thou teach them the good way wherein they should walk; and give rain upon Thy land, which Thou hast given to Thy people for an inheritance.

"If there be in the land famine, if there be pestilence, blasting, mildew, locusts, or if there be caterpillar; if their enemy besiege them in the land of their cities; whatsoever plague or whatsoever sickness there be:

"Then hear Thou in heaven, Thy dwelling-place, and forgive, and do and give to every man according to his ways, whose heart Thou knowest; for Thou, even Thou, only knowest the hearts of the children of men."

Well may the world wonder; well may the spirit of destruction, which assails the holy, the ancient and the established, falter and grow weary; well may the profane mock, while this great Brotherhood, defying all the enemies of human institutions, advances with time, leaving its frailties behind. Since Greece was the home of those mysteries which have made Eleusis immortal; and Jerusalem the holy repository of those more sublime, supernatural, divine and eternal, our rites and ceremonies have made indelible impressions on the mind of mankind.

Now, in our age of unrest and dissension, we in unity and harmony begin the foundation of a structure, dedicated to principles of amity and faith, everlasting in their nature, and in their origin ante-dating all modern institutions. Before the pyramids were built; before architecture and sculpture had crowned with their trophies the Acropolis of Athens; before the wolf-nursed twins had marked the earliest limits of imperial Rome; whilst Druidical rites were celebrated in the oaken groves of Britain, and the primeval inhabitants roamed over this undiscovered western word, Masonry existed, and taught its perpetual lessons of virtue, charity and fraternity.

With what austere assuredness Freemasons contemplate their history! With what unfaltering faith they foreknow their future! Science, in her explorations now, at Ninevah and Jerusalem, is revealing cumulative testimony, covered by the incrustations of ages, in corroboration of our Masonic teachings. Science is thus to Masonic truth a resurrection. The stone which time rolled over her sepulchre, to seal it, has crumbled into dust, and she reclaims her immortality.

Thus, brethren, we close the labors of to-day. Let the ceremonies we have performed serve to revive in us that faith, which our Order professes. Let us renew here, at the foundation of our temple, our devotion to the principles which bind the Brotherhood together. May our children's children, in the generations to come, as our fathers did in the generations that have passed, proclaim with triumphant praise, "In strength we establish our house!" Let us learn Masonic wisdom from the ages. Voiceful it calls from off the mountains, rising rugged and hoary out of the deepening darkness of the past till its echoes resound from the impenetrable vastness of the future. Let us listen, that we may understand what is comprehensible in the present. It is thus God uttereth speech and showeth knowledge.

The Assaults by Missouri Templars on the A. and A. Rite Refuted.

From the N. Y. Courier.

The following calm, dignified, and entirely Masonic extract, which we make from the report of the Committee on Foreign Correspondence of the Grand Commandery of Maine, is from the pen of M. E. Comp. Sir Knt. Josiah H. Drummond, 33°, and is in reply to ill-timed and unfounded assaults which have been made by M. E. Comp. Sir Knt. Geo. Frank Gouley, G. Commander of Templars in Missouri, both in his official capacity and in the columns of the *Freemason*. That we have regretted the course which one with so fair prospects of Masonic distinction possessed pursued, as did Sir Knt. Gouley, our columns have already given evidence of; and we do not now hesitate to say that, while the sentiments so well expressed by so eminent a Freemason as Sir Knt. Drummond will be found to be in entire accord with all we have written on the subject, less than two months will prove them to be those of the Knights Templar of the United States, as they have been and are now organized. We bespeak a careful perusal:

"MISSOURI.—Annual conclave Oct. 7, 1867; four subordinates represented; three charters granted; revised statutes adopted; a form of drill prescribed, and much local business transacted.

"This grand body, during its recess of eighteen months, had been severely afflicted. The cholera swept away in a few days the G. Captain General, the G. Recorder (the lamented O'Sullivan), a P. G. Generalissimo, and the G. Standard Bearer; and afterwards a P. D. G. Commander fell with his knightly armor on. We unite with Missouri in her lamentation. Her loss is a sad blow to the Order, wherever dispersed.

"We regret to find in the address of the G. Commander an attack upon the Scottish Rite. We more regret (and the regret is mingled with the utmost surprise) the spirit displayed in the attack and the manner in which the matter is discussed. In a *Masonic* discussion there should *never* be a strife for victory for *victory's* sake, or for the mere glory or notoriety of the *advocate.*

"The discussion commenced in a controversy with Bro. Albert Pike, the G. Commander of the Scottish Rite of the southern jurisdiction. With that controvery we have nothing to do; in it we shall take no part. If G. Commander Gouley had confined himself to his alleged improper designs of Bro. Pike, *instead of attacking the rite itself*, we should have no occasion for remark. In view of the relations of the writer hereof to the Scottish Rite, it is a matter of delicacy for him to discuss this matter; but as his silence would be construed into acquiescence, he can not do otherwise than notice it in the same manner he would if he was not a Mason of the Scottish Rite.

"One of the grounds of his attack is that the legends of the Scottish Rite are not *accurately* and *historically* true! His argument in this respect reminds us of that of a poor, ignorant disbeliever in the New Testament: 'The Parables,' said he, 'are not half of them *true;* such things never happened; more than half of them are made up of whole cloth.'

"To make the matter more ridiculous, if possible, Sir Knt. Gouley, in the same connection, seriously assumes that the present *Masonic* Order of the Temple, as practiced in this country, is the same as the old *military* Order of the Temple, and that we are the continuation of that order! As a legend, from which very impressive lessons are derived, this assumption is proper; but to go outside of the asylum and assert it as a *historical* fact, requires a greater amount of assurance than we supposed *any* intelligent Sir Knight possesses!

"In his zeal to make up a case, or his lack of knowledge upon the subject, he makes assertions in direct conflict with the facts. In 1761, Francken established a body of the Scottish Rite in Albany, *in which the same ritual is now used as was used by Francken more than a hundred years ago.* He says, however, 'it (the Scottish Rite) was manufactured in Charleston about 1803.'

"Again he says: 'The assertion that any portion of the York Rite, from the Entered Apprentice to the Order of the Temple, is taken from such a modern concern as the so-called "A. and A. S. Rite," is really too preposterous to demand intelligent discussion, and we will waste no time or space here to consider it.'

"And yet Sir Knt. Alfred Creigh, of Pennsylvania, has shown that the 'Order of the Red Cross' was taken bodily from the Scottish Rite, by Webb, 'about 1803.' Of Sir Knt. Creigh's discussion, Sir Knt. Gouley says: 'With Sir Knt. Creigh, we do not think that the degree of Red Cross should ever have been attached to the Order of the Temple.'

"Sir Knt. Creigh shows that our present system of Orders of Knighthood was arranged by Webb and his associates, and he therefore claims that the present system should be discarded, and the English system, which, he says, is the more ancient and lineal descendant of the ancient military order, should be adopted. In this country, before Webb's time, there had been no governing and supreme body. Webb (as Dr. Creigh says) manufactured our ritual, arranged the system, and organized a governing body.

"The degrees of the Scottish Rite existed long ago, and in their consolidation, and in the organization of a governing body, there was less of change and invention than was used by Webb and his associates in organizing our American system of knighthood.

"But the origin of Sir Knt. Gouley's troubles seems to be in the alleged discovery that in the Scottish Rite some of the signs, words, &c., &c., of the orders of knigthood are also used. We confess, after most earnest effort to view this matter seriously, we are unable to do so. He does not pretend that they are given *as the signs, &c., of the orders of knighthood.* The principle underlying this objection (if there is *any* principle) is that the words, &c., used in the ceremonies, &c., of the Order can not properly be used by Masons *under any other circumstances!* Sir Knt. Gouley completely ignores the distinction between the *general* use of a word and the peculiar *Masonic* use of that word. To reveal a countersign is one of the gravest military offenses; but the use of the word in ordinary conversation, or in any other way which does not indicate the peculiar use made of it, we never knew to be the violation of any law.

"But he says that the Knights of Kadosh also claim to be Knights Templar, and do not recognize the American Knights Templar as Templars. Does the Master Mason *Masonically* recognize the Templar as a Mason? Does the Master Mason have any *Masonic* knowledge even that persons not Masons may not be and are not Templars? Of course neither a Knight Templar nor a Knight of Kadosh can *Masonically* recognize the other as being a Knight Templar, or even a Mason. And there is no more inconsistency in the same person being a Knight Templar and a Knight of Kadosh than there is in his being a Mason of any other two degrees or rites. He holds that there is a mortal antagonism between the two rites, and yet he induced his grand commandery to pass a resolution, the effect of which was intended to be to limit the conferring of the consistory degrees upon Knights Templar only, and in the presence of Knights Templar only!

"But we can devote but little further space to this discussion. It is very remarkable that Sir Knt. Gouley has at this late day discovered the evil tendencies and designs of the Scottish Rite and its enmity to Templar Masonry. The Grand Master of the Grand Encampent of the U. S. is a 'thirty-third'; two-thirds, (if not more) of his predecessors were; two-thirds of the officers and members of the Grand Encampment, at its last session, were Masons of the Scottish Rite. The G. Commanders of Maine, New Hampshire, Massachusetts &c., Connecticut, Pennsylvania, Ohio, Illinois, Wisconsin, and many other States, belong to the same rite. In Connecticut, every member of the rite is a Knight Templar. The G. Commander of Pennsylvania is at the head of the consistory, and is in the frequent habit of *conferring* (not *communicating*) the degrees. Sir Knt. Carter, the head of the consistory of Connecticut, has often conferred these degrees in the presence of clergymen and laymen. Sir Knt. Carson, of Ohio, has confered these degrees, probably, more frequently than any other person in the United States. We might mention many others, but we name these as illustrations. *None of these have ever discovered any of the evils* Sir Knt. Gouley THINKS HE has; and yet they have been as well acquainted with Templarism as he is, and more, infinitely more, with the Scottish Rite than he is, as he himself substantially admits.

"Our own Dunlap—'*Clarum et venerabile nomen,*'—the devoted Mason, the zealous knight, the true Christian in practice as well as by profession, was the second officer of the Supreme Council at the time of his death, and had often assisted in conferring the degrees. His example and name are, to us in Maine, a sufficient answer to any charges that any rite in which he took a deep interest is antagonistic to Templarism or hostile to Masonry or the Christian religion.

"We desire also to add our own testimony, as one not unfamiliar with the rituals and principles of knighthood, or of the Scottish Rite as practiced in the northern jurisdiction of the United States, that there is nothing in either to prevent the two rites being the closest allies of each other.

"We have already expressed our regrets at the manner in which our Missouri frater has conducted the discussion. In this respect he seems to be very unfortunate. We know him to be an earnest knight and Mason, and that he would scorn to do anything knowingly for mere personal or selfish ends. Yet his whole discussion would inevitably lead one not acquainted with him to believe that he is one of those demagogues in Masonry who, for the sake of notoriety, would undertake to attack any cause, however sacred, or maintain any position, however ridiculous. We trust that more reflection will convince him that this Quixotic undertaking should be abandoned, and, instead of using his eminent abilities in an effort to divide Masonry against itself, will direct his blows against the common enemy."

So Say We.

Nearly twenty-three years ago, on a chilly evening in the autumn, we rode out to Mt. Pleasant, a few miles from this city, to attend a meeting of *McMakin Lodge.* The candidate for the evening was E. T. CARSON, 33°, who has since become one of the most prominent Craftsmen—active and influential in whatever he undertakes—we have among us. He was a young man, tall, spare, erect, with a keen observant eye, and apparently anxious to learn whatever might be learned and was worth knowing. We assisted in the duties of the lodge, and formed the personal acquaintance of the candidate.

The next week he called at our office, subscribed for the *Review* (which he has continued to do annually ever since), and made some inquiries about Masonic books. There were few to be had at that day, but he purchased a copy of every old and of every new one, relating to Masonry, he could meet with. Finding some in the German, and also in the French, he mastered both languages, without a teacher, that he might be able to read them. Active and successful in business, he rapidly acquired wealth, and spent money freely in the indulgence of his literary tastes. His private library is now the finest in the city, and in it may be found the choicest copies of the best writers, ancient and modern, gathered without regard to cost, from Europe and America. His *Masonic* library is by far the best collection of Masonic books and manuscripts in this country, if not the world. His collection of manuscripts in French and German is *very* extensive, and he has obtained them at great cost.

Bro. Carson has taken all the degrees in the York Rite, as also in the A. and A. Rite. He was the first Master of *Kilwinning Lodge* of this city, and had previously served as Master in *Cynthia Lodge.* He was never a technical worker, contending for mere verbal accuracy. He looks to the spirit and intent of the ritualistic ceremonies, rather than to the mere phraseology; and his official duties have met with the warm approval of the members of his lodge. He has now resigned to younger hands the active duties of the lodge-room, but is regular in attendance, and takes a deep interest in the business and prosperity of his lodge.

In 1853 the A. and A. Rite was introduced here, and Bro. Carson was one of the original members He had thoroughly examined its claims to recognition, and became one of its warmest advocates. He procured everything that had been written in relation to that rite, and was satisfied that it was genuine. Of late years he has devoted a great deal of his attention in that direction, and is the presiding officer in the Grand Consistory of Ohio, and Deputy Inspector of the Supreme Council, 33°, for Ohio. He is 46 years of age, in the maturity of his strength; and we hope will yet have many years of usefulness and enjoyment.

We have not room for farther detail. Bro. Carson is a genuine Mason, and is more thoroughly informed in the general history, doctrines, usages, and peculiarities of Masonry than almost any one we know. He is a genial companion, of a generous nature, gives liberally where giving is proper, a firm and reliable friend, and one who honors Masonry and illustrates in his life the divine precepts he learns at its altar. He is now in Europe, with his family, for the restoration of his daughter's health, but in a few months his numerous friends expect to give him a cordial welcome to his home again.—*Review.*

First Half Century of Masonry in Ohio.

On the first Monday of January 1808—fifty years ago—a convention of Free and Accepted Masons of the State of Ohio—twelve representatives from six subordinate lodges—assembled at the old court-house in Chillicothe, when, on motion of Lewis Cass, then a delegate from *Amity Lodge No. 105,* Zanesville, it was resolved, "That it is expedient to form a Grand Lodge in this State."

On the 7th of January grand officers were elected; the distinguished Rufus Putnam, who attended *American Union Lodge* at Roxbury, Mass., where General Washington was present, and who had been one of the most useful of Revolutionary officers, was elected first Grand Master.

The convention closed on the 8th of January.

Gov. Huntington succeeded the venerable Putnam, who declined service on account of his advanced years. Lewis Cass was Grand Master for three years, during which time Judge Jacob Burnet, of Cincinnati, was Dep. G. Master. For ten years the annual meetings were held at Chillicothe, where the seat of government of the State continued to be.

In 1818 the grand lodge as well as the general assembly was held in the borough of Columbus.

Chester Griswold was re-elected Grand Master, and Lincoln Goodale, the proprietor of the Goodale House of Columbus, was elected Grand Treasurer, which office he held down to 1837. He looks as hearty and appears as active now as twenty-five years ago. It was in the room of the Goodale House, now occupied as the reception room, that the grand lodge first assembled in the new capital.

The Grand Masters of the grand lodge have been, Hon. Lewis Cass, 1810, Washington City; Chester Griswold, 1818, Virginia; Thomas Corwin, 1828, Lebanon; Wm. Fielding, 1830, Sidney; Charles Anthony, 1832, Springfield; Timothy Baker, 1833, Norwalk; Wm. J. Reese, 1834, Lancaster; Wm. B. Thrall, 1843, Columbus; Wm. B. Hubbard, 1850, Columbus; Lucius V. Bierce, 1853, Akron; Wm. B. Dodds, 1854, Cincinnati; Benj. F. Smith, 1856, Minnesota; present Grand Master, Horace M. Stokes, 1857, Lebanon.

The Order in the State is numerous, healthy and prospering. The number of working lodges is 260; the number of members, 11,000, only two other grand lodges of the United States exceeding that of Ohio in their membership, and none perhaps in their worth. It is well to put on record a reminiscence of those good old days. —*Cincinnati Gazette.*

Dedicated to Anti-Masons.

Strawberry Hill Lodge No. 946.—The installation meeting of this lodge was held on the 8th April, at Twickenham, when Bro. H. J. Smith was installed as W. M. At the banquet, after the usual loyal toasts were proposed and drunk, came one of the most pleasant episodes at which a brother can assist, viz.: the public recognition of a brother's services, who has nobly done his duty as a Freemason, a friend, and a man.

On the table, covered with a cloth, was placed an elegantly illuminated testimonial, framed and glazed, a silver cup, weighing eighteen ounces, with rural scenes and animals in bold relief, under a glass shade, and two exquisite brooches, set in gold; all of which had been subscribed for by brethren and others, for presentation to Bro. Bendy, Mrs. Bendy, and her sister, Mrs. Beasley.

The cup bore the following inscription:

"Presented to Bro. Thomas Bendy, in open lodge, by the brethren of *Strawberry Hill Lodge No. 946*, as a small tribute of admiration for his truly Masonic conduct towards the late Bro. John Gurton, his deceased wife, and surviving family; and to mark the esteem in which the brethren of his own and other lodges hold him.

"April 8th, 1868."

The testimonial, adorned with various Masonic emblems, and effectively colored, was as follows:

"'He that loveth his brother abideth in the light.'—John i., 2, 10.

"This testimonial, accompanied by a silver tankard, was presented by the brethren of the *Strawberry Hill Lodge No. 946*, to Bro. Thomas Bendy, as a mark of their esteem and admiration for his disinterested and fraternal good works, on behalf of the lamented Bro. John Gurton, founder of the lodge, his late widow, and surviving children. In this 'tribute to excellence,' the lodge would be not only unjust, but ungrateful, not to record its appreciation of the delicacy, tact, unremitting attention, and uniform kindness with which Mrs. Bendy and her sister, Mrs. Beasley, ministered to Bro. John Gurton, his wife, and family, whilst under Bro. Bendy's roof; and the lodge trusts those ladies will accept its warmest thanks and profound respect for the many kind and alleviating offices they rendered, and which none but women know so well how to discharge. May every blessing, both here and hereafter, rest on such true examples of 'worth and real merit.'

"Signed—on behalf of the lodge, April 8, 1868.
"William Smeed, W. M.
"Henry James Smith, W. M. elect.
"Edward Hopgood, J. W.
"Matthew John Stedwell, P. M. and Treas.
"William Platt, P. M. Hon. Sec."

The W. M., after prefacing his remarks by stating that however imperfectly he might perform the pleasing duty that fell to his lot, he was not prepared to delegate its performance to any one else however talented, called Bro. Bendy forward, and told him that from his great kindness in receiving their late Bro. Gurton, his deceased wife, and surviving family into his house, when Bro. Gurton's misfortunes deprived him of a home; from the care with which he had supported him through a painful illness which terminated in his death, by the manner in which he had succored Mrs. Gurton, and was then providing for the youngest of the family, he had won the gratitude, love, and respect of the lodge and of all true brethren. The W. M. next said that it was not to be supposed they could sit by quietly and see such fraternal acts done without, in some slight manner, testifying their warmest approval. Knowing that they could never repay Bro. Bendy—nor was their offering intended in any such manner—but, simply, as a tangible and enduring memorial of their warmest appreciation; he begged Bro. Bendy to accept the testimonial and cup before him, and that Mrs. Bendy and Mrs. Beasley would also accept the brooches, all of which the lodge kindly trusted would be welcome to him and the ladies, not for their intrinsic value, which was but small, but as an earnest pledge that the members held his generosity in great respect, and considered Mrs. Bendy and her sister as good Freemasons at heart as Bro. Bendy himself. With the best wishes for all three he had the pleasure to ask Bro. Bendy's acceptance of their present, feeling assured that not only here, on earth, but in the Grand Lodge above, his Masonic virtues would be justly appreciated. The W. M. then called upon all to drink "The health of Bro. Bendy, Mrs. Bendy, and her sister." The toast was enthusiastically received.

Bro. Bendy (who on rising was greeted with repeated rounds of applause), was quite unprepared to find such a handsome acknowledgment for having done what he considered to be his Masonic duty. Bro. Gurton was a stranger to him until he (Bro. Bendy) went to Twickenham. Then he first knew him and liked him, but because he liked a brother he did not think himself deserving of such tribute. Well, then, he supposed he had done something very wonderful, and was asked to accept of what they were pleased to call a small present of little value. If, however, they thought so, he did not. It might be, as far as money went, of comparatively small value, but for himself and wife, with her sister, they did not need money, but they must ever look upon and regard the gifts as invaluable and beyond the power of money to purchase. For their kindness and in the name of his wife and Mrs. Beasley, he thanked them deeply, and could assure them the presents given to them that day would be sacred in their eyes as long as they should live, and when they were gone, they would, he hoped, fall into other hands who would cherish and venerate them as he and his would do.

At this stage of the proceedings Bro. Bendy brought in Bro. John Gurton's youngest child, Robert Gurton, born on that day five years, the day upon which the lodge was consecrated; and Bro. Platt, Hon. Sec., stated they had founded what would be called the "Strawberry Hill Gurton Fund," for the purpose of making some provision for the child in after life, Bro. Bendy having undertaken the care of him until he is of age to be got into some school, and Bro. Bendy was also willing to apply any sums of money entrusted to him for the little "Strawberry Hill" boy, and had most handsomely headed the list with his own twenty pounds.

Bro. Platt said the amount they had collected was more than forty guineas, and he hoped they would be able to increase it from time to time.

Bro. George States, in the most creditable manner and without a single word, put a five-pound note into the child's hand, and it can not be doubted but that, as time goes on, a very handsome sum will be realized for the benefit of "the child of the lodge," who has no one else to look to but his kindly self-constituted guardians, Mr. and Mrs. Bendy, and the brethren of the lodge.—*Freemason's Mag.* (*London.*)

EXTRACTS

From an Address delivered by R. W. John Potter, Deputy Grand Master of Montana, at Helena, June 24, 1868.

In tracing the history of Freemasonry, we find its application two-fold, carrying within its broad scope a science based upon an operative art, and equally as applicable to a speculative science for the protection of both physical and moral dependencies. As an operative art it relates to the construction of material edifices, and commences with the first rude shelter made to shield the human family from the inclemency of the weather, and is called architecture. This is based upon geometry, and is the art from which Masonry derived its language of symbols or symbolic instructions. Ages elapsed before wisdom of design combined strength of material with beauty of execution. The first habitations of mankind were grottoes and caves. Virgil says that before Troy and Pergamean citadels existed, men dwelt in bottoms or valleys; some of these early cavern dwellings exist at Ispica, in Sicily, and are evidently of remote antiquity, and constructed by people in the rudest state of nature. Gallio, son of Calus, first invented mud buildings, conceiving the idea from the construction of a martin's nest. Plutarch mentions houses made of framework and mud. Before the invention of brick houses by Euryalus and Hiperbius, caves were used. The flat roofs of private buildings distinguished them from the public edifices; all the houses at Pompeii received light only from the doors. The only two-story house anciently known was found at Pompeii. The stories consisted in arches over each other. The roofs of houses were first made flat. The Greeks first gave them a small elevation in the center. The Romans increased it to the fifth of a span. The Germans and other northern nations made the roof of an equilateral triangle. Thus briefly alluding to the rude state of operative Masonry at its commencement, that we may more fully appreciate its rapid advancement when the combined action of inventive genius rose like the morning sun, and shed new and increasing light upon the art. Fresh lustre was constantly imparted to genius by science, until the orders of architecture were presented to the admiring world in the strength and beauty of the present proud era.

Space or time can not be spared here to trace the graduated scale of improvement in art, from its commencement up to its triumphant climax. A brief notice of some of the styles of architecture may not be uninteresting.

The Cyclopean style, from its extraordinary magnitude, is ascribed to the early Cyclop's men, who from their power are believed to have been the Giants and Titans of the version of Isaiah, and whose deceased monarchs subsequently became the sovereign gods of Greece and Rome. The general character of the Cyclopean style was immense block. Cyclopean masonry was not confined to Greece. Specimens are found at Saturnia in Italy. There are splendid remains of Cyclopean religious architecture at Salsett, Elephanta, Canora, and Illoura. They are caverns cut out in the body of a rocky hill and shaped into courts, supported by parts of the rock formed into columns with cushion-like capitals. The sides are filled with base reliefs so prominent that they are joined to the rocks only by the back. Many of these figures are collossal. The Cyclop's worship fire, Vulcan, and the sun.

Egyptian architecture astonishes us by its massive grandeur. It consists of massive blocks, thick columns, walls narrowing upward with immense impending cornices, but no pediments of roofs, because it seldom rains there. The earliest Egyptian columns were patterned after a stock or lotus topped by its calex. The lotus was the ornament that reigned everywhere.

All the ornaments in Egyptian architecture are heavy and afford no repose to the eye. The Egyptians worshiped every divinity but the graces. Everything was upon a grand scale, dedicated only to gods and kings. Hence their buildings exhibited forests of columns, large moles with colossal statues in front of them, obelisks, gateways, preceded by avenues and detached from the moles which flanked them. A short distance from the sublime Porte at Constantinople, stands the ancient christian church, built by Justiniar, and since the Mahometan conquest, used as an imperial mosque. It abounds in curiosities. Its length is 269 and its breadth 243 feet. Six of its pillars are of green Jasper, from the temple of Diana, at Ephesus, and eight of porphyry, from the Temple of the Sun, at Rome.

The Vatican at Rome is a magnificent structure, and is said to contain 7,000 rooms. It is advantageously situated on an eminence on one of the seven hills on which ancient Rome was built. The parts that are most admired are the grand staircase, the Pope's apartments, and above all, the Vatican library, and so beautiful a fabric that it is said it will admit of no improvement, and also the richest in the world, both in printed books, and manuscripts.

To fully trace the triumphant career of operative Masonry, from its infancy to the present state of beauty, strength, perfection, sublimity, and grandeur, would require the combined powers of the classic world, and would exhaust every fountain of imagination in the ethereal regions of romance.

Its vastness is beyond the power of human intellect. We can only wonder and admire, but never realize, its stupendous greatness, its gigantic dimensions, its boundless extent, its all-pervading power. Its monuments of triumph are spread over the four quarters of the globe. Its march is still upward and onward. We may look, see, and write upon its triumphant achievements, its magic wonders, its untiring perseverance, its burning zeal and its magnificent exploits, but can never measure its vast extent. Upon this bright picture every Mason must gaze with raptures of delight. It is faintly drawn, a mere outline of the reality, but these faint outlines or delineations are truthful, and are intended to quicken the Masonic pulsation of every brother, and impart to him fresh life and new vigor in the glorious cause we profess to honor. May our noble art still repose on the pure bosom of genius and continue to be the nursling of science, and may the moral lessons drawn from the working tools of operative Masonry enable us, as speculative Masons, to rear a super-structure that shall reach from earth to the Celestial Lodge above, composed of living stones duly fitted and prepared for that building not made with hands, eternal in the heavens.

We may say of our glorious art as Virgil did of Fame:

> "Soon grows the pigmy to gigantic size—
> Her feet on earth, her forehead in the skies."

The origin of speculative Masonry, says the learned Dr. Oliver, was coeval with the creation of our globe, and that the mysteries of idolatry was subsequently founded on similar principles for the purpose of giving unity and strength to the false worship which, but for this, it would never have acquired. These mysteries he called spurious Freemasonry, and believes the legends and truths which were transmitted pure through the race of Seth, was altered and corrupted by that of Cain, and that much confusion arose in consequence of the frequent intercommunication of these two races before the deluge, the faithful still adhering to the truth. Of these were Noah, who out of all these deviations was enabled to distinguish truth from falsehood, and transmitted the former in a direct line through Shem, Abraham, Isaac, Jacob, Moses, Joshua, the Elders, Prophets, and the wise men to Solomon. But Ham, adhering to the corrupt system of Cain, formed the institution know as spurious Freemasonry. This theory is approved by most Masonic writers. That eminent scholar, Bro. Albert G. Mackey, supposes that spurious Freemasonry descended through the Gymnosophists of India to Egypt and thence into Greece, and perhaps by a different route to Scandinavia and the northern nations of Europe. Among all these, it appeared in the form of initiations and mysteries whose legends bore just so much of the remains of truth as to evince their divine origin, and yet so much of falsehood as to demonstrate their human corruptions, that in after times there was a communication between one branch of spurious Freemasonry and the true system, that this took place at the Temple of Solomon, between the Jewish Masons and the Dyonysian Artificers, where true Freemasonry borrowed its present organization from the greater practical wisdom of the Dyonysian without surrendering any of its truth. The bond of this union between the two bodies was a widow's son, and by birth a Tyrean, who was a member of both systems, of the true system by birth from Jewish parents, of the spurious, by profession and residence as an artificer of Tyre.

From the building of the temple of Solomon to the time of Queen Anne of England, in 1702, speculative Masonry depended mostly upon operative Masonry, for its advancement. Up to that time, few except practical architects and mechanics and those men of great eminence were admitted into Masonic lodges. Their associations existed in Rome during the reign of the emperors, and ultimately spread over the continent of Europe. The priests of the Christian churches became their patrons, and devoted themselves to building churches and monasteries. They filled the continent with cathedrals, churches, and monasteries, and with a large accession to their numbers passed over into England, and there introduced their peculiar style of building. From thence they passed into Scotland, and have rendered their existence ever memorable by establishing in the parish of Kilwinning, where they erected an abbey, the gem of Scottish Freemasonry.

The cathedral of Strasburg on the Rhine, is one of the noblest specimens of Gothic architecture of the time; it contains a clock showing the motions of the constellations, the revolution of the sun and moon, the days of the week, the hours, minutes, and seconds of the day. The Fraternity at Strasburg became so celebrated, that their superiority was acknowledged by their kindred associates throughout Germany. Preston believed these traveling Masons entered Britain previous to the Roman invasion, as stupendous architectural structures still in existence, seem to indicate this fact. When Christianity was introduced, Masonry went hand in hand with her in promulgating and advancing the glorious cause. In 557, St. Austin, with forty of his co-workers, came into England, who propagated the principles of Christianity with so much zeal that all the kings of the heptarchy were converted. St. Austin then became the patron of Masons, who immediately introduced the Gothic style of architecture.

Austin appeared at the head of the Fraternity in founding the old cathedral of Canterbury, in 600, St. Pauls, at London, 604, and St. Peters, at Westminister, in 605. After these and others were complete, Masonry lost much of its interest and languished until 858. In 872, Alfred the Great came into power and brought Masonry into full and healthy action. From this time to the reign of Anne, in 1702, Masonry had its sunshine and its storms.

The first notice we have of Freemasonry in the United States, is in 1729, in which year, during the Grand Mastership of the Duke of Norfolk, Mr. Daniel Cox was appointed provincial Grand Master of the province of New Jersey. On the 29th of July, 1733, *St. John's Lodge* was opened at Boston, under a charter granted by Lord Viscount Mountacute, Grand Master of England, dated 30th of April, of that year. The R. W. Henry Price was appointed Grand Master in North America. The first charter granted by this body was to "*St. John's Lodge* in Boston," which continues to live and flourish. The next year a charter was granted for the organization of a lodge in Philadelphia, of which the renowned and illustrious Benjamin Franklin was the first Master. *Solomon's Lodge No. 1*, was organized at Charleston, S. C., in 1735, under a warrant from Lord Mountacute, then Grand Master of Masons of England. Three other lodges were soon after organized. On the 30th of March, 1754, the Marquis Carnavon, Grand Master of England, issued his warrant constituting a provincial Grand Lodge in the province, and appointed Chief Justice Leigh Provincial Grand Master. On the 24th of December, of the same year, the Grand Lodge was duly organized at Charleston. In 1787, a grand lodge of "Ancient York Masons" was also established at the same place. These two grand lodges maintained an antagonistic position until December, 1817, when they united, and a "Grand Lodge of Ancient Freemasons" was amicably organized. The Grand Lodge of Pennsylvania was established in 1764; that of North Carolina, in 1771; that of Virginia, in 1778; and that of New York, in 1781. After our independence was achieved, our Masonic allegiance was withdrawn from England and Scotland, but not our fraternal relations. We affectionately cherish their memory as the founders of Freemasonry in our beloved country, now blessed with grand lodges in every State of the Union and most of the Territories, Montana being the last one organized.

And here let us pause and briefly review the organization and progress of Masonry in Montana. In the year 1862, a sufficient number of Masons then residing at Grasshopper, and what is now known as Bannack, joined in a petition for the purpose of organizing and holding a lodge of Freemasons at that place, and that good man and zealous Mason, Bro. N. P. Langford was chosen the first Master. The year following, authority was obtained from the Grand Master of the State of Kansas, to organize a lodge at Virginia City; Bro. Paris S. Pfouts was recommended as Master. In 1864, permission was obtained to open a lodge at the same place, from the Grand Master of Colorado, and that learned and zealous Mason, Bro. Hezekiah L. Hosmer, was appointed Master. In 1865, authority was obtained from the same grand lodge jurisdiction, to form a lodge at Helena, and Bro. Cornelius Hedges, the father of Masonry in this city, was honored with the office of first Master. In the fall of that year, the Grand Lodge of Free and Accepted Masons of Montana was organized, and Bro. John J. Hull, to whom Masonry in this Territory is largely indebted, too, was elected first Grand Master. Since that time other lodges have been formed, until at the present time we have, together with the blue lodges, two chapters, two councils, and a commandery of Knights Templar; making in all thirteen distinct and separate bodies of Freemasons. The enterprise for which the Institution of Masonry has ever been characterized, has to some degree been exhibited by the Fraternity in Montana, in erecting monuments, of architectural beauty, strength, and elegance combined. Among the many I will mention the temple at Virginia City, which for durability, workmanship, and magnificence, will compare favorably with the eastern world, and will be a monument of fitting legacy to bequeath to succeeding generations who shall come after us, to occupy the places and positions we now fill.

Hear what the immortal Washington says on the subject of Masonry, in answer to a complimentary address, when President of the United States, from the officers and members of *King David's Lodge* in Rhode Island. He said: "Being pursuaded that a just application of the principles on which the Masonic Fraternity is founded must be promotive of virtue and public prosperity, I shall always be happy to advance the interests of the Society, and to be considered by them a worthy brother." In 1762 the Grand Lodge of Massachusetts dedicated to him its Book of Constitutions, and, in replying to the communication of the fact, he still more distinctly announces his favorable opinion of Freemasonry in the following sentences: "Flattering as it may be to the human mind, and truly honorable as it is, to receive from our fellow-citizens testimonies of approbation for exertion to promote the public welfare, it is not less pleasing to know that the milder virtues of the heart are highly respected, by a society whose liberal principles are founded on the immutable laws of truth and justice. To enlarge the sphere of social happiness is worthy of the beautiful designs of a Masonic Institution, and it is most fervently to be wished that the conduct of every member of the Fraternity, as well as those publications that discover the principles which actuate them, may tend to convince mankind that the grand object of Masonry is to promote the happiness of the human race." Again, in reply to a letter written by the Grand Lodge of Maryland, on the occasion of presenting him with a copy of the constitutions of Masonry. It is dated 8th of November, 1798, only thirteen months before his death. "Gentlemen and brothers, your obliging and affectionate letter, together with a copy of the constitution of Masonry, has been put in my hands by your Grand Master, for which I pray you accept my thanks. So far as I am acquainted with the principles and doctrines of Freemasonry, I conceive them to be founded in benevolence, and to be exercised only for the good of mankind; I can not therefore draw my approbation from it." Washington was made a Mason at Fredericksburg, Va., on the 4th of November, 1752, and was Master of a lodge when he died.

Lafayette was made a Mason during the winter of 1777, at *Camp Lodge of Washington*, at Morristown, N. J. During his visit to this country in 1825, by special invitation, he visited *Lafayette Lodge No. 81*, in Cincinnati, and in response to the congratulatory address of the Worshipful Master, among many other things, he said: "To find a splendid and populous city in a place which, when I last quitted your shores, was exclusively the haunts of wild beasts and savages, presents a fact not less astonishing than it is pleasing to me, as one of the asserters of your independence. These emotions are much enhanced by meeting, in such a place, so many respectable members of that Order, whose leading star is philanthropy, and whose principles inculcate an unceasing devotion to the cause of virtue and morality."

In the *Freemason s Quarterly Review* for March, 1845, the following circumstance is recorded by Bro. Glen, a member of *Phœnix Lodge*, Sunderland, England. He was mate of a merchant vessel, with a valuable cargo bound to Cuba. When within three days sail of the destined port, a suspicious looking schooner was seen in their wake, under full press of canvass, and soon brought them to. They were boarded by twenty-five ferocious looking Spaniards, fully armed. A defenceless crew of only nine men were powerless. The pirate Captain could speak no English; his second officer but little. Being disappointed in the amount of specie on board, the pirates plundered the vessel of such articles as they fancied, when the one who spoke broken English, informed Bro. Glen, with the most awful imprecations, that himself, the Captain, and the crew, together with the vessel, should be committed to the flames. The Captain and Bro. Glen were tied to the pillars in the cabin, and the hands bound and secured in the forward part of the vessel. Tar barrels, gunpowder, and other combustibles were brought from the schooner and placed upon the fated vessel. The slow train was laid; the cries of the crew for mercy were unheeded. A horrid death seemed inevitable. The last prayer and the last silent farewell to loved ones was already upon their quivering lips. At this awful moment of heartrending agony, when the purple current was rushing back upon the aching heart, the Lieutenant again entered the cabin. On looking upon the Captain, the Masonic sign of distress met his astonished gaze. He had been made a Mason during his halcyon days, and pirate as he was, bowed submissively to the magic power of Masonry over the human mind—the latent spark of humanity was kindled to a flame, he interceded with the Captain for mercy; the officers and crew were released. Before leaving, the pirate left a note in Spanish on the table, which, being translated, read as follows: "Brother, having recognized you as a Mason, I have induced the Captain to spare your lives—but for this you would have all perished."

This is but one among the many instances which could be cited to prove the power of Masonry over the human heart.

In the month of December, 1812, during the war between England and France, the sloop Three Friends, Captain James Campbell, trading from Limerick, Ireland, was captured by the French privateer Juliett, commanded by Captain Louis Marencourt; Masonic greetings were exchanged between the two commanders, when Captain Marencourt immediately restored the ship and cargo, and released his prisoners. Thousands of similar instances have occurred. On the battle-fields of the American Revolution, of 1812, and with Mexico, the talismanic power of Masonry saved many from instant death. On his return from the Mexican campaign, General Quitman remarked, in a responsive speech at Charleston, that he had but a faint conception of the power of Masonry over the mind and passions of man, before he saw it demonstrated on the battle-fields of Mexico.

These are but striking evidences of its universal language. The orb of day in each revolving hour, reflects its refulgent light on the home of a Mason. As it leaves the ancient shores of Asia, India, Persia, and Turkey, it sheds its genial rays upon millions of the sons of light in Europe, Africa, and America. From east to west, from north to south, over the broad expanse of the inhabitable globe, the light of Masonry has been diffused. The lessons of brotherly love, relief, and truth, have reached the western wilderness, and the red man of the forest has shared in the mysteries of this universal, imperishable science, which alone could tame his ferocity and divest him of his native rudeness. Yet it meets with opposition, and is strongly combatted with. It is a secret society and admits none but its members. Secret societies have existed in every age and country. Churches do this—theological conventions do this—all institutions from the State Senate to the Senate of the United States, sometimes sit with closed doors. Every discreet and prudent family is a secret association of the most inviolable and sacred character. During the early ages of the church, its meetings were more secret than those of Masons at the present time.

The widow and orphan have knelt beside the sacred altar, and offered up their silent prayers, for the relief, sympathy, and assistance they have received from our charities; the weary pilgrim in a foreign land has bowed around the same altar, and renewed his devotions to the Great I Am for assistance at our hands. Masonry has no pride, no pomp, no ostentatious display. The monarch and the peasant meet alike upon the same level—act upon the same principle—worship at the same shrine—and acknowledge the same God. How ennobling, and yet how unassuming! Need we dwell longer upon the beautiful and impressive lessons which Freemasonry inculcates. Well has it been defined to be the science of morality veiled in allegory, and illustrated by symbols. A language so universal that Hindoo, Pagan, Turk, and Arab comprehend at once, must be conclusive of great results, and tend to elevate and enlighten the human mind. Its beautiful symbolisms are wisely planned to adorn and elevate the minds of men, and bring them forth to range in the large fields of matter and space, and teach us our duty to God and to man. It curbs ambition, moderates anger, encourages good dispositions,

"Which nothing earthly gives or can destroy,
The soul's calm sunshine, and the heartfelt joy."

It venerates the arts and sciences, and at one epoch of the world's history, was in possession of all the knowledge then in existence. Observation of the wondrous and marvelous works of nature, inspired men to search out its great truths—and being bounteously supplied with reason, he has made many important discoveries in truth and knowledge, and advanced the human family to a higher state of morality and happiness. To exhaust the various subjects of which Masonry treats, would transcend the brightest power of human intellect—it can only be understood by thorough investigation and deep research, and is a subject worthy of thought and consideration.

And now, my brethren, I have done, and if you have discovered but one idea in this oration that will benefit the human race, then I am well repaid.

May our noble Institution continue to flourish, and may prosperity attend the worthy Craftsman in all his labors; and when our labors on earth are complete, may they be such that they will stand the test of the Grand Master's square, and we can say of our temple as did our ancient brethren—

Bright was the hour when Israel's Princes in their
Pride and power, knelt in her temple's
Court. The living flame, the accepted
Sacrifice to all proclaimed—brightly
The splendors of the God-Head shone
In awful glory, from his living throne.
Then bowed was every brow—no human
Power could brave the splendors of that flood
Of light—that veiled his presence—and
His awful form—whose path the whirlwind
Is—whose breath the storm.

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HARMAN G. REYNOLDS, Editor.

SPRINGFIELD, ILL., AUGUST 15, 1868.

☞No communication or advertisement is likely to receive attention, if received after the first of each month, in the issue immediately following.

Read This.

So many letters have come to us from brethren entitled to credit and respect, requesting us to notice the doings, letters, and movements of one who has been in high Masonic position, and was the originator and chief patron of a fraud and innovation which convulsed the Grand Lodge of Illinois, and which has long since received righteous condemnation, that we are compelled to say a few words, not in self-vindication or defense, but as the shortest way of disposing of an unpleasant subject.

We do know that a very large majority of those who entered into the organization above alluded to, regret all connection with it, and when the matter was settled, as a peace measure, we resolved to let the chief and his adherents alone, as long as they let the Illinois jurisdiction alone. To this we have steadily adhered.

But it is said that the measure is revived, and that steps are now taking, by direct and indirect means, to get control of the Grand Lodge, and change its long-established work. That some have disobeyed, some have evaded, and some have protestingly conformed to Grand Lodge requirements, we do know, but all this, in comparison with the whole, is local and small.

Our means of information are quite as good as those of any one else, and we have no tangible evidence that any combination has been formed to re-instate or establish the individual above alluded to in power. We believe that *he desires it*, but that few or none desire him as a leader.

One letter says to us that great efforts are making to induce the belief that what was charged upon him is untrue. In answer, we aver that every word was true, and more, as we can show by documentary evidence both written and printed, over his written signatures now in our possession, from his commencement to the end. If that matter is pressed they will be published.

We are told that an organization is formed to place certain parties in power, and change our work, and that overtures have been made to certain brethren who have been regarded loyal to Grand Lodge authority, to co-operate and share in the offices. The same brethren have been toyed with before, and were true to the Grand Lodge, because it was their interest to be so. If they allow themselves to be cajoled now, they are bigger fools than we think they are, and deserve to be effectually sold out, as they will be.

Again, we are told that this measure is to be effected by means of discontents, rites, and factions. *This is true*, but will be unavailing. *The Grand Lodge of Illinois is firm.*

We are asked to notice the letters written from abroad by the person whose name needs no mention. We have no words to say. The occupation is legitimate, and those who employ and patronize him and his squire must judge for themselves. We have an opinion, but shall keep it to ourselves unless circumstances demand an expression.

This we know. The honest, upright, true-hearted Masons in Illinois, *without regard* to former differences, parties, or opinions, are determined that the judgment and fiat of the Grand Lodge in October, 1862, shall stand, and that the work so ably taught by Breth. Wade, Chamberlin, and Prickett shall be unchanged. Any movement to the contrary will be regarded as an unprincipled and factious declaration of hostilities, and all concerned in it will be consigned to contempt.

The attempt of any rites in this country, and especially in Illinois, to obtain possession of symbolic Masonry, will meet the fate of Judas. The Grand Lodge of Illinois will maintain its own dignity, and take care of its own honor.

Affiliation will be prohibited with any body of Masons which does not recognize expulsion or suspension by a lodge of Masons, anywhere, as an expulsion or suspension from all the rights and privileges of Masonry, of high or low degree, rite, or dignity.

Let the lodges see to it that they are represented, and that, too, by their ablest men. Let the stalwart sons of labor and toil who preside in the east, west, and south of our lodges, be in their places in Grand Lodge, and the same Providence which has presided over us so long, and brought us to such glory, will not allow us to be covered with shame, but will crown our honest efforts with abundant success. We despise the class of men who will barter their principles for pottage or silver. They will soon go to their "own place."

Congregationalism.

President Blanchard is the leader of the anti-Masonic movement, and is ambitious to be the exponent of orthodox Congregationalism.

We call his attention to a Congregational church in Chicago, where, out of two hundred voting members, from 125 to 150 are Freemasons. One of its members made a beautiful address at the open air meeting in Springfield, Sunday, August 9.

We also remember very well the dying remarks of Michael J. Noyes, when he called the members of the church to his bedside, with the lodge members, and told them that his hope was in Christ, and that there was no disagreement between Masonry and religion. So, too, the young and gifted A. K. Sawyer, of Bunker Hill, said, a few weeks ago, that he was ready. These are and were Congregationalists. More of this for Bro. Blanchard.

The *Humboldt Medical Archives*, is the title of a monthly journal of medical sciences, edited by A. Hammer, M. D., and J. C. Whitehill, M. D., and published by Levison & Blythe, 107, 109, and 111 Olive street, St. Louis, at $3.00 a year. The work is of the usual magazine form and size, and sixty pages per month. Both of the editors are connected with Humboldt Medical College, and we presume, so far as we are able to judge, being neither a physician nor surgeon, that the work is a meritorious one, and worthy of a generous support.

A Chicago Visitor.

We were very glad, last week, to greet Sir T. T. Gurney, of the house of Underwood & Co., General Commission Merchants, 168 Washington St., Chicago. Our brother was formerly W. M. of *Cleveland Lodge No. 211*, and is the present Commander of *Apollo Commandery K. T.* Lately he was grain inspector for the city, but is now dealing in produce as a business. He reports that extensive preparations are making for the visit to St. Louis, and expects to lead from 150 to 200 knights in full costume. Wines are no longer used in *Apollo;* let the example so wisely set by the leading commandery in the West be universally imitated.

Corner-Stone Visit.

The State House Commissioners have invited Grand Master Gorin to lay the corner-stone of the new State-House on the first Monday in October. Many of the arrangements are necessarily in the hands of the architect, J. C. Cochrane, Esq., of *Oriental Lodge*, Chicago, from whom, with his assistant, Bro. W. D. Clark, we received a pleasant call a few days since, to consult upon the proper programme, etc.

General Grand Chapter.

On page 123 is a notice that the General Grand Chapter will meet September 8. *It will meet on September 15. Our* error arose from observing the constitution as *published*, not as it was amended.

Removal.

As will be seen by their advertisement on the last page, Messrs. Pollard & Leighton, of Boston, have changed their place of business from No. 6 Court Street, to No. 104 Tremont street, corner of Bromfield.

Lodge Returns.

The returns and dues of Nos. 152, 157, 193, 197, and 382, and returns from Nos. 352, 521, and 558, have been received.

From Brooklyn, N. Y.

Brooklyn, N. Y., July 27, 1868.

Bro. H. G. Reynolds, Editor Trowel, Springfield:

I take the liberty of saying to you how glad I felt as I read your article, in The Trowel of 15th ult., on anti-Masonry—glad at the tone in which it was written, denouncing the thing itself as opposition to that which is good, and yet using no harsh words in reference to the men in whom this opposition is developed. For I imagine that the President Blanchard whose name you mention is not at heart a bad man; on the contrary, one who in his earlier years, under some influence unknown perhaps by himself, has been warped and biased into a train of thinking which has grown with his growth, until it has led him to his present position, from which all that he sees of Masonry being seen through a distorted medium, he can not possibly form a correct judgment of it, or appreciate it at its proper value.

I remember having heard a story of a truckman who, being too poor to buy fodder for his horse, resorted to the expedient of furnishing him with a pair of green goggles, and turning him loose near a carpenter's shop, whereupon the horse devoured the shavings with avidity, under the impression that they were "green grass;" I have also read the confession of a celebrated preacher of the truth, in which he speaks of a time when he "verily thought he ought to do many things contrary" to that religion of which he afterward became so famous an expositor; and is it to be supposed that the apostle was the only man in the world's history whose opinions were erroneous, or that the truckman's horse was the only nag that ever wore colored goggles? The light which broke upon the vision of St. Paul, and the scales which fell from his eyes, we have all read of; and of the horse it is related that, having by accident dissolved the connection between himself and the deceiving lens, he ever after refused to be cajoled by the knavery of his avaricious master. Let us hope that President Blanchard will yet be equally fortunate, and equally wise.

I notice that Dr. Finney, of Oberlin, is giving, in the columns of the *Independent*, his views of Masonry, and the editor generously offers to give the Fraternity room for a reply (when the Dr. has finished his essays), through some one who may fairly be considered a representative of the Institution. For various reasons, I trust that no one will be found ready to enter the lists with the Dr. If he has a notion for a tilt at a windmill, let him indulge himself to his heart's content. If the windmill can not stand it, so much the worse for the windmill. But the great fact remains, that all that is visible of Masonry to Dr. Finney and President Blanchard, is open and uncovered to the rest of the world, and the day has passed away (in this country) when doctors and priests lead the multitude unthinkingly into the grooves and channels of their creeds and theories. *They* may, by a vicious system of education, have been led into a routine which cramps the intellect and clips the wings of free thought; but the common sense of the American people has been subjected to no such restraining process, nor can it be. "By their fruits ye shall know them," is as true to-day as when the words fell from the lips of Him who spake as never *man* spake; and by its fruits Masonry will be judged. If they are good, the verdict of common sense will be that the tree on which they grow is good; and all the anti-Masonic prating of sacrilegious oaths and midnight orgies, etc., *ad infinitum*, will be only as lasting as the early cloud and the morning dew, and as effective as the moonbeam on the rock. If, on the other hand, the fruit of Masonry is bad—if its effects upon a man as a citizen, as a husband, father, brother, son, or friend, are bad—the world will know it, and all who love goodness and truth will frown upon it, and it will go down—as it ought—amid the execrations of the friends of humanity.

Will it go down? Are there any symptoms of decline—any indications of its fall? We answer such queries with a triumphant negative. Whether it professes the antiquity which its ardent friends claim for it, or is our Institution of more recent origin, are questions not worthy of consideration here. We *know* it as a society which has lived for centuries, and we who know its interior more fully and intimately than anti-Masons know its exterior, predict for it an existence which shall cease only when nature ceases, and for the principles on which it rests as a foundation-stone, a continuance throughout the boundless ages of eternity. We build our faith upon the idea that it is a good institution—that it made our fathers better men than they would have been without it—that it is a blessing to the present generation—and that its fruits will continue to refresh and benefit mankind to the remotest periods of time. Let it be our business to perpetuate what we have received, and, without making innovations in the body of Masonry, to extend and enlarge, as much as in us lies, its sphere of usefulness.

And let anti-Masons write and preach and denounce as to them seems good: every thing has its uses; and if their preaching shall lead one honest inquirer to seek and find the light, their labors will not have been utterly in vain.

Yours, fraternally,

J. W. P.

Letter From Honduras.

We give below a very interesting letter from Bro. E. F. Hatch, containing a very fine description of Belize, a British colony in the southeast part of Honduras, on the south side of the Gulf of Mexico. As all those countries will sooner or later become a part of the United States, this article will be specially interesting to our readers:

"TROPIC HOME,"
BRITISH HONDURAS, July 20, 1868.

Messrs. H. G. Reynolds & Son, Springfield, Ill.:

DEAR SIRS AND BRETH.—As a few lines from a foreign land may prove of interest to some of the many readers of your valuable paper, I avail myself of this opportunity to send you this

SKETCH OF BRITISH HONDURAS.

As you are aware, it is located in Central America, between 16 and 19 degrees north latitude, and bounded on the north and west by Yucatan, on the east by the Carribean Sea, on the south and west by Gautemala. It is about 900 miles from New Orleans and 700 from Havana. Its area is about 200 miles frontage on the sea, and from 25 to 65 miles in width.

It is a colony of Great Britain; has a Lieutenant Governor, appointed by the Crown, and a House of Assembly, which, with the Judiciary, form the government. Belize, the principal town, and situated on the Bay of Honduras, is the capital of the country, as there reside the Lieutenant Governor, custom-house and other government officials. It is located at the mouth of Belize River, and contains about 7,000 inhabitants, two Episcopal, two Baptist, one Presbyterian, one Methodist, and one Catholic church.

The surface of the country is varied. North of Belize River, which divides the colony equally, it is generally level, with good drainage, but not subject to overflow. South of the Belize the surface is more diversified in character, with mountains, valleys, and plains. There are sixteen rivers coursing through the colony from west to east, a number of which are navigable for light-draught steamers, and of all, the water is pure and sweet.

The seasons are divided into wet and dry, the wet season lasting from early in June to the last of February, the heaviest rains usually falling in September, October, and November; the dry season lasting during March, April, and May. The climate is mild and salubrious, the thermometer ranging from 65 to 90 degrees ("Fah."), though it seldom reaches either extreme. From 7 to 9 A. M. is usually the most oppressive part of the day, a good breeze usually rising from 9 to 10 A. M., making it pleasant the rest of the day. The nights are cool and pleasant.

Of the soil, as a country, I can not speak too highly; any kind almost may be had—low, flat, dark, and rich, or high, rolling, chocolate lands, but all being strong and good. The growth of the country furnishes sufficient proof of the fertility of the soil. Logwood, rosewood, mahogany, pine, cedar, fustick, India rubber, cocoa-nut, and many species of the palm, together with many other varieties of tropical growth, being found very numerous and of good size.

The productions of the country are sugar cane, which rattoons from 15 to 20 years without cultivation, yielding from one and a half to three tons of sugar to the acre; rice, yielding two crops a year, on high or low land; corn, two crops a year; tobacco, coffee, allspice, chocolate, ginger, arrow-root, henniken plant, sweet potatoes, yams, yampas, plantains, bananas, pineapples, oranges, lemons, limes, citron, cassava, bread fruit, and a great variety of tropical fruits unknown in the United States. The usual time for planting the crops is at the commencement of the wet season, though most of the productions of the country may be planted at any time during the wet season.

The health of the country may truly be said to be most excellent. As a proof of it, I would state that there are but few physicians in the country; I suppose twelve or fifteen will include them all. There seems to be nothing to cause sickness, the atmosphere and water being pure and refreshing. The natives all look healthy, and the Americans here all fatten and appear to enjoy most excellent health. The population is about 30,000, of which only some 1,200 or 1,500 are whites; by far the larger part of the population are blacks, descendants of the Africans, and Carib and Mosquito Indians, and some Spaniards. I think the Caribs, as a people, do not like the Americans, but the Spaniards are better disposed; both may be had as laborers, but of the two, I think the latter preferable. Neither of them more than earn the ration issued them (which is four pounds of pork and seven quarts of flour per week), to say nothing of their wages, which are from $7 to $8 per month. Custom has established the working-hours of the day from 6 to 9 A. M. and from 10 A. M. to 4 P. M.; but they all prefer to be tasked. They can certainly work slower when working the regular work-hours of the day, and faster when tasked, than any people I ever saw.

The Assembly, during its recent session, passed a bill to encourage foreign emigrants as laborers. Coolies may be had for a term of three or five years, and some are soon to be imported for service on one of the large sugar farms in the country. There is some game to be found in the country. We have the American tapir, or mountain cow it is called here; deer, antelope, tiger cats, warree and peccavy (both species of the hog), babboons, armadillos, monkeys, wild turkeys, partridges (a bird here as large as a chicken hen), curasoe (a bird nearly the size of a turkey), toucan, or bill bird, macaws, parrots, paroquites, &c. Poultry thrive here, and fish are very abundant. There are but few snakes in the country, but the most that are found are very large. The waller, as it is called here, is a large snake and a species of the boa constrictor; the rattlesnake is here, but is seldom ever seen. The two former are venomous, as well as the tomagoff, of which there are two or more species. Tarantulas and centipedes are but seldom met with. House flies are *very* scarce, but we have an abundance of substitutes in the sand-flies, bottle-flies, doctor-flies, and mosquitoes, though these flies, &c., only prevail at times. We have an abundance of ants, the we-we, a red ant—there are both large and small of this species; they are sometimes very destructive to vegetables. The army or marching ant—a black ant; they march usually from 20 to 70 abreast, making a clean road as they go from 3 to 8 inches wide. Should your house be in their line of march they will go into and through every part of it, and destroy every bug and insect of every description. You can not manage them in any way, so when they come in your house you had better move out; they will hurt nothing but bugs and such vermin, and will not remain longer than two or three hours. There are some other species of ants, but they are not troublesome. We have one consolation living here—that all the flies and ants may be gotten rid of, most of them simply by clearing off the lands.

Messrs. Young, Toledo & Co., are large land owners in this country, owning upwards of 2,000,000 acres. They are having their lands surveyed, and are offering them to emigrants at from $1.25 to $1.50 per acre. There are already a number of settlements in the country, the largest being *here*, between the Moho and Rio Grande Rivers, others located on Lake Mannatee, Belize River, Middle River, and South Stann Creek.

Emigrants coming into the country are allowed to bring in one year's supply of provisions and their goods and effects free from duty. The proper way to come is through New Orleans.

The steamer "Trade Wind" leaves that city on the fourth Wednesday in each month, bringing the mails and all passengers and freight for Belize. I should think December, January, and February the best time to come, and all parties coming had better bring with them at least one year's supply of provisions and all their household effects and conveniences, as they can not be readily obtained here. Let none come but those who are able to hire their work done, or are able and willing to do it themselves. I think an industrious man here can be entirely independent, and on the road to a fine fortune, in a few years.

Very respectfully and Fraternally yours, &c.,

E. FRANK HATCH.

Tidings.

Items.

The Cretan fair in Boston netted $17,573.89.

The United States has 830,000,000 acres of unsold lands.

The city of Brooklyn has 400,000 inhabitants —nearly half as much as New York.

A new territory is projected, to be formed out of Nevada, Utah, and Arizonia.

Capt. Geo. W. Hill, now stationed at Fort Totten, in Dakotah Territory, was in the city last month as a witness. Happy to meet; sorry to part; hope to meet again.

At No. 52 Daniel street, Portsmouth, N. H., may be seen the first lightning-rod put up by Dr. Franklin.

Garibaldi is intending to settle in the Island of Sicily.

New York city papers now reach San Francisco in fourteen days.

The population of Paris is 1,780,000.

A Dutchman lately remarked: "Vonce a long vile before I vent out to mine abble orchard and climbed a bear dree to get some beaches to mine vrow blum pudden mit, and ven I got to de topermost pranches, I fell from the lowermost limb, with one leg on both sides of de fence, and I had like to have stove my outside in very mooch."

The Masonic Fraternity at Salem and vicinity laid the corner-stone of a new court-house, on the 4th of July. Under the lead of Bro. Shultz, the Masons left the *corner* and the *square* and vaulted into the fair grounds, where *the fair* had prepared festivities in their peculiar way. The effect was, that Bro. D. C. Jones delivered an oration, and the band gave some choice music.

A political editor threatened to give a cotemporary "a piece of his mind." "Don't do it," said a merciless wag, "you have none to spare."

Let every reader of The Trowel read the extracts from the address of Bro. Potter, of Montana—every word. Genius is everywhere, and no small share in the new abodes of civilization among the Rocky Mountains and on its immediate slopes.

The heaviest writer known is a Minnesota editor, who weighs 642 pounds.

The government realized $15,000,000 last year from the revenue on matches.

The elevators in Chicago can hold 16,000,000 bushels.

Six hundred elephants marched in one procession, a few months since, in Lucknow, Hindostan.

The brethren of *Makanda Lodge No. 434*, in Jackson county, on the Illinois Central Railroad, are erecting a new hall 26 by 45 feet. The lodge is prospering.

R. W. Bro. W. D. Clark, Assistant Architect of the new State-House, was Grand Treasurer of the Grand Lodge of Iowa for several years.

May 18, 1793, a charter was granted to Noah Smith, Daniel Porter, and David Fay, by the Grand Lodge of Connecticut, for a lodge at Bennington, Vt. Fay was a Judge of the Supreme Court, and Smith was a U. S. Senator. A charter was granted for *Union Lodge*, at Middlebury, Vt., May 15, 1794, by the Grand Lodge of Connecticut. The first Master, John Chipman, was a member of Congress, and the author of Chipman's reports.

The Dixon *Telegraph* is one of the handsomest, decentest, candidest, and best edited papers that come to our office.

Connecticut is the richest state in proportion to its population, and pays the most, in same proportion, for common schools.

The personal property of San Francisco is assessed for the present year at $60,000,000; last year, $51,000,000.

The contract for carrying the overland mail has been let to Carlton Speeds, of Chicago, at a cost of $1,000 per day.

Of seventy-five private sailing boats which have ascended the Nile, fifty carry the American flag.

The South Carolina Senate contains twenty white menbers and twelve colored; the House of Representatives forty-four whites and eighty colored.

The Cache River, which empties into the Ohio near Mound City, in its meanderings through Williamson, Union, Johnson, Alexander, and Pulaski is 180 miles long; a direct line from its source to its mouth is but 33 miles.

Secrecy is the soul of all great designs.

General James Shields is the only man who has represented two States in the Senate; Illinois and Minnesota.

Henry Dodge, father, represented Wisconsin, and Augustus C. Dodge, son, represented Iowa, in the Senate at the same time. Henry Dodge is usually called the "Hero of the Black-Hawk war," and was made a Mason at Kaskaskia. A. C. Dodge has represented this country at the Court of Spain.

Martin Van Buren was Representative and Senator in Congress, Governor, Secretary of State, Minister to England, Vice President, and President. No other man ever held all the same offices.

Thomas H. Benton is the only man who was a member of the U. S. Senate for thirty consecutive years. He subsequently served in the House two years. He was a Royal Arch Mason.

Jerusalem has 22,000 inhabitants.

California has 80,000 Chinese population.

There are one hundred and twenty-five weekly, and forty-six daily German papers in the United States.

A truly great man borrows no lustre from splendid ancestry.

A hypocrite, ever so much disguised, has some mark to be known by.

There were 3,157 murders, 588 suicides, and nine deaths by duel in Italy in 1867.

Henry L. Warren, the new Chief Justice of Montana, is a resident of Quincy, was a Representative in the last Legislature, and is a member of *Luce Lodge No. 439*.

We have received pages 17 to 32 reprint proceedings Grand Lodge of Maine; we will thank Bro. Berry for the first 16 pages. In 1820 the following names appear: William King, Grand Master—he was afterwards U. S. Senator; Robert P. Dunlap—afterwards Member of Congress, Grand Master, and Grand and General Grand High Priest; Peleg Sprague and Judah Dana—afterwards U. S. Senators, and the latter Judge of the Supreme Court of the United States.

The gavel used by Grand Master Vaux, on St. John's Day, in Philadelphia, was the same that Washington used when he laid the corner-stone of the Capitol.

The increase of membership in Indiana for 1868 was the coincident number of 1868.

We learn from *The Monthly* that the *American Freemason* for July is out. It failed to honor us with its first number, and the third has not come to hand. The *Monthly* is quite taut upon it, and says that "the writer or writers to the *American Freemason* are too prone to write further than their knowledge carries them, and at times more than they know."

We have received the catalogue of the Columbia Athenæum, at Columbia, Maury county, Tennessee. Its object is female education on Christian principles. It has about one hundred pupils, and is beyond question a superior institution. Address Wm. J. Martin, A. M., Columbia, Maury county, Tenn.

The third principal meridian in Illinois divides the counties of Pulaski, Union, Fayette, Christian, Macon, McLean, Woodford, Marshall, Lee, Ogle, and Winnebago; their joint population is 226,095.

The United German standard is black on the upper side, with a white double-headed eagle near the staff, red in the center, and white on the lower side.

Our friend and brother, H. F. Royce, of Princeton, Circuit Clerk of Bureau county, and noted for his Masonic zeal and attainments, has received the appointment of Superintendent of the Western Division Chicago, Rock Island & Pacific Railroad, extending from Des Moines to Council Bluffs. Sorry to part, but wish him success, health, and wealth.

From Utah.

Camp Douglas, U. T., July 14, 1868.

Editor Trowel:

Your readers are doubtless aware that Salt Lake City is the headquarters and residence of the officials of the church of Jesus Christ of latter-day saints. It can truthfully be called a model city. It is situated in a beautiful, fertile valley, watered by the river Jordan, a stream which empties into the Great Salt Lake.

Salt Lake Valley is closed in by two ranges of mountains about twenty-five miles apart, the summits of which are continually covered with snow. The soil is very productive, yielding all the common necessaries of life. However, the farmers have to resort to irrigation as a means of watering their lands. The climate is delightful, very little sickness prevailing at any time during the year.

Salt Lake City is said to contain about eighteen thousand inhabitants, four thousand of whom are Gentiles.

The principal buildings are the city hall, court-house, theater, and tabernacle. The tabernacle is an immense structure, but recently completed, and is capable of comfortably seating about 5,000 persons. In this building the people assemble every Sabbath, for the purpose of listening to discourses from Brigham Young and other dignitaries of the Mormon church. The Salt Lake theater is considered as being second to none west of the Missouri River.

The saints have recently suffered a great loss in the death of President Heber C. Kimball, who died June 22, 1868. In consequence of his death, business was suspended for a time, flags were displayed at half-mast, and the principal buildings were draped in mourning.

The Masonic Order is represented in the city by two lodges—*Wasatch* and *Mt. Moriah*—both of which are in a flourishing condition, occupying a hall on Main street, in conjunction with a lodge of the Independent Order of Odd-Fellows.

Camp Douglas, a military post, is situated about three miles east of the city, on an elevation of seven hundred feet, at the base of a range of mountains which completely shuts in the valley on the east side. It was built in 1863, by the California and Nevada volunteers under Gen. Connor, and occupied by them until July, 1866, when they were relieved by four companies of the 18th U. S. Infantry, under command of brevet Lieut. Col. W. H. Lewis, Major 18th U. S. Infantry (now 36th Infantry).

Camp Douglas contains quarters sufficient for the accommodation of twelve companies, and is at present occupied by companies C, G, and K, of the 36th Infantry.

Having promised to make my letters short, I will conclude for the present.

Fraternally yours,
W. F. Toomey.

The New Postal Law.

This law, as adopted by both houses of Congress, is an important measure in twenty sections. It provides for the return of all letters on which the name of the sender is endorsed, if not called for in thirty days; returns the fees on money orders; doubles the compensation of postmasters for the payment of money orders; allows weekly newspapers sent to regular subscribers in the county where published to be delivered free of postage from the postoffice nearest the place of publication; authorizes the issue of duplicate money orders for such as have been lost; makes it felony to counterfeit money orders; authorizes the Postmaster General to appoint a route agent, with a salary of $1,000, on the line from San Francisco to Japan, and another, with the same salary, on the line from San Francisco to Honolulu; directs him to establish at a reasonable compensation a general postal agency at Shanghai, with branch agencies at other posts in said country; gives him power to create in his own department a foreign mail service bureau, at a yearly expense of $8,000; gives him another chief of division at a salary of $2,500; makes it a felony of a high character to use postage stamps a second time, knowingly; declares it shall be unlawful to circulate through the postoffice any letters or circulars advertising lotteries or gift enterprises of any kind on any pretext whatever; establishes a blank agency in the Postoffice Department, at an expense of nine thousand five hundred dollars annually, and abolishes all other blank agencies; empowers the Postmaster General to negotiate and conclude an international money order arrangement; provides that the sureties on bonds of defaulting postmasters shall not be liable unless the government institutes suit within three years after the final settlement of accounts; allows certified copies of postmasters' returns to be used as evidence in court in criminal prosecutions; authorizes the Postmaster General to prescribe a uniform for letter-carriers, and makes it a misdemeanor for anyone else to wear the same.

Our Agent at New Orleans.

Bro. George L. Cross, who is employed in the office of the Depot Quartermaster in New Orleans, is our agent for The Trowel in that city. He is authorised to receive and forward to us subscriptions and money for The Trowel.

General Grand Chapter.

The triennial meeting of the General Grand Chapter, M. E. John L. Lewis Gen. Grand High Priest, will be held at St. Louis, on Tuesday, the 8th day of September next. It is expected that a large representation will be present from every portion of the Union, and perhaps from its subordinates in South America, Italy, and other foreign parts.

Dedication in St. Louis.

Office Grand Secretary
Grand Lodge of Missouri, A., F. & A. M.,
St. Louis, August 1, 1868.

To the M. W. Grand Master of the M. W. Grand Lodge of Illinois, A., F. and A. Masons:

Wm. E. Dunscomb, Esq., the M. W. Grand Master of Masons of Missouri, sends to you his compliments, greeting, and takes pleasure in announcing that, on Wednesday, the 14th day of October next, he designs dedicating the new "Freemason's Hall" of St. Louis, at which time and place the M. W. Grand Lodge of Missouri will be assembled.

Furthermore, he desires herewith to extend to you, and through you to the R. W. elective grand officers of your grand jurisdiction, a most fraternal invitation to be present on that occasion and assist in the ceremonies.

It will be his pleasure to hear from you previous to that date.

By order of the Grand Master.

Attest: Geo. Frank Gouley,
Grand Secretary.

The Evergreen--Mr. Lincoln.

We had missed the familiar and welcome face of the *Evergreen* for some time, but were greeted with a sight of the June and July numbers, August 1. They were very kindly discussed, without adjournment. In answer to a query in the July number in regard to Mr. Lincoln, we would state: About 1838 or 9, Mr. Lincoln and James H. Matheny concluded to "join the Masons;" Matheny did, and has been Deputy Grand Master, and standing Orator ever since.

Before starting for Washington, the matter was broached by Judge Dubois and Grand Master Buck. He declined then, upon the ground that his motives would be liable to misconstruction. Much conversation was had between him and the present Grand Master French, and he was somewhat inclined to petition, but did not. He was friendly to the Institution.

Fires.

We learn that our brethren at Monmouth have suffered the loss of the property and fittings in the interior of their hall, said to be one of the finest out of Chicago. What the loss is, we are unable to learn, only that it is discouragingly heavy.

From Bro. Trevett, Secretary of the lodge at Champaign, we learn that their records have been burned; how much greater their loss may be we are not informed.

Gift Enterprises.

Bement, Piatt Co., Ill., July 24, 1868.

Dear Sir and Bro.—You will please publish the within "card," as it is of great importance to the "Craft," and more particularly to myself. It will explain itself, and then the brethren can draw their own conclusion.

Fraternally yours,
Ed. Weinstein.

To the Brethren of the "Mystic Tie," Greeting:

No doubt some of you have seen my name on paper before, and *therefore* do I publish this card explanatory of the same.

Some weeks ago Mr. D. Turnbolt, the proprietor of the hotel at Pana, came to me and requested me to take charge of the few remaining tickets unsold (I *suppose* 10,000 or 12,000), and distribute them through the State to the *best advantage*, at the same giving to me a guaranty that all should be conducted honorably and fair. I accepted the proposition, and immediately, as some of you are well aware, sent them *strictly* to the Secretaries of the A., F. and A. M., and Secretaries of the I. O. O. F., but I am sure, by a careful perusal of the letter accompanying the certificates, you can not surely make a lodge matter out of the same. Some Secretaries returned the certificates with *insulting*, *sarcastic* utterances, while some more *calm*, and *coolly* studying the import of the letter, *did not* carry the letter and tickets into the lodge, but merely, and in *fact* as *was intended*, either accepted the agency of the same or refused. Now, I will explain why I did send the certificates in the manner here set forth.

Because I did not *know* any certain individual in every town or city *in the State or out of it*. Therefore, by sending to the Secretaries and asking them (not the lodge), to assist in selling them, I was certain that I should either receive a reply or the tickets, as I am responsible for every one of them. Now, brethren, I ask you in the name of the Great Jehovah, am I responsible to the lodge? because I wish to appoint an agent and that agent their Secretary? Another thing I vouched to them, that the drawing should be done fair and square. Why? because I would not deliver to the association one dollar of the money received from my agents until I was thoroughly convinced the thing was square. And now, to close, my brethren, let me tell you, one and all, that, as the drawing did not come off on the day mentioned, I will return to you, one and all, your money for tickets you purchased in the scheme. If my agents have sold you tickets make them refund the same, as I have written to them, and will by the 29th return what few dollars I received from them. As I *vouched* in the *Alpha*, I so close by vouching I have Masonically kept my word in *Omega*.

Fraternally,
E. Weinstein.

We are glad to know that Congress has made it a penal offense to circulate gift enterprise and lottery tickets through the mails.—Ed. Trowel.

Impostors.

At a regular convocation of *Topeka Chapter No. 5*, on the 18th day of May, A. D. 1865, the following preamble and resolution were, on motion of Comp. H. S. Greeno, adopted:

Whereas, one Julius Hermon, of this city, has imposed upon this chapter by passing himself as a R. A. Mason in good standing; and,

Whereas, it having been satisfactorily ascertained that said Julius Hermon is an impostor, and by his conduct has forfeited the respect and confidence of all good Masons; therefore be it

Resolved, That the said Julius Hermon be considered and treated as an impostor by all Royal Arch Masons within this jurisdiction, and that the Secretary be instructed to furnish a copy of these resolutions to each chapter in this State, the Secretary of the Grand Chapter, and the Masonic Trowel, with a request on behalf of this chapter that the same be published.

M. H. Case, Sec.

Pana, Ill., July 16, 1868.

H. G. Reynolds, G. Sec. A., F. and A. M., Springfield, Ill.:

Dear Sir and Bro.—Inclosed please find a letter which I received in answer to an inquiry which I made regarding one Charles E. St. Clair, who was here last June, and, proving himself to be a Mason pretty well posted, and representing himself in destitute circumstances, obtained money from our lodge, *Pana Lodge No. 226*. The inclosed letter is the first and only knowledge I have of him since he was here; that you can read for yourself. In justice to the Fraternity, it is my desire that you publish him through The Masonic Trowel, requesting your exchanges to do the same. You can judge for yourself of the nature of the case and act accordingly

Fraternally yours,
W. H. Topping, Sec.

Cato Lodge No. 141, F. & A. M.,
Cato, July 6, 1868.

W. H. Topping, Sec., &c.:

Dear Sir and Bro.—I have received several letters from the western States of the same import as yours. There is not now and never was such a man as Charles E. St. Clair belonging to this lodge. He is an impostor, and this lodge can not be responsible for his impositions on other lodges. The last I heard of him was from a lodge in Cedar Rapids, Iowa, from which he had gouged $5.00. I wish you would communicate with your Grand Master as to this case. I would do so myself if I knew his address, &c. It may save some other lodge from being swindled.

Yours, fraternally,
James D. Benton, Sec.

Expulsion.

By *Diamond City Lodge No. 7*, at Diamond City, Montana Territory, January 27, 1867, J. S. Covert; February 13, 1867, George Warner; and June 13, 1868, John Thompson and J. S. Carroll.

Published by order of the W. M.

J. O. Harding, Sec.

TRIENNIAL CONCLAVE

OF THE

GRAND ENCAMPMENT K. T.,

OF THE

UNITED STATES OF AMERICA,

At St. Louis, on Tuesday, the 15th day of September next.

From the St. Louis Times.

The Order of Knights Templar, which is now attracting considerable attention in the West, on account of their triennial meeting in this city in September next, is several hundred years old, and has ranked among its members the brightest chivalry of the world.

As its history is comparatively unknown among our citizens, we propose to give a brief outline of the order, that they may the better appreciate the assembly to be held in September.

The order originated among those heroic spirits who volunteered to rescue the sepulcher from the Moslem power. They derived their name from being the guardians of the temple, and have been known in different centuries by various titles, such as "Knights of St. John of Jerusalem," "Knights Hospitalers," "Knights of Malta," &c., according to their locality and services. In 1099 they captured Jerusalem, and from that period for over one hundred years they fought such battles and performed such deeds of valor as astonished the civilized world, and were never before equaled and have never since been surpassed.

Under the Popes and Peter the Hermit, the Christian sentiment of all Europe was aroused in the struggle, until the plains of Asia trembled beneath the tread of millions of Templars during that fearful struggle. The fierce hordes of Arabian warriors, the sterile nature of the line of march, and the burning suns of Palestine, decimated their legions and bleached the sandy deserts with the bones of the bravest men who ever set a lance or drew a sword.

They failed to completely hold the city of Jerusalem and the country around, but succeeded in establishing such a treaty as has secured to posterity a free travel to the sacred city. When the long contest was over, the knights who returned to their homes rebuilt their consistories and asylums, and established their commanderies, wherein to keep alive the proud spirit of chivalry and Christian knighthood.

Ambitious monarchs and prelates now became their enemies, and combined to confiscate their vast estates, and destroy the order. They succeeded in the former purpose to a great extent; but in the latter they failed, notwithstanding they burnt the Grand Master, De Molay, at the stake, as well as destroying other chief officers. The commanderies still maintained surreptitiously their existence until a brighter day of civilization dawned in Europe.

From this order sprung that noble spirit of chivalry which elevated woman to her proper sphere, defended virtue, and stood like a wall of steel around helpless innocence.

Within its asylums gathered the good and the great, carving upon its rolls the noblest titled names of Europe.

In our republican country, where all titles are dispensed with, the asylums are open to all Royal Arch Masons capable of passing a unanimous ballot.

The following are the present officers of the Grand Encampment of the United States, elected at the last meeting in Columbus, Ohio, September, 1865:

M. E. Sir Henry L. Palmer, of Wisconsin, Grand Master.
V. E. Sir Wm. S. Gardner, of Massachusetts, Dep. G. Master.
V. E Sir John Q. A. Fellows, of Louisiana, G. Gen.
V. E. Sir Kent Jarvis, of Ohio, G. C. G.
V. E. Sir Geo. W. Belt, of Missouri, S. G. W.
V. E. Sir Henry C. Ranney, of Illinois, J. G. W.
V. E. Sir John W. Simons, of New York, G. Treas.
V. E. Sir John D. Caldwell, of Ohio, G. Rec.
V. E. Sir W. C. Munger, of Kentucky, G. St. B.
V. E. Sir E. L. Stevens, of District of Columbia, G. Sw. B.
V. E. Sir G. W. Prescott, of Minnesota, G. W.

The successors of the above officers will be elected in September.

The following is the list of officers of the Grand Commandery of Missouri:

R. E. Geo. Frank Gouley, G. Com.
V. E. Lewis V. Weimer, D. C. G.
E. James F. Aglar, G. G.
E. James Carr, G. C. G.
E. Rev. P. M. Pickard, G. P.
E. —— Hardwick, S. G. W.
E. B. F. Newhouse, J. G. W.
E. Wm. N. Loker, G. T.
E. A. B. M. Thompson, G. R.
E. R. B. Graht, G. S. B.
E. W. Bosbyshell, G. S. B.
E. Wm. H. Stone, G. W.

The following is the general committee of arrangements to act in conjunction with those appointed by other jurisdictions to make arrangements for the general assembly in September:

St. Louis Commandery No. 1, Sir Wm. H. Stone; *Weston Commandery No. 2*, Sir James M. Burnes; *Hugh de Payens Commandery No. 4*, Sir Lewis F. Weimer, D. G. C.; *Ivanhoe Commandery No. 8*, Sir Wm. K. Spinney; *Belt Commandery U. D.*, Sir Geo. W. Belt, P. G. C.; *Excalibar Commandery No. 5*, Sir James Carr, G. C. G.; *Liberty Commandery No. 6*, Sir Samuel Hardwick, P. G. C. G.; *Emanuel Commandery No. 7*, Sir Jno. D. Vincil, P. G. P.; *Lexington Commandery U. D.*, Sir John E. Ryland; *Kansas City Commandery U. D.*, Sir Joel J. Morris. At large, R. E. Sir Thomas M. Wanhall, P. G. C. Grand Generalissimo, E. Sir James F. Aglar, chairman of the committee.

We understand that quite extensive arrangements are being made by the Knights Templar all over the country to attend the grand convention to be held in this city. The *Apollo Commandery*, of Chicago, have already engaged 150 rooms at the Southern Hotel for their use, and intend to leave Chicago with the Chicago Light Guard Band on a special train *via* the Chicago, Alton & St. Louis Railroad. It is also the intention of all the Templars in the northwestern States to concentrate at Chicago, arriving here in a body. The Chicago & Alton and Illinois Central and Terre Haute & St. Louis Railroads have agreed to carry them, on that occasion, to and from St. Louis at half fare. In addition to the commanderies already mentioned, the general committee have received advices that the commanderies from the following places have signified their intention of being here: Providence, R. I.; Lowell, Mass.; Cincinnati, Louisville, Memphis, Keokuk, Quincy, Springfield, and Richmond, Va.

This will undoubtedly be the largest assemblage of the Knights Templar ever held in this country, and our citizens should feel highly gratified that so large and influential a body of men as compose this order should decide to hold their triennial meeting here. We take pleasure in publishing the following circular, and we hope our merchants and business men will respond liberally when called upon by the members of the committee, and that the Board of Trade and Merchants' Exchange will also take hold of it and see that the visitors are well entertained on that occasion:

Office of Grand Commandery
Knights Templar of Missouri,
St. Louis, July 31, 1868.

At a meeting of the general committee of arrangements, for the reception and entertainment of the Knights Templar of the United States, held this day, the following Sir Knights were appointed on the committee to solicit subscriptions to defray the expense of the same:

Merchants' Committee.—Thos. Richeson, E. G. Obear, P. G. Gerhart, L. Bierman, Benj. A. Dozier, Wilbur F. Tuttle, J. C. Bloomfield, W. K. Spinney, John D. Daggett, J. B. Maude, Norman J. Coleman, Henry M. Rhodus, A. J. Dreas, John Antrim, J. Frank Parsons, Martin Collins.

Hotel Committee.—W. H. Stone, Isaac M. Mason, W. W. Ehninger, Wm. Bosbyshell, C. H. Thorn, C. M. Caswell.

Knights Templar Committee.—Jas. O. Alter, J. H. Tolman, W. P. Mellen, W. N. Loker, L. Bierman, J. H. McLaren, R. H. Huzza, L. H. Garnett.

We feel proud of *Apollo*—our original Templar home. The following circular, from the oldest commandery in the West, speaks for itself:

Asylum of Apollo Commandery No. 1,
Knights Templar,
Chicago, July 28, A. D. 1868, A. O. 750.

Sir Knight—At a stated conclave of *Apollo Commandery No. 1, K. T.*, Tuesday, July 21st inst., by resolution, the commandery tendered to the Right Eminent Grand Commander of the State of Illinois, Sir Vincent Lumbard Hurlbut, an escort to St. Louis on the occasion of the Triennial Conclave of the Grand Encampment Knights Templar of the United States, to be held at St. Louis, Mo., on the third Tuesday—being the 15th day of September, next.

The Right Eminent Grand Commander of the State of Illinois acknowledged and accepted the courtesy extended to him, leaving the details of arrangements with *Apollo Commandery*, for transportation and accommodation of the Sir Knights intending to unite in the proposed journey to St. Louis. He has also presented to the commandery for its guidance, a circular from the Grand Commandery of the State of Missouri.

Apollo Commandery appointed a Committee of Arrangements to take such action in the premises as they deem best, to accomplish the object and desire of the commandery, in extending the escort to the Grand Commander.

The committee would therefore state that arrangements have been perfected with the Chicago & St. Louis Railroad, and Pullman's Palace Sleeping Car Co., whereby a special train has been placed at the disposal of the Sir Knights, to and from St. Louis, at half fare. (They would also state to Sir Knights from eastern jurisdictions, intending to visit St. Louis, that arrangements have been made for them to come *via* Chicago, at the same reduced rate, and it would afford the committee pleasure to have them unite with us here on Monday, September 14th, next). The Grand Master of Knights Templar of the United States—M. E. Sir Henry L. Palmer—escorted by *Wisconsin Commandery No. 1*, of Milwaukee, arrive here on the morning of that day, uniting with us and leaving that afternoon at five o'clock.

The committee anticipate that many commanderies and individual Sir Knights will take the opportunity afforded them to visit the Triennial Conclave of the Grand Encampment, and it is desired that those intending to unite with us should inform the committee as soon as possible of the probable number from each section, so that suitable arrangements can be made.

Sir William Henry Gale, Chairman of the Committee of Arrangements, No. 202 Randolph street, Chicago, to whom all communications should be addressed.

The headquarters of Knights Templar, while in Chicago, will be at the Tremont House, where the committee can be found.

William Henry Gale,
Charles Homan Brower,
Frank Hervey Nichols,
Committee.

And when *Wisconsin Commandery* appears with its perfect drill, splendid uniform, and complete order, all will admire it, and will say, that the talented Grand Master of Templars and his commandery are worthy of each other.

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The Masonic Trowel is one of the best Masonic publications in the country; it carries tidings to the Craft conveyed through no other source, and no Illinois Mason can afford to be without it. It is published monthly, at $1.25 per year, by H. G. Reynolds & Son, at Springfield, Ill.—*Dixon Telegraph.*

Jurisprudence.

To the law and the testimony.—Isa. 8, 20.

☞ We shall endeavor to answer questions of a legal character under the laws and usages of this and adjoining States under the head of States; other matter of a judicial character will be given under the head of "General." Our comments on law are not binding as such; those who desire *decisions* must get them from the Grand Master; we give *opinions* only. Questions will be omitted, unless they are necessary to elucidate the point at issue. Decisions and opinions will be regularly numbered through the volume, and will not be repeated, but reference will be made to them.

ILLINOIS.

No. 53—The name and style of the Grand Lodge is "The Most Worshipful Grand Lodge of Illinois, of Ancient, Free, and Accepted Masons"; a lodge is described as follows: "Worshipful Springfield Lodge No. 4, A. F. & A. M." The Grand Master is addressed "Most Worshipful"; the Deputy, Grand Wardens, Grand Treasurer, and Grand Secretary are addressed "Right Worshipful"; all the appointed officers are styled "Worshipful," except the Grand Tyler.

No. 54.—In the absence of the first four grand officers, the Grand Lodge can be opened by the past or present Master of the oldest lodge represented.

No. 55.—In voting in Grand Lodge, the Grand Master, Deputy, and Past Grand Masters are entitled to one vote each; the Grand Wardens are entitled to one vote, jointly, and all Past Masters (not otherwise entitled to vote) cast one vote only, collectively. Each lodge represented is entitled to three votes; if the Master and both Wardens are present, each one casts one vote; if the Master and a Warden be present, the Master casts two votes and the Warden one; if the Master be absent and both Wardens be present, the S. W. casts two votes and the J. W. one; if but one representative be present, whether Master, Warden, or proxy, he casts three votes.

No. 56.—The proxy stands in the shoes and has the powers of his principal and enjoys all his privileges, and draws his pay, if there be any.

No. 57.—No brother has a right to vacate his seat in Grand Lodge without leave of the Grand Master.

GENERAL.

No. 27.—There is no such a thing as the *right* of visitation; it is the right of every Mason to ask the *privilege* of visiting, and it is the inalienable right of any member to refuse it.

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Fame and admiration weigh not a feather in the scale against friendship and love, for the heart languishes all the same.

Reminiscences of Anti-Masonic Times

BY REV. DR. GIGER.

I am aware that great prejudices have existed in regard to the true character and tendency of the Masonic Order. These prejudices were originated and spread by political demagogues for selfish and ambitious purposes, and many well-disposed persons were thus deceived, and their zeal to destroy Masonry rose above all other subjects of public concern. Strange that intelligent men could have ever persuaded themslves that anti-Masonry had a base broad enough upon which to build up party; that "the manifold interests of a great country, its trade, commerce, and general industry; its finance, its development through the thousand channels of public administration, its party alliances, its ambitious strifes and its multiform pursuits, could all be reduced into subordination to the purpose of extirpating Masonry by political action." The incidents are so well known that we will only briefly allude to them.

The opponents of Andrew Jackson, who was a Royal Arch Mason, found themselves in a dilemma. For Henry Clay, the idol of the Whig party, was a Mason, and, wishing "to be right rather than to be President," would not sacrifice his principles nor violate his solemn obligation. William Wirt was, therefore, selected as the standard bearer. And yet he, in his letter of acceptance, pays a high tribute to the cause so unjustly assailed. Says he: "I was myself initiated into the mysteries of Freemasonry. I never took the Master's degree, but it proceeded from no suspicion on my part that there was anything criminal in the Institution, or anything that placed its members in the slightest degree in collision with their allegiance to their country and its laws. I have thought and repeatedly said that I considered Masonry as having nothing to do with politics, and nothing has surprised me more than to see it blown into consequence in the northern and eastern States as a political engine, and the whole community excited against it." As the day of election drew near, wishing to be relieved from the position into which he had been reluctantly forced, he writes: "To persist in the nomination will only expose their weakness. They can not carry a single State, except, perhaps, one. They can not even organize an electoral ticket to the south of New York, except, perhaps, in Pennsylvania. It will annihilate them, and me too, by the mere force of ridicule." The result of the election proved the truth of his prophecy, for out of 286 electoral votes Gen. Jackson received 219, Mr. Clay 49, Mr. Floyd 11, and Mr. Wirt *seven*—these seven being the votes of the State of Vermont. Thus the fanatical spirit which enkindled the flame of persecution and spread over the face of one section of our land with the wild fury of a mighty conflagration was quenched. It was short lived, and its few paroxysms in subsequent years were followed by utter dissolution. Like Hudibras' musket, which missed the mark it aimed at,

> "And, though well aimed at duck or plover,
> Recoiled and knocked its owner over."

The attempted assassination of Masonry turned out, as with other assassinations, only to confirm her power and to hasten her coming apotheosis. Antæus-like, she reached that point of extreme depression where, by touching the ground, she touched also the giant spring of that power in which she rose and now triumphantly reigns.

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Hon. Jacob Collamer, LL. D.

Bro. Collamer was a native of Troy, N. Y.; his father was a soldier in the War for Independence. Our late brother graduated at the university of Vermont, 1810, and was admitted to the bar in St. Albans in 1812.

He was Lieutenant of artillery in the War of 1812, a member of the Vermont Legislature for four terms, an associate justice of the Supreme Court of Vermont, elected nine successive times, for six years a representative in Congress, Postmaster General under President Taylor, Judge of the Supreme Court of Vermont for four terms, and 12 years U. S. Senator. He owed nothing to factitious aids, to fortune or family patronage.

Bro. Collamer was an upright Mason, in all his relations, civil or political, and a sincere Christian; his life was devoted to the cause of truth and justice. He kept himself "unspotted from the world." Senator Foote said, in the Senate of the U. S.:

"No man ever ventured to approach him with the offer of a price for his honor. Jobbers in iniquity came not into his presence. Purity of motive and integrity of purpose, unsullied and unassailed, were alike the law and rule of his life, in public or in private action. All of us who have known him longest and known him best will, with one accord, concede to him the possession, in an eminent degree, of what Cicero commends as the *boni Senatoris prudentia*—the 'wisdom of a good Senator.'"

Mr. Sumner said: "Mr. President, since Henry Clay [also a brother] left this chamber by the gate of death, no Senator has passed that way crowned with the same honorable years as Mr. Collamer, nor has any Senator passed that way whose departure created such a blank in the public councils, unless we except Mr. Douglas [a brother]."

Senator Harris said: "Judge Collamer was happy in the circumstances of his death. Of him it may be said, as it was of John Quincy Adams, that 'no excesses of a profligate youth, no vices of middle life, had shattered and hurried to a premature dissolution the body in which his incorruptible spirit resided. Nothing in his habits of life interfered with nature, to whose gentle influences it was left to destroy gradually, and to restore in a good old age to its parent dust, the perishable part of our friend. The law of mortality, which knows no exception among the passing generations of our race, was executed in his case with as much tenderness and reserve, so to speak, as is ever permitted by Providence.'"

The following illustrates the Judge's Masonic integrity and incorruptibility:

Soon after receiving his comission as judge, one of the leading railroad corporations in the State sent to him a free pass for a year over their road. This was done undoubtedly as a mere compliment and in no other view. Shortly after receiving it the Judge was holding a term of one of the courts in his judicial district, and almost one of the first cases for trial was a case wherein the same railroad corporation was a party. It was in the forenoon session; the case was called up and commenced; as the Judge said to the writer of this article, 'I felt as though I was sitting there with a bribe in my pocket." Says he, "I adjourned the court early for dinner, went home and enclosed the ticket in an envelope to the company, and deposited it in the postoffice before I again went into court; and that," said he, "was the last and only free pass on any railroad I ever held while on the bench."—*National & Freemason.*

◆

Book of the Law.—The Holy Bible, which is always spread open upon the altar, during lodge hours, at some important passage, during the continuance of the solemn ministrations of the lodge. In the first degree it is usually unfolded at Ruth ii. 7; in the second degree, at Judges xxii. 6; and in the third degree at 1 Kings vii. 13, 14. These usages, however, are not arbitrary, for we find at different periods during the last century that Genesis xxii. and xxviii. were indifferently used for the first degree; 1 Kings vi. 7, and 2 Chronicles iii. 17, for the second; and Amos x. 25, 26, and 2 Chron. vi. for the third. In the United States, the practice has usually been to open the Bible in the first degree, at Psalm cxxxiii; in the second, at Amos vii.; and in the third, at Ecclesiastes xii.

◆

Arithmetic.—That science which is engaged in considering the properties and powers of numbers, and which, from its manifest necessity in all the operations of weighing, numbering, and measuring, must have had its origin in the remotest ages of the world.

In the lecture of the degree of "*Grand Master Architect*," the application of this science to Freemasonry is made to consist in its reminding the Mason that he is continually to *add* to his knowledge, never to *subtract* anything from the character of his neighbor, to *multiply* his benevolence to his fellow creatures, and to *divide* his means with a suffering brother.

Two Grand Masters.

BY GEN. JAMES SHIELDS.

We extract the following sketches of two of the most eminent men of their day, from a recent lecture by Gen. Shields. One of these distinguished men was at one time Grand Master of Masons in Tennessee, and the other held the same position in Kentucky. They were as unlike in political affinities as in their personal peculiarities; but both were equally eminent.

Andrew Jackson was, in my opinion, the most remarkable man, take him all in all, of his time. In personal appearance he was tall, slender, and muscular. There was not an ounce of surplus flesh upon his whole body. He possessed more than ordinary physical strength, but it consisted more in activity and endurance, and in prompt, resolute and fearless energy, than in what we are accustomed to call brute strength. It was not the strength of the giant, but that of a high-souled, fearless hero, who would confront a legion of giants, if necessary, to defend the weak or to succor the oppressed. He had a lofty commanding head, and a highly intellectual forehead. But the whole soul of Andrew Jackson was visible in his dark grey eye.

I never saw such an eye in any other human head. It was kind and gentle, resolute and intellectual. It was as tender at times as the eye of an eagle—and there were times in Andrew Jackson's life, when the dark grey eye was as terrible as the eye of a roused lion. No danger, moral or physical, could make it quail. Then it was a thoroughly honest eye. It loved and respected truth and justice, and hated and despised fraud and falsehood and every kind of dishonorable action. Andrew Jackson was a born hero, and every man who approached him had to recognize him as such, that is, as a man, formed by nature to be the leader of his fellowmen, in any great human emergency.

I will give a few particulars of General Jackson, which I get from his favorite aide-de-camp, Gen. William O. Butler, of Kentucky.

The massacre of Fort Moins, as you all know, called him into military service to put down the Indians, and he did so effectually. He fell upon them like a thunderbolt. He struck them down in their strongholds, and the Indian power in the Mississippi valley fell forever. This Indian war at an end, a British expedition appeared on the Gulf of Mexico, the most formidable hostile expedition that had ever approached this continent, and it became evident to all that the object of attack was the city of New Orleans; and unfortunately New Orleans at that moment was more utterly defenceless than any other point in the United States. Gen. Jackson was ordered to New Orleans, and he arrived in that city on the evening of the 1st of December, 1814, and took up his quarters at the house of one of his old friends named Clark. The next day the authorities of the city, with the Mayor at their head, called upon him at his quarters. One of the most eloquent men of the day welcomed him in an able address. He took occasion in his remarks to point out the defenceless condition of the city.

He stated, what was too true, that it had no troops, no arms, no munitions of war, and no defensive works. He then dwelt upon the formidable character of the expedition coming against it, and the horrors that would ensue to life and property, and what men value more than life, if the city should be carried by assault and given up to the license of a brutal soldiery. Having done all this with the most consummate tact, he hinted delicately that to escape these horrors there was but one alternative, an arrangement with the enemy to surrender the city. During the delivery of this address, Gen. Jackson stood bolt upright, as motionless as a bronze statue. Not a muscle of his cast iron countenance was seen to move or betray the feeling with which he was animated. There he stood in his well-worn grey overcoat and his high rough military boots, the impersonation of inflexibility and fearlessness. All were now anxiously awaiting his reply. The reply came. The bronze lips opened, and out came these words, pronounced with the firmness of unflinching resolution: "Gentlemen, the British army shall never enter New Orleans; we must prepare to fight."

"But if we fail, General," said one of the authorities, "what then?"

"Fail!" exclaimed Jackson, as if scorning the very word, "Why, if we fail, we'll burn down the city. Good morning, gentlemen," dismissing the municipals with a polite bow, and turning to give some orders to his officers.

In all modern history there is not a single scene more romantic and interesting than this interview. Considering the circumstances, the approach of a powerful enemy and the defenseless condition of the city, the conduct of Andrew Jackson on that occasion was not only heroic but sublime.

* * *

Henry Clay was a man of entirely different type. He was a thorough western man; tall and slender, with a frank, careless, genial, fearless manner. He had a large manly head, and a lofty intellectual forehead. He had fair hair, fair complexion, and blue eyes. His eye was bright, frank, open, intellectual, and fearless. It was an eminently practical eye. It just saw the world as it was, and understood it perfectly, and knew how to make the best of it on all occasions. The other features of his face were wanting in regularity, and might be called remarkably plain but for the glow of generous feeling and intelligence that overspread his whole countenance. And when animated in debate, that frank, open, manly countenance underwent a transfiguration that made it appear positively handsome—and the ladies, who ought to be the best of judges in such cases—esteemed Henry Clay at all times the most captivating man of the age.

But the principle charm of Henry Clay was his incomparable voice. That marvelous voice was capable of unlimited modulation, and of expressing with the highest possible perfection every passion and emotion of the human soul. When he rose in his place in the Senate to make one of those inimitable speeches which, for the time being, swept everything before them, it was interesting to notice the effect of his voice and manner upon the audience. Before he had uttered half a dozen sentences you would hear a rustling of silk dresses, as if a breeze of autumn wind swept through the galleries, from the commotion and excitement among the ladies. And as he proceeded with his discourse this excitement would increase and communicate itself to the whole audience—Senate and all. The effect for the time being would be utterly irresistible, and is therefore indescribable. When he raised his powerful voice and denounced the Democratic administration, you had only to glance up to the galleries to see all those lovely heads drooping, the face pale and wearing a look of distress, as if they were the principal sufferers in the general calamity. I can not to this day explain the mystery of the magnetism which that singular man exercised upon his audience. But for the time being it was omnipotent and overpowering. And, as his power came from nature and not from culture, he could exercise it over any audience—over backwoodsman or statesman, over fishwomen or fine ladies. He could control and sway and magnetize them all. Such was Henry Clay, of Kentucky, the leader of the grand old Whig party, and the greatest natural orator and popular leader that has yet appeared in this country.—*Review.*

The Three Crimes.

AN EASTERN TALE.

Hamet Abdallah was an inhabitant of a grotto on one of the slopes of Mount Olympus. When he stood at the entrance of his humble dwelling, he could embrace at one glance all the territory originally possessed by Osman, the founder of the Ottoman Empire; and, as he five times a day offered up his prayers to Allah, he invoked blessings upon the head of Solyman the Magnificent, the reigning Sultan in whose time he lived. Indeed, Abdallah was renowned for his sanctity; and the inhabitants of the vicinity of his dwelling treated him with the most marked respect.

He was not, however, entitled to this excessive veneration by his age, for he had scarcely attained his fortieth year when the incident of this tale took place. His venerable father, who was himself a dervise of great sanctity, and whose years amounted to fourscore, resided with him in the same grotto; and fortunate was deemed the individual who, on his way along the slopes of Olympus, was allowed to join in the prayers of the two dervises, kneeling upon the ground at the entrance of the cave, and turning their countenance toward the holy cities of Mecca and Medina.

Hamet Abdallah was one morning roving amidst the groves and woods, which extended up the mountain far above his grotto, and pondering upon the passage in the Koran which he had been perusing but a short time previously, when his foot suddenly struck against something hard upon the ground. He looked downward, and saw an iron ring fastened to a small brass plate which was let into a square of stonework, and seemed to cover a hollow place or well. Obeying a sudden impulse of curiosity, Hamet applied his hand to the ring, and pulled it with all his force. After many vain exertions, the brass plate yielded to his exertions, and he fell backward with the sudden shock.

Before he had time to rise and examine the aperture thus laid bare, a dense volume of smoke issued from the hole, and ascended in the air to the height of several thousand feet.

Hamet gazed with astonishment upon this strange apparition: but how much more was his wonder excited when he saw the smoke gradually becoming more and more palpable and shapely, and at length assume the form of an immense giant, with a long flowing white beard, and a tremendous pine tree in his right hand.

Hamet fell upon his knees, and was about to put up a prayer to heaven, when the terrible apparition addressed him in a voice of thunder:

"Nay, mention not the name of the Deity, or I will cut thee into ten thousand pieces!"

"Who art thou?" demanded Hamet, rising from his suppliant posture.

"I am Kara, an evil genie, whom a victorious power shut up in that cursed hole, where I have languished for two thousand years. It is an evil day for thee that brought thee hither."

"And wherefore, proud genie?" demanded Hamet.

"Because I am about to kill thee, in order to avenge myself upon some one for this long captivity," replied the giant. At these words, Hamet trembled very much, and besought the genie to spare his life. For a long time the genie was inexorable, and ordered him to prepare for immediate death; but at length he suffered himself to be moved by the prayers and entreaties of the virtuous dervise.

"Hark ye," said the genie; "I am willing to spare your life upon one condition."

"Name it," said Hamet, his heart leaping with joy.

"I will grant your request, I say," proceeded the genie, "on condition that you perpetrate some crime which may diminish your overweening pride of conscious virtue. Do not interrupt me, or I shall kill you upon the spot: but listen. I give you your choice of three of the most heinous crimes which I can imagine. You shall either violate the law of the prophet, and drink your fill of good wine; or you shall murder your venerable old father; or you shall curse the name of that Deity whom you worship. Choose between these three crimes."

Then Hamet was very sorrowful, and he endeavored to melt the heart of the evil genie, but all his prayers and entreaties were unavailing. He accordingly began to reason within himself.

"If," said he, "I assassinate my father, no contrition can wipe away my crime, and moreover the law will overtake me with its vengeance. If I curse the name of the great Allah, I may sigh in vain for future happiness in the gardens of paradise. But if I become inebriate with the juice of the grape, I can expiate that fault by severe mortification, penitence, and renewed prayer."

Then, turning his countenance upward toward the genie, he said, "O fountain of all evil! I have made my choice, since thou art determined upon this injury."

"Name the object of that choice," said the genie.

"I will get drunk with wine as the least of the crimes which you propose," answered the dervise.

"Be it so," cried the genie; "this evening, after the hour of prayer, thou wilt find a jar of Cyprus wine upon thy table, when thy father has retired to rest in his own cell. Thou mayest fulfil thy promise then; but woe unto thee if thou deceivest me!"

The genie gradually became less palpable as he spoke these words; and, by the time the concluding menace issued from his lips, he had vanished altogether. Hamet retraced his steps toward the grotto, with a sorrowful heart; but he would not confide his anticipated disgrace to the affectionate parent who welcomed his return.

The day passed rapidly away; and in the evening Hamet and his sire knelt down as usual at the door of the grotto, with their faces toward the south, to raise their voices in prayer. When their vespers were concluded, the old man embraced his son tenderly, and retired to the inner part of the grotto.

As soon as Hamet knew that his father slept, he lighted a lamp; and, as the genie had told him, he saw a large measure of wine standing upon the table. The unhappy dervise raised it to his lips, and drank deeply of the intoxicating draught. A glow of fire seemed to electrify his frame, and he laughed as he set the vessel down upon the table. Again he drank, and he felt reckless and careless of the consequences. He drank a third time: and, when he had emptied the measure, he ran out to the door of the grotto, and threw it down the slope of mountain; then, as he heard it bounding along, he laughed with indescribable mirth. As he turned to enter the grotto, he saw his father standing behind him.

"Son," said the old man, "the noise of revelry awoke me from my slumbers and I rise to find my well beloved Hamet drunk with wine! Alas! Is this merely one of many nights' orgies; and have I now awakened to the dread truth of thine impiety for the first time? Alas! thou hast cast ashes upon the grey head of thy father!"

Hamet could not brook this accusation, as it implied suspicion that he was accustomed to indulge in wine whilst his father slept. He felt suddenly indignant at the language of his sire, and cried: "Return to thy couch, old dotard! Thou knowest not what thou sayest."

And, as he uttered these words, he pushed his father violently into the grotto. The old man resisted, and again remonstrated with Hamet. The brain of the son was confused with liquor, and a sudden dread of exposure to the world entered his mind. With the rage of a demon he rushed upon his hoary headed sire, and dashed him furiously against the stone walls of the grotto. The old man fell with his temple against a sharp flint—one groan emanated from his bosom—and his spirit fled forever.

Suddenly conscious of the horrid crime of which he had been guilty, Hamet tore his hair, beat his breast, and raved like a maniac. And, in the midst of his ravings, he lifted up his voice against the majesty of heaven, and cursed the Deity whom he had so long and fervently worshiped!

At that instant a terrible din echoed round about—the thunder rolled—the tall trees shook with an earthquake—and, amidst the roar of the conflicting elements, were heard shouts of infernal laughter. All hell seemed to rejoice at the fall of a good man, whom no other vice had ever tempted away from the paths of virtue, until drunkenness presented itself. The rage of the storm increased—the trees were torn up by their roots—and fragments of the rocky parts of Olympus rolled down the hill with the fury of an Alpine avalanche. Then suddenly the genie appeared before the wretched Hamet, and exclaimed, "Fool! by choosing to commit the crime which seemed to thee least, thou hast committed the other two likewise! For there is more danger in the wine cup than in any other means of temptation presented by Satan to mankind!"

And the last words of the genie mingled with the redoubled howling of the storm, as Hamet was borne down the slope of the mountain by the falling masses, and dashed to pieces at the bottom.

The Greece of To-day and the Greece of the Future.—It would be easy to sketch a sentimental picture of Greece as it ought to be, and indicate some traces that it is striving to attain moral perfection as well as Hellenic greatness in an imaginary future. But the progress of the Greek nation must be worked out by increased production and by an augmentation in the numbers of the population. Greece is now in a condition to become the fountain-head of an increasing population, but this can only be effected by material progress. Better plows are more wanted than better speeches. The subject is not entirely overlooked by the Greek press, though it receives little attention from the literary classes and the politicians who pretend to represent Hellenism. There are men who see with regret that a cart can not pass along the road from Pylos to Sparta where a carriage could travel in the days of Homer, and that a mule climbs with difficulty over rocks through which Pyrrhus led a train of elephants. The Greeks of to-day think more of blockade-running than of road-making, but the day is approaching when blockade-running will be useless, and road-making will be useful. An intelligent and commercial people can not fail to become sensible of the great addition made to the profits of production by the diminution of the expense of transport. The Greeks of to-day ought to compare their Greece with the Greece of the classic ages in its material and physical aspect. Even vegetation has withered and decayed. Mountains once covered with thick forests are now bare rocks. Water is sought for vainly in channels of "streams immortalized in song." The cork tree has disappeared, and the forests of oak and chestnut are yearly diminishing in extent. The quantity of valonia is decreasing, and the fruit of the chesnut trees has already degenerated to such a degree as to be a mere ball of fibre. The apples of Lombotina, once an article of export, are now almost unfit for sale in the domestic markets. The best land remains uncultivated, because it requires an expenditure of capital to drain it in winter, to irrigate it in summer, and to clear it from weeds and grasses, the roots of which form Gordian knots three feet below the surface of the soil. The vegetable earth that enabled ancient Greece to support millions in abundance, from the produce of districts where thousands now laboriously obtain a hard subsistence, has been washed into the sea or into pestiferous marshes since the terraces that supported it on the sides of the mountains have been destroyed. These things must be taken into serious consideration, for the future greatness of the country will be better assured by attention to the internal affairs of Greece than by trusting to the generosity of Russia or the diplomacy of France.—*Correspondence of the London Times.*

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The Wonders of Ancient Rome.—The art of working metals and cutting precious stones, surpassed anything known at the present day. In the decoration of houses, in social entertainments, in cookery, the Romans were remarkable. The mosaics, signet-rings, cameos, bracelets, bronzes, chains, vases, couches, banqueting tables, lamps, chariots, colored glass, gildings, mirrors, mattresses, cosmetics, perfumes, hair-dyes, silk robes, potteries, attest great elegance and beauty. The tables of thuga root and delian bronze were as expensive as the sideboards of Spanish walnut, so much admired in the great exhibition at London. Wood and ivory were carved as exquisitely as in Japan and China. Mirrors were made of polished silver. Glass cutters could imitate the color of precious stones so well that the Portland vase, from the tomb of Alexander Serverus, was long considered a pure sardonix. The palace of Nero glittered with gold and jewels. Perfumes and flowers were showered from ivory ceilings. The halls of Heliogabulus were hung with cloth of gold, enriched with jewels. His beds were silver, and his tables of gold. Tiberius gave a million of Sesterces for a picture for his bedroom. A banquet dish of Drusillus weighed five hundred pounds of silver. The cups of Drusus were of gold. Tunics were embroidered with the figures of various animals. Sandals were garnished with precious stones. Paulina wore jewels, when she paid visits, valued at $800,000. Drinking cups were engraved with scenes from the poets. Libraries were adorned with busts, and presses of rare woods. Sofas were inlaid with tortoise shell, and covered with gorgeous purple. The Roman grandees rode in gilded chariots, bathed in marble baths, dined from golden plate, drank from crystal cups, slept in beds of down, reclined on luxurious couches, wore embroidered robes, and were adorned with precious stones. They ransacked the earth and seas for rare dishes for their banquets, and ornamented their houses with carpets from Babylon, onyx cups from Bythinia, marbles from Numidia, bronzes from Corinth, statues from Athens—whatever, in short, was precious, or rare, or curious in the most distant countries.

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Nebuchadnezzar's Hanging Gardens.

Jacob Abbott contributes an interesting memoir of Babylon to *Harper's*. Nebuchadnezzar, the ruler of that famous city, had a wife who came from a mountainous district, and who was dissatisfied with the level prospect everywhere about her, as she looked forth from the palace of her husband, when in order to gratify her he reared the garden that is described below:

The vast structure built by Nebuchadnezzar, which has been celebrated in all ages as one of the wonders of the world, under the name of the hanging gardens of Babylon, was really an artificial mountain, or meant to be such. It was built to gratify the desire of a wife of Nebuchadnezzar, named Amyds, who having been a native of a mountainous country toward the north, soon grew tired, when she came to Babylon, of the level monotony of the country there, and, as young brides on the western prairies of America often do at the present day, when they remember the declivities and summits, and the secluded and romantic dells of their native New England, she said to her husband that she longed for the sight of a hill. Her husband, therefore, undertook to build her one.

The structure consisted of a series of platforms or terraces, supported on arches of masonry, placed one above the other, and raised so high that the upper one was above the walls of the city, so that the spectator, standing upon it, could not only look down upon all the streets and squares of the town, but could also extend his view beyond the walls, and survey the whole surrounding country. The several terraces were supported on immense arches of masonry. The lateral thrust of these arches was resisted by a solid wall 22 feet thick, which bounded and closed the structure on every side. The platforms covering the arches and constructing the terraces, were formed of immense flat blocks of stone, cemented at the joints with bitumen. Above this pavement was a layer of reeds, then another of bitumen, upon which, at the top of all, was a flooring of brick which formed the upper surface of the platform. On this foundation was laid a thick stratum of garden mould, deep enough to afford support and nourishment for the largest trees. The gardens made upon these terraces were laid out in the most costly and elegant manner, and were provided with statues and fountains, and with the choicest fruits, and the rarest and most beautiful shrubs and trees, and parterres of brilliant flowers, and seats, and bowers and ornamental arbors—with everything, in short, which the horticulturists of the day could devise to complete the attractiveness of the scene. The ascent from each of these terraces to the one above it was by a broad and beautiful flight of steps, and visitors who ascended from one to the other saw on each successive platform new and everchanging beauties in the varied arrangements of walks and trees and beds of flowers, and in new views of the surrounding country, which became, of course, wider and more commanding the higher they ascended.

There were spacious and airy apartments built among the arches below, which opened out upon the successive terraces. These apartments commanded very beautiful views, both of the gardens before them and of the country beyond. The interior of them was splendidly decorated, and they were fitted with all necessary conveniences for serving refreshments to guests, and for furnishing them with amusements and entertainments of every kind. On the upper platform was a reservoir of water, supplied by vast engines concealed within the structure. Pipes and other hydraulic machinery conducted this water to all the lower terraces, in order to supply the various fountains and to irrigate the ground. In fact, so vast was the extent, and so magnificent the decorations of this artificial hill, that so long as it endured it was considered, by common consent, as one of the wonders of the world.

Married.

At the residence of the bride, in Mercer county, Ill., June 11th, 1868, by J. B. Longley, Esq., Bro. LEVI F. GENTRY to Miss MARTHA E. WIGHTMAN.

Died.

At Freedom, La Salle county, July 9, Bro. W. T. HINKSON, aged 53 years.

Bro. Hinkson was a charter member, the first Master, and has presided several years since. The deceased was a worthy citizen and zealous Mason.

Moneys Received for Trowel,

DURING JULY, 1868.

$1.25 each.—J. G. Anderson, J. A. Brown, D. Bovee, H. Baugh, W. E. Barnett, F. F. Dana, Geo. L. Fisher, C. T. Hills, S. Kugler, E. G. Knapp, A. H. McAllister, Dr. J. A. Nattrass, S. C. Owens, J. B. Rowry, S. Stahl, Joseph Soper, W. C. Snyder, C. P. Sargent.

$2.50 each—L. T. Hewins, M. D., A. Haas, W. W. Kennedy.

Other sums.—J. R. Ashby, $1; S. Bulkley, $3; B. Bean, $1.05; James Blewett, $2.25; Geo. L. Cross, $2; O. N. Carpenter, $6; G. L. Cross, $3; H. C. De Wolf, $3.50; J. L. Datesman, $1.05; R. G. Hawkins, $1.95; R. F. Higgins, $16; N. H. Jackson, $3.75; Edw'd Knowley, $2.30; L. Keyon, $5; W. Lewis, $3.55; Thomas J. Perry, $4.30; B. F. Rogers, $1; E. A. Smith, $1; A. V. Sawyer, $1.15; D. C. Webb, $1,05; —— Weinstein, 50c.

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In politics Democratic. 6-6

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VOL. VII. SPRINGFIELD, ILLINOIS, OCT. 15, 1868. NO. 10.

Poetry.

For the Trowel.

*The Lute of Israefel.

BY H. P. H. BROMWELL.

PHILHARMON.

O! the wond'rous things they tell
Of the Angel Israefel;
He whose heart-strings are a lute,
At whose voice the heavens are mute;
Singer who, as Angels tell,
Doth all sons of God excel.
Would that could these ears of mine
Catch but once his strain divine;
All my soul would melt in bliss,
All my life be charmed from this;
Blessed are their ears who dwell
Near the lips of Israefel.

ISRAEFEL.

Who is this would hear my voice?
Let his soul henceforth rejoice.
Hail, O! son of mortal birth,
Thou shalt hear my voice on earth—
Thou shalt feel the holy spell,
Of the notes of Israefel.

PHILHARMON.

Hark! a rushing sound I hear,
Music fills th' etherial sphere—
List! what notes unheard before,
Through my inmost being pour:
In the rapture of their thrill
Breath departs, and heart is still.
'Twas the sound of Angel wings!
Hail! tis Israefel who sings.
O! the rapture of delight;
Who can speak its wond'rous hight?
Angel, whence such marv'lous tones?
Wherefore from thy lips alone?
Tell me why such transports dwell
In the tones of Israefel?

ISRAEFEL.

Know thou, mortal, that the thrill
Which doth so thy spirit fill,
Cometh not from lips or tongue,
'Tis the lute within me strung.
Lute, with strings of sweet accord,
By the finger of the Lord
Touched with three, and five, and seven,
Cardiac symphonies of Heaven:
This hath wrought the wond'rous spell
In the tones of Israefel.

PHILHARMON.

Would such extacy might flow,
From the voice of man below!
Would that Heaven would grant to me,
Such a lute as dwells in thee.
Round the earth my feet would haste,
Vale and forest, field and waste,
Isles and mountains, seas and plains,
Live enchanted by my strains—
Human melodies grow tame,
Syrens' songs be put to shame—
Voices of all winds should be
Tuned to flutes of Heaven by me—
Sounds of waters, all excel—
Concords of the Naiads' shell—
Echoes of the glen and hill,
In seraphic rondeaus trill;
Trees should be with passions fired,
Birds and beasts with souls inspired,
Human heart delirious leap,
Angel eyes with rapture weep—
Grant me, Heaven, this wond'rous spell,
Grant this lute of Israefel!

ISRAEFEL.

Hold! thy heart is in the wrong;
Not for this is Heavenly song.
Selfish rapture thou wouldst gain,
Triumph to the soul obtain.
Know, that who this lute would bear,
First, *with all*, the joy would share—
Know, this wondrous gift of mine,
Is naught else than love divine;
This alone hath wrought the spell
In the notes of Israefel.

PHILHARMON.

Woe is me this voice to hear,
Fettered in this human sphere;
Woe is me, to thus have known
Gifts which ne'er can be my own—
What is life, henceforth forlorn?
Better had I ne'er been born!
Would that God my ears had cursed
Unto deafness from the first,
Ere I felt the marv'lous spell,
Of the voice of Israefel.
Wherefore should such gift be given
Unto him alone by Heaven?
Why should Heaven and Earth be dumb
If but Israefel doth come—
Instruments be put to scorn,
Birds and beasts be left forlorn,
Voice of man, as mine, in shame,
Echo but his worship'd name,
All, as one, condemned to swell
Triumph of this Israefel?

ISRAEFEL.

Nay, 'tis well that thou didst hear;
For thy sake I now am here.
Didst thou crave to hear my strain,
Wherefore dost thou now complain?
Know'st thou why *thy* heart is mute?
Who forbids to *thee* a lute?
Know thou, that the Lord in me
Wrought but that he would for thee.
Every heart his hands have made
Hath a lute with strings arrayed—
Hath a lute whose strings are seven,
Answering to the chords of Heaven.
Yet, to place that harp in tune,
Thou with Heaven must first commune;
'Tis but love divine which brings
Music from those hidden strings—
Love divine, whose sweet control
Tunes the harp of every soul.
This the Angel's song inspires,
Wakes the Seraphs' holy fires;
This about thy heart hath run,
Since its pulse of life begun;
Holy currents to and fro
With its throbbings ebb and flow,
But for this, thy selfish sin,
Filling every cell within.
Then would mystic cords full strung
Fill with melodies thy tongue—
Love and wisdom, in degree,
Even as thy state may be.
If with love thy soul abound,
String'd with three thy lute will sound;
If in wisdom thou excel,
Five the cords that then will swell;
If thou art both good and wise,
Sevenfold melodies will rise,
Such as those whose charms excel
In the notes of Israefel.

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Installation Hymn.

BY IRA BERRY.

Music.—MIDDLETON.

HIGH PRIEST.

Throned and jeweled in the East,
See, companions, our High Priest,
Faithful to your will expressed—
Names of nations on his breast.
While we his commands obey,
Truth shall here have rightful sway—
Love and Charity prevail:
Teacher, head, and ruler, Hail!

KING.

On the right our King elect,
View, and mark with due respect.
Rich in worth—with joy we greet
Him who fills great Hiram's seat.
To his glory, let our song
Loudly, clearly, roll along;
Let us make the conclave ring,
Chanting praises to our King.

SCRIBE.

On the left our Scribe we see:
This completes the chosen Three,
By whose efforts light divine
Through the fog and cloud shall shine.
While they o'er our acts preside,
Prompt to order, aid, and guide,
Nothing from the law shall fail:
Sovereign Council—Hail! all Hail!

[The editor is not responsible for any remarks made, or peculiar views advanced, in this series of articles.]

ANCIENT AND MODERN RITES

Worked Under the General Denomination of Freemasonry.

BY TYRIAN.

NO. II.

ANDROGYNOUS RITES, OR FEMALE MASONRY.

Dr. Mackey defines these rites to be "Degrees imitative of Masonry, which have been instituted for the initiation of males and females, so called from two Greek words, signifying *man* and *woman*."

He also informs us that mushroom institutions of this character grew up so rapidly, and to such an extent, in France (where they originated), that the Grand Orient was, in 1774, compelled to take the matter in hand in hand, and established a legitimate rite, which was called the Rite of Adoption.

In reference to the origin of Adoptive Masonry, Dr. Oliver says: "These sources of amusement excited the curiosity of the female portion of the community on the continent; and their influence proved so effectual, that the brethren found it necessary to admit them to a participation in some of the secrets of Masonry. Accordingly, in 1730 (upon which date all authorities agree), female lodges were instituted; and in 1743 the order of Perfect Happiness, to which ladies were admitted, made its appearance. This led to other androgynous institutions, until at length female Freemasonry flour-

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*"The Angel Israefel, whose heart-strings are a lute; the sweetest singer of all the works of God."—*Koran.*

ished abundantly under royal and noble patronage."

The learned doctor also records an anecdote by Clavel, relating to the origin of female lodges, "which," as he says, "is difficult to credit." "He (Clavel) says, that in the year 1741, a burgomaster of Holland, having heard of some grotesque exhibition, which professed to be an exposition of Masonic secrets, caused himself to be proposed for admission, that he might judge of the correctness of what he had seen; and that he secretly placed his daughter at a window, to be a witness to his initiation. The plan succeeded, and led to the establishment of female Freemasonry."

We are also informed, from the same source, that "The greater the obscurity of these new degrees, the more curiosity was attracted to them, and none were more eager than the fair sex. Their dressing-rooms were metamorphosed into secret schools, where the interpreting adept developed the mysteries, and the novice in ecstacy applauded the mystery which was hidden from the vulgar."

Says the doctor, in another place: "The ladies of this age appear to have been extremely zealous in the cause of Masonry. We have already seen that they had their lodges, in which certain degrees were conferred. In 1776, an institution of this kind was founded, called the Mopses, which included both male and female. It derived its name from the figure of a mastiff (Mops) which was to them an emblem of fidelity."

ACADEMY OF THE ILLUMINATI OF AVIGNON.

This was established at Avignon in 1785. Admitted both sexes to membership. The teachings of its ritual were a mixture of Hermetic Philosophy and Swedenborgian ideas.—*Macoy.*

Dr. Oliver does not, for a wonder, mention this rite—that is, if he does we can not find it.

AMAZONS.

"A system of androgyne Masonry which for a time excited some interest in South America during the last century."—*Macoy.*

This order is mentioned by Oliver, but no explanation given.

ARGONAUTS.

"An androgyne Masonic society founded in Germany, in 1775, by some members of the Strict Observance. Its chief officer was called Grand Admiral, the place of meeting was called a *ship*, and all the appointments were named from various parts of a vessel. Their motto was: '*Es lebe die Freude,*' a vessel. They live to promote happiness. The seal was a silver anchor, inlaid with green."—*Macoy.*

Not mentioned by Dr. Oliver.

EASTERN STAR.

"An androgynous or adoptive system of Freemasonry. It was introduced into this country in 1778, and since that time thousands of persons have participated in its ceremonies. Those who are entitled to receive the degrees are Master Masons, their wives, widows, sisters, and daughters. The theory of the order is founded upon five celebrated female characters, illustrated in the Holy Writings."—*Macoy.*

Bro. Macoy, in speaking of the French Rite of Adoption, says that the American Adoptive Rite is better adapted to the United States, and has excited considerable interest, and found many powerful advocates in this country. This rite or order consists of five degrees, viz: 1, Jephthah's Daughter; 2, Ruth, or the Mason's Widow; 3, Esther, or the Mason's Wife; 4, Martha, or the Mason's Sister; 5, Electa.

It is claimed that they are useful, inasmuch as ladies in possession of these degrees have ready and efficient means of commanding the services of Freemasons whenever and wherever they may need them. This is a broad assertion, and should have been qualified by adding, provided the said Freemasons are in possession of the same rite. These degrees, when *well* conferred, are elegant and impressive. Bunglingly conferred, they are worse than nothing.

Bro. Macoy states that "Masons can not find a surer safeguard and protection for their wives, sisters, and daughters, than is furnished by the American Adoptive Rite." To this we dissent. Surer safeguards than are now thrown around our wives, sisters, and daughters can never be, if they possessed five thousand adoptive degrees.

Bro. Macoy further says: "To the objection that the degrees are not Masonic, it may be replied that they are as much so as any degree outside of the symbolic lodge."

There lies the fatal error of Adoptive Masonry. There is the secret of the opposition to its spread which it has met with from influential Masons. The ladies are taught or led to believe that they are receiving Masonic degrees. This may be denied, but it is so, and can be readily proven. I say to such, that you are not in any way, shape, or form, receiving anything that appertains to Freemasonry; you are simply receiving degrees, tolerated and worked under the sanction, because nothing to the contrary has been expressed by competent authority, of Masonry. You should be taught that you are not receiving anything Masonic. At the risk of being called ungallant, we would say that you never can.

Neither Dr. Mackey or Dr. Oliver mention the Eastern Star, and the reason why so much space is assigned to it, and every conceivable opportunity seized in which to mention it, by Bro. Macoy, is due to the fact that he is largely interested in its spread.

It is unfortunate in having at its head the person it has, and while he there continues, the rite will languish and not spread materially in the West. If the patrons of the rite and those interested in its growth wish it to succeed, they must rid themselves of the incubus laid upon it in the person of its present head. Under the reign of Bro. Gould, it prospered; and why he was dropped and a Masonic charlatan elevated in his stead, we do not understand. The elevation of the present Grand Patron is doubtless owing to his *taking* ways.

ESPERANCE, OR LODGES OF HOPE.

"Under the name of Knights and Ladies of Hope, an order was organized in France early in the last century, and established lodges bearing this title. This was the commencement of the system now known as Adoptive Masonry."—*Macoy.*

This order is mentioned by Dr. Oliver, but no explanation given.

FELICITIE.

An order bearing this name was established at Paris in 1742, by some naval officers, and to which both sexes were admitted. The titles of its officers and the names of its degrees were taken from the nomenclature of the sea. The initiation represented a voyage in search of the Island of Happiness. The jewel of the order was a golden anchor suspended from a silken cord. According to Bro. Macoy, its ritual contained four degrees—Cabin Boy, Patron, Commander, and Vice Admiral. Bro. M. also states that in 1748 it was merged in a new order called the Knights and Ladies of the Anchor; but in this he is mistaken.

This is the same organization alluded to by Dr. Oliver who, after stating the causes which led to the formation of adoptive or androgynous rites, informs us that it was formed in 1742, and we would gather from his remarks that it was the first order of the kind that completed a regular organization and formed lodges.

The initiation, as stated above, was a representation of a voyage to discover the Island of Felicity or happiness. Dr. Oliver's nomenclature of the degrees differs from that of Bro. Macoy. He gives Cabin Boy, Master of the Vessel, the Chief of the Squadron, and Vice Admiral. The supreme head was styled Admiral. Dr. Oliver mentions another Order of Felicity, the emblem of which was a golden trowel. This last order was totally different from the former, not partaking of the naval idea suggested by the initiation of the order first treated of.

FIDELITY.

According to Bro. Macoy, one of the many forms of Adoptive Masonry, which appeared in France during the last century. It was instituted at Paris in 1740, and was, when organized, styled the "Order of Knights and Ladies of Fidelity." It flourished for a long period, and was much sought after in Germany. This order is not mentioned by Dr. Oliver.

FENDEURS.

From Dr. Oliver I learn that the Chevalier Beauchain established in Paris, in 1743, an androgynous degree entitled the "Order of Fendeurs." The lodge represented a forest, and its assemblies were held in an extensive garden in the suburbs of Paris. It was for a while extremely popular.

HEROINE OF JERICHO.

This degree (purely American) is conferred on the wives and widows of Royal Arch Masons. It was once very popular, Bro. Macoy to the contrary notwithstanding, but owing to the restrictions imposed upon the conferring of the same, it was not widely propagated.

Dr. Oliver mentions it simply as an American degree. Its name indicates the nature of its ritualistic workings.

KNIGHTS AND LADIES OF THE DOVE.

From Bro. Macoy I learn that this order was established in 1784, framed on the model of Freemasonry, to which both sexes were admitted under the style of "*Chevaliers et Chevalieres de la Colombe.*" It was of but brief duration.

KNIGHTS AND NYMPHS OF THE ROSE.

From Dr. Oliver's "Historical Landmarks," I extract the following: "A very pleasing specimen of the ritual of one of these female lodges, called the Nymphs and Knights of the Rose, is given by M. Clavel. It was established in 1778, and was under the protection of the Duke de Chartres. The lodge-room was termed the Temple of Love, the walls decorated with garlands of flowers, intermixed with escutcheons charged with the peculiar symbols of the order."

He further informs us that the meetings were presided over by the presiding officer of either sex. The man was denominated Hierophant, and initiated the males; the woman, Grand Priestess, who initiated the females. The conductors were two, the man being called Sentiment, the woman, Discretion. The decorations were, for the males, a crown of myrtle, the females, a crown of roses. When a meeting was held for initiation, the room was lighted by one taper; at the close of the ceremonies the hall was lighted by numerous wax candles. When a candidate presented himself or herself, questions as to name, country, condition in society, etc., were asked, which being answered the question was asked, "What are you now seeking?" The answer was, "Happiness." The question was then asked, "What is your age?" The answer was, if a male, "The age to love," if a female, "The age to please and to be loved." They were then divested of the chains with which they had been loaded, and entwined with garlands of flowers, which were denominated "chains of love." After the various ceremonies were concluded, incense was offered to the goddess of love, and "Dan Cupid," and the rest of the evening spent in social converse. The whole thing was, to our opinion, decidedly Frenchy. It enjoyed but a brief lease of life.

MOUNT TABOR.

This system is not noticed by Bro. Macoy, but Dr. Oliver descants upon it at some length. This order had nine degrees, as follows: 1, Novice Ecossais, or Scotch Novice; 2, Novice Mason; 3, Novice Mythologist; 4, Discreet Fellow Craft; 5, Biblical Fellow Craft; 6, Mistress Adonhiramite; 7, Historical Mistress; 8, Moral Mistress; 9, Grand Philosophical Mistress. Of these numbers, 2, 4, 6, and 8, were termed moral, the rest historical degrees. The emblems, rites, etc., relate to the fall of our first parents, the deluge, confusion of tongues, &c. The officers were, Madam, the Great Mistress, Master of the Grand Sphynx, and Dame of Eloquence.

The head of the order was a male, and enjoyed the title of Commander-in-Chief.

MASON'S DAUGHTER, OR MASTER'S DAUGHTER.

Bro. Macoy states that this degree in some respects resembles the "Martha" degree of the Eastern Star. We strongly suspect the Martha degree was stolen from the Master's Daughter. Among all the androgynous degrees conferred in America, there is but one finer than the Master's Daughter. That one is the Good Samaritan, which is to our mind the finest degree of the kind we ever saw conferred, and inculcates its lessons in a most striking, elegant, and forcible manner. Of the degree of Good Samaritan we will not treat, as its name indicates its character, and the restrictions placed upon its growth, in allowing it to be conferred upon female relatives of Royal Arch Masons only, prevents its spread throughout the whole United States. Were it not for this restriction, the rite of the Eastern Star would grow pale before its triumphant onward march.

The Master's Daughter is a beautiful degree, infinitely more so than any of the Eastern Star degrees. It is a great favorite in the South, and it is difficult to find a female, who is entitled to it, who has not received it. It is destined to spread far and wide. The ceremonies of initiation refer to the xi. and xii. chapters of St. John. As Dr. Mackey has, in a far more able manner than I can possibly do, presented the merits of this degree in a former number of THE TROWEL, I will not consume time in remarks concerning it.

ORDER OF ST. JOACHIM.

An order established at Bamberg in 1804, composed of Knights and Ladies. Its ritual required the members to abstain from waltzing, and inculcated a belief in the Trinity.

ORDER OF PALLADIUM.

The date of the organization of this society is a matter of doubt. It first appeared at Douay, in France, and was, we believe, instituted by the impostor St. Germain. Both sexes were admitted to membership. Its professed aim was spiritual and moral improvement, but under that cloak were concealed acts of the grossest licentiousness. The male members were denominated "Companions of Ulysses," the females, "Sisters of Penelope." The members of this order also called themselves "Adamites."

In my next I will present the Rite of Adoption, or the legitimate French rite of androgynous Masonry.

The Corner-Stone.

Monday, the 5th of October, will long be remembered by the citizens of Springfield, and all who were permitted to participate in the ceremonies of laying the corner-stone of the new State-House.

At an early hour the city was full. The Grand Lodge convened and opened at nine o'clock at the State-House, the Templars at Elwood Hall, and the Craft in general at Masonic hall. *Chicago Commandery* was received and entertained by *Elwood Commandery*, and the Ellsworth Zouaves, of Chicago, by the Springfield Zouaves, at their respective halls.

At twelve o'clock the procession began to form, consisting of the Grand Lodge, about four hundred strong, and the Grand Chapter, under the charge of Wiley M. Egan, Grand Marshal.

The escort duty was performed by *Chicago* and *Elwood Commanderies*, with delegations from several others. Their beautiful regalia and costume elicited universal admiration, and they were full two hundred in number. The Master Masons formed with *Springfield Lodge No. 4*, in the usual dress, and were estimated at over one thousand. Gen. Cook had charge of the Masonic Fraternity, while Capt. John S. Bradford, in beautiful uniform, commanded the line as Chief Marshal. Having arrived at the stand, the Grand Marshal proclaimed silence, the Grand Master briefly addressed the audience, prayer was offered by the Grand Chaplain, and the band discoursed good music. The Grand Treasurer announced that he had made a deposit in the stone, and the list of articles was read by the Grand Secretary.

The Grand Master then announced that it was his will and pleasure that the corner-stone be now laid, which was proclaimed to the Masons.

The Grand Master then said;

"R. W. Breth. Deputy Grand Master, Senior and Junior Grand Wardens, you will proceed with me to the stone and assist in laying the same."

They descended, the Grand Sword Bearer and Grand Marshal preceding; following them, the Deputy Grand Master, Senior and Junior Grand Wardens, then the Grand Master, followed by the Grand Senior and Junior Deacons.

The Deputy Grand Master bore the square, the Senior Grand Warden the level, the Junior Grand Warden the plumb, the Senior Grand Deacon the trowel, and the Junior Grand Deacon the gavel.

The Grand Master then spread the cement, and the stone was lowered to its bed.

The corner-stone is an immense block from the Hamilton quarries, eight feet long, four feet wide, and three thick, very handsomely dressed, and bearing the following inscriptions:

Erected under an act of the General Assembly, approved February 25, 1867.

COMMISSIONERS.

JACOB BUNN, President.
JOHN W. SMITH,
JAMES C. ROBINSON,
JAMES H. BEVERIDGE,
PHILLIP WADSWORTH,
WILLIAM L. HAMBLETON,
WILLIAM L. VANDEVEER,
J. C. WEBBER, Secretary.

JOHN C. COCHRANE,
Architect and Superintendent.

WILLIAM D. CLARK,
Assistant Superintendent.

STATE OFFICERS.

RICHARD J. OGLESBY, Governor,
WILLIAM BROSS, Lieutenant Governor,
SHARON TYNDALE, Secretary of State,
ORLIN H. MINER, Auditor,
GEORGE W. SMITH, Treasurer,
ROBERT G. INGERSOLL, Attorney General,
NEWTON BATEMAN, Supt. Public Instruction.

Laid by the Masonic Fraternity, A. D. 1868, A. L. 5868, Jerome R. Gorin, M. W. G. M.

The time of lowering the stone was divided into three parts, representing the three degrees of Masonry; the first announced by one gun from the artillery, second by two guns, third by three guns; the band meanwhile playing "Auld Lang Syne."

The stone having reached its proper position, it was, by order of the Grand Master, tried with the plumb, the level, and the square, and the Grand Master then said:

"This corner-stone has been tested by the proper implements of Masonry; I find that the craftsmen have skillfully and faithfully performed their duty; therefore, I pronounce this, the corner-stone of the new State-House, tried, true, and trusty, plumb, level, and square, and as such it is approved; the craftsmen have faithfully performed the duties assigned them."

Then, the officers resuming their proper positions, the Grand Master proclaimed as follows:

"I, Jerome R. Gorin, Grand Master of Masons of the State of Illinois, declare this stone plumb, level, and square, and, being so, duly laid according to the ancient usages, customs, and landmarks of Freemasonry; and may the Grand Architect of Heaven and Earth bless the work here begun, and make it memorable to the last generations."

After music, the Grand Master then proceeded, according to the ancient usages of Masonry, to pour the vessels of corn and wine and oil, emblems each respectively of plenty, refreshment, and joy, upon the stone, and concluded by saying:

"May the All-bounteous Author of Nature, the Supreme and ever-living God, bless the inhabitants of this place with all the necessaries, comforts, and conveniences of life, assist in the erection and completion of this building, protect the workmen against every accident, and long preserve from decay the structure which will here arise. And may He grant to us, in needful supply, the corn of nourishment, the wine of refreshment, and the oil of joy."

The Grand Master then presented Mr. J. C. Cochrane, the architect, and W. D. Clark, the superintendent of the work, with the designs upon the trestle-board and the tools of the workmen.

The Grand Marshal then faced the audience and said:

"Take notice, that the M. W. Bro. Jerome R. Gorin, Grand Master of the Grand Lodge of Illinois, has this day, at this place, laid the corner-stone of the new State-House. 'Wisdom, Strength, Beauty, and Fraternity.'"

The procession then proceeded to the Springfield Skating Rink, corner of Walnut and Market streets, where a magnificent banquet had been arranged by the Messrs. Leland.

THE BANQUET.

The large rink was beautifully decorated with flags, all of them having been carried by Illinois regiments, and baptized amid the carnage and smoke of battle. These flags, which added so much to the attractions of the place and occasion, called up reminiscences of the thousands of brave hearts who had perished in the defense of the liberties of the country.

The tables were placed in six rows, five in each row, running the entire length of the building, besides two tables placed at the end of the building, making in all thirty-two tables, set for ten hundred and forty-four guests. The collation consisted of almost every variety of cold meats, chickens, lobsters, salads, oysters, etc., etc., including the various delicacies of the season, too numerous to mention in this connection. About two hundred accomplished and intelligent ladies of the city, who had volunteered their services to attend upon the tables, were present, and, on the arrival of the guests, occupied seats around the vast room.

After the guests had taken their seats at the tables, the ladies marched in couples to the respective tables, and were greeted by the greatest demonstrations of applause from all parts of the assembly. David P. Bunn, Esq., Grand Chaplain, then offered an appropriate prayer, at the conclusion of which the large number of guests paid a high compliment to the rich repast before them, not forgetting the palatable wines furnished in abundance on the occasion. Previous to commencing the repast, the Great Western Light Guard Band of Chicago discoursed some most excellent music in a highly artistic manner.

At the conclusion of the repast, Gen. John A. McClernand, who presided with dignity on the occasion, called the meeting to order, and read several of the regular toasts. The first was

The New State House.—This was responded to by Scott White, Esq., of Pike county. In the course of his remarks, he briefly spoke of the grand structure, the corner-stone of which had just been laid, and then in an eloquent and interesting manner spoke of the rapid growth of Illinois in population and material wealth. His remarks were received with the greatest applause.

The State of Illinois.—Lieut. Gov. Bross being loudly called for, came forward and responded in some well-timed and eloquent remarks, in the course of which he said, as second officer of the State government, he was proud of Illinois, of her people, and her agricultural wealth and progress in all that constitutes a great people. He was in favor of building a State House here from the beginning, and the present edifice, when completed, would be an honor to the State and people. He was proud of Illinois. He next referred to the vast commerce of the State; and he believed she would go on until, from being the fourth, she would be the first State in the Union. He had traveled in the far northwest, but he preferred Illinois for her lands and beautiful women to all others. He was frequently interrupted during his remarks with the greatest demonstrations of applause. The next toast in order was

The Judiciary of the United States.—Judge William Brown, of Jacksonville, responded in a most interesting speech. His allusion to the judiciary of the country was eloquent and high-toned. He believed that all should bow with deference to the laws of the land. In concluding, he paid a high compliment to Judge Caton, the orator of the day, and also to other distinguished men who had filled important positions in the judiciary of the country. His remarks were received with great favor.

Agriculture and Trade.—Capt. James N. Brown came forward, and commenced by saying he was proud of the subject of the toast, and of his adopted State. He was an agriculturist, and was proud of Kentucky, his native State, but still prouder of Illinois, and yet still prouder of the beautiful capital of the State. He spoke in the most eloquent terms of agriculture, and its great and good influence upon the country. He referred to Illinois as being the fourth State in population, yet in agriculture she was the first. He closed by paying a glowing tribute to the soldiers and what they had done in the great work of saving the country.

At this stage of the proceedings, the band commenced playing Auld Lang Syne, and the vast assembly joined in singing the pleasant old tune.

The president of the meeting then read the following toast:

The Laborers of Illinois.—John Henchcliffe, Esq., responded in one of the most eloquent and able speeches of the evening, and his remarks were received with the greatest applause.

E. L. Baker, Mayor of Rockford, came forward and said he thought this large assemblage should not separate without an expression of thanks to the beautiful ladies of Springfield. He then said, in behalf of the Masonic Fraternity, I hereby tender their thanks to the ladies of Springfield, for the pleasures received at their hands at the present banquet. The sentiment was received with rounds of applause.

The name of Gen. McClernand was proposed, and he came forward and made an appropriate and pleasant speech, a synopsis of which we are obliged to omit.

The Press of Illinois.—J. W. Merritt, Esq., responded to this toast in some well timed and pleasant remarks, which were received with great favor.

State Sovereignty and National Union.—Responded to by Hon. A. L. Knapp.

The following are the remaining regular toasts:

Pioneers of Illinois.
Executive of Illinois.
General Assembly of Illinois.
Resources and Destiny of Illinois.
Horticulture and Trade.
Mechanics and Artisans.
Laborers of Illinois.
Soldiers and Sailors.
The Union, one and inseparable, now and forever.
The President.
Congress.
The Army and Navy.
Masonic Fraternity.
The New Masonic Temple.

The reading of the toasts being concluded, the meeting adjourned.

The banquet was one of the most pleasant affairs which ever came off in this city. The arrangements were perfect, the entertainment sumptuous, and highly creditable to the Messrs. Leland Bros., of the Leland Hotel, of this city, who furnished the entertainment. The entire affair was a grand success in all respects, and will long be remembered with pleasure by all who were present.

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There are 127 churches in Boston.

EXTRACTS FROM THE

Address of M. W. Bro. J. R. Gorin,

GRAND MASTER.

Brethren of the Grand Lodge:—Masonry teaches us that, "before entering upon any great or important undertaking, it is necessary to invoke the blessing of God." When we reflect that, in answer to our prayers at the close of the last communication of this grand body, we have been abundantly blessed through another Masonic year with health and peace throughout our borders—with a bountiful supply of everything necessary to our earthly comfort—with rich and superabundant harvests, the reward of honest labor, insomuch that under their weight the earth fairly groans—ought not our hearts swell with emotions of gratitude to the Giver of all good gifts, and our souls break forth in praise to Him for His watchful care over us.

We have met again in Annual Grand Communication, without any conflicting interests to disturb the harmony of our deliberations. We meet, I trust, "in the unity of the spirit and the bond of peace." In view of these facts, and in harmony with my own feelings, and, I have no doubt, with yours also, I deem it highly appropriate to repeat in your hearing that good old psalm, so familiar to you all: "Behold, how good and how pleasant it is for brethren to dwell together in unity; it is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments. As the dew of Hermon, and as the dew that descended upon the mountains of Zion, for there the Lord commanded the blessing, even life forevermore." This psalm seems to me more beautiful than it ever did before, and in repeating it, the tender chords of the heart are moved, and vibrate as they are touched by the beauteous sentiment; and the swelling breezes from heaven, as they glide gently along, catch the inspiration, and the soul is filled with sweet music, rich with melodious sounds, causing our entire emotional nature to be moved while contemplating that God is Love.

In conformity to the instructions of this grand body at its last session, I divided the State into twelve districts, and appointed a District Deputy Grand Master in each. The counties composing each of said districts, and the brethren appointed as Deputies, may be seen by reference to the proceedings of the Grand Lodge, 1867. These brethren have rendered valuable service, and have relieved me very much in the discharge of my official duties. My anticipations as to the benefits which would result to Masonry in this State from districting and the appointment of District Deputies in each district, have been more than realized. In a jurisdiction as large as this, with nearly six hundred lodges and over 25,000 Masons, and the number increasing every year, some system must be adopted to relieve the Grand Master of the great burden imposed upon him; and I know of no plan that will accomplish this better than that of appointing District Deputies. The correspondence, alone, of the Grand Master, nearly equals that of the Governor of the State. I again urge upon you the necessity of adopting permanently this or some other plan, by which the Grand Master may be relieved of the immense labor which he would otherwise have to perform, and the wants of the Craft be more promptly attended to. I would recommend that, by resolution or otherwise, the districting of the State and the appointment of Deputies in each district be made a permanent part of our organization, and that the powers and duties of the Deputies be well defined by the Grand Lodge.

Bro. John C. Reynolds, who was appointed for the purpose, has done much towards rescuing the history of the old Grand Lodge of Illinois, and the Lodges subordinate to it and other grand jurisdictions, "from oblivion"—his able report, which will be placed in your hands, will be, I have no doubt, read with much interest. Bro. Reynolds is entitled to the grateful thanks of the Fraternity for his indefatigable and successful labors, in bringing to light much of the history of the old Grand Lodge of Illinois, which has been covered over with the accumulated rubbish of many years.

The committee appointed by the Grand Lodge, and who were authorized to receive bids from the several cities desiring the permanent location of the Grand Lodge, report that they advertised for bids in papers published in Chicago, Quincy, and Springfield. The bids which were received are in the hands of the Grand Secretary.

I urgently recommend that some action be taken during the present communication which will secure the building of a Grand Lodge Hall, which the Craft can call their own, and which shall be sufficiently commodious to accommodate them when they come up to Grand Lodge. If I should be called on to devise a plan by which the necessary means could be raised to build a grand lodge hall, I would suggest that each Lodge in the State, or the members thereof, be called upon to contribute or subscribe, in the way of stock, on an average, three hundred dollars. Assuming that there are six hundred lodges under our jurisdiction, this would give us the sum of one hundred and eighty thousand dollars. I feel confident that this average could be maintained. While there may be, and doubtless are, a considerable number of Lodges that could not take stock to this amount, yet a large majority of them could—and quite a number of the older and wealthier ones would—more than make up the deficit created by the Lodges which fell below it. The members of the Grand Lodge have been at the mercy of others long enough, and have been compelled to meet in places wholly unsuited for a Lodge meeting, where the Grand Lodge could not be opened in due form, nor order preserved when it was opened. Brethren, it is high time we had a hall of our own—one worthy of the Craft of this grand jurisdiction. Shall we have it? The Craft are ready, and only await the action of this grand body. If I have trespassed upon the duties assigned the Grand Lodge Hall Committee in saying what I have above, I beg pardon.

Our R. W. Grand Secretary, after a zealous and faithful service of eighteen years, has decided to retire from the office he has graced and the position he has so ably filled. When he took possession of the office from the hands of our lamented Past Grand Master Warren, in 1851, he found but a few remnants which had escaped the explosion and conflagration at Peoria in 1850, while the office was in the possession of Past Grand Master Pickett. That was at a singular point in our history. Bro. Wm. Mitchell was re-elected Grand Secretary in 1849, at Chicago. He died immediately thereafter, and M. W. Thos. J. Pickett was appointed. In the winter following, Bro. Pickett had the archives in his printing office, beneath which was a drug store. An explosion was followed by a fire; his brother was killed, the printing office consumed, and our archives destroyed. A Grand Lodge of Recovery was held in this city in April, when Past Grand Master Warren was called to a second service, which he discharged until October, 1851, when he declined a re-election, and the present incumbent was elected. One small trunk then held all the archives of this Grand Lodge, and such as were necessary were transported to and from this city until 1858, when they amounted to a wagon-load.

Bro. Reynolds found many Lodges dormant; many more in arrears for dues, and much confusion existed in regard to many matters. The dues were soon paid, and several lodges revived and resumed work. After an existence of eleven years, in a population of over 800,000, there were less than two thousand affiliated members. It was mainly through his efforts, persistent and determined, that non-affiliated Masons were induced to affiliate or assist in forming new Lodges; and that voluntary non-affiliation was declared unlawful and unmasonic. By means of this, more than any other thing, are our Lodges now so prosperous in numbers, and our Grand Lodge so majestic and imposing, with its 30,000 affiliated members.

The extraordinary condition of the Craft, so gratifying to every Freemason, is largely the result of the close and ready contact of our R. W. brother with the brethren and Lodges, in all matters of correspondence, information, and counsel. The Grand Lodge could never have succeeded in paying mileage and per diem, and the ordinary and contingent expenses of the Grand Lodge, upon the rate now paid, but for his suggestion to do the committee work beforehand, and thus shorten the session two or three days. By this means, we have carried several heavy burthens, and without any visible embarrassment. This Grand Lodge is now in a position to acquire a steady and rapidly accumulating income from its surplus means, without in any manner increasing the taxation. All his labors have been directed to building up the Fraternity and promoting the honor of this Grand Lodge. It has been a mistaken idea that his heaviest labors were during our sessions. They have, instead, been unintermitted, by night and by day, throughout the whole year, especially since his residence in Springfield, until he has earned, among all the Grand Secretaries in the United States, the hihgest place for industry, records, proceedings, statistics, and reports. During the first years of his service, he was scantily paid, as well as during the term of the late war. His reputation, fame, and character belong to us, and some fitting and substantial testimonial should be given him by this grand body.

Brethren, before retiring from the office of Grand Master of Masons, permit me to again return you my sincere thanks for the partiality shown me in elevating me to this high position one year ago, and for the uniform kindness which I have received at the hands of the Craft during the past Masonic year. I can truly say, that I retire without the least feeling of enmity against any member of the Craft. My endeavors have been to keep peace among the brethren; how far I have succeeded in doing this, is for you to determine.

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EXTRACTS FROM THE

Address of M. E. Geo. W. Lininger,

GRAND HIGH PRIEST.

Companions:—Another Masonic year is gone, and the record is in the hands of the Supreme Recorder above. By will of Divine Providence, we are again permitted to hold our annual meeting around the altar of Masonry. It behooves us as men, and especially as Masons, to reflect with untiring care upon the past; for by its light alone and the blessings of the Supreme High Priest of the Universe shall we be enabled to do work good, true, and square, such work as is wanted for the building of that temple that is to be tried by the Grand Overseer's square.

Many questions of Masonic law have been asked and answered during the year, few of which are important enough to detail. Copies of all questions and answers are in the hands of the Grand Secretary, where they may remain, or if you see proper, they can be referred to the Committee on Jurisprudence.

It is proper—nay, it is duty—that every Grand Chapter legislate for the benefit of the Craft, prescribe rules for their government, decide what are offenses against Masonic law, and determine the mode and degree of punishment for the same. Companions, though this our Mystic Temple may be prosperous in its outward appearances, though it may, and, without doubt, does have the manifestations of unwonted growth, yet, I fear that within its organism are being deposited seeds of evil, which, if allowed to remain, develop, and produce fruit, will sap the virtue of our beloved structure, leaving a dry and lifeless shell, or, what is more to be feared, a mis-named covering for evil deeds and wrong living. Its very prosperity gives the more cause for solicitude. In the natural world rapidity of growth is accompanied by a delicacy of structure and an acute susceptibility. This is true with political growth, and also with the growth of civic organizations. The wise man will see the forecast shadow of evil, and guard against its approach. Companions, let me say that it will be too late to legislate when the world reads corruption upon our very *banners*. There is merit in the tenets of our Order, and by the help of all true Masons and the Supreme Architect and *Workman* above, they shall prevail. At this time, particularly, while mad croakers and fanatical moral tyrants assail us with a display of platitudes old, yet *new* whenever Masonry is the theme, should we be diligent in guarding our courts, that no faults are presented as targets for continued aim, and holding aloft our principles, firmly adhered to. If we do this with fidelity, we have *now* the assurance that our Order will ever prosper to bless mankind.

Now, we have solemnly promised that we would redouble our endeavors to correct the vices, purify the morals, and promote the happiness of our companions. We have promised to be good men and true, and strictly to obey the moral law. We have all promised to guard against intemperance and excess, and it is the especial duty of some of us to see that the Craft do not convert the means of refreshment into intemperance and excess. Notwithstanding these solemn pledges, it is a lamentable fact that the intemperate use of alcholic drinks is the cause of more trouble to the Fraternity than all others combined. Now, while we may not dictate what a Mason shall eat, drink, or wear, we *may insist that he be temperate in all things or cease to be a Mason*. Are we not early and constantly taught to make a proper division of our time and talents, and use all temperately. A case for my official decision was presented during the past year upon this same subject, the facts of which are, briefly, as follows: A railroad company (all honor to her managers) enjoined temperance on the part of her employees. An engineer, a Royal Arch Mason, was discharged for drunkenness by the foreman, a Mark Master, after repeatedly warning him that it must in *duty be* done if the drunkenness was not stopped. When the foreman asked promotion in the chapter, the discharged engineer objected. I advised that charges be preferred against the Royal Arch Mason, and that if there were no other objections made, the Mark Master be advanced. Now, was this right? Are railroad companies to *lead* in moral questions, or will social and religious organizations stand up to *their* duty and exalted privilege in these matters.

Profanity is a growing vice in the land, against which all true Masons will guard with persistent effort. The good name of a brother is too often assailed by the tongue of a Mason. These things ought not so to be, companions, and I most earnestly urge upon you at this time to take some decisive action, to the end that we do not retrograde, that we may show to the world without, that while we are willing to throw about the foibles of a brother the broad mantle of charity, yet are we so governed by immutable principles that wickedness and excess will ever receive our hearty rebuke.

At our last annual convocation you instructed me to appoint a committee of five, whose duty it should be to determine upon and present Chapter work for the consideration of this Grand Chapter. I accordingly appointed M. E. Comps. H. W. Hubbard, W. M. Egan, L. L. Munn, O. H. Miner, and John M. Pearson. Too much praise can not be given this committee for the manner in which they have performed their duty. They had in their possession nearly, if not all, of the different kinds of work now in use, and discussed with much care and deliberation each and every sentence. After laboring for more than two weeks, with that zeal and fidelity for which those men are noted in their Masonic history, they decided on what I believe to be good work—as good, perhaps, as we shall get, though years be spent upon it. It is high time that the Grand Chapter of the State of Illinois stand alone in this matter. We have drawn our information from so many different sources, that the committee found it impossible to determine what the work of the State *now* is, scarcely two Chapters working alike. The work is not *new*, but, if adopted by this Grand Chapter, will insure uniformity throughout the State—a desideratum worthy of much effort.

I would recommend, should the work presented by the committee, and which I hope will be fully exemplified before we separate, meet your approval, that it be put in such form as to dispense with lecturers upon work, a matter which can be easily and safely done. I would not discontinue the lecturers; but, on the contrary, keep a full corps in the field, and instead of lecturing upon work, have them devote their energies to the moral and social welfare of the Craft.

I would recommend that you declare, by resolution, or otherwise, your understanding of

Sec. 7, Art. 3, of the Constitution, so as to make it obligatory upon Chapters to give notice of rejections, expulsions, and suspensions, as is now done by the *Blue Lodge*. Some trouble has already been caused, and much more will be, if you remain silent on the subject.

It is believed that proficiency should be a condition of promotion. Would it not be better, then, to examine candidates in open Chapter in degrees already received, before being advanced?

I wish to call your attention to the fact that we have no laws for the government of trials. This has been a source of annoyance to me during the past year. You may see proper to relieve my successor from the necessity of arbitrary decisions.

The pending amendments to the Constitution should, in my judgment, be adopted. We ought to have more time at our annual meeting for deliberation, and our outer door should be more carefully guarded.

On the 15th day of September, in company with Comps. Miner, Gorin, and our Grand Secretary, I attended the triennial meeting of the General Grand Chapter of the United States, at St. Louis. Of the proceedings and interesting details of the occasion, I need not inform you—the press has deprived me of that privilege. Permit me to say, however, that in hospitality, cordial generosity, and magnificence of entertainment, St. Louis has out-masoned Masons.

Although previously of a different opinion, I am prepared now to say that the fraternal bonds made and strengthened by these General Grand Convocations, are reason sufficient why they should be continued. True Masons will not lose the opportunity of developing that embryo in every human breast, which, by the *greed* of the world, is held latent to a deplorable degree, and which, when developed and exercised, causes the spontaneous exclamation from wondering tongues, "Behold how these men love one another."

And now, companions, after thanking you most heartily for the honor conferred by electing me to the highest office in your gift, let me congratulate you on the general prosperity of our Order, and while I invoke the blessing of Almighty God for the noble work which you have accomplished in this broad State, I also implore for you His Divine assistance in the maintainance of your present integrity, and in the discharge of your increasing and arduous duties. I retire from this office with the consciousness that less has been done, and that not so well done, as might have been had you chosen from your number some one more skilled and less engrossed in business. He who passes this chair, and learns not the lesson that earnest *labor* is one of the great requirements of our Order, and fails to impress that lesson upon the minds of the listening representatives of the Craft, discharges not his whole duty. *Labor*, then, for by labor alone can we expect the harvest.

And now, that I am about to withdraw from you companionship, to seek the companionship of Masons in another State, I carry with me a full and grateful heart.

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A German Masonic Movement in New York.

One of the most indefensible and radical revolutionary movements affecting the *status* and government of Freemasonry in this country, that has for many years come to our knowledge, has recently transpired in the city of New York. The authors and directors of it are reported to be the two German lodges holding under the authority of the Grand Lodge of Holland, but which have been declared to be, as they unquestionably are, under the American law and practice, irregular bodies. The members of these lodges, aided probably by unaffiliated brethren of the same nationality, have organized themselves into what they denominate the "Society of German-American Freemasons." The particular purpose of their association will best appear from the annexed list of articles or propositions prepared and submitted for the consideration of the society, in a convention held in that city on the 14th and 15th of last month. Of the result of their deliberations, we are not at present informed, and it will be time enough to speak of them when we are. The league is a baseless one, and can result only to the prejudice, if not in the Masonic ruin, of all parties interested in it. How wide spread it is, and what other lodges in other parts of the country are associated with it, we have no means of knowing. We infer, however, from the fourth and sixth articles, that its membership is not confined to the two lodges in the city of New York. It is probable that they will hereafter publish the doings of the convention, or take some other means to make their purpose more generally known than it is at present; in which case we may have occasion to refer to the subject again. We give the articles for the information of our readers.

1. Each society, based upon the old constitutions and organized by seven Freemasons, is a Masonic lodge. No payment of a fee is required, nor a charter.

2. Every man admitted to the lodge is a Freemason.

3. There shall be formed an Independent League (*Unaphaengiger Bund*) of Masonic lodges in the United States.

4. Each lodge is entitled to join the League if it declares adhesion to its laws and acknowledges only the three St. John's degrees; any lodge may leave the League at any time.

5. Each lodge is sovereign in itself.

6. The League holds meetings from time to time, to which each lodge belonging to it sends delegates. At these meetings, matters of interest to the Masonic Fraternity and to the League shall be discussed.

7. The place of these meetings shall change; each naming it for the next meeting by a majority vote of the delegates.

8. The number of delegates will be fixed by the League; the mode of their election is to be determined by each lodge for itself.

9. The League has legislative power only in so far as the laws passed refer to the inner administration of the League itself. It has not to interfere with the government and administration of the local lodges.

10. On general matters relating to Masonry the League may make proposals, upon which the local lodges, in the interval from one meeting of the League to the next, shall vote and instruct their delegates accordingly, a majority of the voting lodges to decide the question.

11. At the head ef the Leagne there shall be a committee elected by it, to execute the resolutions of the League, to facilitate the intercourse between the local lodges, and between them and others outside of the organization. They serve without pay.

12. Each lodge must defray the expenses of its delegates attending the League.

13. The amount of necessary expenses for the administration of the League shall be fixed by a majority vote at each meeting of the League, and they shall be apportioned among the several lodges belonging to the league according to the number of members in each at the time.—*Freemason's Magazine.*

◆

Masonic Catechism.

What is a *chapter?*

A convocation of Royal Arch Masons.

What is the *chisel?*

One of the working-tools of a Mark Master, and symbolizes the power of education in the mind. The mind in its natural state is a rough ashlar, when educated it is the smooth ashlar—which has been smoothed and squared under the skillful hands of the workmen.

What is a *clandestine* lodge?

An illegal one. A lodge working without warrant or charter. Regular Masons are forbidden to affiliate with clandestine Masons.

When is a Mason properly *clothed?*

When he wears white leather gloves, a white apron, and the jewel of his office.

Who is a *companion?*

A Royal Arch Mason.

What do the *compasses* symbolize?

The measure of a Mason's life and conduct.

What is a *consistory?*

A meeting of the members of the 32d degree, or Sublime Princes of the Royal Secret.

What is a *capestone?*

The topmost stone in the building.

What is a *cornucopia?*

The horn of plenty. The jewel of Stewards of a lodge, to remind them to furnish an abundant supply for the refreshment of the Craftsmen.

What is a *cowan?*

A profane. Derived from the Greek word *kuon*, a day.

What is the *Craft?*

The whole body of Masons everywhere.

Who are the Masonic *Deacons?*

Two officers of a lodge—respectively designated as Senior and Junior, upon whom devolves the introduction of visitors and a general watchfulness over the security of the lodge. The former is appointed by the Master, and the latter by the Senior Warden—of which officers they are proxies.

What is a *demit?*

The withdrawal of a Mason from the Order. Such withdrawal does not exempt him from his Masonic obligations.

What is an *eaves-dropper?*

A listener. Oliver says the name is derived from a punishment formerly inflicted on a Paul-Pry, which was—"To be placed under the eaves of the house in rainy weather, till the water runs in at his shoulders and out at his heels."

What is an *encampment?*

A regular assembly of Knights Templar, and Knights of Malta.

What is a *gavel?*

One of the working tools of an Entered Apprentice. Its true form is that of a stone-mason's hammer.

What does *Giblem* signify?

A stone-squarer. Sir Wm. Drummond asserts that the "Gibalem were Master Masons, who put the finishing hand to Solomon's Temple."

What is it to "*heal*" a Mason?

When a clandestine Mason, or one who has received the degrees in an irregular manner, has passed through the ceremonies in a regularly constituted lodge—he is said to be *healed*, or relieved from the disabilities incident to a clandestine Mason.

What is the *Heroine* of Jericho?

A side degree, which none but Royal Arch Masons, their wives and widows, are allowed to receive. It is seldom conferred in the West.

What is a *High Priest?*

The presiding officer of a chapter of Royal Arch Masons.

Of what is the *hour-glass* an emblem?

Of the fleeting nature of human life.

What are the immovable *jewels* of a lodge?

The square, level, and plumb.

What is the *indented tessel?*

The ornamented border of the Mosaic pavement.

Of what is the *key* an emblem?

Of security. It is the jewel of the Treasurer.

What is the *keystone?*

The center-stone of an arch, neither oblong nor square, upon which both the wings of Masonry rest. It is the symbol of Royal Arch Masons.—*Kentucky Freemason.*

◆

Death of the Oldest Mason in Massachusetts.

Mr. Thomas Hooper was the oldest Mason in Massachusetts, and is thought to be the oldest Past Master in the United States. He was Master of *King Solomon Lodge*, in 1812. He was a public spirited and enterprising man, and took great interest in the prosperity of his native city. He was one of the Selectmen of the town long before Charleston was a city, and was elected to the Board of Aldermen in 1847 and 1848, the first two years of the city government. His funeral took place on Sunday, July 26th, at the Unitarian Church, and was largely attended by the Order and citizens generally.—*Boston Post.*

◆

Laws for Masons.

Thou shalt neither vex a stranger nor oppress him; for ye were strangers in the land of Egypt.

Ye shall not afflict any widow or fatherless child. If you afflict them in anywise, and they cry at all unto me, I will surely hear their cry; and my wrath will wax hot, and I will kill you with the sword, and your wives shall be widows and your children fatherless.

If thou lend money to any of my people that is poor by thee, thou shalt not be to him a usurer, neither shalt thou lay upon him usury.

Thou shalt not raise a false report; put not thine hand with the wicked to be an unrighteous witness.

Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause to decline after many to wrest judgment.

If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again.

Keep thee far from a false matter; and the innocent and righteous slay thou not, for I will not justify the wicked.

Thou shalt not oppress a hired servant that is poor and needy, whether he be of thy brethren or of thy strangers that are in thy land within thy gates; at this day thou shalt give him his hire; neither shall the sun go down upon it, for he is poor and setteth his heart upon it.—*Great Light.*

◆

Knight Templary.

Seven hundred and forty-nine years ago, in the early morning of an autumnal day, two warriors clad in armor of rusty steel, mounted upon a single horse, might be seen passing through the eastern postern of the enclosure originally occupied by the Temple of Solomon, and descending into the valley of Jehosaphat. The horse upon which they rode, besides their armor, the good swords at their sides, the battle-axes at their saddle-bow, and the spears poised defiantly from either stirrup, comprised their only wealth. Qualified, by long and active service in the crusades, for toil, exposure and gallantry, zealous in the cause of their Lord and Master, the high emprise they now contemplated was all the more cheerfully undertaken, because of its overwhelming difficulties and doubtful consummation. Before the simple dictates of duty, all obstacles dwindled into seeming insignificance.

Leaving them to pursue their adventure, let us change the scene to the coast of the Mediterranean, forty miles distant from Jerusalem. One of those grotesque looking vessels, which we only know by the resmblances met in old pictures, has just drawn up on the beach, fronting the time-honored city of Joppa. Fifty or sixty men, venerable in appearance, each "dressed in pilgrim's weeds, with sandals, staff and scrip," have disembarked and are forming in procession on the sand. They unfurl a white cross. Crucifixes are suspended from ther necks. Their heads and faces are covered with sable cowls. Their voices break into a dirge-like and sepulchral chant. They are pilgrims. Could we gaze under those monkish hoods, the stern features of many a warrior, nobleman, and perhaps monarch, would be revealed. Could we cast up the sum of their history, it would unfold an hundred deeds of lofty daring; tell of fields lost and won; of cities sacked; of castles demolished, and of nations overthrown. All the renown gained by these enterprises, subdued by the austerity and asceticism of a religious era, has yielded to the power of faith, and they are now making the pilgrimage of humiliation, that they may propitiate the favor and avert the wrath of that Great Being in whom they have reposed their highest trust.

A long and dangerous voyage has tamed the war spirit of this little band. Their escape from the perils of the sea has made them almost oblivious of the perils of the land. Unarmed, unaccoutred, each one with the crucifix in close grasp, they commence their toilsome journey over the mountains and through the defiles which lie between them and the Holy City. Inspired by the hope of a safe and speedy arrival, their faith renewed, and their sense of danger weakened, as the consciousness gradually steals over them that they are approaching the end of their pilgrimage, they journey onward, alike regardless of fatigue or exposure. With strained eyes toward Jerusalem, they ascend each hill, eager to catch the first glance of the stately towers of St. Helena, whose walls enclose the Holy Shrine. Their journey is lightened by the constant reflection that they are treading the soil trod by the Redeemer, gazing upon the mountains and valleys on which he gazed, and slaking their noon-day thirst from the streams of which he drank. Soon indeed—oh! ravishing thought!—will they press the hill pressed by his bleeding feet, and made sacred by his atoning sacrifice.

Suddenly, and while in the enjoyment of consolation drawn from so many satisfying sources, while passing through a gloomy defile, their path is beset, and they are attacked by an ambushed foe. Spears and arrows fly thick and fast, and with terrible execution among them. Many fall to rise no more. The infidels, taking advantage of their consternation, rush into their midst, rifle their persons of all that is valuable, and kill those who offer the slightest resistance. Paralyzed with terror, the distressed company are about to give up all for lost; but, hark! a battle cry, sharp, resonant, and decisive, rings through the defile. Aid is at hand. The Pilgrims take heart, and the faces of the Musselmen are now blanched with fear. Into the very midst of the melee thunders the horse with its double rider, and dealing their blows with an activity, power, and precision known only to the warriors of the middle ages, the armed men soon drive the attackers to their coverts, and escort the surviving pilgrims in safety to the tomb of the Savior.

This history, paraphrased from the history of the times to which it refers, and as simple in character as an ordinary foray with the Indians who roam our mountains, will enable us to comprehend the objects in which the order of Knights Templar originated. Hugh d'Payens and Godfrey St. Uldemar, soldiers who had distinguished themselves on many a well fought field, exasperated at the treatment which Pilgrims at the sepulchre received at the hand of the infidels, first conceived and put in practice a plan for their defence. Poor in everything but faith and courage, they styled themselves "The Poor Fellow Soldiers of Jesus Christ." So successful were they in their efforts, that their number soon increased to nine. Placing themselves in favorable positions along the road from Joppa to Jerusalem, this number alone, for a long time, afforded protection to the numerous companies of pilgrims which at this period flocked to Palestine. The success of the enterprise won the favor of the noblemen living in Jerusalem, who generously contributed to its support, and Baldwin II., King of Jerusalem, assigned quarters to the soldiers within the temple enclosure, from which circumstance they received the name of Templars.

Information reaching Europe of the beneficial services rendered by these men, occasioned an excitement which speedily filled their ranks with the most renowned warriors of the age, and inspired afresh the old military spirit of the first crusades. Organizations followed. From the position of a "Poor Fellow Soldier of Jesus Christ," Hugh d'Payens was chosen first Grand Master of the Order of Templars, and sent to Europe to obtain for it the recognition, protection, and favor of the Pope, and encouragement from the crowned heads in the inception and prosecution of a new crusade. His mission gave to the order an importance infinitely greater than had ever before been bestowed upon knighthood. Templarism was at once adopted as the noblest element of chivalry; an austere ritual was prescribed for its government, of which Christianity was the basis, and a system of military and temporal discipline imposed, more rigid in its exactions, and more practical in its objects, than any until then known to the world. Popularized by the insignificance of its origin and the greatness of its achievements, Templarism overshadowed every other form of organization among the nations, whether religious, military or civil. The Grand Master ranked in power next to the Pope, and all Christian nations regarded the order as the sure conservator of a pure Christian faith. The Knights took their vows of chastity, obedience, and devotion with every possible solemnity, and from the moment of their dedication of themselves to the service of the Redeemer, they were regarded by the people with an awe and reverence amounting almost to worship. Power thus obtained necessarily accumulated as the order increased. Jealous lest their influence should diminish, as that of the Templars augmented, the mightiest monarchs of Europe united with the order, and engaged actively in its leading objects. Early in the brief reign of Richard the Lion, in 1191, long after d'Payens and St. Uldemar had been consigned to honorable tombs, the spirit of the Templars found a glorious illustration in the victories over the renowned Saladin, by which Acre, Joppa, and Ascalon severally surrendered to the Christians, and paved the way to an eternal indemnity of the lives of the innumerable pilgrims who thronged the avenues to the Holy Shrine.

These achievements secured for the Templars the confidence of Europe. Other orders of knighthood, which had controlled the military enterprises of the age, were abandoned by all except subordinate officers. The revenues of the order, derivable from a variety of sources, exceeded those of any single nation. The Grand Master was invested with the power of a temporal prince, and the Pope sanctioned, by a bull, the independence of the organization. The different classes were knights, squiers, and servitors, to which were added some spiritual members, who officiated as priests, chaplains, and clerks. A girdle of linen thread to denote their vows of chastity, was worn as a badge of Templarism. Over their armor, the knights wore plain white cloaks adorned with octangular blood-red crosses, to signify that they would shed their blood in the service of the church. They were required to be of approved nobility. The lords of the possessions of the order were elected by the chapters. They comprised marshals and bannerets as leaders in war; drapiers as inspectors of the wardrobe; priors and superiors of single preceptories; abbots commanders and grand priors as rulers over provinces; and the Grand Master as chief of the whole order. The Pope was acknowledged as the only protector. Occupants of estates and vassals were charged with tithes. Uniting the privileges of a religious order with great military power, and always prepared for service by sea and land, the Templars could use their possessions to greater advantage than other corporations; make conquests on their own account, and judiciously appropriate the rich donations and bequests which ;they received from the superstition of the age. All property was owned in common. The order supported all its members.

The arrogance attributed to Knight Templarism is readily accounted for by its power and wealth. In 1244 it possessed nine thousand bailiwicks, commanderies, priories, and preceptories, independent of the jurisdiction of the monarchs of the countries in which it existed. The members embraced the leading nobles and warriors of every nation in Europe, and some of the sovereigns. Erom 1119 until 1306, a period of nearly two centuries, the knights led the chivalry of Europe in all great military enterprises, and exercised a temporal power over the world, second only to that of Rome.

It has been charged that, in the midst of their prosperity, the Templars became venal and mercenary, violated their vows, practiced idolatry, and made the higher objects of their association subservient to the grosser passions. This charge, false in every particular, grew out of the envy, enkindled by their various successes, in the malignant minds of Philip the Fair, King of France, and Clement V., Pope of Rome.

James Bernard D'Molay, of Burgundy, was, at this time, the Grand Master, and held his court at the Island of Cyprus. Under the pretence of initiating a new crusade, Philip invited D'Molay to remove the seat of his government to Paris. Unsuspicious of treachery, the Grand Master, accompanied by his subordinate officers, and fifty-four chosen warriors of the order, entered Paris early in October, 1307. On the thirteenth day of the same month, the entire company was suddenly arrested by the King's soldiers, and thrown into prison. William of Paris, Inquisitor, and Archbishop of Sens, ordered their trial to be commenced immediately, which arbitrary measure he attempted to justify by publishing the horrible crimes and heresies of which the order had been accused. The accusers are represented to have been some expelled Templars, who calumniated their companions at the instigation of the French monarch. The knights were charged with apostacy from the Catholic faith; worshiping the devil; practicing sorcery; adoring an idol called Baphomet; contemning the sacrament; neglecting confession, and indulging in universal vices; all of which, according to the general opinion of historians, down to the present day, were malicious misrepresentations of absurd calumnies. A gold box of relics, which the Templars used to kiss, according to the custom of the church, was what gave origin to the theory of the Baphomet. Celebrating the mass, without the elevation of the host, was called contempt of the sacrament. Confession to their own clerical members was the ground of the charge that they received absolution from their temporal superiors, and the friendship by which they were united, orginated the imputation of unnatural practices. Determined to destroy the order, for whose wealth he thirsted, Philip charged the prisoners with heresy; employed inquisitors who were devoted to his service to try them, and published their alleged recusancy far and wide, to excite public indignation against them. Overcome by long captivity, and the most exquisite tortures, confession of crimes which had never been committed, was extorted from them. Clement V. was prevailed upon to join in this treatment, and sent two Cardinals to Paris to take part in the examination, and impart a legal appearance to the procedure. Little in fact was proved against the Templars, but by a decree of the Archbishop of Sens, fifty-four knights were burned alive, in 1310, who had denied every crime of which they were accused. In other dioceses of France, those victims of tyranny and avarice were treated in a similar manner. The Pope exhorted other Princes of Europe to continue the persecution. Charles of Sicily and Provence, imitated the example of Philip, and shared the booty with the Pope. In England, Spain, Portugal, Italy, and Germany, the Templars were arrested, but invariably acquitted. The inquisitions of Salamanca and of Ments also resulted in the justification of the order. Nevertheless, the Pope, at the Council of Vienne, in Dauphiny, abolished the order by a bull of March 2d, 1312. Mild treatment was promised to those who confessed, but death at the stake to those who persisted in denial. Grand Master D'Molay and Guido, the Grand Prior of Normandy, refusing the terms of clemency, on the 13th day of March, 1314, a day ever memorable in the history of the Templars, ascended the funeral pyre prepared for them in the city of Paris, in the presence of thousands, who had assembled to witness their martyrdom. The implacable Philip, and his pliant tool, the Archbishop of Sens, clothed in their robes of authority, were seated upon a dais in close proximity to the unfortunate knights. A few moments before the torch was applied to the pyre, the Grand Master D'Molay, with a dignity and solemnity alike worthy his high position and the terrible event he was about to signalize with his life, in a voice of impressive earnestness, thus addressed his regal persecutor:

"Before that God, in whose presence I expect shortly to appear, and in this, the last moment of my temporal existence, in the presence of these assembled thousands, I solemnly declare that the alleged crimes were not committed, for which so many valorous and magnanimous knights have suffered, and for which, as a last sacrifice, myself and my venerable coadjutor are now about to die; nor is the order, which I still glory in representing, justly chargeable with any offence against our holy religion. I die in full faith, and as the last act of my life, summon you, Philip of France, and Clement V. Pope of Rome, to confront me and my murdered friends before the Judgment Seat of God, within the present year, there to make good the charges you have laid against us."

Little more than a month after this event, on the 16th of April, the guilty Clement obeyed this fearful summons, and on the 29th of November thereafter, was followed by the sordid and cruel Philip.

The estates of the Templars were conferred by the Council of Vienne upon the Knights of St. John, and their treasures in money and precious stones were assigned for a new crusade. In France, the greatest part fell to the crown. The Pope also retained a large sum for himself. The general confiscation of the property of the order failed to destroy the organization. The undying principles still remained to vivify and re-animate it afresh, with all the purity, magnanimity, and excellence which characterized it in the day of its greatest prosperity. Its military power was forever gone. Its achievements, gathered into history, remained to illustrate its renown to after times.—*H. L. Hosmer.*

THE MASONIC TROWEL,

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H. G. REYNOLDS & SON.

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We will hereafter publish regular lists of our agents, so that the brethren may always know who are authorized to receive money for us for The Trowel.

The place of birth, age, name, time and place of death, and membership of deceased brethren, are solicited. Resolutions are declined.

We are responsible for our agents, and none others, but favors will be gratefully received from all who may send us subscribers, orders, or work.

Notice.—Remittances by Express and Registered Letters at our risk. Parties sending us *money* by *mail* must assume the risk.

HARMAN G. REYNOLDS, Editor.

SPRINGFIELD, ILL., OCT. 15, 1868.

☞No communication or advertisement is likely to receive attention, if received after the first of each month, in the issue immediately following.

◆

Lodge Libraries.

The long evenings and stormy weather are at hand, and Masons in their lodges, and they and their families at their firesides, need and should have books and periodicals to amuse and instruct each other. Few exercises are more healthy than reading aloud, few accomplishments more desirable and profitable, and no place better suited for the exercise and acquisition than the family circle. And what could more exalt the real character of a lodge, and its estimation in the minds of our families, than its possession of a small, well-chosen library of books and periodicals, properly used by its members, and loaned for the use of their families?

We write not for the benefit of our lodges in cities and large towns, where, generally, reading matter is abundant and public libraries are found; or where a number of lodges can unite and furnish a good library in common at a trifling expense to each member. But we have in mind, at present, our village and country lodges—each separate and distant from others—the membership limited, and often the members not overabundant in "worldly gear." We thoughts and sympathies are with these and their families, and our plans are devised for their benefit. They say, "We want and need such a library, but our means are inadequate to procure one. What, therefore, shall be done?"

I. Listen. Nearly every family has some books—books that have been read over and over again, until it is a weariness to think of opening and looking over their contents. And yet there are neighbors to whom those books are new, and to whom a perusal would give much pleasure. Now, suppose that at your next lodge-meeting each brother agrees to furnish one—two—three—five such works to a common library. Here are twenty—thirty—fifty members; and if only each one can bring *one* book that the families of the others have not read, you have *at once* books enough to supply each family with two books per week for some twenty to thirty weeks, *without one cent of outlay!* It only requires a small blank-book in which to enter the books and owners' names, and to whom lent, so as to secure their return when read. Even if each book should be fairly worn out by so much use, its owner has secured the reading of some 20 or 50 other volumes—an ample payment for his often-read book.

"But we need some lively and interesting magazines and papers, also." Certainly—and they can be had very cheaply also, thus:

II. Let the lodge subscribe, and pay for out of its lodge-funds, one or more copies of *each* of our Masonic periodicals—of which we now have a dozen, and all very good. Each Mason who can afford it should have at least one Masonic periodical for himself and family. Then let each member of the lodge contribute a stated sum—ten cents per month, or cash down for three months ahead—and let that amount be used to procure some of the best literary magazines now published. In this way four, or five, or more can be procured. Let these be taken by members in turn, according to some fair rule mutually agreed on, and in a few months (for each month will add four, five or more numbers to those already on hand) every family will have had the reading of all the Masonic periodicals, and of all the best literary monthlies now published, at a very trifling cost, indeed, to each Mason.

III. Where there are a dozen or a score of members who can afford it, a club can be formed to procure the reading of the best new books and magazines, at a small cost to each. Say twelve members contribute one dollar a month for one year, and pay up a few months in advance to start with; the books and monthlies thus procured in one year would keep all in as much reading as any business man would need for himself and family. But they should be read by others also. As soon, therefore, as this select club is done reading them, pass them over to the larger number of lodge-readers, and let them go on circulating until they have been read by the entire brotherhood and sisterhood of that community.

Either of these plans, and *all of them combined in one*, is perfectly simple, practical, and within the means of almost any lodge in our land. All combined in one by any lodge will furnish an abundant supply of *the best* (the most interesting and most instructive) reading-matter that can be procured by the wealthiest family in the community. The influence of one winter's reading of such books and periodicals in the families of our Institution, in any place, would tell greatly on the elevation of thought, of sentiment, and of the characters of the members of such lodge.

Brethren, what think you of these cheap plans for obtaining lodge libraries? Improve them if you can; but, whatever you do, fail not to procure the books and papers, and to read them.

Editors, please notice the above plans, and give them the powerful aid and influence of your recommendations. The more our brethren and families read, the greater will be the circulation, and the stronger the support, of the periodicals devoted to Freemasonry.

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To our Masonic Exchanges.

We have received a letter from Bro. Geo. Bease, editor of the *Masonic Record*, Bombay, E. I. Bro. Bease requests us to procure for him exchanges between the American Masonic periodicals and the *Record*. If our co-laborers in the quarry will comply with Bro. Bease's request they will confer a favor upon him, and they will receive in return a valuable Masonic magazine, and especially so to us in America, for it contains information from a country of whose Masonry we know very little. Direct "To the publisher of the *Masonic Record*, at the Education Society's press, Bycull, Bombay, *via* Southampton." The postage is 6 cents.

Record S. Reynolds.

In April, 1837, we took a sad and sorrowful leave of our father's family, in Montpelier, Vt. Our oldest brother and sister were far away in the West, and we were soon to follow. Father and Mother soon passed over to the Silent Land, and years after, the grave and quiet youngest brother, Record, with nearly all the others of the family, came west, and he passed us northward to the Pacific coast, where he has since dwelt. He last resided at Gold Hill, Nevada, where, with his wife, he accumulated some estate and maintained an honored position as a citizen and Mason. The youngest of ten children, at the age of 39 years, in the midst of manly pride and vigor, he has yielded himself, after a short and painful struggle, to the relentless messenger, whom none may disobey. The circle is broken, and another may soon follow.

He was buried with Masonic honors, and the fire department and citizens assisted in the funeral rites. Peace to thine ashes, Brother, until we join thee and our kindred in the general resurrection.

Our Present Status.

Eighteen years since, we were elected Grand Secretary of the Grand Chapter, and, the following week, Grand Secretary of the Grand Lodge. Two years subsequent thereto, we were mainly instrumental in organizing the Grand Council of Royal and Select Masters, and were elected Grand Recorder. These stations we have held until the recent convocations. Our eldest son succeeds us as Grand Recorder, and we hold no position in the Grand Council. We still retain the first station to which we were elected in the Grand Chapter, and R. W. Bro. Orlin H. Miner, the present State Auditor, succeeds us as Grand Secretary of the Grand Lodge. The brethren of that august body have seen fit to elevate us to the position of Grand Master—the most elevated and responsible position in Masonry. If we do not reflect honor upon the position, we devoutly hope that we may escape disgrace. The responsibilities are vast, duties multiform, and cares unceasing. We shall do all that lies in our power to discharge the high trusts committed to our charge, and in this we look for the cordial assistance of the grand officers, our deputies, and all our brethren.

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The Freemason and the Trowel.

In the September number of The Trowel we published an article showing that The Trowel published more matter for one dollar than any of its Masonic cotemporaries did. The *Freemason* takes us to task for it in a good natured way, and attempts to prove that we are wrong by quoting its club rates, and the full price of The Trowel. According to the lowest price of both papers, the amount furnished for $1.00 is as follows:

Including advertisements—

Freemason, No. of pages	192
Trowel " " "	192

Exclusive of advertisements—

Trowel, No. of pages	176
Freemason, No. of pages	172

Like the editor of the *Freemason*, we would not have started this question, but it was originally forced upon us.

◆

Philadelphia has 700,000 gas lights.

The Lord's Prayer of Freemasonry.

This is a poem originally dedicated to the present King of Prussia, upon his embracing Freemasonry. It is translated from the German, and published by August Huncke. It is a fine chromo-lithograph, the poem is surrounded by a border or framework representing the design of King Solomon's Temple. This fine picture would be an ornament to a lodge-room or private residence. Size 19x24 inches. For sale at this office. For terms, see advertisement.

◆

Charts.

We invite the attention of our patrons to our new prices for charts as reduced. For terms, see advertisement. The prices will only be held open until December 1st.

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Masonic Districts.

1. The county of Cook.
2. The counties of Lake, McHenry, Kane, and Du Page.
3. The counties of Boone, Winnebago, Stephenson, and Jo Daviess.
4. The counties of Ogle, Carroll, Whiteside, and Lee.
5. The counties of Rock Island, Mercer, and Henry.
6. The counties of Bureau, Stark, Marshall, and Putnam.
7. The counties of La Salle, Kendall, and De Kalb.
8. The counties of Kankakee, Will, Grundy, Livingston, and Iroquois.
9. The counties of Vermilion, Champaign, Ford, Piatt, Macon, and De Witt.
10. The counties of Sangamon, Logan, McLean, Tazewell, and Menard.
11. The counties of Peoria, Knox, and Woodford.
12. The counties of Hancock, McDonough, Warren, and Henderson.
13. The counties of Adams, Pike, and Calhoun.
14. The counties of Schuyler, Brown, Morgan, Scott, and Greene.
15. The counties of Fulton, Mason, and Cass.
16. The counties of Madison, Montgomery, Macoupin, and Jersey.
17. The counties of Shelby, Coles, Edgar, Douglas, Moultrie, and Christian.
18. The counties of Cumberland, Clark, Crawford, Jasper, and Effingham.
19. The counties of St. Clair, Monroe, Randolph, Clinton, and Bond.
20. The counties of Fayette, Marion, Washington, Jefferson, and Wayne.
21. The counties of Clay, Richland, Lawrence, and Edwards.
22. The counties of White, Wabash, Hamilton, Saline, and Gallatin.
23. The counties of Massac, Pope, Hardin, and Johnson.
24. The counties of Alexander, Union, Pulaski, Jackson, Perry, Franklin, and Williamson.

◆

District Deputy Grand Masters.

1. John W. Clyde, 128 La Salle St., Chicago.
2. J. B. Babcock, Marengo, McHenry county.
3. Edward H. Baker, Rockford.
4. James C. Luckey, Polo, Ogle county.
5. Peter Bogue, Rock Island.
6. Joseph Holland, Hennepin, Putnam county.
7. William S. Easton, Ottawa.
8. Rodney Ashley, Kankakee.
9. J. O. Cunningham, Urbana.
10. John Bennett, Petersburg, Menard county.
11. Sylvester Stevens, Knoxville.
12. David E. Head, Carthage.
13. Asa W. Blakesley, Quincy.
14. Archibald A. Glenn, Mt. Sterling.
15. John W. Ross, Lewistown.
16. John M. Pearson, Alton.
17. James Steele, Mattoon.
18. Geo. W. Albin, Neoga, Cumberland county.
19. John N. Ryan, Belleville.
20. Hiram W. Hubbard, Centralia.
21. Henry Palmer, Noble, Richland county.
22. Thomas W. Hay, Carmi.
23. Thomas Moore, Metropolis.
24. A. N. Lodge, Marion, Williamson county.

◆

Grand Lecturers.

Thomas J. Wade, Ottawa.
M. D. Chamberlin, Freeport.
Ira S. Younglove, G. W. Barnard, Chicago.
A. S. Babcock, Blackberry Station.
J. C. Winslow, Danville.
P. A. Dorwin, Springfield.
B. F. Church, Woodstock.
John W. Banker, Quincy.

INSPECTOR-IN-CHIEF.

John W. Clyde, Chicago.

INSPECTORS AND LECTURERS.

Thomas J. Prickett, Carbondale.
A. L. Virden, Virden.
George O. Ide, Princeton.
Daniel G. Burr, Paris.

Applicants for appointments as lecturers are expected to produce a certificate of recommendation from their respective lodges, and from two or more of the Inspectors.

◆

Ancient Accepted Scottish Rite.

New 33°s—The following are the names of the illustrious brethren who were admitted to the 33d and last degree of the A. and A. Scottish Rite, by the Supreme Council for the Southern Jurisdiction, at St. Louis, last month:

Iowa.—Robert Farmer Bower, of Keokuk; James Murray Griffiths, of Des Moines; William Francis Kidder, of Davenport; Edward Augustus Guilbert, M. D., of Dubuque.

Kentucky.—Ambrose Webster Freeman, of Louisville.

Tennessee.—Abraham Ephraim Franklin, Leonidas Virginius Dixon, Fordyce Foster Bowen, of Memphis.

Texas.—Philip Crosby Tucker, of Galveston.

Georgia.—Thomas Whitby Chandler, of Atlanta.

Minnesota.—Charles Whipps Nash, of St. Paul.

California.—Isaac Lutvene Titus, M. D., of Placerville.

Kansas.—John Henry Brown, Erasmus Theodore Carr, Richard Ridgway Rees, of Leavenworth.

Missouri.—John Burton Britton Maude, Thos. Elwood Garrett, of St. Louis.

All the above are *Honorary*, except Ill. Bros. Tucker, of Texas, and Carr, of Kansas, who are *Active* members.

The following is an official list of members of the 33d degree, present from the Supreme Council of the Southern Jurisdiction, at St. Louis, Mo., on the 13th ult.:

Albert Pike, of Tennessee; Benjamin B. French, of Washington; Albert G. Mackey, of South Carolina; Martin Collins, of Missouri; J. C. Bachelor, of Louisiana; Henry Buist, of South Carolina; T. H. Shaw, of California; Samuel H. Todd, of Louisiana; Frederick Webber, of Kentucky; A. T. C. Pierson, of Minnesota; T. A. Cunningham, of Maryland; Luke E. Barber, of Arkansas; Theodore S. Parvin, of Iowa; J. Q. A. Fellows, of Louisiana; John Frizzell, of Tennessee; John Zent, of Tennessee; J. A. Worsham, of Tennessee; John Ainsley, of Tennessee; Wm. N. Loker, of Missouri; Giles M. Hillyer, of Mississippi; Henry W. Gray, of Kentucky.

Active and honorary members of the 33d degree from the Northern Jurisdiction:

John L. Lewis, Daniel Sickels, Orrin Welch, John Sheville, John W. Simons, James M. Austin, S. H. Stone, John A. Lefferts, and Jos. B. Chaffie, of New York; William Barrett, of New Hampshire; William S. Gardner, Benjamin Dean, Joel Spaulding, and W. F. Salmon, of Massachusetts; W. B. Blanding, of Rhode Island; Moses Dodge, of Maine; W. R. Higby and James R. Gould, of Connecticut; Thomas J. Corson and George B. Edwards, of New Jersey; Alfred Creigh, Charles E. Meyer, and John Vallerchamp, of Pennsylvania; Henry L. Palmer, of Wisconsin; H. G. Reynolds, J. V. Z. Blaney, and V. L. Hurlburt, of Illinois; H. Ely, of Ohio.

◆

No person can be admitted into a Masonic procession, except he be a Mason. Whenever a Mason dies, who is a member of any other order or society, which desires to bury him with its peculiar ceremonies, the manner in which the ceremonies of each order shall be performed, and what pall-bearers shall have charge of the body, is a matter of amicable and courteous arrangement. But the Masonic funeral ceremonies must be separately and distinctly performed, and none must be admitted into the Masonic procession, except Masons. Hence, in answer to the query of Bro. Z. J. Daniel, the committee report that it is a violation of Masonic law to admit into funeral processions pall-bearers of any other society, who attend as members of that society.—*Alabama.*

◆

Visiting Brethren.

There is a very confused idea in the minds of many brethren in regard to the rights and duties of visiting brethren, as well as in regard to the duties of the lodge they visit. We have heard men say often, "I should like to see any lodge refuse me admission," feeling confident of their ability to prove their standing as Masons. Such expressions argue an entire ignorance of the rights of the lodge. No brother has a right to demand admission to any other than his own lodge, and if he be admitted elsewhere, it is an act of courtesy to him. By such act, however, he becomes, when admitted, the guest of the lodge, who then assumes certain duties towards him. To our view, these duties are not fully discharged in the mere act of admission. A man simply admitted to any assembly, especially of strangers, is in a position more or less embarrassing, and should be so welcomed, when coming among brethren, that he may feel truly at home. It would be far kinder to deny a visitor entrance altogether than simply allow him to pass the portals, and then shift for himself; and, the labors of the evening ended, leave as he came, a stranger among kindred.

We have visited where, without any fuss or parade, we were made to feel that we were among brethren, and welcome; and again we have found ourselves—elsewhere—and for our part we prefer the former.

We know that lodges are sometimes beset with somewhat too many visitors, but the remedy is in their own hands, and we had far rather be denied admission, than to be grudgingly received.

Hereafter we shall say a word regarding those who are somewhat too fond of visiting for frivolous or unworthy purposes.—*Courier.*

◆

The Russian Government having forbidden the Poles to speak Polish on the streets, and at the theaters, the educated classes of Warsaw, when they leave their houses, speak French or English, and, when they now and then utter a Russian word, they pronounce it intentionally in a very ludicrous manner. The ladies of Warsaw, especially, are firmly determined not to be dragooned into speaking Russian. Whenever a Russian addresses them in his native language, they shake their heads in feigned surprise, and say that they do not understand a word of it. Since instruction in the Polish language is prohibited in the city schools of Warsaw, only one-tenth of the pupils who formerly visited them attend. The hatred prevailing between the Russian officers and the higher classes of Polish society, is intense. The former are entirely excluded from the parties given by the latter.

◆

It takes 25,000 gas lights to illuminate the *Jardin Mabille*, in Paris, on *fete* nights.

Tidings.

Items.

Within six months 32,180 persons have arrived at San Francisco by sea, of whom 5,000 came from China.

What kindness you do, do seasonably; and let those you can not grant be supplied by fair and civil expressions.

False men are ready to think others as false as themselves.

It is said the pen is mightier than the sword. Neither is of much use without the holder.

A French gardener has produced a rose bush with 1,500 blossoms.

It is estimated that the cotton crop this year will reach 2,200,000 bales.

The greatest mass of iron in the world is the iron mountain of Missouri. It is 350 feet high, and two miles in circuit.

What is the pestilence that walketh in darkness? Bed bugs.

The population of India is estimated at 150,000,000 souls.

Boston has appropriated $540,000 for a driveway around the city.

It is estimated that Alabama will produce cotton to the value of $40,000,000 this year.

The population of lower California is estimated at 6,000.

It is expected that the burnt district in Charleston, S. C., will be re-built in two years.

Oregon is to have a State orphan asylum.

The highest peak in Colorado is 17,000 feet high.

Michigan has an immense manufactory of maple shoe pegs.

There are 250,000 threshing machines in operation in this country.

South Carolina and Mississippi are the only States where the colored population exceed the white.

The Hungarians refuse to tolerate either Austrian or Popish interference in their legislation.

Colorado.—The Grand Lodge met October 6th. Henry M. Teller, Central City, was elected Grand Master; A. Sagendorf, Denver, Deputy; B. W. Wisebart, Central City, G. S. Warden; W. D. Anthony, Denver, G. J. Warden; Richard Sopris, Denver, G. Treasurer; Ed. C. Parmalee, Georgetown, G. Secretary.

Nevada.—Geo. W. Hopkins, Virginia, Grand Master; R. T. Mullard, Silver City, Depnty Geo. Robinson, Washoe City, S. G. Warden; David Cohn, Aurora, J. G. Warden; S. H. Robinson, Gold Hill, G. Treasurer; Wm. A. M. VanBokkelen, Virginia, G. Secretary. Annual communication held at Virginia, Sept. 17, 1868.

A beautiful picture, representing Washington closing the lodge, in a nice gilt frame, was presented by Bro. B. A. Wadhams to the Grand Lodge, at its recent session.

There will be two full moons next month.

About 12,000 people are annually exiled to Siberia by the Russian government.

One hundred thousand female teachers are employed in teaching in the United States.

Irish emigrants in America remitted $2,704,420 to Ireland in 1867.

Humboldt county, Nevada, has a tract of salt covering over 5,000 acres.

There are 9,000 Italians in Chicago.

New York Grand Commandery met in New York City, Oct. 6th. John A. Lefferts was elected Grand Commander; Henry C. Preston, Deputy; George Babcock, G. Gen.; Robert N. Brown, G. Capt. Gen.; Frank L. Stowell, G. S. Warden; Rev. Chas. H. Platt, G. Prelate; W. B. Crandall, G. J. Warden; John S. Perry, G. Treasurer; Robert Macoy, 432 Broome street, New York, G. Recorder.

ILLINOIS GRAND BODIES.

GRAND LODGE.

This M. W. body assembled in Representatives' Hall, Tuesday, Oct. 6th. M. W. Bro. J. R. Gorin, Grand Master; R. W. Breth. Chas. Fisher, Deputy; D. C. Cregier, S. G. Warden; J. A. Hawley, J. G. Warden; Harrison Dills, G. Treasurer; H. G. Reynolds, G. Secretary; Rev. D. P. Bunn, G. Chaplain; N. Bateman, G. Orator; W. Breth. J. C. Reynolds, Dep. G. Secretary; C. H. Flower and H. C. Watson, Assistants; J. C. Luckey, Mileage Secretary; A. S. Babcock and J. W. Agard, Railroad Secretaries; Chas. Spalding, G. Pursuivant; W. M. Egan, G. Marshal; R. Cleveland, G. St. Bearer; J. G. Callender, G. Sw. Bearer; Geo. E. Lounsbury, S. G. Deacon; D. A. Cashman, J. G. Deacon; O. N. Stafford, R. D. Lawrence, G. Stewards; John P. Ferns, G. Tyler.

The meeting was also graced by the presence of P. G. Masters Lusk, Lavely, and Bromwell, and P. D. G. Masters Hibbard and Ring. About four hundred and fifty lodges were represented, and over five hundred representatives were present. In consequence of the pressing duties which devolve upon us, we shall not enter into details this month.

The first day was occupied in opening, hearing the address, and receiving reports of committees, several of which had been laboring for several days. The report of Judge Cunningham, from the Committee on Lodges U. D., was exceedingly able, and elicited general admiration. The report of Bro. Ide, from the Committee on Chartered Lodges, evinced uncommon labor and thorough research. From a hasty examination of the returns—all we were able to give—we could not have believed it possible that so many lodges were liable to exceptions. Those which escaped were the exceptions. The report is still open to explanation, and upon making a satisfactory one, and paying up balances, the Grand Secretary has authority to amend by striking out. Each lodge will be notified, where explanation or payment is practicable, and opportunity will be afforded for amendment.

The report on Grievances, by Bro. Hudson, was very full, as we personally know that the labors of the committee were patient, impartial, and constant.

The report on Mileage, by Bro. Barnard, was made in good time, after exhausting labor and careful calculation.

The report on Finance is necessarily among the last, but when made, by Bro. Lowe, was complete in all its parts, lacking nothing.

The report on Correspondence, presented by Bro. Blakesley, is the most complete of any ever made to the Grand Lodge.

Bro. Levanway submitted the report on Obituaries, which is up to the standard of the admirable report of last year.

The eminent character of our Judiciary was fully sustained by Judge Bromwell.

The report on Credentials, by Bro. Flower, was the first made, and but few additions were made afterwards.

The grand bodies still remain in Springfield, and but few, if any, of the amendments to the by-laws were adopted.

The Committees on Work, Manual, and By-Laws, and Grand Lodge Hall, were continued.

ELECTIONS.

H. G. Reynolds, Springfield, Grand Master.
D. C. Cregier, Chicago, Deputy.
J. A. Hawley, Dixon, S. G. Warden.
G. E. Lounsbury, Mound City, J. G. Warden.
Harrison Dills, Quincy, G. Treasurer.
Orlin H. Miner, Springfield, G. Secretary.
D. P. Bunn, Champaign, G. Chaplain.
Joseph Robbins, Quincy, G. Orator.
John P. Ferns, Chicago, G. Tyler.

APPOINTMENTS.

Geo. W. Staley, Kaskaskia, G. Pursuivant.
Geo. W. Hartman, Sidney, G. Marshal.
J. E. Hardy, Alton, G. St. Bearer.
S. C. Buckman, Freeport, G. Sw. Bearer.
Wm. G. Swan, Chicago, S. G. Deacon.
Samuel C. Stearns, Joliet, J. G. Deacon.
O. N. Stafford, Springfield, G. Steward.
A. R. Robinson, Springfield, G. Steward.

Committee on Masonic Jurisprudence.—M. W. Breth. J. R. Gorin, Wm. Lavely, H. P. H. Bromwell, and R. W. Breth. Wiley M. Egan, H. Hayward, John Bennett, O. H. Miner, and J. O. Cunningham.

Committee on Masonic Correspondence.—R. W. Breth. Joseph Robbins, John M. Pearson, and David A. Cashman.

Committee on Finance.—R. W. Breth. James Lowe, G. W. Barnard, and Geo. C. Lanphere.

Inspectors of the Work—With Grand Master.—John W. Clyde, Thos. J. Prickett, Geo. O. Ide, A. L. Virden, D. G. Burr.

Committee on Work—Continued.—John W. Clyde, H. Dills, L. L. Munn, W. S. Easton, J. O. Cunningham, Geo. E. Lounsbury, J. R. Gorin, Grand Master; Secretary, J. C. Reynolds.

Committee on Manual and By-Laws—Continued.—Wiley M. Egan, A. W. Blakesley, D. P. Bunn, Wilson Hoag, John N. Ryan, Grand Master.

At a late hour Wednesday evening, the grand officers were installed, and the Grand Lodge closed.

Grand Council Royal and Select Masters.

This body convened at Masonic Hall, on Thursday, Oct. 8, at 3 o'clock P. M. D. G. Burr, G. Puissant; Geo. W. Lininger, Deputy; John M. Pearson, G. Th. Illustrious; Wm. M. Avise, G. P. Con. of the Work; Charles Fisher, G. Treasurer; H. G. Reynolds, G. Recorder; Levi Lusk, G. Chaplain; H. W. Hubbard, G. Capt. Guard; O. N. Stafford, G. Sentinel.

But little business was transacted, beyond the usual routine.

ELECTIONS.

John M. Pearson, Alton, G. Puissant.
Wm. M. Avise, Deputy.
H. W. Hubbard, G. Th. Illustrious.
W. A. Levanway, G. P. Con. of Work.
Charles Fisher, Springfield, G. Treasurer.
J. C. Reynolds, Springfield, G. Recorder.
Charles Spalding, G. Capt. Guard.
A. R. Robinson, G. Sentinel.

Grand Chapter.

This M. E. grand body met at Masonic Hall, Friday, Oct. 9th. Geo. W. Lininger, G. High Priest; J. H. Miles, Deputy; John M. Pearson, G. King; W. M. Egan, G. Scribe, *pro tem.*; J. A. Hawley, G. Capt. Host; Harrison Dills, G. Treasurer; Harman G. Reynolds, G. Secretary; Wm. M. Avise, G. Prin. Sojourner; W. B. Powell, G. Royal Arch Capt.; Chas. Spalding, G. M. 3d Veil; W. J. A. Delancy, G. M. 2d Veil; Rodney Ashley, G. M. 1st Veil; S. H. Claspill, G. Steward; O. N. Stafford, G. Tyler.

Extracts from the address of the Grand High Priest are given in this number, and a more full account of the proceedings will be given in the November TROWEL. The opening ceremonies were such as are prescribed in the ritual provided by the Committee on Work, and were elegant, terse, and *old*. The entire report on work was adopted.

ELECTIONS AND APPOINTMENTS.

James H, Miles, Chicago, G. H. P.
John M, Pearson, Alton, Deputy.
A. A. Murray, Decatur, G. King.
James A. Hawley, Dixon, G. Scribe.
H. G. Reynolds, Springfield, G. Secretary.
Harrison Dills, Quincy, G. Treasurer.
James C, Luckey, Polo, G, Capt. Host.
W. M. Avise, Quincy, G. Prin. Sojourner.

Rodney Ashley, Kankakee, G. R. A. Capt.
G. W. Albin, Neoga, G. M. 3d Veil.
W. A. J. Delancy, Centralia, G. M. 2d Veil.
J. H. Lufkin, Cairo, G. M. 1st Veil.
S. H. Claspill, Springfield, Grand Steward.
A. R. Robinson, Springfield, G. Tyler.
Grand Secretary; Daniel Dustin, Sycamore; Thos. J. Prickett, Carbondale; Com. on Correspondence.
O. H. Miner, Springfield; L. L. Munn, Freeport; W. M. Egan, Chicago; Com. on Jurisprudence.

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National Convocations at St. Louis.

In the midst of severe labors and preparations to meet our grand bodies in this city, we went to St. Louis as a member of *Elwood Commandery*, and as a representative by proxy in both the General Grand Encampment and General Grand Chapter.

The receptions and displays were very fine; but the procession and escort of the grand bodies on Tuesday, Sept. 15th, exceeded any Masonic display ever seen west of the Alleghanies. The Grand Commandery of Missouri, under the command of R. E. Sir Geo. Frank Gouley, marshalled by Sir Frank Aglar, Capt. General, were the escort, while full eight hundred Templars in full uniform were in the procession. Their march through the city was like a triumph, and the banners and music gave inspiration to the scene. M. E. Sir Henry L. Palmer, Grand Master of Templars, and M. E. Comp. John L. Lewis, General Grand High Priest, with their associate grand officers, were provided with carriages, while the splendid and unsurpassed *Wisconsin Commandery*, under the command of E. Sir A. V. H. Carpenter, served as body guard for the Grand Master. *Apollo Commandery*, Chicago, E. Sir T. S. Gurney Commander, *Elwood Commandery*, E. Sir P. A. Dorwin Commander, and *Quincy Commandery*, Quincy, E. Sir Jos. Robbins Commander, with large delegations from all the commanderies in Illinois, were in attendance. To give details in our columns is impossible. Where all did their best, and all tried to excel, it would be folly to enlarge.

Provisions, delicacies, wines, free rides, and unbounded hospitality prevailed. The city authorities, Templars, Royal Arch Masons, and Scotch Rite Masons all vied with each other, and united in entertaining their guests.

In the evening a royal and munificent banquet was given to the General Grand Chapter by the Grand Chapter of Missouri, M. E. Martin Collins, Grand High Priest. The display of delicious fruit, costly viands, tempting confectionery, and abundant food, was all that a hungry man or a refined epicure could desire.

The cloth removed, a speech of welcome was made by the courteous and chivalrous Martin Collins, Grand High Priest. This speech will be given in full hereafter. Speeches were made by Comp. Lewis, G. G. H. P., Comp. Buck, Deputy, and by Comps. Fellows, Dodge, Pike, Hutchinson, Mackey, Caldwell, Anderson, Gouley, and Worrell. Dr. Guilbert, of Dubuque, responded eloquently on behalf of the press.

The general grand bodies opened on Tuesday, but soon adjourned until the following day. We must wait for the proceedings of both in order to do them justice.

In the Grand Encampment, the kingly and knightly Palmer is succeeded by the courteous and able Gardner, of Mass.; and in the General Grand Chapter, the accomplished and scholarly Lewis, of New York, gives place to the noble Grand Secretary of the Grand Lodge of his own State, James M. Austin, M. D., of New York City, while our *late* associate, J. W. Caldwell, of Cincinnati, still keeps the records.

The Grand Chapter of the District of Columbia was recognized, all disabilities growing out of its formation were removed, and the *Potomac Chapter* was taken under the wing of the general grand body.

The difficulties in Delaware were referred to the G. G. H. P., and we look for a recognition of a grand chapter in that State ere long.

The excursion upon the river, on Wednesday, was the event to be remembered. Three boats, the Belle of Alton, Mississippi, and Lady Gay, were chartered, and guests, visitors, and residents, with their ladies, were escorted by lively music, under a genial sun and balmy atmosphere, to the boats, where a splendid banquet was in preparation. A gala trip up the river several miles, with banners displayed, flags flying, and streamers floating in the breeze, welcomed along shore by martial music and the roar of cannon, and the boats turned south to Jefferson Barracks. Then followed such a banquet as only boatmen can prepare. A rousing salute from brazen throats at Jefferson Barracks welcomed the gay and gallant visitors upon the broad and beautiful parade ground. The corps of engineers, there stationed, soon had the grounds under guard, and a grand parade of Templars was formed by Gen. John Cook, acting Capt. General of *Elwood Commandery.*

Returning, an accident befell the Mississippi, but the passengers were quickly and safely transferred to the Lady Gay, and soon arrived, all well, at St. Louis.

On Thursday, the Southern Supreme Council convened, Albert Pike presiding. It was a pleasant meeting, and the welcome by the Supreme Commander was graphic, cordial, and fraternal; so was the response by Bro. Lewis, Deputy Sup. Com. for the Northern Jurisdiction. The banquet, by *O'Sullivan Grand Lodge of Perfection*, T. E. Garrett presiding, was a more finished and recherche affair than any previous one. The welcoming address was a fine old-fashioned greeting, while Pike, Mackey, Lewis, Simons, Hillyer, Austin, Blaney, Gardner, Dean, Collins, and others, made the hours pass quickly by. It was a feast among men of soul, heart, sympathy, and intellect. More in November.

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AGED MASONS.

A Sketch of the Oldest Living Mason.

NORTHWESTERN LODGE No. 105,
PRESCOTT, WIS., Aug. 8, 1868.

Bros. H. G. Reynolds & Son, Editors Trowel:

As you solicit communications from your readers on matters of interest to the Craft, I send you a brief sketch of three aged Masons, now residing within the jurisdiction of this lodge.

Jehiel Beardsley, now living with sons in this county, is 79 years of age. He has been a Mason forty-five years, having been made a Master Mason in *Au Sable Lodge*, Essex county, New York, in 1823. The lodge was broken up at the time of the Morgan excitement, but afterwards Mr. Beardsley helped to re-organize it, and is now a member of that lodge. His health is poor, and his distance from the lodge here renders it impossible for him to meet with the brethren.

Maj. P. P. Furber, of this place, one of the early pioneers in the West, is a hale, vigorous man, 80 years of age this month. He was made a Master Mason April 5th, 1811, by *Humane Lodge*, Rochester, N. H., and has consequently been a Mason over fifty-seven years. He is the only living one among the members of the lodge at the time he was raised. Bro. Furber often meets with the lodge here, but his affiliation is with *Ancient Landmark Lodge*, St. Paul, in which city he resided for some time.

Mr. David Stiles, now living in this place, is probably the oldest living Freemason in the world. He is a chapter Mason, and bright in all the degrees. I can not do better than extract the following editorial article from the Prescott *Journal* of June 12th, 1868, with the assurance that all its statements are authentic:

> A few weeks ago we briefly stated that Mr. David Stiles, now stopping with his granddaughters in this city, had reached the remarkable age of 102 years.
>
> We yesterday enjoyed a very pleasant visit with Mr. Stiles, and a few facts in regard to him will not fail to be interesting to our readers.
>
> It gives one a sense of awe to sit and converse with one who bears the weight of a hundred and more years, who twice voted for Gen. Washington for the Presidency, who speaks knowingly of the fashions *before the Revolution.* It is history vivified. No one would suspect Mr. Stiles' extreme age from his conversation or appearance. He has now more vigor than most men of seventy, and seems likely to live many years yet. His step is reasonably firm, his mind clear, his memory tenacious, his disposition cheerful and social, his voice unbroken, and his conversation enlivened with touches of sentiment and wit.
>
> Mr. Stiles was born in Woodbury, Litchfield county, Conn., May 21, 1766, and is therefore a little over 102 years old. His first wife was Martha Ransom, daughter of Ebenezer Ransom, of Vergennes, Vt., whom he married in 1798, and by whom he had three children. His second wife, Elizabeth Cummings, who lived near Plattsburg, N. Y., he married in 1809, and she died at Hazel Green, in this State, in 1847, having borne him ten children.
>
> Mr. Stiles followed, or rather led the advance of civilization westward to the Mississippi, having located at Hazel Green, in Grant county, Wis., in 1839.
>
> His Masonic history is alike interesting and honorable to him. He has been a Mason 71 years, and is no doubt the oldest Mason on this continent. He was made a Mason at Toronto, Canada West, December 27, 1797, when Wm. Jervis was Grand Master of Canada. The lodge at Toronto was No. 16 of that jurisdictien. He has assisted in forming very many lodges, and is now a member of *Hazel Green Lodge No. 43*, of this State. He is not, like too many, a Mason merely in name—a rough ashlar—but he has been a devoted student of its teachings, and faithful follower of its precepts. His memory holds intact its lectures, and he is truly a polished stone fit for the Master's use.
>
> With his natural genial and cheerful disposition, sweetened by piety and strengthened by faith, with the companions of youth and the friends of middle age all gone before him, he stands on the far-out-reaching point of time, waiting for the Master's beck to cross the narrow space which keeps him from the "other side." May the call be gentle when it comes, and the answer ready and willing.

Yours for the promotion of the interests of the Craft. C. P. SARGENT.

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Impostors.

NEW ALBANY, IND., Sept. 8, 1868.

Dear Brother:—A man calling himself FRANCIS SAVAGE, and holding a parchment diploma granted to FRANCIS SAVAGE by *Grand Master's Lodge*, of Dublin, Ireland, came to me for assistance last Saturday. He said he had been working for Jas. Hildreth, a Master Mason, foreman of Bell's foundry, Indianapolis, for five months, and was crippled with rheumatism, and on his way to Nashville, to a friend. I told him I would telegraph to Hildreth. Savage said he would return at four for the answer. He never again showed his face, thus showing himself an impostor. Grand Secretary Bramwell writes me there is no such a foundry and no such a Mason as Hildreth in the city of Indianapolis. SAVAGE is a *very* large man, with slightly grey whiskers, talks well, carries a cane, and walks slightly lame. Looks you well in the face, and is apt to deceive. Look out for him.

ALF. H. NUMMACHER,
Sec. and Treas. Masonic Gen. Relief Com.

CENTRALIA, ILL., Sept. 30, 1868.

Bro. H. G. Reynolds:

The enclosed will explain itself. Suffice it to say that *Centralia Lodge* was imposed upon by the rascal to the amount of $6. He gave his name as A. M. GREEN, of *Putnam Lodge No. 124*, of Campbellsville, Ky., and was trying to reach his brother, W. T. Green, near Alton, in this State.

J. C. COOPER,
W. M. Centralia Lodge No. 201.

PADUCAH, KY., Sept. 25, 1868.

Dear Bro. Hubbard:

I have just learned incidentally that an impostor named GREEN, who claims to be a Mason in distress, is in your town. He is of medium height, rather stout, of reddish complexion, and has a lame hand. He is between thirty and forty years of age. He has cheated scores of lodges in Tennessee, Kentucky, Mississippi, and other States. Spot him.

Yours, fraternally,
T. J. PICKETT.

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ATLANTA LODGE, No. 59, F. and A. M.,
ATLANTA, GA., July 9, 1868.
[EXTRACT.]

WHEREAS, The M. W. Grand Lodge of Free and Accepted Masons of the State of Georgia, did at its last annual grand communication, A. D. 1867, A. L. 5867, pass the following resolution, as will appear by reference to the published proceedings of said grand communication, page 73.

"*Resolved*, That this Grand Lodge disclaim all connection with the institution known as 'The Georgia State Lottery for the benefit of the Masonic Orphans' Home;'"

AND WHEREAS, The said resolution, being only published in the official proceedings of said Grand Lodge, does not come to the knowledge of the public generally; and this lodge, believing that said lottery is not only from its Masonic name an injury to Freemasonry, but a source of demoralization to the public at large; be it

Resolved, That this lodge publish this preamble and resolutions in the newspapers of Atlanta, and the most prominent Masonic newspapers in the United States.

That copies thereof be forwarded to the several Masonic lodges under the jurisdiction of the Grand Lodge of Georgia, with a request that they take similar action, and publish the same for the information of the Fraternity in their several localities.

That the M. W. Grand Master of the Grand Lodge of Georgia, be requested to sanction the forwarding of the preamble and resolutions to every Grand Lodge of the United States.

A true extract from the proceedings of *Atlanta Lodge No. 59*, F. and A. M., at its regular communication, July 9th, A. L. 5868.

THOS. W. CHANDLER, W. M.

Attest: W. W. GRANT, Sec.

Approved at a regular communication of *Fulton Lodge No. 216*, July 16th, A. L. 5868.

H. F. BANKS, Jr.,
J. W., Acting Master.

Attest: C. M. FRASER, Sec.

Approved:

Witness, My official signature and the seal of the Grand Lodge, F. A. M. Georgia, this 28th day of July, A. L. 5868.

JOHN HARRIS,
Grand Master.

Attest:
S. ROSE, Grand Secretary.

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NOT many years ago a worthy mechanic removed to a city from a distant State, and died before he had made acquaintances, and left his family destitute. The weather was most inclement; their home was cheerless; the mother was sick; the children hungry. One thing after another had been sold for bread, until all was gone. A crisis seemed at hand. They must die or beg. Again she searched to see if nothing remained. She found, neatly folded, a lambskin or white leather apron—the emblem of innocence, and the badge of a Mason—which she had seen her husband wear in Masonic processions. The tear came, the voice sobbed, and the heart sank. Could she part with it? Was it of any value? Would any one have it? Necessity compelled. She offered it to a merchant. He asked many questions; wrote her name and residence; supplied her wants and bid her call again. Soon might be seen a group talking earnestly together; soon the widow's uncomfortable tenement was exchanged for a neat cottage; the floor was carpeted; the furniture appropriate; the fire blinked bonnily; the children were fed and clad and gladsome, and the widow's heart was happy, and

"Carol'd light as lark at morn."

—*North Carolina.*

Jurisprudence.

To the law and the testimony.—ISA. 8, 20.

DECISIONS BY THE GRAND MASTER.

1. When a lodge receives the petition and money from an applicant, the money should be paid to the Treasurer at once, and, in case of rejection, should be returned to the applicant by the lodge.

2. If the Secretary, or any other brother, retains money belonging to the lodge or subject to its order, after proper demand, he is liable to such punishment as the lodge may see cause to inflict.

3. An applicant for the honors of Masonry petitions for membership as well as for the degrees, and when raised to the third degree, he is a member of the lodge which elected him. Signing the by-laws is an important act of identity, but is not indispensible to membership.

4. It is unmasonic for a Freemason to ridicule all or any of the three great lights in Masonry, and such a person is unfit to be installed Master of a lodge.

5. Every candidate, before initiation, must solemnly avow a belief in God; a subsequent sincere avowal of a disbelief in God is a practical renunciation of Freemasonry.

6. Disbelief in the divinity of Jesus Christ does not in any sense affect Masonic standing.

Miscellaneous Reading.

The Phœnicians.

The Phœnicians, inhabitants of Tyre and Sidon, within the territory assigned to Asher, but who were never able to get possession, were the most public-spirited race of the ancient world; they excelled in mercantile pursuits, and in the sciences of geography, astronomy, and architecture. This knowledge was in a manner forced upon them by the peculiarities of the country which they had colonized. Inhabiting a barren and ungrateful soil, they were obliged by unwearied industry to correct the deficiencies of nature, and by extensive commercial enterprises to make the abundant wealth of more distant nations and fertile regions their own.

Sidon, the oldest and most powerful city of Phœnicia, five geographical miles north of Tyre, on the sea coast, is supposed to have been founded by Sidon, the eldest son of Canaan, which will carry up its origin to about B. C. 2700. The inhabitants of Sidon appear to have early acquired a pre-eminence in arts, manufactures, and commerce. They are said to have been the first manufacturers of glass, and particularly skillful in hewing timber and preparing it for building purposes.

Tyre, first the colony, then the rival, and finally the conqueror of Sidon, was built on the Mediterranean, about ninety-three miles north and east of Jerusalem. Joshua speaks of it as the "strong city of Tyre."

Josephus says: "Tyre was built not above two hundred and forty years before the Temple of Solomon," which would be two hundred years after Joshua. There were two cities of Tyre, one known to the ancients by the name of Palœ-Tyrus; the other, a later city, called only Tzor, or Tyre. The first was built on the continent where stood the Temple of Hercules. The other Tyre stood on an island opposite to the former, from which it was divided but by a narrow slip of the sea, Pliny says not above seven hundred paces.

The inhabitants of Tyre, more enterprising even than those of Sidon, pushed their commercial dealings to the extremities of the known world, and raised their city to a rank in power and opulence before unknown. They are said to have discovered the British Isles, and to have traded there for tin, lead, and skins, for which fact we have the authority of Strabo, Pliny, Herodotus, etc. Of this latter traffic, they were very jealous, and endeavored to prevent other nations from obtaining any knowledge of the situation of the country from which they obtained their tin and lead. It is related by an ancient historian that the Romans, being desirous of finding out this source of their wealth, deputed a ship, with strict orders to trace the Tyrian vessels to their destination. A captain of one of these vessels, observing this policy, ran his vessel boldly upon a reef of rocks and wrecked it. But having prepared for this event, his crew were saved. Not so the Romans. Their ship being close in the wake also struck; but the master not being aware of such an occurrence, was unable to save it and perished, with all his crew.

The country occupied by the Phœnicians, including the cities of Tyre and Sidon, was but one hundred miles in its greatest length, and from five to twenty in breadth. The coast abounded in bays and harbors, and its breadth was traversed by mountains branching from Libanus, several of which advanced their promontories into the sea. The summits of these mountains were covered with forests, which afforded to the Phœnicians the most valuable timber for the construction of their ships and habitations. This explains how it happened that the first time this people is personally spoken of in the Bible, is in the character of persons skilled in the hewing and transport of wood.

There appears to have been a friendly intercourse maintained between the Jews and Phœnicians from the first. The Jews taking a fancy to the Phœnician mysteries, sent their traditions, laws, and ceremonials, and the Phœnicians in exchange sent their mysterious doctrines and ceremonies, and thus each became conversant with the religious dogmas of the other.

Hiram, King of Tyre, had been the friend and ally of David. It is very natural, then, that Solomon should, in his emergency, seek assistance from the Tyrians in the prosecution of his enterprise; not only from the friendly relations existing, but because of their contiguity, and their pre-eminent ability to furnish mechanics and all the materials required in which the Israelites were deficient.

Tradition says that on its becoming known to Hiram, King of Tyre, that Solomon had ascended the throne of Israel, and that it was in contemplation to erect a magnificent building for the worship of the name of God, and desiring to have his own name associated with its erection, wrote a letter to Solomon congratulating him upon his accession to the throne at a time when there was peace throughout his dominions, and offering him every assistance in his power in carrying out his intentions in the building.—*Pierson.*

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The Rod of Moses.

The Hebrew Rabbis tell wonderful stories of this rod. They relate that it originally grew in Paradise, and was brought away by Adam; that from him it passed to Noah, and so through a succession of patriarchs, till it came to be transplanted into Jethro's garden, where it took root again; that it was called Zaphir (whence Ziphorah his daughter had her name), and had the Tetragrammaton written upon it; that when Ziphorah fell in love with Moses, her father consented that she should have him if he could pluck up this Zaphir-rod, at the same time, publishing a proclamation that whoever did it first, should marry his daughter; that hereupon several lusty young men came and tried their strength in vain; but Moses, by being acquainted with the true pronunciation of the name of God, in virtue thereof did it with ease, and so not only obtained his daughter, but this rod into the bargain, with which he wrought afterwards all his wonders in Egypt.

In Exodus IV., 20, it is called "the rod of God." It is not surprising that the Hebrews should have held in great estimation the rod with which Moses accomplished such wonders in Egypt, and with which he afterwards divided the Red Sea, and brought forth water from the rock at Rephidim. In Exodus it is related that it was Aaron who performed the miracles in Egypt with *his* rod, at the command of Moses; but Josephus ascribes it directly to Moses, and relates that the rods of the Egyptian sorcerers appeared like dragons until the rod of Moses devoured them. Perhaps Aaron used the rod of Moses. In Exodus IX., 10, it was Moses who stretched forth his rod toward heaven, and the Lord sent thunder, hail, and fire, and afterwards (X., 13,) the locust. He also held "the rod of God" in his hand upon Mt. Horeb as he stretched forth his hands to heaven while the Israelites fought the Amelekites.

The rod of Aaron, which bore fruit and was laid up in the tabernacle as a testimony of the appointment of the Levites to the priesthood, was evidently the same rod, as in Num. XX., 9, "Moses took the rod *from before the Lord,* as he commanded him," and brought water from the rock. This was either the same event related in Ex. XVII., in the wilderness of Zin or Sin, the water being called Meribah, in both places, or else the same miracle was performed a second time in the same place, which is likely, as they encamped there twice in their wanderings. (Num. XXXIII.) At all events it was Aaron's miraculous rod which performed the latter miracle, and it is not likely that Moses would have been commanded to take Aaron's rod to perform a miracle which had been performed before, unless it were the same; while if this were the same event recorded in Exodus XVII., and the miracle happened but once, there is no escape from the conclusion that it was the same rod, as there he was commanded to take his rod with which he smote the river, while his taking it from before the Lord, as related in Numbers XX., shows that it was the rod which was laid up before the testimony. It was not Aaron's name which was written upon it, but the name of the tribe, Levi; and this rod must have been looked upon with peculiar reverence by that tribe as the pledge of their spiritual sovereignty over the people.

We hear nothing more about this famous rod in history, sacred or profane. It was probably destroyed with the temple. Reported traditions of its preservation are of little value. If the original ark survived the burning, the rod could not well have been in it, as the ark was only four feet, four and a half inches long, and the bible says Moses laid it *before* the testimony, not *in* it.

The rod is a *symbol* of *power*. In the hand of the prophet it represents the power of the Lord; in the hand of the sorcerer the power of magic or evil spirits; in the hand of the king it is a sceptre denoting his authority. Mythology gives a winged staff to Mercury with twined serpents upon it, signifying the speed, wisdom, and authority of the messenger of the gods. Fairy mythology assigns a rod or wand to fairies and magicians. Pharaoh's magicians were men of no mean power, for they changed their rods into serpents, "which seemed like dragons." There is no evidence of their being able to turn them back again, as the rod of Moses saved them that trouble by swallowing all the others, but it is to be presumed that they would have been able to do so.

The rod or staff of the Lord is constantly used in the scriptures as an emblem of power. In Isaiah XI., 1, "There shall come a rod out of the stem of Jesse" * * * * "he shall smite the earth with the rod of his mouth."

Landmarks.

1. A belief in the existence of a Supreme Being, and in the immortality of the soul.
2. That the moral law, which inculcates, among other things, charity and probity, industry and sobriety, is the rule and guide of every Mason.
3. Respect for, and obedience to, the civil law of the country, and the Masonic regulations where a Mason may reside.
4. That new-made Masons must be free-born, of lawful age, and hale and sound at the time of making.
5. The modes of recognition, and, generally, the rites and ceremonies of the three degrees of Ancient Craft Masonry.
6. That no appeal can be taken to the lodge from the decision of the Master, or the Warden occupying the chair in his absence.
7. That no one can be the Master of a warranted lodge till he has been installed and served one year as Warden.
8. That when a man becomes a Mason, he not only acquires membership in the particular lodge that admits him, but, in a general sense, he becomes one of the whole Masonic family; and hence he has a right to visit, Masonically, every regular lodge, except when such visit is likely to disturb the harmony or interrupt the working of the lodge he proposes to visit.
9. The prerogative of the Grand Master to preside over every assembly of the Craft, within his jurisdiction, to make Masons at sight in a regular lodge, and to grant dispensations for the formation of new lodges.
10. That no one can be made a Mason, save in a regular lodge, duly convened, after petition, and acceptance by unanimous ballot, except when made at sight by the Grand Master.
11. That the ballot for condidates is strictly and inviolably secret.
12. That a lodge can not try its Master.
13. That every Mason is amenable to the laws and regulations of the jurisdiction in which he resides, even though he be a member of a particular lodge in some other jurisdiction.
14. The right of the Craft at large to be represented in Grand Lodge, and to instruct their representatives.
15. The general aim and form of the society, as handed down to us by the fathers, to be by us preserved inviolate, and transmitted to our successors forever.

Freemasonry Exposed.

BY A VICTIM.

I have joined the Masonic Fraternity, Mr. Editor. I am a free and accepted son, or brother, or whatever it is, of that ancient and mysterious organization. I have belonged to many secret societies in my time; I have been an Orangeman, and a Son of Temperance, and a Fenian, and, if I remember aright, I once belonged to a gang of coiners; but this Masonic arrangement, this Institution of the compass and square, distances them all. I had often wondered what sort of a thing a Mason was—in what respect he differed from an ordinary human being. Time and again I have pumped persons who I thought knew what was what, with a view of finding out something regarding these queer men, but it was no go. Mum was the word, and those who could tell wouldn't, and those who would couldn't; for further information I was told to go and find out. I had a vague idea of my own, that a Mason was a sort of supernatural being, a regular ringtailed roarer, with horns and hoofs to match, who could come down the chimney or get in the keyhole, and disappear like a flash of lightning —a chap that could knock blazes out of a fellow with a wink of his eye, and of whom the devil himself was afraid.

There is one singular thing connected with Masonry of which you are perhaps not aware, and that is, a Mason never dies. Occasionally it is given out that a brother has departed this life, and the Fraternity is respectfully summoned to do honor to his remains, but it is all a sham, a big swindle gotten up to throw dust in the eyes of the uninitiated. The coffin is stuffed full of bricks, and deposited with due solemnity in the cemetery, while the brothers and friends are blubbering their eyes out over the graves of the dear departed, and the departed quietly enjoying himself in the back room of some hotel, preparatory to leaving for parts unknown.

It is a fact, Mr. Editor, Masons never die. They may change their appearance, and move off to other spheres, but as for dying, they don't do it. It is supposed by some, that after they have transacted wickedness enough on this earth, they are transformed into comets and meteors and go wandering through space kicking up shines and raising the devil generally. And a great many people suppose that the last meteoric display was nothing more or less than a free fight between some rival lodges that had crossed each other's path; the different colored lights betokening the different degrees they had acquired in the flesh.

Freemasonry is of ancient date, as proven by the fact that during the wet season Noah used to hold meetings in the corner of the ark. He was obliged to give it up, however, owing to the curiosity of Mrs. Noah, who, notwithstanding the fact that her husband placed a big pair of lions and a big crocodile at the door as outside guard, came pretty near finding out the secret and starting a female lodge on her own hook.

I must tell you of the perils and trials I had to undergo to become a Maso.
in question I presented mys
the lodge-room No. 66,666, sign of t
cross-bones. I was conducted to an an
where five or six melancholy chaps, in sa
and embroidered napkins, were waiting to receive me.

On my entrance they all got up and turned back somersaults, and then resumed their seats. A big fat fellow, who sat in the middle, and who seemed to be the proprietor, then said: "Sinner from the outward world, advance!" I advanced. "Will you give up every thing to join us?" "Not if I know it," said I; "there's my wife and fourteen fine——." Another party here told me it was a mere matter of form. The fellows in the towels then groaned, and said, "'tis well." "Do you swear never to reveal anything you may see or hear this evening to any human being, nor your wife?" I said, "'pon my word I will not." Then they examined my teeth and felt my muscles, and made me put out my tongue, and then groaned again. I said, "If you don't feel well I have got a little bottle here that——." That fat man here took the bottle from me and told me to shut up. He then in a voice of thunder said, "Bring forth the goat." Another fellow then came up with a big cloth to blindfold me. "No you don't, Mr. Mason," I said, "no tricks on travelers, if you please; I don't believe playing blind man's buff with a goat. I'll ride the devil if you like, but I don't go it blind. Stand back, or I'll knock you into Smithereens." They were too much for me, however, so I had to submit and be blindfolded. The goat was then led in, and I could hear him making an awful racket among the furniture. I began to feel that I was urgently wanted at home, but I was in for it and could not help myself. Three or four fellows then seized me, and with a demoniacal laugh pitched me on the animal's back, telling me at the same time to look out for squalls. I have been in a good many scrapes, Mr. Editor; I have been in an election fight; I've been pitched out of a fourth story window; I've gone down in a railroad collision, and up in a steamboat explosion; but this goat excursion was ahead of them all. The confounded thing must be all wings and horns. It bumped me against the tables and chairs, and the stove and the ceiling, but I hung on like a Trojan. I turned front somersaults, and rolled over till I thought it was all over with me. I was just on the point of giving up when the bandage fell from my eyes, and the goat bounded through the window with a yell like a Camanche Indian giving up the ghost. I was in a lodge of Masons. They were dancing a war dance around a skull, and playing leapfrog, and turning handsprings, and the big fat fellow of the anteroom was standing on his head in the corner, finishing the contents of my little bottle. Order was soon restored, and I was led up to a desk and told to stand at my ease. The chief engineer of the establishment then put his thumb to his nose, and stretching his fingers in the shape of a fan towards me, commanded silence. The rest of the brethren did likewise, and were silent. The Governor then addressed me: Brother Knobb, you are now one of us. You are now a member of an institution that has lasted over ten millions of years. From this time forward your constitution is sound. You are impervious to light and heat, or any other atmospheric influence. You are water-proof, fire-proof, and over-proof. With impunity you may walk through the lake, or sit on a red-hot stove; with impunity drink aquafortis, rye whisky, Wahoo Bitters, or any other poisonous substance. You are free from rheumatism, dyspepsia, whooping-cough, or the measles. The sheriff dare not seize you for debt, nor the policeman for misdemeanor. You are of us and you are safe. Here is the password; with that and a big club you can get into any lodge in Christendom." I then stood the whisky and water all the way round, and I was a Mason.

The captain of a vessel just arriving in harbor directed one of his crew, an Irishman, to throw the buoy overboard. He was then stepping into the cabin. On his return the captain inquired if his order had been obeyed. The Irishman with great simplicity, replied, "I could not catch the boy, but I threw overboard the old cook."

Indian Gratitude.

"Not many years after the country of Litchfield, Conn., began to be settled by the English, a stranger Indian came one day into an inn in the town of Litchfield, in the dusk of the evening, and requested the hostess to furnish him with some drink, and a supper. At the same time, he observed that he could pay for neither, as he had no success in hunting, but promised payment as soon as he should meet with better fortune. The hostess refused him both the drink and the supper; called him a lazy, drunken, good-for-nothing fellow, and told him that she did not work so hard herself to throw away her earnings upon such creatures as he was. A man who sat by, and observed that the Indian, then turning about to leave so inhospitable a place, showed, by his countenance, that he was suffering very severely from want and weariness, directed the hostess to supply him what he wished, and engaged to pay the bill himself. She did so. When the Indian had finished his supper, he turned to his benefactor, thanked him, and assured him that he should remember his kindness, and whenever he was able, would faithfully recompense it. The Indian soon after withdrew.

"Some years after, the man who had befriended him, had occasion to go some distance into the wilderness, between Litchfield, then a frontier settlement, and Albany, where he was taken prisoner by an Indian scout, and carried to Canada. When he arrived at the principal settlement of the tribe, on the southern border of the St. Lawrence, it was proposed by some of the captors that he should be put to death. During the consultation, an old Indian woman demanded that he should be given up to her, that she might adopt him in the place of a son whom she had lost in the war. He was accordingly given to her, and lived through the succeeding winter in her family, experiencing the customary effects of savage hospitality. The following summer, as he was at work alone in the forest, an unknown Indian came up to him, and asked him to meet him at a place which he pointed out upon a given day. The prisoner agreed to the proposal, but not without some apprehensions that mischief was intended him. During the interval, these apprehensions increased to such a degree as to dissuade him effectually from fulfilling his engagement. Soon after, the same Indian found him at his work again, and very gravely reproved him for not performing his promise. The man apologized, awkwardly enough, but in the best manner in his power. The Indian told him that he should be satisfied, if he would meet him at the same place on a future day, which he named. The man promised to meet him, and fulfilled his promise. When he arrived at the spot, he found the Indian, provided with two muskets, ammunition for them, and two knapsacks. The Indian ordered him to take one of each, and follow him. The direction of their march was south. The man followed, without the least knowledge of what he was to do, or whither he was going; but concluded that, if the Indian intended him harm, he would have dispatched him at the beginning, and that, at the worst, he was as safe where he was, as he could be in any other place. Within a short time, therefore, his fears subsided; although the Indian preserved a profound and mysterious silence concerning the object of their expedition. In the daytime they shot such game as came in their way, and at night kindled a fire, by which they slept. After a tedious journey of many days, they came one morning to the top of an eminence, presenting a prospect of a cultivated country, in which was a number of houses. The Indian asked his companion whether he knew the ground. He replied eagerly that it was Litchfield. His guide then, after reminding him that he had, so many years before, relieved the wants of a famishing Indian at an inn in that town, subjoined, 'I that Indian; now I pay you; go home.' Having said this, he bade him adieu, and the man joyfully returned to his own house."

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It is sad that the great poet of the human heart has made it almost a conviction that "the evil that men do lives after them, that the good is oft interred with their bones," and the idea at once springs up that we remember but evil, and forget good. It is not so. The emanation from Deity which exists in every man's heart, yearns for what is true, and lovely, and bright, and grand. It covers with the veil of regret, and the wintry sheet of silence, the imperfections of past humanity. Who is the perfect man? Not one. The race after perfection extends through eternity, and the first click of its great clock has yet to be heard; even when past, present, and future to man's comprehension, are written upon the scroll and placed among the archives of the Most High.—*Giles M. Hillyer.*

A Touching Incident.

The following incident of travel is narrated by a correspondent of the *Daily Saratogian*, N. Y. It took place on the Rensselaer and Saratoga Railroad, on one of the northern trains, between Saratoga and Whitehall:

When the train halted at Saratoga, among the passengers from the West came a man of about 30 years of age, elbowing his way through the crowd and bearing in his arms a child. He was a poor man, his clothes were poor; he looked poor. Around his hat was tied a piece of soiled, worn crape. It was evidently all the mourning his scanty means would permit, for the mother of the child was dead.

This man was rough in exterior, yet his face was an honest one. He handled the baby awkwardly, yet there was a tenderness in his sad look that showed the purity of a father's love. That little fellow lay asleep on his coarsely-clad knee; a stray sunbeam glanced across its tired face. They were both tired, the father and the child, for they had come from the far West; and as he placed his hard, toil worn hand to shield it from the golden rays, there was in his look a mixture of sadness and care, as if his pent-up feelings had been so crowded back into the inner cells of his heart that even tears could have been no relief to the hidden anguish that was making his life a misery.

The poor child cried; it might be the little thing was tired; it might be it missed its mother; perhaps it was hungry; perhaps it was sick, and so it cried. The tears rolled down its baby cheeks; the father wiped away the dewdrops as they fell, and then tried to feed it. He was so awkward with the bottle—his had been a life of toil and hardship—and he knew not how to give his darling its nourishment. As he made effort after effort to stifle the cries and check the tears of his motherless babe, how he must have missed her who in his life of labor and privation had been his solace and comfort! An unbidden tear started to his eye, but he brushed it away. All who saw him pitied him. At length a woman, richly appareled, with an infant resting on the lap of the nurse beside her—she had been watching the man—said in a gentle tone, "Give me the child." The poor fellow looked at her with a look of gratitude, for there was a mother's tenderness in her voice. With humble resignation, as though it were pain to part with him, even for a moment, he gave her his boy. The woman took it; its soiled clothes rested on her costly silk; its tiny head was soon beneath her shawl, and in a moment all was still. Like the Grecian daughter who, through iron bars fed her starving father, so did this high-born lady from her breast feed the hungry child, and when, on her gentle bosom the little one lay in calm and unvexed sleep, she put aside the shawl.

The father's heart swelled with gratitude. He said, as a tear swelled in his eyes, and his voice was quick with emotion, "Thank you, I'll take him now." Then the woman's nature spoke forth, as she gently answered, "Not yet; you will wake him," and for mile after mile that noble hearted women held that poor man's child, and it was not until her own babe required such nourishment as only a mother can give, she gently rose and placed the the stranger boy with its father.

That woman was a real Freemason. She needs no initiation.—[Ed. Trowel.]

The Sexes and Amusements.

It may be laid down as a general rule that amusements which separate the sexes are dangerous. I would not press the truth too narrowly and literally; but undoubtedly it is a general truth that where women seek their amusements in one way by themselves, and men seek theirs in another way by themselves, there is in both a tendency to degeneration and temptation. God meant that men and women should live, work, and in all the functions of life—civil, social, religious, artistic, and intellectual—co-operate with each other; and their mutual relations are harmonizing and balancing, and nowhere else more than in the seeking and prosecution of amusements.

I believe that boys and girls should go to school together. As they sit together in the household, so I think they should sit together in our temples of learning. Colleges should not be for all men or women, but the same building and the same professors should be provided for both in common. And as it is in everything else, so it should be in amusements. There is much greater liability to temptation and immorality where amusement is sought in the isolation or separation of sexes.

Therefore all exhibitions of pictures, statues, all provisions for public recreation, all institutions for public amusements, should be such as to enable the people to go in groups and families.

I do not think amusements can be good generally, in a community, in which a man is ashamed to take his whole family to them. If there is anything you would not like your wife and children to participate in with you, the presumption is that it is wrong; and if there is anything you would like them to participate in with you, the presumption is that it is right. And this might be made a rule of judgment far more widely than it is now.—*H. W. Beecher.*

An Old and True Friend.

A gentleman played off a rich joke on his better-half the other day. Being somewhat of an epicure, he took it into his head that morning that he should like to have a first-rate dinner. So he addressed her a note politely informing her that a gentleman of her acquaintance—an old and true friend—would dine with her that day. As soon as she received it, all hands went to work to get everything in order. Precisely at twelve o'clock she was prepared to receive her guest. The house was as clean as a new pin—a sumptuous dinner was on the table, and she was arrayed in her best attire. A gentle knock was heard, and she started with a palpitating heart to the door. She thought it must be an old friend, perhaps a brother, from the place whence they once moved. On opening the door she saw her husband, with a smiling countenance.

"Why, my dear," said she in an anxious tone, "where is the gentleman of whom you spoke in your note?"

"Why," replied the husband complacently, "here he is."

"You said a gentleman of my acquaintance—an old and true friend—would dine with us today."

"Well," said he, good humoredly, "am I not a gentleman of your acquaintance, and an old and true friend?"

"Oh!" she cried, distressingly, "is there nobody but you?"

"No."

"Well, I declare this is too bad," said the wife, in an angry tone.

The husband laughed immoderately, but finally they sat down cozily together, and for once he had a good dinner without having company.

Alexander and the Africans.

FROM THE GERMAN OF ENGEL.

Alexander, the conqueror of the world, in one of his expeditions came into Macedonia, situated in an obscure corner of Africa. The inhabitants dwelt in humble cottages, and were neither versed in the art of war, nor yet subject to a conqueror. On the arrival of Alexander, he was conducted to the dwelling of their chief, who placed before him dates, figs, and apples of pure gold.

"Do they eat gold here?" asked Alexander.

"You being able, as I suppose," replied the chief, "to obtain provisions in your own country, for what, excepting this, have you come hither?"

"It is not for your gold that I have come," replied Alxander, "but to become better acquainted with the customs of your people."

"Since this is the case, then," added the chief, "tarry here as long as thou wilt."

During this colloquy, two citizens came for judgment. The plaintiff said, "I purchased of this man a piece of land, and turning up the soil, I discovered a valuable treasure. This is not mine, for I only bought the field, and have no title to the treasure contained therein; yet this man refuses to receive it again."

Then the other replied, "I am as conscientious in this matter as my neighbor. I sold him the field, with all that was therein concealed. Therefore the treasure is his own, not mine."

The judge then repeated their words, that he might be sure that he understood the meaning of each correctly, and after a little reflection thus spoke:

"You," said he, addressing the first, "have a son?—have you not?"

"I have," replied he.

"And you," said he to the other, "a daughter?"

"Yes."

"Well then, the son shall marry the daughter, and the treasure shall be their marriage portion."

Alexander seemed perplexed. "Is my sentence unjust?" inquired the chief.

"By no means," said Alexander, "but to me the decision seems strange and peculiar."

"How, then, would the affair have been decided in your own country?"

"To speak truly," said Alexander, "we should have detained the two men in prison, and have taken the possession for the king."

"For the king," said the other in astonishment. "Does the sun shine in that land?"

"Surely."

"And does it rain there?"

"Yes."

"Are there flocks and herds there?"

"Very many."

"It is well then, that the Great Being who rules over all things should permit the rain to fall upon that land, and the sun to shine there, for the sake of these innocent beasts, but you do not deserve it."

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The Father--An Instructive Sketch.

BY MRS. SIGOURNEY.

It is the duty of mothers to sustain the reverses of fortune. Frequent and sudden as they have been to our own country, it is important that young females should possess some employment, by which they might obtain a livelihood in case they should be reduced to the necessity of supporting themselves. When the families are unexpectedly reduced from affluence to poverty, how pitiful and contemptible it is to see the mother desponding or helpless, and permitting her daughters to embarrass those whom it is their duty to assist and cheer.

"I have lost my whole fortune," said a merchant, as he returned one evening to his home, "we can no longer keep our carriage. We must leave this large house. The children can no longer go to expensive schools. Yesterday I was rich. To-day there is nothing I can call my own."

"Dear husband, we are still rich in each other and our children. Money may pass away, but God has given us a better treasure in those active hands and loving hearts."

"Dear father," said the children, "do not look so sober. We will help you to get a living."

"What can you do, poor things?" said he.

"You shall see, you shall see," answered several cheerful voices; "It is a pity if we have been to school for nothing. How can the father of eight children be poor. We shall work and make you rich again."

"I shall help," said the youngest girl, hardly four years old, "I will not have any new things bought, and I shall sell my great doll."

The heart of the husband and father, which had sunk within his bosom like a stone, was lifted up. The sweet enthusiasm of the scene cheered him, and his prayer was like a song of praise.

He left his stately house. The servants were dismissed. Pictures and plate, rich carpet and furniture were sold, and she who had so long been the mistress of the mansion shed no tear. "Pay every debt," said she, "let no one suffer through us, and we may yet be happy."

He rented a neat cottage and a small piece of ground, a few miles from the city. With the aid of his sons he cultivated vegetables for the market. He viewed with delight and astonishment the economy of his wife, nurtured as she had been in wealth, and the efficiency which his daughters soon acquired under her training.

The eldest one assisted her in the work of the household and also assisted the younger children. Besides, they executed various works which they had learned as accomplishments, but which they found could be disposed of to advantage. They embroidered with taste some of the ornamental parts of female apparel, which were readily sold to merchants in the city.

They cultivated flowers and sent bouquets to market, in the cart that conveyed the vegetables; they plaited straw, they painted maps, they executed needle-work. Every one was at her post busy and cheerful. The cottage was like a beehive.

"I never enjoyed such health before," said the father.

"And I never was as happy before," said the mother.

"We never knew how many things we could do when we lived in the great house," said the children, "and we love each other a great deal better here—you call us your little bees."

"Yes," replied the father, "and you make just such honey as the heart loves to feed on."

Economy as well as industry was strictly observed—nothing was wasted. Nothing unnecessary was purchased. The eldest daughter became assistant teacher in a distinguished female seminary, and the second took her place as instructress to the family.

The little dwelling, which had always been kept neat, they were soon able to beautify. Its construction was improved, and the vines and flowering trees were replanted around it. The merchant was happier under his woodbine-covered porch, in a summer's evening, than he had been in his showy drawing-room.

"We are now thriving and prosperous," said he, "shall we now return to the city?"

"Oh, no, no, no," was the unanimous reply.

"Let us remain," said the wife, "where we have found health and contentment."

"Father," said the youngest, "all we children hope you are not going to be rich again; for then," she added, "we little ones were shut up in the nursery, and did not see much of you or mother. Now, we all live together, and sister, who loves us, teaches us, and we learn to be industrious and useful. We were none of us happy when we were rich, and did not work. So father, please not be a rich man any more."

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THE TWO IMPORTANT QUESTIONS; OR, THE INDIGNANT BARBER.—Stopping for a day or two at a short distance from Boston, Jeems went to a barber's to get shaved. On entering, and casting his eye about the room, he perceived that the barber drove a double trade of tonsor and small grocer.

"Shave, sir?" said the barber to his customer, whose face sufficiently indicated the object of his visit.

Jeems made no reply, but drawing himself up to a lofty height, proceeded, in the attorney's fashion, to interrogate the barber as follows:

"Sir, you are a barber?"

"Yes, sir. Have a shave?"

"And do you also keep this oyster-cellar?"

"Yes, sir. Have any oysters?"

"Well, sir, this occupation of yours gives rise to the most horrible suspicions. It is a serious thing to submit one's head to the manipulations of a stranger; but if you can answer me a couple of questions to my satisfaction, I should like to be shaved.

The barber said he would try.

"Well, sir," said Jeems, solemnly, "do you shave with the oyster knife?"

"No, sir," said the barber, smiling.

"One question more," continued the interrogator, "and remember that you are under oath, or, rather, recollect that this is a serious business."

The barber stared.

"One question more. Do you never open oysters with your razor?"

"No, sir," exclaimed the barber, indignantly, amid a roar of laughter from the bystanders.

"Then shave me," said Jeems, throwing himself into the chair, and untying his neckcloth with the air of a man who had unshaken confidence in human nature.

Married.

October 14th, 1868, at the residence of the bride's brother, in Savanna, Ill., Sir Kt. JOHN R. ROBINSON, W. M. of *Mississippi Lodge No. 385*, to Miss LOUISA STEDMAN, eldest daughter of Albert Stedman, Esq.

May the pleasant ties that now bind them together be severed only in death.

Died.

In Sidney, Sept. 15, GEORGE MANFORD, infant son of Dr. G. W. Hartman, W. M. of *Sidney Lodge No. 346*.

This is the fifth child our brother has lost within six years.

In Perry county, Bro. Hon. H. S. OSBORN, a member of *Mitchell Lodge No. 85*, aged 59 years.

The deceased was formerly a member of the State Senate. The lodge passed resolutions of condolence.

In Williamsburg, Shelby county, Oct. 2d, Bro. JACOB HART, Senior Warden of *Cold Spring Lodge No. 513*, aged 46 years.

The deceased left a family to mourn his loss, and a reputation more durable and precious than gold. His lodge renders many tributes to his memory.

Moneys Received for Trowel,

FROM SEPTEMBER 1, TO OCTOBER 14, 1868.

$1.25 each.—W. B. Armstrong, G. W. Albin, J. S. Bradford, F. Ball, J. B. Babcock, Geo. Bradley, A. H. Bryan, John T. Chandler, J. O. Cunningham, D. W. Culver, C. E. Clark, E. W. Dysart, J. L. Dreifuss, Geo. H. Daniels, —— Dessau, S. Frenberg, J. H. Fawcett, W. W. Goodwin, Jas. Goot, Joseph Gondolf, P. Holman, C. Hoopes, L. W. Hess, L. Johnson, G. D. Jackson, A. F. Kane, J. H. Lackey, J. C. Luckey, E. McAllister, H. Palmer, Peter Parker, David Rowe, J. N. Ryan, Joseph Robbins, T. M. Leaton, W. Stowell, John Sherer, L. Smith, J. W. Tucker, Chas. Turner, C. F. Tenney, L. W. Volk, S. O. Vaughan, L. H. Waugh, R. Williamson, Jas. Walker, Samuel Wheeler.

$2.50 each.—Wm. McKay, J. C. McMurtry, W. W. Watkins.

$5.00 each.—John D. Breen, E. B. Dunbar, Samuel Dickenson, J. J. Goble, Jas. A. Mason, Geo. Osborn, W. D. Powley, J. M. Pearson.

$1.00 each.—J. C. Bier, J. L. Dewey, O. Eldredge, John P. Ferns, H. Gibson, S. Galt, J. B. Geer, C. C. Halladay, E. H. Horrell, A. N. Lodge, L. D. McClure, Edward Morgan, W. W. Patch, Gibson Wright, W. A. Westrope, Geo. M. West.

$2.00 each.—Gen. Dustin, W. Bader, S. Crossett, J. H. Dodson, Geo. M. Dickson, E. Gassoway, Wilson Hoag, D. R. Harrison, J. M. Mason, Thos. Moore, A. Pearce, S. C. Powell, S. O. Stillman, W. W. Winter.

$3.00 each.—David Cumming, J. M. Goodwin, L. W. Lyon, Daniel McNeil.

$4.00 each.—J. A. Brown (twice), J. S. Duncan.

$6.00 each.—T. W. Hay, John A. Reid.

$10.00 each.—A. A. Mitchell, O. Smith, W. R. Walpole.

Other Sums.—Henry Bradshaw, $3.50; same, $1.50; H. Blumenthal, $6.75; Wm. A. Berry, $6.25; Jos. Cook, $10.80; A. S. Converse, $1.75; W. J. Ellis, $1.15; H. J. Flint, $8.75; John P. Ferns, $8.00; Wm. E. Ginther, $7.90; W. B. Kerney, $1.60; A. S. Lewis, $1.80; James A. Mason, $20.00; B. Mendenhall, $1.40; Geo. Mason, $5.50; S. O. Preston, $1.02; Thos. J. Perry, 65 cts.; W. H. Reid, $36.00; O. M. Rogers, $4.80; D. D. Shumway, $3.75; W. G. Smith, $3.60; T. J. Stevens, $1.35; L. D. Throop, $9.90.

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In politics Democratic. 6-6

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The Masonic Trowel.

"The grand object of Masonry is, to promote the happiness of the human race."--Washington.

VOL. VII. SPRINGFIELD, ILLINOIS, NOV. 15, 1868. NO. 11.

Poetry.

Diversities.

One sits, with folded hands and dreams
Of future, glorious days;
When fame, in show'ring garlands down,
Shall deck his brow with bays.

One, o'erpowered by greed of gain,
Toils in the city's mart;
And in his hoarded wealth forgets
The culture of his heart.

One, a genius at his birth,
Sways all souls by his song;
He fires the patriot soldiers' hearts,
Through battles fierce and long.

He nerves their arms with potent strength,
He drives away despair and doubt;
He makes "retreat" a dreaded word,
And glorious the victor's shout.

One was a martyr—o'er his bier
A nation's garland hung;
He freed the bondsmen from their chains,
And then his work was done.

One is a statesman, wise, discreet,
A synonym for truth and right;
He notes the errors of his peers,
And points them out with force and might.

And women, too, they strive, like men,
Oft to climb the highest plane;
To feel the balm which science brings
To the cureless heart of pain.

God grant a helping hand to each
Who strives to climb above
The level track so many walk,
Though walking it with love.

SAVANNA, ILL., Oct. 28, 1868. M. A. B.

◆

Extracts From a Poem

Delivered at the Laying of the Corner-stone of the new State-House, at Springfield, Ill., Oct. 5th, 1868.

BY MILES BEACH CASTLE.

Hail! Glorious State—thy growth unknown before,
Hath left thee, a young giant, at Fame's door.
Like the bold eagle, soaring for Heaven's height,
Your course is upward! Progress is your *right;*
Queen of the Lakes, Chicago, wooing sings—
To Illinois, "Be thou my king of kings."

This prairie State—our hearts triumphant swell
As we review the past. As memories tell
How few the years since the wild Indian slew
On these same plains the kingly buffalo.
Where now three million souls in daily strife,
Imbued, and energized with Yankee life,
(Prosperity unprecedent) this State has made—
The fourth in wealth, inhabitants, and trade.

Where, then, the end? Our fancy's wildest flight
Can scarce conceive what is our children's right.
With healthful climate, mellowed in its tone
To every product of the temperate zone,
With more broad acres waiting tiller's skill
Than other State can show—and mind to till,
With streams that pulsate with the power to feel
The throb and labor of the water-wheel,
From lordly Mississippi to where is set
In conscious innocence the *Calumet*,
Who is there dares set bounds—limit our stride
As we press *up* in power, people, pride.

We've vast, free waters, our bounds hold stream and tide,
Where a world's navies might in safety ride!
We've inland port on inland sea, where rest
The flowing wealth that feeds the giant West.
Soon ship canal will bear at water rate
The many products of a growing State.
We've—wonder of wonder—that cross between
A standing cess-pool, and a Stygian stream;
Vast in its usefulness, *but hard on river*—
The great unwashed—oft sung—Chicago River!

We've near four thousand miles of railroad line—
From East to West—from North to South—a mine
Of wealth and power; with iron arms extending,
To common hopes the different sections blending;
Whose trains uncounted, daily sent, do test
The wants of commerce—mingling East with West,
Making Chicago the vast center—heart—
Where throbbing veins of commerce hold their mart.
That center, round which gravitate the whole
Our planet's wealth; as Earth around its pole.

Yet, not alone in Earth's rich bounties cast,
With lavish hand, o'er all our mem'ries past;
Nor yet in sordid traffic, where lust for gold
Would climb the ether vaults; or, grown more bold,
Would dare to delve in Pluto's dark domain
Their selfish lusts—their selfish hopes to attain,
Can we transmit our history—there lie
Far above, *hopes*, for which men dare to die?

Age o'erlaps age. Life's memories quickly fade,
The thought, battle, burial, parade—
Pass like a panorama from the view;
A fleeting moment, and our work is through.

The mightiest empires on this orb have passed!
Their splendor fled—for what of Earth can last?
Yes, many a kingdom, power, throne, now gone,
Has left but legend frail, or crumbling stone.
Time o'er the mount of glory darkening sweeps;
Then, o'er the ruins left, oblivion creeps.
Climb as thou wilt, vain man, thou art but clay,
And thy memorials pageants of a day.
Thy proudest deeds the heralds of thy doom;
Thy path to power, the journey to the tomb.
'Tis only in your monuments—yes, alone
In works of art, or reason's granite throne,
That coming ages, as they their actions cast,
Can note the fading foot-prints of the past.

We *labor* for to-day—the nation's pride,
Which links across a continent the laughing tide
Of separated seas; has present time
And present good in view. No Homer's rhyme
Will sing the praise of commerce, or build thought
In lofty paeau's where sordid interests wrought.

For *posterity we build.* The dark wave
May overthrow our present hope—the grave
Insatiate, claim the mortal, while his name
Be never written in Time's book of Fame.
While capitol, cathedral, pyramid will rise—
The proud memorials—reaching toward the skies,
The glorious beacons lighting every age,
The theme of patriot, poesy and sage.

As Time's unceasing currents onward roll,
Pregnant with life and thought, as soul on soul
Their span shall pass, as hurrying led,
They crowd the generations of the dead,
Here yet will stand these granite walls, to teach
That man is dust. In *works* alone can each,
By *faith* supported, bequeath to man a good
That lasts with time—that passes Lethean flood.

Here, then, majestic pile, with mystic rite,
We consecrate to liberty and light.
Your founders die, but ever lives their thought,
In hall, and battlement, and tower wrought.
Here stands their monument—while time shall last,
Here speaks a noble record of the past.

May the broad spread prosperity we boast
Continue ours, until from coast to coast,
Throughout the length and breadth of this great nation
We stand *first* in glorious constellation.

May never section 'gainst section be arrayed,
Nor thunderbolt of war unloosed, but stay'd
The party strife, the sectional hate, while peace,
Makes us more fam'd than Rome, Mecedon or Greece.

May never shadow from these towers cast,
Speak to the world of glories over—past.
But progress—enduring as this granite wall,
Be over ours, until the trumpet-call
Of the Great Architect to Earth proclaims
The closing of Time's books and of Time's names,
'Till *then*, may these walls stand reflecting light
O'er happy people, holding to the *right.*
A people strong, without disparity,
In truths eternal—Faith, Hope, and Charity.

[The editor is not responsible for any remarks made, or peculiar views advanced, in this series of articles.]

ANCIENT AND MODERN RITES

Worked Under the General Denomination of Freemasonry.

BY TYRIAN.

NO. III.

In my last article I intimated that the French Rite of Adoption would be noticed in this article, which I will now do at length.

RITE OF ADOPTION.

Dr. Mackey, in speaking of the numerous androgynous societies which sprang up in France, says: "At length, the Grand Orient of France, finding that these mystic societies were becoming so popular and so numerous as to endanger the permanency of the Masonic Institution, a new rite was established in 1774, called the 'Rite of Adoption,' which was placed under control of the Grand Orient. This is the legitimate adoptive rite of France, and is still in existence. Among the regulations prescribed for its government by the Grand Orient were, that no men should be permitted to attend the meetings but regular Freemasons; that each lodge should be held under the sanction, and be placed under the charge, of some regularly constituted lodge, whose Master, or, in his absence, his Deputy, should be the presiding officer. He was also assisted by a female President or Mistress."

The first regular Lodge of Adoption was opened in Paris in 1775, under the sanction of the *Lodge "St. Anthony."* The Duchess of Bourbon was installed as the Grand Mistress, and presided over the first lodge.

This rite has four degrees, viz.: 1, Apprentice; 2, Companion; 3, Mistress; 4, Perfect Mistress. The first is but an initiatory grade, introductory in character, and is only intended to prepare the candidate for the reception of the other three.

The temptation in the Garden of Eden is the burden of the second degree, the aim of which is to remind the candidate of all the unhappy results of the first sin, from the time of its committal to the deluge.

The building of the Tower of Babel, the dispersion of the human family, and Jacob's Ladder, appear in the third degree. By the Tower of Babel and the discord which there took place, the candidate is reminded of a badly regulated family or lodge. Jacob's Ladder is introduced as an emblem of the virtues which the possessors of the rite should uphold and maintain.

The fourth degree represents the passage of the children of Israel through the wilderness; the officers representing Moses, Aaron, their wives, and the sons of Aaron. The officers are a Grand Master, Grand Mistress, Orator, Inspector, Inspectress, Depositor, Depositrix, Conductor and Conductress.

The Grand Master is the head of the lodge, and corresponds to the W. M. of a lodge of Freemasons. He is assisted in his duties by the Grand Mistress, who, however, has little to do or say, the office being simply a distinction conferred on the possessor, as a mark of respect for character and virtues. The Inspectress, assisted by the Inspector, corresponds to the S. W., the Depositrix, assisted by the Depositor, to the J. W. of a lodge of Freemasons; while the Conductor and Conductress are the Deacons. The regalia is simple, the officers wearing a blue silken sash or collar, to which is appended a gold trowel. The members wear plain white aprons and white gloves. Their lodge-rooms are fitted up with great taste and elegance, and separated by curtains into four apartments, representing the four quarters of the globe. Among the members of this rite, at the present time, we find the Empress Eugenie. The Empress Josephine at one time presided over a lodge of adoption held at Strasburg.

Among other androgynous societies, Dr. Oliver notices the following, of which no description is given—nor can we find any other mention of them. "Mopses," "Knights and Ladies of the Cork," "Green Apple," which we presume has something to do with the Garden of Eden, "Lovers of Pleasure," "Knights and Ladies of Perseverance," "Free Knights and Ladies of Paris," "Princess of the Crown," and a host of others, all now extinct.

I will leave this part of our subject, which was, after all, an after thought, and not included in the original design, by giving an extract from Dr. Oliver, showing in a manner some of the ceremonies which the neophites taking these androgynous degrees were required to pass through.

"A young lady of somewhat irritable temperament, was introduced as a candidate for admission. During the preparatory examination she exhibited a degree of nervous excitement, which attracted the observation of the Venerable or R. W. M., and he asked her kindly whether she had any confidence in her own fortitude?

"I know," she replied, "that there is danger to be encountered; but I am not afraid of it."

"Not to deceive you in this matter," responded the Venerable, "I think it right to add that your person will be exposed to the most imminent perils; and if you feel any misgivings, it would be better for you to retire unscathed than to fail in courage and resolution; for if you should be so unfortunate as to shrink from the actual presence of danger, you will expose yourself to the contempt and derision of the lodge."

"'You insult me by your doubts,' said the lady, 'exhibit your terrors, and see if I shall blanch under them.'

"She was accordingly conducted through all the usual trials of fortitude, and endured them with the courage of a martyr, and even at last, when placed on the summit of the symbolical mountain, and told that she must cast herself down from thence into the abyss below, where she saw a double row of bright steel spikes, long and sharp.

"Mimic spikes, of course," interposed Bro. Inwood.

"No, indeed," said the stranger; "they were real, substantial spikes, that would have killed a horse if he should have been impaled thereon. The word was given to throw herself down, and with a suppressed shriek, she made the required plunge; and so unexpectedly sudden was her obedience, that the *Frere terrible*, or guide, who had charge of the machinery, was scarcely allowed time to touch the spring before she fell recumbent at the bottom of the abyss."

"Poor creature! What became of her?" asked Bro. Inwood, highly interested.

"You shall hear. The machinery is so contrived that at the very moment when the final leap is taken, the scene changes to an Elysium of green fields and shady trees, bubbling fountains and purling streams, and beneath the velvet herbage is placed a bed of the softest down, to receive the fair body of the exhausted novice as she falls. In the present case the lady fainted, and lay for a time without motion, but she was soon restored and tranquilized by the application of essences and perfumes, and the soft and soothing influence of delicious music."—*Oliver's Revelations of a Square.*

ANCIENT CRAFT MASONRY.

I have now arrived at what was originally intended as the starting point of these series of articles. But it having been suggested that it might be well to include, as far as possible, all known orders and degrees conferred under the general title of Masonry, or at least under its superintendence and recognition, the plan was changed, and I now commence what was really intended as the first article.

Masonry, in this country, is divided into two divisions, in each four classes.

The first division is termed the "York Rite," (which I hold to be a misnomer, being more properly the "American Rite"), containing Ancient Craft, Capitular, Cryptic, and Chivalric.

The second division is termed "Scotch Rite," or, to use its legitimate designation, "The Ancient and Accepted Scottish Rite." The four classes of this rite are similar to those of the American Rite.

In the American Rite, the four different bodies are designated the lodge, the chapter, the council, and the commandery. The first is the Ancient Craft; the second, capitular, partaking somewhat of the nature of the Ancient Craft; the third is the cryptic, which is a continuation of the Ancient Craft, and the fourth, the Chivalric, or Christian—where all that appertains to Ancient Craft Masonry is dropped.

In order to gain access to the cryptic degrees, one must be a member of the capitular and Ancient Craft—so, also, of the commandery.

In this State (Illinois) the possession of the council degrees is not required of candidates for the orders of knighthood. In regard to this matter I will speak at the proper time.

The degrees of the American rite are twelve in number, as follows: 1, Entered Apprentice; 2, Fellow Craft; 3, Master Mason; 4, Mark Master; 5, Past Master; 6, Most Excellent Master; 7, Royal Arch; 8, Royal Master; 9, Select Master; 10, Red Cross Knight; 11, Knight Templar; 12, Knight of Malta.

In some jurisdictions the degree of Super-Excellent Master is added, and placed either before or after No. 9. In others, it is left out and No. 8 is placed as No. 9, and No. 9 as No. 8. This, however, will be fully treated of in the article entitled "Cryptic Masonry."

Freemasonry is denominated operative and speculative; that is, Masonry was originally an operative science, but, as now practiced in our different bodies, it receives the title, "Speculative."

Speculative Masonry dates its origin from the building of the Solomonian Temple by Jewish and Tyrian architects and artizans. They were engaged in the construction of an earthly and material temple, to be dedicated to the worship of the Most High—a house in which God was to dwell.

The operative art having for us, at the present day, ceased, we, as speculative Masons, symbolize the labors of our predecessors by engaging in the erection of a spiritual temple in our hearts, pure and spotless, fit for the dwelling place of Him who is the author of purity.

So much has been written regarding the origin of Freemasonry, and its antiquity having been proven beyond a doubt, I shall not, at this particular place, enter into a dissertation upon the subject.

That the Institution was originally constituted as an operative one, continued as such down to the time its doors were thrown open to those who were not masons and architects in the literal meaning of these words—that the various societies and guilds of builders of the middle ages were incorporated in its folds, and that their architectural secrets were thereby preserved—is beyond doubt, and that constituted operative Masonry. But when its strictly operative workings were done away with, and the Fraternity was erected into an institution of good for mankind, seeking the improvement of society and the human race, its glorious and onward career as a speculative science commenced, and has to the present time continued, and ever will continue.

Our Fraternity is denounced by such men as the Rev. Blanchard and C. G. Finney as a religious institution, having for its object the overthrow of all the present systems of churches, denying Christ, and the eventual destruction of the Christian religion. They hang to this idea with a perseverance worthy of a better cause.

It has been well said that "In the Masonic Society we recognize and bow to the God of Abraham, Isaac, and Jacob. We believe in a resurrection, and a consequent immortality of the soul. The Knight Templar is a Christian, and the propagator of Christianity. And so in some of the degrees of the Ancient and Accepted or Scotch Rite, Christianity is recognized; but what we call Ancient Craft Masonry teaches now, and *only teaches*, that which might have been taught, without special revelation, centuries before the advent of the blessed Redeemer. Ancient Craft Masonry does not change with the times. It inculcates brotherly love, relief, and truth. While no atheist is allowed to enter the lodge, a trust in God and a profound reverence for His name, are among its earliest lessons. As citizens, its initiates are forbidden to be concerned in conspiracies against, but are required to be true to, the government which gives them protection. The practice of the cardinal virtues, temperance, prudence, fortitude, and justice, are enjoined. In brief, Masonry requires—*nay, demands*—a discharge of all our duties to God, our neighbors, and ourselves—the sum total of man's duties upon earth."

We do not claim, as Masons, to stand upon the Christian's mount. Our sphere is a lower, but, we maintain, not an antagonistic one. We never teach that Masonry is a substitute for religion in any form whatever. We never tell the initiate that Masonry is sufficient for salvation. It is his conduct in this world which concerns us. Nor do we tell him that our position is high enough. On the contrary, we, with mutual assistance, travel the same path. When he commences his ascent to the holy mount, Masonry does not interfere in any way, but leaves him to his church, or synagogue, or his bishop or pastor, Bible or Koran, according to the dictates of his own conscience, for liberty in religion and politics, as well as of person, is one of the landmarks of our Fraternity. Bad men could never have transmitted Masonry, in its purity, to the present age. Wolves make poor shepherds. When good men unite, the cement of brotherly love grows stronger and stronger with age. They organize for good and not for evil. Bad men never undertake to organize for good; they can not remain united for evil. This is one of the strongest evidences in favor of Freemasonry. If it had been, or is, the institution of debauchery, libertinism, malevolence, and treachery which these men would have us believe, it could not have lasted the many years it has.

In our Fraternity are the elements of union, strength, and mutual support. It can never be overcome by opposing principles, nor by the machinations of its enemies.

The legitimate degrees of Ancient Craft Masonry are three, viz.: Entered Apprentice, Fellow Craft, and Master Mason, and of these I propose to treat in my next article.

Communications.

Letter from M. W. Benj. B. French,

GRAND MASTER D. C., AND PAST GRAND MASTER OF TEMPLARS, U. S. A.

WASHINGTON CITY, Oct. 29, 1868.

My dear Bro. Reynolds:

I have just laid down your TROWEL of the 15th inst., which came only to-day. I have read it from Bro. Bromwell's poem—"The Lute of Israefel"—to the end, and have been interested. I congratulate you on your election as Grand Master of Masons for the great State of Illinois. Knowing how faithfully and thoroughly you did your duty as Grand Secretary, I know how well you will perform the duties of Grand Master, and so I congratulate the Grand Lodge, as well as yourself.

I feel, in my very soul, how much *we* of this District owe you for standing by us as you did at St. Louis, and I give you *my* warm thanks for the good you there did us. I trust Capitular Masonry here will now go on in prosperity, and amid that prosperity I do not believe those who so nobly defended our Grand Chapter at St. Louis, and among them yourself, will ever be forgotten.

You left prior to the holding of the lodge of sorrow, which was by far the most impressive and solemn gathering together of Freemasons I ever witnessed; and hope, ere long, we shall have the full published account of it.

I hardly know when I have ever enjoyed a sojourn in any place so perfectly as I did that week in St. Louis. The hospitality of that prince of good fellows, both as a man and Mason, Martin Collins, was extended to me without stint, and it was a luxury of my life to meet once more Mrs. Collins, who was born in this city, and whose father was my dearest friend and associate. I knew her in her earliest infancy, and was intimate with the family until they left for the Sandwich Islands, where Bro. Collins met her and married her. I saw her for the first time since she left Washington, at St. Louis, and found her only changed from an elegant, amiable, and accomplished girl, to an elegant, amiable, and accomplished wife and mother. May Heaven's best blessings rest upon that family.

But the Masons of St. Louis, of all grades, how they did pile the hospitality upon us all! I really thought they would kill us with kindness. My only regret, and it was often in my thoughts while there, was that our dear departed Bro. O'Sullivan, with his big heart and noble intellect, could not have been spared to be with us. How I respected—how I loved that good and generous brother. How I shall ever respect his memory!

I left St. Louis on Monday, the 21st of September, at half past two—or, as I have said in my journal, "at about half past two we (Bro. Buist and myself) left glorious St. Louis behind us, to live, as it always will, indissolubly connected, in my mind, with kindness and unbounded hospitality."

On Wednesday I reached New York, where I took the steamer Bristol, and arrived in Boston at 6 A. M., on Thursday, having traveled from Boston to St. Louis and back—some 3,000 miles—without the slightest accident.

I have many relatives and friends who do business in Boston and reside in its vicinity, and among them I spent a most pleasant and agreeable week, and then, with my wife, whom I left in Concord, Mass., on going to St. Louis, returned here, where we arrived on the first day of this month.

On the evening of the 2d, I commenced my grand visitations, as Grand Master, and finished them last evening, having visited every lodge, sixteen in number, personally, and made addresses, either extemporaneous or written, before each! This, Bro. Reynolds, *finishes up* my labors as Grand Master. I accepted the office last year reluctantly, and only because I thought I could do some good in my old age, with the avowal that it would only be for a single year. Next Tuesday the year expires, when I shall withdraw and a successor will take my place, and on St. John the Evangelist's day (our day of installation) I shall lay down the gavel of the Grand Master, *which I have held eight years in all*, forever!

Freemasonry was never in a more flourishing condition in this District than it now is, and in Ancient Craft Masonry perfect harmony exists, and I sincerely hope and trust that, ere long, it will be restored to every grade of Masonry. I wish you could have been with me last evening, to have attended the visitation to *Acacia Lodge No. 18*. I do not select this lodge as the pattern, for it is only a sample of nearly all, but name it because it happened to be the last. You would have seen more than a hundred Masons, all clothed in black, wearing white gloves and aprons, and, among them, visiting brethren from many States, and one from Constantinople! The officers of the grand lodge were received with all the appropriate honors, the lodge quartette club sang beautifully, accompanied by the organ; the Grand Secretary and Grand Treasurer then made their reports; I then addressed the lodge on "preparation in the heart," and after further singing by the club, the officers of the grand lodge withdrew.

This is but one of the sixteen visitations I have made, and every one was most satisfactory; which is the best evidence that Freemasonry is in a flourishing condition here.

While turning over the leaves of your paper, the words "The Lord's prayer of Freemasonry" met my eye. It brought to my mind that I once attempted to versify the Lord's prayer, and, as a wind-up to this rambling letter, I will append my version. No one has ever seen it before, as I copy it from my private journal, where alone it was written:

THE LORD'S PRAYER VERSIFIED.

Father in Heaven whom we bow down before,
Be Thy name hallowed ever—evermore.
Come may Thy kingdom—let Thy will be done,
As in the Heaven, so here, beneath the sun.
Give us our daily bread this day that is,
And oh! forgive our many trespasses—
As we forgive debts which to us are due,
Father in Heaven forgive our debts to you.
Should e'er temptation lead us on tow'rds wrong,
Shield us, our Father, from her syren song.
Thine are the kingdom, power, and glory—then
To all thou doest, fore'er and e'er, *Amen.*

Your faithful brother
and sincere friend,
B. B. FRENCH.

The Eastern Star Degrees.

M. W. Bro. Reynolds:

Your correspondent, "Tyrian," in his article entitled "*Ancient and Modern Rites*," in the tenth issue of the present volume, has correctly quoted my sentiments concerning "The Eastern Star," and has well added his own opinion that "these degrees, when well conferred, are elegant and impressive; bunglingly conferred, they are worse than nothing." This applies with equal force to all the dramatic ceremonies interwoven through our Order. How often is the *initiation*—how often the beautiful *middle chamber* work—how often the solemn *tragedy*—made "worse than nothing" by bungling hands?

Your correspondent, however, has added one gratuitous remark to which I am impelled to make reply, viz.: "The reason why so much space is assigned to the Eastern Star, and every conceivable opportunity seized in which to mention it by Bro. Macoy, is due to the fact that he is largely interested in its spread." This is not only gratuitous, but ungenerous, and therefore unmasonic. How does he know that? Did he ever hear me say so? He might apply the same aspersion to all Masonic degrees if, because I am engaged in the sale of Masonic books and paraphernalia, I am to be charged with being "largely interested" in their spread. How would the remark apply to yourself, Bro. Reynolds? You, too, publish and sell. Yet, would you not deem it unmanly for an *anonymous* writer to charge you with being largely interested in the spread of Masonry? I think you would. But let the matter pass. Such insinuations are harmless. Some persons are nothing unless they are severe, or try to be.

Your correspondent says, "The ladies are taught or led to believe that they are receiving Masonic degrees." Now, I have heard this sort of reckless charges against Adoptive Masonry for many years, but no one undertakes to prove it. I do not believe it. I have conferred the degrees of the Eastern Star upon thousands, but no lady was ever taught or led, *by me*, to believe so. The statement, indeed, refutes itself; for in all the constitutions of grand lodges and the by-laws of subordinate lodges, the landmarks are so clearly laid down that it is incredible any Mason would dare inform a lady that "he proposed to make a Mason of her." Therefore, I deny his statement *in toto*, and defy him to the proof.

"Tyrian" has much to say in favor of the degree of "Mason's Daughter." He "gives so much space to it" and "seizes every conceivable opportunity to mention it," that I suppose "he is largely interested in its spread." Well, let him praise it. I have nothing against it. On the contrary, I think its dissemination will do good. So with the "Good Samaritan," the "Heroine of Jericho," and other adoptive degrees. Every man to his taste. I prefer the Eastern Star, and so do many others.

It is no part of my duty to defend "the present Grand Patron," who seems to find more friends in his silence than he loses by the attacks made upon him. Yet it is proper I should say he has never claimed official authority *over me*, nor, I think, over any one else. When he does, it will be time to inquire into the foundation of his claims to his present title.

"Tyrian," please sanctify thyself unto those things whereof you should speak, and utter the words of kindness and brotherly love.

Yours, fraternally,

ROBT. MACOY.

NEW YORK, Nov. 2, 1868.

Doings of the Grand Lodge.

Committees.

On Grand Master's Address.—R. W. Bro. W. G. Swan (33), Geo. W. Bright (8). E. J. Rice (180), L. W. Shepherd (500), Geo. W. Jones (56).

On Credentials.—R. W. Breth. C. H. Flower (71), Jos. Holland (70), G. H. Harlow (500), T. M. Morse (350), Jos. Shultz (130).

Jurisprudence.—M. W. Breth. H. P. H. Bromwell (35). Wm. Laveiy (4), R. W. Breth. Wiley M. Egan (211). H. Hayward (140), John Bennett (19), O. H. Miner (333). Wm. E. Nelson (312).

On Charity.—Grand Master, Dep. G. Master, Grand Wardens, Grand Treasurer, and Grand Secretary, *ex officio*.

Correspondence.—R. W. Breth. H. G. Reynolds (333). A. W. Blakesley (1). J. M. Pearson (27).

Library.—M. W. Bro. Levi Lusk (9), R. W. Breth. Thos. Moore (91), and Librarian.

Work and Lectures.—Grand Master (8), R. W. Breth. J. W. Clyde (33), W. S. Easton (40), J. O. Cunningham (157), Harrison Dills (1), L. L. Munn (381), George E. Lounsbury (290).

By-Laws, Manual, and Ceremonies.—Grand Master (8), R. W. Breth. W. M. Egan (211), A. W. Blakesley (1). Wilson Hoag (416), D. P. Bunn (8), J. N. Ryan (24), Grand Secretary.

Grand Lodge Hall.—M. W. Breth. H. P. H. Bromwell (35), Harrison Dills (1), R. W. Breth. O. H. Miner (331). W. M. Egan (211), J. N. Ryan (24).

To Examine Visitors.—Grand Lecturers T. J. Wade (40), T. J. Prickett (241), P. A. Dorwin (71), Rodney Ashley (389), A. L. Virden (161), D. G. Burr (77), J. W. Banker (1).

Lodges U. D.—R. W. Breth. J. O. Cunningham (157). J. K. Bashforth (45), Ira S. Younglove (209), G. W. Hartman (347), J. G. Robinson (99), D. A. Cook (176), J. W. Davidson (521).

Chartered Lodges.—R. W. Breth. Geo. O. Ide (112). J. C. Winslow (38), G. W. Staley (86), A. S. Converse (372), J. E. Y. Hanna (131), D. M. Eiker (66), John C. Reynolds (333).

Appeals and Grievances.—R. W. Breth. Francis Hudson (178), John C. Baker (78). A. J. Kuykendall (150), Reuben Cleveland (211), J. B. Samuel (50), Geo. Mason (509).

Finance.—R. W. Breth. Jas. Lowe (1), G. C. Lanphere (155), A. A Glenn (44), James Hill (561), G. A. Gilbert (198).

Mileage and Per Diem.—R. W. Breth. G. W. Barnard (141), C. Wilson (30), J. C. Luckey (187), A. W. Cowan (291). J. H. Crocker (454).

Petitions.—R. W. Breth. W. H. Hanna (103), C. S. Miller (67), Milo Winchell (81), A. N. Lodge (89), H. Palmer (362).

General Committee.—R. W. Breth. H. W. Hubbard (201), E. E. Thomas (63), R. D. Hammond (553), T. W. Hay (272).

Obituaries.—R. W. Breth. W. A. Levanway (7), S. C. Stearns (175). J. C. McMurtry (26), G. M. Raymond (517). S. B. Dugger (76).

R. W. Bro. Cunningham presented the report of the Committee on Lodges U. D. The work, returns, and by-laws of *National, Princeton, Pera, Gardner, Allin, Troy, Dorchester, Watson, Laclede, Egan, Capron,* and *Vesper* lodges were found correct. Five lodges were found deficient in the examination of candidates for advancement; the records of five lodges did not show by what authority they were convened; the records of seven lodges were found imperfect and slovenly kept; one lodge recorded a balloting without any record of reception or reference of petition, or report thereon. One lodge provided for *special* regular meetings, and the same lodge provided for indefinite suspension in certain cases without charges or trial. Six lodges conferred degrees before the lapse of time required by law; one lodge admitted members by demit; one lodge held a meeting on Sunday; one lodge re-considered a balloting; one lodge gave reasons for rejection; one lodge gave no date of its meetings; one lodge conferred the second and third degrees upon an E. A. without consent of the initiating lodge, and without petition or ballot; the Master of one lodge did other business at special meetings other than that for which the lodge was convened; one initiated a candidate while open on the second degree; and the records of another show that the first degree was conferred while open on the second degree. Imperfect records and careless and incompetent Secretaries are severely dealt with. Charters were refused to eight lodges; the dispensations of seven were continued, and one was dropped altogether.

Charters were granted as follows:

Gardner No. 573, at Gardner.
Pera No. 574, at Pera.
Capron No. 575, at Capron.
O'Fallon No. 576, at O'Fallon.
Viola No. 577, at Viola.
Prairie City No. 578, at Majority Point.
Elbridge No. 579, at Elbridge.
Hazel Dell No. 580, at Hazel Dell.
Dongola No. 581, at Dongola.
Shirley No. 582, at Shirley.
Highland No. 583, at Highland.
Vesper No. 584, at Galesburg.
Fisher No. 585, at Buckhart.
Tazewell No 586, at Delevan.
Princeton No. 587, at Princeton.
Troy No. 588, at Troy.
Elwood No. 589, at Milton Station.
Fairmount No. 590, at Fairmount.
Gilman No. 591, at Gilman.
Fieldon No. 592, at Fieldon.
Wiley M. Egan No. 593, at Jefferson.
Lodi No. 594, at Lodi.
Miles Hart No. 595, Etna P. O.
National No. 596, at Chicago.
Lostant No. 597, at Lostant.
Dorchester No. 598, at Dorchester.
Fowler No. 599, at Fowler.
Cerro Gordo No. 600, at Cerro Gordo.
La Clede No. 601, at La Clede.
Watson No. 602, at Salt Creek.
Clark No. 603, at Martinsville.
Hebron No. 604, at Hebron.
Allin No. 605, at Allin.
Wapello No. 606, at Wapello.
Streator No. 607, at Streator.
Piper No. 608, at Piper City.

The statistical table of lodges U. D. shows 735 members, 341 initiations, 282 passed, 237 raised, and 89 rejected.

The following resolutions were recommended and adopted:

Resolved, That all lodges under the jurisdiction of this Grand Lodge are prohibited from acting upon or consenting to any petition for the formation of a new lodge under dispensation, until the same shall have been presented at a regular meeting and laid on the table for one month.

Resolved, That all lodges under the jurisdiction of this Grand Lodge are hereby required to receive no petition for membership or the degrees, unless the petitioner shall have signed the same with his full name; and all lodges are hereby required to preserve in their records the full name of each person hereafter petitioning for membership or the degrees.

The credentials of the representative of the Grand Lodge of Nova Scotia were read, and he was introduced by the Grand Master, and after some remarks, on motion of M. W. Bro. Bromwell, R. W. John Scholfield was appointed as the representative of the Grand Lodge of Illinois near the Grand Lodge of Nova Scotia.

W. Bro. J. C. Reynolds, from the Committee on Chartered Lodges, presented a complete report, setting forth every error in the returns, and every error in the work of the several lodges. The errors in the returns are blanks unfilled, certificate omitted, unsigned, or imperfect, and want of lodge seal. The errors in work of lodges are, no date of reference of petition, election, or initiation, passing, or raising of candidates, election or admission of members affiliating, want of completeness in names, omission of the ages and profession or occupation of candidates for initiation or applicants for affiliation, balloting for applicants for degrees or affiliation in less than one lunar month from the date of reference, dropping for non-payment of dues, suspension for non-payment of dues without charges or trial, omission of officers' names in list of members, omission of names reported last year, insertion of non-resident members' names in the list of residents, reporting those living out of the jurisdiction of the lodge, but living in the State, or engaged in the service of this State or of the United States, or whose families reside in this State, as non-residents; omission of brethren raised, admitted or reinstated from list of members, or from list of demitted, dead, suspended, or expelled, where such was the case; a great deficiency in dates, repeated and various violations of lodge by-laws, failure to note dispensations to do work out of time, and many imperfect recapitulations. We omit the footings of statistical tables until they can be carefully revised. The number of resident members, including those in lodges U. D. and not returned, will nearly reach, if not exceed, 30,000, while the non-residents will bring the sum total up to 32,000. The initiations exceed 4,000, and the rejections more than 1,700.

The labor of the committee was immense, the report searching, and was intended to make errors, omissions, and carelessness *odious*, and good work, care, and complete and neat returns *meritorious*. Let our lodges elect good Secretaries, who will inform themselves, take pride in the work, and who can be *mortified* over errors and mistakes.

Past Grand Master Brown, of Washington, Ter., was introduced by W. Bro. Avise, and welcomed to a seat in the East.

W. Bro. Levanway, from the Committee on Obituaries, made report in relation to Gen. Isham N. Haynie, P. M. *Marion Lodge No. 130*, and *Cairo Lodge No. 237*, and who died in Springfield, May 21, 1868, at the age of forty-three years; Elijah VanHorn, who was made a Mason Dec. 27, 1808, bore the burthens and persecutions of anti Masonic times, and died March 23, 1868, aged eighty-two years; B. M. Atherton, formerly of New Hampshire, who died in Iowa, Dec. 22, 1867, aged eighty years, and was buried at Morris, in this State; Alfred S. Mayfield, an initiate of *Mt. Nebo Lodge No. 76*, and the first Master of *Girard Lodge No. 171*, who died in Carlinville, Feb. 21, 1868, age not given; A. R. Sawyer, formerly Master of *Bunker Hill Lodge*, a Christian Mason, who died May 21, 1868, aged thirty-five years.

We give the following report on the address of the M. W. Grand Master, by W. Bro. W. G. Swan, entire:

To the Most Worshipful Grand Lodge of Illinois:

The undersigned committee, to whom was referred the address of the Most Worshipful Grand Master, after a careful consideration of the same, submit for the approval of this Most Worshipful Grand Lodge, the following report:

We greatly rejoice that the preceding year has been one characterized by an existence of harmony, fraternal feeling, and prosperity to a degree unequaled in the previous history of our Order in this jurisdiction, and we would unite with our Most Worshipful Grand Master in according most sincere and grateful praise to Him "from whom all blessings flow," for His manifold dispensations of goodly gifts.

As the information relative to dispensations issued, contained in said address, is matter that has been fully considered and reported upon by the Committee upon Lodges U. D., no reference to the subject will be necessary in this report, except that we desire to improve this occasion to most earnestly recommend that at this communication of the Grand Lodge, some action be taken that will tend to restrict, to as great a degree as may be consistent with the true interests of our Fraternity, the creating of Lodges U. D. during the succeeding Masonic year, as, in our judgment, the too rapid increase of new Lodges is calculated to prejudice the healthy growth and prosperity of our constituent Lodges, and to the succeeding M. W. Grand Master, and the lodges that may be called upon to assist in the formation of these new lodges, we commend the whole subject, to the end that the future usefulness and glory of our noble Order may be best conserved in this important particular.

In relation to the districting of the State, as authorized by the Grand Lodge at its last annual communication, we would recommend that the M. W. Grand Master be again authorized to appoint twelve District Deputy Grand Masters, to discharge his duties in their respective districts as he may direct, during the coming year, and we propose the adoption of the following additional by-law, which, under the rule, must lay over one year:

> The M. W. Grand Master shall divide this jurisdiction into twelve districts, over which he shall appoint, at each annual communication, twelve officers, to represent him in the performance of his duties, as directed by him, said officers to reside in the districts over which they may be placed, and to be known as "District Deputy Grand Masters."

The report of the historian covers the formation of the Grand Lodge of 1822, the Constitution of the same, and the proceedings of the Grand Lodge for 1822, '23, '24, and '26, also, the Lodges subordinate thereto and formed by the same, complete; also, the formation of the Grand Lodge of 1840, and the history of the Lodges which formed it, complete. It covers over six hundred pages of manuscript, and includes important information, obtained from the jurisdictions of Missouri, Tennessee, Kentucky, and Pennsylvania. In the compilation of this valuable work, W. Bro. J. C. REYNOLDS, the Historian, has evinced, throughout his indefatigable labors, a talent and assiduity entitling him to the thanks of every Mason in our State, and your committee recommend that the grateful acknowledgements of this Grand Lodge be tendered to M. W. Grand Master GORIN for the conception of this laudable enterprise, and likewise to W. Bro. REYNOLDS, for his successful accomplishment of the same; and we also recommend that the first four officers of this Grand Lodge be authorized to arrange for the publication of this work in such manner and at such time as may be by them deemed expedient, one copy of the work, when so published, to be presented to each of the constituent Lodges.

In relation to the subject of the proposed erection of a Grand Lodge Hall, your committee would say that they strongly endorse the views of the M. W. Grand Master as to the urgent necessity existing for an edifice fully commensurate with the dignity and reputation of this M. W. grand body, and of the ancient Craft and we would recommend to the members of this Grand Lodge the great importance of agreeing upon some plan, by the execution of which the speedy accomplishment of this most desirable enterprise may be realized.

The recommendations of the M. W. Grand Master in relation to the distinguished services of our R. W. Bro. HARMAN G. REYNOLDS, are fully concurred in by your committee. Bro. REYNOLDS has served the Craft as Grand Secretary for this grand jurisdiction in the most zealous and faithful manner for a period of eighteen years, concluding with this communication, and it is a fact acknowledged by all, that his reports and official correspondence have secured to him the well-earned commendations of the various Grand Lodges (both domestic and foreign) upon this continent; and to him, perhaps, more than to any other one man, is this Grand Lodge indebted for its exalted position, as second to none in point of high character and influence. Your committee gladly indorse the recommendation of the M. W. Grand Master as to the propriety of rendering to R. W. Bro. REYNOLDS, upon his retiring from his position is Grand Secretary, some suitable testimonial, as a proper recognition of the benefits that have been derived by this M. W. Grand Lodge through his laborious efforts in its behalf.

In conclusion, your committee would again congratulate this Grand Lodge upon its present prosperity, and influence, and recommend that the thanks of this M. W. Grand Lodge be tendered to M. W. Grand Master JEROME R. GORIN, for the able, faithful, and impartial discharge of his onerous duties during the past Masonic year.

All of which is respectfully submitted.

WM. G. SWAN,
L. W. SHEPHERD,
GEO. W. BRIGHT,
GEO. W. JONES,
Committee.

[TO BE CONTINUED.]

The Grand Commandery

Was opened at Templar's Asylum, in Chicago, on the fourth Tuesday in October.

R. E. Sir V. L. Hurlbut, Gr. Com.
V. E. Sir J. R. Gorin, Deputy.
V. E. Sir A. W. Blakesley, G. Gen. *P. T.*
V. E. Sir C. E. Munger, G. C. G.
Rev. and V. E. Sir C. A. Gilbert, Gr. Prelate.
E. Sir J. M. Pearson, G. S. W.
E. Sir A. J. Dunning, G. J. W.
E. Sir R. H. Foss, G. Treas.
E. Sir J. H. Miles, Gr. Rec.
E. Sir Daniel Dustin, G. St. B.
E. Sir W. D. E. Andrus, G. Sw. B.
E. Sir A. S. Converse, Gr. Warden.
E. Sir L. K. Osborn, G. C. G.

Nearly every Commandery was represented.

After the usual precautions, the Grand Commander said:

Swift as a weaver's shuttle has sped the year since we met in annual conclave; and I rejoice in my ability to give you a truly fraternal welcome, in which no mournful cadence mingles; for, remarkable as it may appear, not one who clasped hands with us on that occasion has been called from earthly labor to heavenly rest, for which every true heart will throb with fervent thanksgiving. I trust the same unanimity of action and knightly courtesy which has always characterized our annual conclaves will prevail during this.

After the opening ceremonies and the appointment of committees, the Grand Commander delivered his annual address, all of which, except that portion which may be considered local, is here given:

SIR KNIGHTS: Most gladly do I greet and welcome you to this annual re-union. Life and health in this grand old world demands first of all that a psalm of thanksgiving ascend from our hearts to Him whose merciful providence has guarded and blessed us, and to-day fills our souls with peace and joy. The genial sun and the descending shower have answered the prophetic labor of the husbandman with a generous fulfillment, and the granaries of the land are filled, so that the shadows of want cannot fall upon the homes of our people for a year to come. With its philanthropic heart alive to all that can affect the welfare of humanity, our Order hails all these tokens and assurances of peace and prosperity with glad thanksgiving. We stand pledged by every sacred obligation for human weal and progress. As Templars we are toiling to lift up the race to the enjoyment of a true *Christian civilization*. Lifting up our banner of the Cross as the sign of that invincible power which moves steadily onward to redeem humanity, we inscribe thereon our sacred motto, "*In Hoc Signo Vinces*," and filled with its inspiration we march forward in our way of toil and achievement. Catholic in our aims and spirit, we welcome all the ameilianis of our time. We are jealous of neither *sect* nor *party*, but utter a hearty God-speed to all who are toiling to enlarge the boundaries of human progress and pour into human life the streams of a deeper and richer experience. We have never uttered a word or performed an act which could be justly construed into an attack upon the *Christian church*. Indeed, this were impossible without a plain violation of our purpose and obligation. It has been with pain, therefore that we have witnessed during the past year an attempt to bring the *church* and Freemasonry into collision. The warfare made upon us in behalf of the *church*, and in the name of the *Christian religion*, has been conducted by a few sectarian bigots, and with peculiar bitterness. An attempt is made to revive old slanders, arouse old buried prejudices, and by a most unwarrantable misrepresentation of our designs, work, and history, to place us under the ban as "*anti-Christian*." So proscriptive and intolerant has this warfare become, that under its leaders, Masonic membership has been made the ground of expulsion from the *church*. While this needless and most unjustifiable hostility is to be deplored, its sad effects will be seen not in the wrecking of our Order, but in a withdrawal from the church of the most liberal minded and large hearted of her membership, material she cannot well afford to lose. This proscriptive spirit only furnishes another unanswerable demand and necessity for our Order. There is such a tendency to division in the *church*, such sharp and often bitter wrangling about conflicting *creeds*, often ending in an intolerant and persecuting spirit, and these dissensions tend so inevitably to chill human charity and make men forget the obligations of a common brotherhood, that we need some sacred *asylum*, sheltered from the storm of sectarian strife, where we may go to lay our hearts upon a common *altar*, and fan the dying embers of *charity* and good will into a loving flame.

Our Order has withstood the shocks of the past, the combined assaults of its enemies in days when it was comparatively weak, and it can smile at the puny attempts to weaken its large growing power. Emissaries without cannot do lasting harm; and if we suffer loss, it will be from the infidelity and unworthiness of our members, the *moral treason* of those within our sacred enclosure. We may become recreant to duty and principle, false to our obligations, and then we should meet the fate we merit; but while we are true to our aims, true to our history, we shall absorb more and more of the best intellect and heart of the world, and win new and nobler triumphs. No institution of history has been enriched by nobler names or prouder achievements. From our long roll of honor we might select the names of those who have been most eminent in *science, literature,* and *art,* whose lives have been sanctified by purity and philanthropy. Surely, ours is a noble lineage, and to-day, in calling to mind the thousands of the gifted and the good who adorn our *Order*, we may feel that our *ancestry* is not dishonored. We proudly point to the genius and culture arrayed under our banner, and bid the world render that honor which worth and greatness demand. The year has been marked by unprecedented growth of our Order. In our own and foreign jurisdictions, peace and prosperity have abounded, and there has been a large and gratifying increase in all that makes effective strength.

* * * * *

July 31st I received a communication from E. Sir Harman G. Reynolds, notifying me of his appointment as Grand Representative of the Rt. E. Grand Commandery of Pennsylvania near the E. of the Grand Commandery of Illinois, enclosing patent for same, and requesting that it be placed on file; and also expressing the desire to nominate Sir Alfred Creigh, of Washington, Pa., as representative of the Grand Commandery of Illinois near the E. of the R. E. Grand Commandery of Pennsylvania. In accordance with his request, I ordered the *commission* to be duly accredited and placed on file.

Fully appreciating the honor shown to this Gr. Commandery by so *imperial* a body as the R. E. Grand Commandery of Pennsylvania, in both desiring a representation, and nominating one of our most honored members to that position, and entertaining the most exalted respect and consideration for the old patriarch in the Order of Chivalry—one who has lain his brilliant talents and achievements upon the *altar* of Masonry, I felt that I not only did myself, but also this Grand Commandery, honor, by issuing, on the 17th day of August, a *commission* appointing Sir Alfred Creigh as representative of this grand body near the E. of the R. E. Grand Commandery of the State of Pennsylvania.

Entertaining the utmost cordiality and heartiest desire, we have sought to knit our pleasant relations with the sister jurisdictions into closer, firmer bonds, by the appointment of Grand Representatives near the E. of several, subject to your approval, to-wit:

August 17th, Wm. Sewall Gardner, of Boston, for Massachusetts and Rhode Island, since elected M. E. Gr. M. of the Gr. En. of the U. S.; Aug. 17th, Josiah H. Drummond, of Portland, for Maine; Aug. 24th, Geo. Frank Gouley, of St. Louis, for Missouri; Sept. 22d, Herman Ely, of Elyria, for Ohio; Sept. 23d, Wm. Barrett, of Nashua, for New Hampshire; all of whom occupy pre-eminent positions in their respective jurisdictions.

I have also to acknowledge the honor of having received, on the 14th of August, notice of my appointment and *commission* as *Grand Representative* of the Grand Commandery of Missouri near the E. of this grand body; and it gives me pleasure to assure you, Sir Knights, that the fraternal relations existing between our respective *jurisdictions* are of the pleasantest character. No doubt this movement will have the happy effect to create a deeper interest in the welfare each will develop for the other—a protecting care over the outside interests and relations of each, which must *necessarily* bring us into the closest and most harmonious relations; a consummation in which every devoted lover of our Order will rejoice.

I have visited *Chicago Commandery No. 19* during the official *terms* of both E. Sirs Wiley M. Egan and Geo. Gardner; found harmony prevailing in their *ranks*, and the Commandery in a most prosperous and flourishing condition.

The year has been fruitful in incidents of more or less importance to us in our fraternal relations, of which one of the most delightful episodes in my masonic experience occurred in my visit, by invitation, to *Joliet Commandery No. 4*, Chas. E. Munger, E. C., Sept. 2d, accompanied by P. Gr. C., J. V. Z. Blaney, and the Sir Knights of *Apollo No. 1*, T. T. Gurney E. C. Upon our arrival we were received with distinguished courtesy by the Sir Knights of Joliet, escorted to the hotel, where a sumptuous repast awaited us, to which we did ample justice, as well as to our clamorons stomachs: after which we were escorted to and received with all the honor due our several stations in their new asylum, which is a rare combination of the *utile dulci*, of which the Sir Knights may be justly proud. We ante-dated its dedication by receiving with appropriate ceremonies two "*weary pilgrims*" who had wended their way within its mystic portal, conferring the Order of the Temple upon one myself, and E. Sir T. T. Gurney upon the other. From this pleasant labor we were bidden to a banquet, princely in all its appointments; but the scene took its deepest and most touching interest from the fact that it was P. Gr. C. Blaney who granted their dispensation, signed the charter, dedicated their first asylum, constituted the commandery, and installed its *officers;* and I believe created and dubbed the first 17 of its members. His review of its history, mingled with affectionate remembrances of some of the original members who sleep in death, stirred the fountain of deep feeling, which overflowed in tears from eyes not given to weeping; forcibly illustrating the sympathy which vitalizes the bond of our Brotherhood. The genial spirit of harmony ruled the feast, at which we lingered until warned by the small hours of morning to depart, when we were escorted to the depot with the same marked courtesy and kindness that signalized our reception, and with the interchange of mutual good wishes and hearty blessings, we bade adieu to the Sir Knights of Joliet and returned to our plodding life, enriched with the memory of the happy hours we had passed with *Joliet Commandery.*

During the past year I have often desired the gift of *ubiquity*, that I might have been here and with the different commanderies within our jurisdiction at one and the same time; but failing in this attribute, I have been prevented by imperative duties from doing justice to them or to myself. What I have failed to do far exceeds what I have done. I earnestly hope all the commanderies, especially any that may have made preparations to receive me with every demonstration of respect, as did *Elwood Commandery No. 6*, Springfield, in whose disappointment at my non-appearance I equally shared, will charitably overlook my shortcomings, as I shall probably never err in that direction again.

But the great event of the year—an event never equalled west of the mountains, the bead upon the brimming beaker, which poured a flood tide of joy through the heart of every participant, was the Triennial Conclave of the G. Encampment of the U. S., at St. Louis, Sept. 15th. This grand body was represented by your G. C., D. G. Commander, H. G. Reynolds, proxy for Grand Generalissimo, Grand Capt. General, and P. G. Commanders J. V. Z. Blaney and Josiah Hunt. The triennial election resulted in the choice of the courteous gentleman and Christian Knight, distinguished both for his profound literary and masonic erudition and wisdom, *Most Eminent Sir Wm. Sewall Gardner, for Grand Master.*

The business transacted was quite inconsiderable, and not so important as has sometimes claimed the attention of that grand body. Not having the official report of the proceedings I cannot give details. But the effect of thirty different States or jurisdictions *North and South* being represented in perfect harmony, before the echoes of the recent strife have wholly died away, cannot be over estimated. It was one of the grandest illustrations possible of the principles which underlie our *organization.* It demonstrated our firm faith in the sublime possibilities latent in the human soul, which under the pressure of circumstances, springs full armed to meet the fiery ordeals of life; ignoring all the bitter prejudices, casting the broad mantle of heavenly *charity* over faults real or apparent; and on all possible occasions enforcing the law of loving kindness.

The result is a deep laid harmony whose sweet diapason will echo through the years when our implements of labor have passed to other hands. But the pen that would essay a description of the grand pageant at St. Louis should be dipped in the fire of living inspiration, to begin to do justice to our glorious reception. Our excursion and *right royal* banquet on the river—which was gotten up on a scale of unparalleled grandeur, the procession and equally imperial banquet in the city, the speeches warm from hearts brimming high with fraternal love and hope; the intellectual repast in Gr. M. H. L. Palmer's masterly effort, which left no point exposed where a cavilling critic could make a successful attack; the magnificent appearance of the various commanderies, among which the *Wisconsin No. 1*, A. V. H. Carpenter, E. C., in perfection of drill, in knightly courtesy, and gentlemanly bearing, stood second to none. Of *Apollo Commandery No. 1*, it would misbecome me to speak in eulogistic terms, I being a member of the same; but I must acknowledge my deep and life long obligations to its E. C. and Sir Knights for the unusual courtesy extended to me in tendering to me an escort to St. Louis and return, in taking charge of all the arrangements for transporting and providing sumptuously for my comfort from the hour I left *Chicago* until I returned to it, relieving me entirely from every thought or care for myself: right royally did they perform their self-imposed task. I would also tender them my sincere and hearty thanks for their cheerful compliance with the request of our sister jurisdictions at my instance, and which could not have been done had it depended upon me. I desire also to express my thanks to the Sir Knights of *Elwood Commandery No. 6*, who turned out 100 strong and splendidly equipped, and of *Cyrene Commandery No. 23*, for their alacrity in complying with my order to report to Gr. C. Gouley for escort or other duty, as he might direct; and to the delegations from *Beauseant No. 11*, Quincy, and the eight other commanderies from this jurisdiction, which helped to swell the numbers of that grand parade, which *far eclipsed* any previous assemblage of Sir Knights on the *continent.*

Sept. 25th I received a communication from Sir Geo. W. Lininger, E. C. of *St. John Commandery No. 22*, Peru, setting forth that he was soon to move out of the State, and that the Generalissimo and Captain General not only lived sixteen miles distant from Peru, but also that they had withdrawn from *St. John Commandery* to help form a new commandery at Mendota, this State, and that the Sir Knights desired to hold an election of officers for the ensuing year before he should leave, and respectfully requested a dispensation for that purse. Deeming this good and sufficient reason, I granted a special dispensation for the election and installation of officers, naming, at their request, Sept. 30th as the time.

I would remark that the calls for judicial decisions have been few—mostly verbal—and of such a nature as not to require recapitulation, and besides having been satisfactorily answered by the Gr. Commanders who have preceded me.

The committee appointed at our last *annual* conclave, on "Tactics and Drill," have prepared what I conceive to be an unusually able, correct, and elaborate *report*, meeting any and every emergency, which I accepted and approved; and in pursuance of and in conformity with the resolution passed at our last *annual* conclave, I instructed and authorized your Gr. Recorder to have published in the form and manner prescribed.

I commend to your favorable consideration the fact that this (Tactics and Drill) report is the product of much time, study and thought, and demands more at your hands than simple commendation.

From facts which have come to my knowledge, I am satisfied that there exists—from various and natural causes—a great discrepancy in the ritual, both verbal and ceremonial, as worked in the several commanderies in this jurisdiction, and deeming it of the highest importance that there be a uniformity of work, I *would recommend* that a *competent* committee be appointed to indicate what the *true* ritual is, and if practicable report at this Gr. Conclave. And would *also recommend* that a thoroughly instructed and experienced Sir Knight be "*appointed*, or provision made to *elect*," as "*Gr. Expert*," or other synonym, whose duty it shall be to visit each subordinate commandery at least once in each and every year, to disseminate and instruct the officers and members in the true work and in the tactics and drill, that there may be a perfect uniformity of *work* and drill throughout our entire jurisdiction. I would also suggest for your consideration the propriety of setting apart a day for the annual parade and general review of the commanderies of the State, as is done in several jurisdictions.

I would also suggest for your consideration the propriety of so amending our by-laws, or passing a resolution to the effect, that when a constitutional number of Sir Knights petition for a new commandery, the first three officers named, or the E. C., S. and J. Wardens, be required to pass an examination, and exhibit suitable proficiency in the working and conferring of the orders and in the tactics and drill, before receiving the recommendation of the nearest commandery for the same, to the end that *efficiency* and *uniformity* shall be insured, and a still *higher standard* attained in our Order.

And now, Sir Knights, I bid you go to the work before you with singleness of purpose, with love for our Order, with faith in humanity, and trust in God. You will be called upon to select some worthy Sir Knight to fill the responsible position from which I am about to retire. May your choice signalize your devotion and your wisdom. Retiring from this honorable station, to which your partiality and kindness raised me, I must again thank you for your confidence and co-operation; and I can but regret that arduous professional duties have prevented my giving that time and attention to the duties of my office which your interests demanded, for I could not always turn a deaf ear to the *sick* and *dying*. Many may serve you with more ability, may have less pressing claims upon their time and thought, and so be able to give you the aid and service of an undivided heart; but none can feel a deeper interest in your welfare, or offer more fervent prayer for your happiness and prosperity. I speak for you, as for myself, when I express the deep wish of my *soul* that, living I may walk worthily beneath our sacred banner of knighthood, and that dying it may be the last earthly thing to bless my failing vision as the pledge of my *redemption* and the *symbol* of my immortality.

The ritual, tactics, and drill prepared by Sir Kt. Brower were adopted, and the same is to be supplied to every Commandery.

J. R. Gorin, Decatur, was elected Grand Commander; C. E. Munger, Joliet, Deputy; A. J. Dunning, Springfield, Gr. Generalissimo; John M. Pearson, Alton, Gr. Capt. Gen.; Daniel Dustin, Sycamore, Gr. Sen. Warden; W. D. E. Andrus, Rockford, Gr. Jun. Warden; Hiram W. Hubbard, Centralia, Gr. Standard Bearer; A. S. Converse, Galesburg, Gr. Sword Bearer; Louis H. Jorgensen, Cairo, Grand Warder; L. K. Osborn, Chicago, Grand Sentinel.

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Important Masonic Conference.

The irony and application of the following article, from the London *Freemason's Magazine and Mirror*, is unmistakable to any American Freemason who is posted in matters of Masonic humbugs and beggars:

To the editor of the Freemason's Magazine and Mirror:

DEAR SIR AND BROTHER: As I was sitting at home in the evening, Mrs. Harris working after tea, and myself engaged in literary labors, a knock was heard, which Mrs. Harris went to answer. I am now engaged in collecting newspaper cuttings and extracts from books for my two great original Masonic works—the Mysteries of Masonry explained from the Sanscrit and Hindoo languages, and the Twenty-one Knocks, or Vademecum, explaining all the Chivalrous Orders of Masonic Knighthood. The Mysteries of Masonry will throw a new light on that subject. By copying the proper selections from the Hindoo Pantheon, and uniting the Hebrew and Celtic illustrations, I expect to produce one of the most learned and abstruse works on Masonry which has ever appeared, and far indeed beyond anything which has yet been done in that line. For real Hebrew I have a great advantage in a neighbor, a traveling Jewish glazier from Poland, a most learned man, though his English is rather difficult, and he knows nothing of Masonry—but I supply that. I have the advantage also of a large mass of Masonic MSS. collected by me in my former labors as a Masonic instructor, and obtained from my predecessors. A great deal of it has been fairly copied by good hands, and some that is fairly copied is properly spelled. It will take a world of trouble in that way, but luckily printers understand all about spelling and pointing, as is their business.

Mrs. Harris conveyed in the stranger, a tall, thin gentleman of dignified presence, in black, with a satin waistcoat.

"Bro. W. Harris, P. M.," says he.

"The same," says I.

"The celebrated inventor of the Order of the Garter," says he.

"The humble improver," says I; "as it was invented by King Arthur, the first Grand Master of Masons in England (see Pocket Book)."

"Bro. Harris," says he, "your learning, of which I have heard so much, is as great as your modesty, and I wish I had as much of either. I am Sir Knight Jones. from America, United States, the inventor of Prince Masonry, come to put myself at the feet of the Gamaliel of Masonic chivalry."

He told me the name of the place besides in three letters, which was either I. O. A., I. O. I., I. O. U., O. I. U., or U. O. I., or something of the kind.

"Sir Knight Jones." says I, "you are heartily welcome to my humble castle. I cannot say that I know your name, my acquaintance with America being limited to those valuable manuals from which I have copied so much, and which leave little more to be printed or revealed. I give you a hearty greeting. Here's to you," says I, and I passed him the tumbler of weak toddy with which I had been soothing my arduous literary labors.

"Bro. Harris," says he, "we have heard of you in America, United States, of what you have done for Masonic chivalry, of how you have been maligned and persecuted, and of your wonderful constancy in carrying on your Order and adding other Orders to it in the face of ridicule and contempt, and when respectable and timid men abandoned you. Perseverance must carry the day; it is a Masonic virtue, and must have its due reward."

I felt much comforted to find that, while as Sir Knight Jones said, there had been a sad falling off here, I was covered with glory in America, United States.

"Bro. Harris," says he, "here's to you; persevere and faint not. In America we have as great a want of new orders as you have here, and my motto is always 'Business.' You have invoked Knight Masonry; I have summoned forth from the vasty deep Prince Masonry, and I propose that we form a league to promote the glorious Craft and science, and the progress and development of the knowledge of Masonry and light among the thousands of nations who will be enrolled under our banners. Masonry is the only universal science, the only universal aristocracy, and the only universal knighthood. May it flourish!"

"Sir Knight Jones," says I, "I know nothing of Prince Masonry."

"Then," says he, "I will make you a Prince Mason in a jiffy; but I have a sudden inspiration. You are not a Prince Mason, I am not a Knight of the Garter, let us swear allegiance to our respective jurisdictions."

We knelt down on the hearthrug, and did so. He then conferred on me all the orders of Prince Masonry, and I did the like by him.

We then began a long and confidential conference, during which Mrs. Harris, who had been sitting in our kitchen picking a bit of supper, went quietly up stairs to bed, after supplying us with refreshment.

Sir Knight Jones had come here upon one of those important Masonic delegations which are entrusted to our American brethren. His object was to illustrate the connexion of the English aristocracy with the Masonic chivalrous orders. He had made a very large and valuable collection of objects belonging to the aristocracy—cards of lords and ladies, ciphers, crests, impressions of seals, parts of the same blue ribbon from which the Duke of Hopborough was furnished, several garters bought wholesale in the Burlington Arcade, being of the same pattern and from the same lot as supplied to H. R. H. the Princess Maria Anne. Sir Knight Jones presented me (for Mrs. Harris) with a small piece of the Duke's blue ribbon and several other remarkable objects. This tended very much to mollify Mrs. Harris the next day, as she is devotedly attached to fashion and high life.

Being privileged as an American citizen, he had the means of acquaintance with many connected with the aristocracy, an invaluable advantage for the promotion of chivalrous Masonry. We agreed that it was most desirable a young nobleman should be appointed to preside over the Order of the Garter, but Sir Knight Jones said there were plenty of old lords could be got as well, and that we might be made beautiful forever. As he is to find a lord, and is sure of doing so, the Order of the Garter may be looked upon as now established. Many respectable tradesmen and influential professional men, an accountant, the clerk to a leading solicitor, a surveyor, a professor of dancing, a mercantile agent, a photographic artist, and others in my neighborhood, are quite willing to take high dignities.

Among other high deeds on that memorable night, we formed a Primeval Grand Sanhedrim of Chief Viceroys and High Patriarchs. and I was elevated to the dignity of a Chief Viceroy and High Patriarch of Prince Masons. and of the Ineffable and Imprescriptible Order of the Garter, being the highest Sir Knight Jones could confer, as he reserved for himself the Post of Sovereign Viceroy. This Sir Knight Jones, is quite willing to resign to H. R. H. Prince Arthur or Lord B., and to become Past Sovereign Viceroy and Suzerain Patriarch.

It was a great night, illuminated by the scientific star of Masonry, and softened down by spirits and water in tumblers. Sir Knight Jones has a wonderful ready address and an expert memory for all kinds of charges, addresses, orations, &c., at conclaves, encampments, &c. He would give me some specimens, among others *his* original Masonic oration in inauguralatiating of the Grand Socratic Encampment at Bubastisville, Za or Ya. He went on for some time with passages more or less familiar to me, when I took it up verbatim, being part of *my* original address at the installation of an encampment.

"Bro. Harris," says he, "I did not take it from you, but from the sermons of the Rev. Franklin Drowry, a distinguished American divine of the last century."

"And he and I took it from Tillotson," says I.

"I know nothing of Tillotson," says he. "But what a shame for a Christian minister to deceive me in this way, and pass off other men's sermons as his own. I shall never place faith in Drowry again; and he supplied me with a mass of matter for original orations, for, where he put 'Christianity,' I put 'Masonry,' and so on, and admirable and original Masonic addresses they are, quite edifying, as is universally allowed and attested under certificates of our leading Masons."

I offered to read him some of *my* original addresses, but he proposed instead to give me the Sacred Sword Song of the Prince Mason Crusaders of Galilee, as composed for his Order by a very eminent American poet, well known in his State. A French brother, he said, had never seen or heard anything so imposing as the Sword Song given by 500 Prince Masons with swords and charging glasses working in unison, and assisted by an organ, corps of drums, three military bands, and the bells of Jerusalem. No other Masonic country could produce the like, but America, United States, said he. For want of swords he managed that I should take the poker and he would take the shovel, but that could give me, he said, only a very faint notion of this heart-stirring congregation of high-souled Masons.

THE SACRED SWORD SONG OF THE PRINCE MASON CRUSADERS OF GALLILEE.

The Hozannas are sounding,
The gavels are bounding,
We will guard the Sanhedrim (or Sanhederim).
By the brook of Kedron,
With our swords and our gavels,
Against all cowans and cavils.
Hurrah! hooray!
Up with the oriflamme,
In earnest, no sham!
Our vespers we say,
Hurrah! hooray!
By our glaives in the caves,
We will guard the Sanhedrim.
Hurrah! hurrah! hooray! hooray!

Whenever we came to "Sanhedrim," or "Hurrah," or any point, we clashed the swords, or, as Sir Knight Jones poetically called them, "glaives." We had got through three out of the seven verses of the Sacred Sword Song about half-past one in the morning, when our labors were brought to a sudden and untimely close by two unmysterious knocks on the ceiling from the Grand Mistress above.

So closed this ever-memorable evening for Masonry in peace and harmony—so far as Sir Knight Jones was concerned, and he left his fraternal respects for Mrs. Harris—but, I regret to say, not so far as that lady is concerned, for she forthwith applied to our distinguished and illustrious brother the term "Masonid reprobate," and to me other epithets equally disrespectful. On the announcement of the liberal and handsome presents of Sir Knight Jones, she consented to be mollified, but hoped the best sitting-room fire-irons had not been damaged.

Mrs. Harris said she had not had a wink of sleep with the row, but dosed till she dreamed that villain, Jones, after much struggling, had put her on a gridiron, while I held a poker, and a legion of devils with rough music danced round in Masonic aprons. She awoke to the Sacred Song in full swing.

Sir Knight Jones has promised to bring on his next visit a distinguished American brother and Sir Knight, experienced in the working of the Sacred Sword Song, so as to give me a notion of an evening of harmony.

I began the collection of the water-rates rather late on the morning after this memorable night, and may, as Mrs. Harris says, be snubbed by a tyrannical Board, being so near quarter-day; but it is a sacrifice I endure in the cause of Masonic chivalry.

Yours fraternally,
W. HARRIS, P. M.

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To be praised, you must die.

THE MASONIC TROWEL,

IS PUBLISHED BY THE FIFTEENTH OF EVERY MONTH, BY

H. G. REYNOLDS & SON.

One copy, one year..$1 25

We will hereafter publish regular lists of our agents, so that the brethren may always know who are authorized to receive money for us for The Trowel.

The place of birth, age, name, time and place of death, and membership of deceased brethren, are solicited. Resolutions are declined.

We are responsible for our agents, and none others, but favors will be gratefully received from all who may send us subscribers, orders, or work.

Notice.—Remittances by Express and Registered Letters at our risk. Parties sending us *money* by *mail* must assume the risk.

HARMAN G. REYNOLDS, Editor.

SPRINGFIELD, ILL., NOV. 15, 1868.

☞No communication or advertisement is likely to receive attention, if received after the first of each month, in the issue immediately following.

EDICT.

To all officers of every grade in the Grand Lodge of Illinois, A. F. & A. M., and likewise to all Worshipful Masters, Wardens, and brethren of all subordinate lodges in this jurisdiction:

It has been represented to me that certificates or letters of recommendation have been granted by lodges, lodge officers, and lodge members, to enable persons to proceed from lodge to lodge, or, in an itinerant manner, to apply to lodges for relief.

I presume this has been done in the absence of proper information, and in all cases from an impulse of charity.

I would call your attention to the 31st section of the Grand Lodge By-Laws, which reads thus:

Sec. 31. No lodge, or officer or member thereof, shall, under any circumstances, give a certificate or recommendation to enable a mason to proceed from lodge to lodge as a pauper, or in an itinerant manner to apply to lodges for relief.

All masons are under obligations to obey the laws of the Grand Lodge, and the officers of the Grand Lodge, and all Worshipful Masters, are instructed to take up such certificates or recommendations issued in this jurisdiction and forward them to the Grand Secretary, and all brethren are likewise instructed to assist said officers and Masters in the performance of said duty.

In testimony whereof I have hereunto signed my name and caused the seal of the Grand Lodge to be affixed, this third day of November, A. L. 5868.

Harman G. Reynolds.

By the Most Worshipful Grand Master.
O. H. Miner, *Grand Secretary.*

Caution to Lodges.

As will be seen by reference to the doings of the Grand Lodge, all lodges are prohibited from recommending any application for a dispensation for a new lodge, until the application shall have laid over one lunar month, or, more practically, four weeks. This rule will be steadily followed henceforth. Blanks will soon be furnished for petitions and for lodge recommendations. It is my earnest wish that the intention of the above rule should be observed in its full spirit, and not as a formality.

To this end, it is desirable that every petitioner should show that he is square on the books of his lodge, or has a demit; that the petitioners should show, in some form, that they are in good standing as men as well as Masons: that the petitioners furnish a certified plat of the rooms which they are to occupy, together with the size of each room, the size, character, location, and use of the building; that a map of the townships, embracing the contemplated lodge and the nearest lodge, be made, with a statement of the population in each, as near as may be, the character of the population, and the disposition of the same towards Masonry. Before acting upon any application for a new lodge, brethren should be perfectly satisfied as to the ability of the petitioners to work, to sustain a lodge, and to have the respect of the community, and all this, too, without materially affecting the prosperity of any neighboring lodge.

We now have 587 lodges in life, with about 30,000 resident Masons, being an average of 51 to each lodge. Every county but one has a lodge, and but very few—not over four—have less than two; and three-fourths have three or more lodges. It is useless to make new lodges with a view to finance or numbers. Where the good of Masonry, its real prosperity, or the positive wants of brethren demand it, new lodges may be created, but the recommending lodges will be held responsible.

It is my request that this *caution* be read in every lodge.

In testimony whereof, I have hereto signed my name and caused the seal of the Grand Lodge to be affixed, at Springfield, Illinois, this 7th day of November, A. L. 5868.

Harman G. Reynolds.

By the Grand Master:
O. H. Miner, *Grand Secretary.*

Caution to Chapters.

To the High Priests, Kings, Scribes, and companions of the constituent Royal Arch chapters in the State of Illinois:

Dear Companions—It has come to my knowledge, in connection with my duties as Grand Master of the Grand Lodge, that one or more chapters in this State has given a certificate or recommendation to enable a Mason to proceed from chapter to chapter to get relief. Such a certificate was taken up and detained at Quincy.

Of the resolutions of the Grand Chapter in force, No. 12, on page 68, proceedings of 1867, reads as follows:

Resolved, That no chapter, or officer or member thereof, shall, under any circumstances, give a certificate of recommendation to enable a Mason of any degree to proceed from chapter to chapter as a pauper, or in any itinerant manner to apply to chapters for relief.

The Grand High Priest will probably issue an edict in relation to the matter, when the same shall be brought to his attention, as it will be soon.

H. G. Reynolds,
G. Sec. G. Chapter.

Our Paper.

In our anxiety to have the office of Grand Secretary in a situation to leave it, we have paid very little attention to our private affairs. What little we have in this world is invested in our printing office. We have been subjected to such depredations through the mails, that we have several times been on the point of abandoning our paper, but we do not like to take the backward track. Happily, the mail trouble is over. But our neglect of our own affairs tells upon us also. Our son has done all he could, but his acquaintance with names and places is not ours, and some unavoidable acts from his standpoint would have been different from our lookout. With new publications in Iowa, Missouri, Kentucky, Tennessee, and Indiana, added to those before in life, our circulation is of necessity cut down.

We must therefore look mainly to Illinois, and the unoccupied States and Territories. In them we have an agent in every lodge, so far as we could find them. Their names are in the supplement which accompanies this number.

We have made our paper attractive and useful to the family, the father, the man, the mother, the woman, the boy, the girl, the child, and shall continue to do so.

We have made The Trowel useful and profitable to lodges and Masons. We shall try to make it better than ever. We have held our politics in such a position, that politicians of either party who did not know, have judged us to belong to a party different from themselves. This is the strongest proof of our neutrality in The Trowel. Yet no man is more decided, politically, than we. Our position on any political issue, or on any local or personal matter in Masonry, cannot be found in The Trowel. We publish it for the good of Masonry, and not for the benefit of any party, place, or sect. If we were to abandon The Trowel, our printing office would not sell for half its value, and we should be obliged to sell what few goods we have at a dead loss. So we are *compelled* to go on. Our brethren *want* us to go on; they *protest* against stopping. The paper will of necessity occupy an official position. The jurisprudence, instead of being opinions, will, in all symbolic matters, be the law until reversed.

The time has come when the price is of serious consequence. It is as low as we can make it. We give better paper, better mechanical execution and arrangement, more and better matter, than any one else for the same money. One dollar and a quarter is quite a sum in some families to part with—but we appeal to every woman, every child, every father who has read The Trowel, to say that never has there appeared in these columns one article, or line, with the least tendency to immorality or loose principles, or offensive to the coyest modesty. Well then, the paper must be had. Why?

1. Every one can pay $1.25.

2. Its Masonry is good, and the information it gives is indispensable.

3. It is useful to the child, the girl, boy, woman, man, mother, father, sister, and brother. It pleases them all, comforts all, and instructs.

4. It minds its own business, and attends to Masonry. *All its articles are Masonic.*

5. It is now official.

Brethren of Illinois! You can afford us 10,000 subscribers without encroaching upon any other paper. Let every subscriber renew his own subscription and secure one or two more. And to every new subscriber furnished for 1869, before the first day of January, we will send this and the December number, as long as they hold out. The earlier the better.

Iowa Transactions.

In addition to many favors already received, we acknowledge with great pleasure the receipt of Volume I., Transactions of the Grand Chapter of Iowa, from our esteemed co-laborer, Theodore S. Parvin, the princely Grand Secretary of the Grand Lodge of Iowa. These Transactions reach from 1854 to 1867.

Not content with this generosity, we find, from the same source, our table loaded with the 4th Volume of the Transactions of the Grand Lodge of Iowa, for ourself and for the Grand Lodge, with Vol. I. Grand Chap. Trans.

for Grand Chapter. Verily, courtesy from a Prince like the Iowa Active, *is a good thing.*

Tennessee.

The Grand Commandery met at Nashville, Sept. 28. Joseph M. Towler, Columbia, was elected Grand Commander; J. M. Gilbert, Deputy; J. B. Morris, G. Gen.; T. A. Thomas, G. C. G.; A. D. Sears, G. Prel.; Henry Sheffield, G. S. W.; Wm. A. Nelson, G. J. W.; W. H. Horn, G. Treas.; John Frizzell, Nashville, G. Recorder.

The Grand Council R. and S. Masters was held Sept. 30. The Grand Council resolved "to perpetuate its present independent, organic form." The degree of Super-Excellent Master was added to the number of degrees. David Cook, Lebanon, was elected Grand Master; W. F. Foster, Deputy; John B. Morris, P. C. W.; John Frizzell, Nashville, Gr. Recorder.

The Grand Chapter was held Sept. 30. William Maxwell, Maxville, was elected G. H. P.; W. A. Nelson, Deputy; J. W. Hughes, G. K.; A. P. Hall, G. S.; W. H. Horn, G. Treas.; John Frizzell, Nashville, G. Sec.; J. H. W. Jones, G. Chap.; W. H. Cooke, G. C. H.

The Grand Lodge assembled at Nashville, in its 55th annual communication, Oct. 5. Two hundred and fifty-eight lodges were represented. Jonathan S. Dawson, Paris, was elected Grand Master; John F. Stover, Deputy; A. J. Wheeler, S. G. W.; Jas. P. Hanner, J. G. W.; W. H. Horn, G. Treas.; John Frizzell, Nashville, Grand Secretary; Isham G. Harris, G. Orator; Rev. W. A. Nelson, G. Chap.

Springfield Public Schools.

Bro. A. M. Brooks, of *Central Lodge No. 71,* has politely favored us with a copy of his report as Superintendent of Public Schools in Springfield, during the year ending in June last.

The public schools consist of one high school, four common schools, and one for colored pupils. The building and ground occupied for a high school are valued at $100,000; while the grounds and large two-story buildings for the four wards, are worth considerably more; taken altogether, including the grounds and house for the colored school, the value of school property in Springfield may be safely estimated at $250,000, perhaps $300,000.

The moneys raised for the support of schools, was $40,752.82 from taxes; $3,818.11 from State fund, and $492.90 from tuition, making the sum of $45,063.83. Expended for teaching, $30,213.13. The remainder was expended in building, furnishing, repairs, and incidental expenses. The whole number of scholars registered for attendance is 2,870; average attendance during the year, 1,914.

The report covers 77 pages, and shows that Springfield is not inferior in the facilities for education, or in the character of her teaching, *so far as it goes,* to any place in the West. The graduates of the high school would probably be admitted to any college on this continent without further preparation.

Those who graduated last were the Misses Maggie E. Muir, Addie Van Hoff, Fannie Dunton, Lizzie Nottingham, Mary E. Tilburn, Mattie E. Kane, Mary V. Hubbell, Fannie Lamb, Annie Adams, Laura Fitzhugh, and Masters Charles P. Kane, Frederick Trapp, Samuel B. Ives, Wilbur R. Condell, Wm. L. Grimsley, Charles A. Armstrong, Edward D. Matheny, and Aaron C. Thompson. Some of these are poor, and some are orphans. God be praised for a system of education which falls on all like the gentle dew, refreshing shower, and the genial sun.

John Priest, C. A. Helmle, William Jayne. M. D., Wm. Lavely, N. W. Matheny, Chas. E. Dodge, and John L. Million, M. D., are the School Board. Four of them are Freemasons.

Lodges Constituted.

We have constituted two Lodges in person—the first, *Vesper 584,* at Galesburg. This lodge was constituted Oct. 17. The officers installed were, Robert B. Carson, W. M.; John M. Morse, S. W.; David Greenleaf, J. W.; John McFarland, Treas.; Jonas F. Anderson, Sec.; Julius L. Dewey, S. D.; O. F. Price, J. D.

The Grand Lodge consisted of J. C. McMurtry (W. M. 26), Deputy; D. M. Eiker (W. M. 66), G. S. W.; W. W. Patch (W. M. 155), G. J. W.; J. W. Spalding (P. M. 155), Grand Treas.; J. B. Boggs (372), G. Sec.; Rev. J. P. Cairns (Fairbury), G. Chaplain; Rev. J. P. Weston, Grand Orator; A. S. Converse (W. M. 372), G. S. D.; ——— ———, G. J. D.

After the ceremonies were concluded, President Weston made some appropriate and eloquent remarks, when an oyster supper, with the usual accompaniments, followed. It was a creditable affair, and the new lodge starts off well.

Wiley M. Egan 593, at Jefferson, Cook Co., was constituted Oct. 28. The officers are, David B. Fonda, W. M.; Lyman O. Budlong, S. W.; George Dunlap, J. W.; E. R. Bean, Treas.; J. H. Clybourne, Sec.; M. L. Penney, S. D.; H. Eames, J. D.

We were assisted by R. W. Breth. D. C. Cregier, Deputy G. Master; J. W. Clyde, Dist. Deputy; G. W. Barnard (W. M. 141), S. G. W.; W. H. Reid (W. M. 310), J. G. W.; S. C. Smith (W. M. 209), G. Treas.; A. M. Bennett (P. M. 411), G. Sec.; A. W. Hitchcock (P. M. 438), and Wm. Lapham (W. M. 438), as S. and J. G. Deacons; and J. P. Ferns, Grand Tyler.

It was a nice time, and the quartette from *Oriental* discoursed sweet music. W. Bro. Egan, for whom the lodge is named, officiated as Grand Marshal. The lodge room was filled with ladies and citizens of the vicinity, and the ceremonies made a good impression. Here we met our old Rock Island law partner, Judge E. R. Bean, who has got well off in the world, while we are still poor. Another pleasant feature was the presence of W. Bro. Milo Winchell, who presides at Wheeling in his 17th year. Supper followed, of course, to which all did ample justice. Those who were at the constitution of *Wiley M. Egan Lodge* will always remember it as a pleasant time. And it will be an important date in the future history of Jefferson, which will soon be a part of the Empire City of the West.

Congratulations.

The letter of M. W. Bro. French appears in this issue, omitting a passage too personal.

Other letters have been received from M. P. Josiah H. Drummond, Supreme Commander of the A. A. S. Rite, N. J.; M. E. Sir Wm. S. Gardner, Grand Master of Templars U. S. A.; R. W. Bro. Robert Macoy, P. D. Gr. M. and Rep. near the Gr. Lodge of N. Y.; R. W. Bro. C. W. Moore, editor *Freemason's Magazine;* M. W. Ed. A. Guilbert, P. G. M.; R. W. Geo. Frank Gouley, Grand Secretary Mo.; R. E. Sir V. L. Hurlbut, Grand Commander Ill.; besides a bagfull from our choice and beloved friends in and out of the State, congratulating us upon our accession to the Grand East.

Brethren! one and all, accept our thanks. To Bro. Bailey, of the *Voice,* we promise to rule over him with affection, love, and the spirit of a sound mind. To Bro. Guilbert, who is afraid that we will get too large for our ———, as our Senior in office, *we serenely bow!* And we think Bro. French has shown his good sense in going out as we come in!

Chicago Consistory.

The editor of the *Evergreen* comes at us quite cavalierly, since the Commander of *Chicago Consistory* has deemed it necessary to spoil our fun by making *"singular concessions."* It seems that a subordinate consistory has seen fit to talk to a foreign body. We have some friends in that body that we would have helped through if their Commander would have permitted.

The points we made in the September Trowel are impregnable, as the case then stood; as it is, we wash our hands of the whole affair.

Templar Manual.

We are in receipt of a beautiful little book from Sir E. B. Myers, law bookseller and publisher, Chicago, with the above title.

It embraces military instruction for Knights Templar, manual of the sword, Templar sword practice, tactics and ceremonies in the asylum, tactics and ceremonies in the council, Templar tactics for public parade, tactics for full display on public parade, reception and escort honors, funeral honors, escort to other Masonic bodies, tactics for grand parade, working text for the orders of Knighthood, burial service, statutes and regulations, ceremonies for installation, jurisprudence, trial code, and costume regulations.

The book has 247 pages, and is a full manual for the Templar, and abounds in plates, figures, diagrams, squares, angles, lines, and columns, making every thing plain to both teacher and learner. Published by order of Grand Commandery, and the book is law.

Losses by Mail.

Owing to changes in the postal service somewhere—no matter where—money comes to us as safely by mail as it ever did. We are glad to say this. We say it gratefully. Our losses direct are heavy—indirectly, heavier still; the losses of our patrons are several thousands. Of course there will be incidental losses by mail, but the *intentional* losses are passed, we think.

Where all these losses have gone to, we do not know; if the proprietors of saloons and fancy dens cannot tell, then, perhaps, no one else can. A curse will rest upon such as have added perjury to theft and robbery.

Premiums.

The enormous premiums offered for large subscription lists, show a sort of dishonesty that is hardly excusable. We publish our paper low, and we can not offer premiums. We give our agents all we can afford. We will therefore rely upon them and upon our subscribers to give us the circulation which our price and merits demand.

Beware of liars. They will cheat, when opportunity offers. Teach such that truth is a much better commodity to deal in.

Tidings.

Items.

Snow fell in the Military Tract, Sunday, October 18th.

The productive labor of Massachusetts is estimated at over $1,000,000 daily.

Efforts are making in Montana to domesticate the buffalo.

Paper mills have been established near Oregon City, Oregon.

The last valuation of property in Ohio, is $1,140,000,000.

A colony of Swiss have purchased 40,000 acres in middle Tennessee, near Tulahoma, for wool growing and vine raising.

An oak tree in New Hampshire stands in the counties of Rockingham and Stafford, and in the towns of Lee, Epping, and Nottingham.

Fifteen young Japanese, of high rank, are now being educated in schools in Massachusetts.

Elder Moses Howe, of Portsmouth, N. H., is hale at the age of 97 years. He has preached 8,000 times in 54 years, married 1,778 couples, and attended 2,167 funerals.

Geo. W. Childs, proprietor of the *Public Ledger*, Philadelphia, recently presented a large lot in Greenwood Cemetery to the Philadelphia Typographical Union.

The debt of Virginia is about $46,000,000, of which West Virginia pays one-third.

Washington Territory.—Grand Lodge met at Olympia, the third Thursday in September. B. E. Lombard, Grand Master; Fred. Stine, Deputy; Wm. Bralton, Sr., S. G. Warden; O. C. Shorey, J. G. Warden; T. M. Reed, Olympia, Grand Secretary.

Preston Greenleaf, brakesman, was killed while uncoupling cars at Des Moines, Iowa, October 20th.

Illinois pays $12,087,148.25 internal revenue tax; Indiana, $4,106,182.53; Michigan, $3,101,924.91; Wisconsin, $2,511,546.36; Iowa, $2,071,818.65; Missouri, $6,469,416.75; Kentucky, $5,401,619.65.

Beauty is the mark God sets upon virtue.

We have received the October number of *Whitlock's Horticultural Record*, issued monthly by the Whitlock Exposition and Exchange Co., 245 Broadway, New York, at $1.50 per annum. From a cursory examination, we think it is a good work, and worth the money. The plates and cuts are very good.

The *Mystic Star* for October, like The Trowel, was behind, but we happen to know that the editor had good reasons for the delay. Its contents are good and fresh. It seems to be the organ of the Seymour branch of the Memphis Rite. We advise our brethren to avoid the whole thing.

The Masonic Record of Western India, for September, published at Bombay, is received. The address of M. W. Bro. Bromwell, on the laying the corner-stone of the new temple at Washington, as published in The Trowel, is reprinted entire.

Hon. A. E. Ames, formerly of this State, but lately of Minnesota, where he added largely to his stock of Masonic fame, journeyed last summer to the Pacific coast, but he has thought over the matter and returned to Minneapolis to stay. Our junior says he has done a sensible thing.

The national debt of France is $2,700,000,000 in gold.

It is estimated that there are 100,000 Quakers in the United States, and 16,000 in Great Britain.

A railroad from Montana, to unite with the Union Pacific, is in contemplation.

Grand Lodge Odd Fellows.—This body met at Alton, Tuesday, Oct. 13th. J. Ward Ellis, of Chicago, was elected Grand Master; J. W. Floyd, Deputy; Charles Perkins, Grand Conductor; T. B. Needles, Grand Warden; A. S. Barry, Grand Treasurer, and Samuel Willard, M. D., Springfield, Grand Secretary.

Allin Lodge No. 605 was constituted in the Cumberland Presbyterian church, in Allin, McLean county, by Hon. Bro. John M. Stillwell, of Bloomington, October 25th, after which Breth. James A. Chase, Geo. M. Wright, and Robert C. Outlaw were installed as Master and Wardens. Allin is a flourishing place on the railroad leading from Bloomington to Jacksonville.

W. Bro. John P. Ferns, Grand Tyler, was presented by W. Bro. Wm. Lapham, Master of *H. W. Bigelow Lodge No. 438*, at a recent meeting, with the two volumes of Mitchell's History of Freemasonry. The recipient is a worthy Mason—was the first Tyler in Chicago, and a charter member of *Lafayette Lodge.*

Dongola Lodge No. 581, at Dongola, Union county, was constituted, and its officers installed, by W. Bro. J. H. Samson, October 24th. Jas. H. Dodson, M. D., Master; W. J. Williams, S. W.; James Murray, J. W. This lodge is in good hands.

La Harpe Chapter was recently constituted by Comp. Sylvester Stevens, of Knoxville.

Commissions have been issued to S. Stevens, Knoxville, and W. J. A. De Lancy, Centralia, as Grand Lecturers.

At the end of the present year, the Earl of Zetland will have presided over the Grand Lodge of England for a quarter of a century. A commemoration fund is now being collected in honor of the event, and in aid of some charity.

Dr. White, of Jerseyville, constituted *Fieldon Lodge*, October 10th. In a letter to us he says that the officers and members are bright, and that the lodge will reflect honor on the Craft.

Grand Lecturer Wade constituted *Lostant Lodge*, October 24th, in the church, where the ceremonies were witnessed by a large audience. A splendid supper followed. Afterwards, he set the brethern in working order.

November 3d, the Grand Lodge of Illinois has 590 lodges; of these, 576 are at work under charters, eleven under dispensation, two are under suspension, and one is dormant.

Bro. N. Church, so long Master at Hennepin and Buda, is about to remove to Plano, Kendall county.

Kansas.—Grand Lodge met Tuesday, October 20th. John H. Brown, Leavenworth, was elected Grand Master; E. A. Smith, Deputy; C. C. Kellam, S. G. W.; G. W. Hogeboom, J. G. W.; E. T. Carr, Fort Leavenworth, G. Secretary.

M. E. Comp. S. O. Vaughn, of De Kalb, constituted *Nathan Whitney Chapter No. 129*, at Franklin Grove, Lee county, October 27. P. C. Rooney, H. P.; A. B. Fitch, K.; Nathan Whitney, S.

The population of Rome is 218,378.

"Cynosure"—"The tail of the dog."—*Noah Webster.* We decline all controversy with dogs' tails, or dogs, either.

Arctic is the name of a prosperous young lodge at New Harmony, Indiana. Alfred D. Owen, W. M.; G. W. Engler, S. W.; and Albert Hill, J. W. Bro. S. H. Pearce is our efficient agent at that point.

Iowa.—*Grand Chapter* met at Des Moines, October 16th. Pitkin C. Wright was elected G. H. P.; J. W. Satterthwaite, Deputy; C. S. Rollin, G. King; Cole Noel, G. Scribe; O. P. Waters, G. Treas.; W. B. Langridge, of Muscatine, G. Secretary; and E. A. Guilbert, of Dubuque, G. Orator. We will try to go next year and hear the Doctor orate. *Grand Council.*—J. A. Harsh, G. Master; B. Crabb, Deputy; E. A. Guilbert, P. Con.; R. F. Bower, G. Treas.; W. B. Langridge, Muscatine, Grand Recorder. The next meeting of the Grand Chapter and Grand Council will be held at Mt. Pleasant, on the third Thursday in October next.

The editor of the *Evergreen* says that one's boys do their sparking away from home—one's girls don't. So soon, Doctor?

Fifteen hundred houses have been erected in Kansas City this year.

Miles K. Bell found $300,000 in an old trunk in his garret, in Norfolk, Va., a few days ago. Better ring again.

Eight hundred thousand bushels of tomatoes are canned annually at Keyport, N. J.

There are fifty-four Presbyterian ministers in California, eleven in Oregon, two in Nevada, and two in Washington Ter.

The general election in England commenced on the 13th instant.

The aggregate assessed value of personal property in the State of New York is $1,766,689,140.

To do nothing amiss, is the best way to be revenged upon your enemies.

The *Masonic Review*, for September, just at hand. From it we learn that it has passed into the hands of "The Fraternal Aid Publishing Company." Who this company are we do not learn.

Caned.

On Monday evening, the 2d inst., at Masonic Hall, Peru, Ill., W. Bro. G. W. Lininger, P. M. of *St. John's Lodge No. 13*, was presented with a beautiful ebony, gold-headed cane, by the members of the lodge, as a mark of their friendship and esteem, and a remembrance in his new home in the West of the kind friends he has left in Peru. Numerous friends were present; the wives, children, and sisters of the brethren, together with many others. The social evening was closed by singing that good old Masonic song of "Auld Lang Syne."

British Burmah Freemason's Quarterly.—We have received the September and December (1867), and March and June (1868) numbers of the above named Masonic journal, published at Rangoon, Burmah, quarterly, at eight rupees yearly, by the W. M., Wardens, and Fellows of *Victoria Lodge.* Having come to hand just as our last form is ready for press, we defer full notice until our December issue.

Impostors.

Chicago, October 26, 1868.

Publishers Masonic Trowel, Springfield, Ill.:

By direction of the W. Master of *Garden City Lodge No. 141*, I request you to publish Joseph D. Welch, an E. A. of this lodge, who is roaming about the country representing himself to be a Master Mason. For prudential motives he was refused advancement in the lodge. He is 48 years old, pock-marked, a free and easy talker, wears jewelry, and calculated to deceive the *young*.

Fraternally yours,

C. H. Lillibridge, *Secretary.*

Expelled.

Martin Luther Carr, expelled from all rights and privileges of Masonry, by *Russelville Lodge No. 348*, Oct. 28, 1868. Expulsion made public for sufficient cause.

D. H. Morgan, *Secretary*.

Extracts From an Address

Delivered by Hon. J. D. Caton, on the Occasion of the Laying of the Corner-Stone of the new State-House, at Springfield, Ill., on Monday, Oct. 5th, 1868.

These scenes and ceremonies are suggestive of the past, the present, and the future. Within less than fifty years, which marks the period of our State existence this is the fourth time a corner-stone has been laid of a structure for the convenience of the people's representatives, when assembled to pass laws for the good of all, and for the accommodation of the Courts when called upon to administer the laws impartially to all, and, also, for the preservation of the archives of the State, where future generations may observe the acts and doings of its early founders, and trace its progressive steps from its feeble beginning in 1818, till it shall have attained its full and matured greatness in the time to come. Many are still living—nay, there are many who hear me now, in whose memories are recorded the history of the past, who are still permitted to behold the present, and who may well hope to see years of the future. Most of her growth to her present greatness has been developed during the thirty-five years of my residence here. What, however, may be termed the romance of her history, had nearly passed away when I came; but not all. If her legislature was accommodated in an edifice erected for the purpose, a large proportion of the courts in the country were necessarily held in log school houses, or the bar-rooms of country taverns, from fifty to a hundred miles apart. The great intervening prairies were traversed from point to point by judges and lawyers on horseback. Many still live to sigh for those joyous times, when going the rounds of the circuit seemed like a holiday festival: when fraternal con cord and cordial good will were more cultivated and better illustrated, than when a more artificial state of society prevails, under the influence of modern improvements, which seem necessarily to exclude such intimate companionship. They were great men then, who have left a deep impress upon our State, most of whom are gone; among them I may mention Kane and Cook, and Mills, and Hall, and McLean, and Starr, and Blackwell, and Ford, and Williams, and I may add Lincoln, though most of these had passed away before he joined the ranks of those who went the circuit rounds, and gladdened the joyous cavalcade with his genial presence. May we not hope that some competent pen will yet record the romantic history of those times, now preserved only in the memories of their living cotemporaries. They who were the companions of these men when living, who knew their real worth and learning, and who could really appreciate their great talents, will cherish their memories with more fondness than is possible to another generation, who can only know them through a remoter medium.

For many interesting events of former times, more especially germain to the present occasion, I am indebted to the present learned Chief Justice of our State, whose whole life, from boyhood, has been here spent. In no other way can I so well tell of the past, as to use his own words. In answer to my inquiries, Chief Justice Breese says:

"I came to the State the very month it was admitted into the Union—December, 1818—and though writing from recollection only, having no recourse to memoranda which I have at home, I think what I write may be relied on.

"This State, as all know, was a part of the Northwestern Territory, was claimed by the State of Virginia to be included within the limits of the charter granted by James I. To this claim was superadded the conquest of a portion of it—Kaskaskia and Vincennes—by the arms of Virginia, led on by General George Rogers Clarke, and its incorporation into the State, by forming it into a county, and called the 'County of Illinois.'

"In September, 1780, the Congress of the Confederation recommended to the several States in the Union, having claims to waste and unappropriated lands in the western country, to make a liberal cession of a portion of their respective claims for the common benefit of the Union. With the generosity and nobleness of spirit which has ever characterized our distinguished sister, she ceded to the United States, in 1784, all her western lands included within the royal patent, reserving only a small tract on the north bank of the Ohio, and now in the State of Indiana, to be allotted to the officers and soldiers of Clarke's regiment who marched with him when the British forts at Kaskaskia and Vincennes were recovered; and another tract between the Scioto and Little Miami, in Ohio, to make up the deficiences to the officers and soldiers on Continental establishment.

"For the government of this large and widely spread territory, Congress passed the ordinance of July 13, 1787, and General Arthur St. Clair, a distinguished officer of the Revolution, was appointed Governor over it. The seat of government was at Chillicothe, on the Scioto. This official established the counties of Randolph and St. Clair, which for many years were the only counties in this part of the Territory. Delegates to the Legislature from these counties met those from other parts of the Territory in council at Chillicothe.

"On the 30th of April, 1802, an act of Congress was passed, enabling certain portions of this Territory therein defined, to form a constitution of State government. The State of Ohio was the result, and she was admitted into the Union, February 19, 1803. The residue of the Territory was organized as Indiana Territory, and William Henry Harrison appointed Governor, and this ordinance extended over it. Delegates from this part of the Territory met their associates in the Legislature in Vincennes, Ind., which was then the seat of government, and so continued up to February 3d, 1809, at which time the Territory was divided by an act of Congress of that date. Jesse B. Thomas was then the delegate in Congress from Indiana Territory, elected as the ordinance required—by joint ballot of the House and Council, of the former of which he was a member. The assembly had been closely divided on the question of a division of the Territory. Mr. Thomas had pledged himself to the members from the western part of the Territory, to do all he could in Congress to effect a division, and with their votes and his own he was elected by a majority of one! Mr. Jefferson, then President of the United States, was known to be hostile to a division, but such was the persuasive power of the new member, and such his persistence, he accomplished the object, and returned to Illinois with the commission of Judge of the United States Court in the Territory. His associates on the bench were William Spriggs, a very good lawyer from Maryland, and Alexander Stuart, of Virginia, a man of fine education and polished manners, and withal a good liver, of whom it is said, he esteemed the turkey 'the most inconvenient of the poultry tribe, as it was too large for one, and not large enough for two.'

"The act of Congress of February, 1809, dividing Indiana Territary, provided that the seat of government of Illinois Territory should remain at Kaskaskia, on the Mississippi River, until the Legislature of the Territory should otherwise direct. The territorial government was at once organized by the appointment of Ninian Edwards, then not more than than thirty years of age, and who had been previously Chief Justice of the Supreme Court of Kentucky, the Governor of the Territory. He was accompanied by his relative, Nathaniel Pope, who was appointed Secretary, and by John J. Crittenden, appointed United States District Attorney. These gentlemen made their headquarters at Kaskaskia.

"The Legislature of the Territory was composed of a council of five members appointed by Congress, on the nomination of the members of the House, and the members of the House were elected, twenty-five in number, by the free white male inhabitants in counties and townships—the former holding their offices five years, and the last, two years. For both, a free-hold qualification was requisite. The Governor, Legislative Council, and House of Representatives, had authority to make laws in all cases for the good government of the District, on the passage of which the Governor had an unqualified veto.

"The sessions of this august body were held in a large, rough building in the center of a square, in the village of Kaskaskia, the body of it being of uncut lime-stone, the gables and roof, which was of the gambriel style, of unpainted boards and shingles, with dormer windows. The lower floor, a large and cheerless room, was fitted up for the House, whilst the Council sat in a small chamber above, around a circular table; and, it is said, when the labors of the day were over, the interesting game of 'Loo' at once succeeded. This venerable building was, during the time of the French occupancy of the country, prior to 1763, the headquarters of the military commandant, and doubtless, within its walls, many an arbitrary edict was framed, to be executed with all the severity attendant upon the administration of military law by a military man.

"The laws passed by the Territorial Legislature, were, for the most part, adopted from the codes of neighboring States, Kentucky principally. They were revised by Mr. Pope, and published in two volumns, and known as 'Pope's Revision.'

"During our territorial life, we had three different delegates to Congress. The first was Shadrack Bond, an intelligent farmer of Monroe county. He returned with the commission of Receiver of Public Moneys for the Kaskaskia Land District. The next was Benjamin Stephenson, the father of the gallant James W. Stephenson, of Galena, whom you well know. The last delegate was Nathaniel Pope, late Judge of the District Court of the United States for the District of Illinois. He achieved much for our State during his short term of service. He was elected to procure the passage of an enabling act of Congress preparatory to admission into the Union as a State. He took his seat in Congress in December, 1817, and on the 18th of April following, the enabling act was passed. You will observe a striking departure from the ordinance of 1787, in that act. By the fifth article of the ordinance, it was provided that there should be formed in the Northwestern Territory not less than three, nor more than five States, the boundaries being as follows: The western State in the said Territory to be bounded by the Mississippi, the Ohio, and the Wabash rivers; a direct line drawn from the Wabash and Port Vincents (Vincennes) due north to the territorial line between the United States and Canada, and by this territorial line, to the Lake of the Woods and Mississippi. The boundaries of the middle State (Indiana), were then defined, and also those of the eastern State (Ohio), and then follows this provision: 'And it is further understood and declared, that the boundaries of these three States shall be subject so far to be altered that if Congress shall hereafter find it expedient, they shall have authority to form one or two States in that part of said Territory which lies north of an east and west line drawn through the southerly bend or extreme of Lake Michigan.'

"The idea was natural that one of these States should be south of this east and west line, and bounded by it on the north; but Mr. Pope, by his persuasive arguments and persistence, gained the consent of Congress in the enabling act, to carry our northern line to a point in the middle of that lake, in the latitude of forty-two degrees and thirty minutes, and thence west to the middle of the Mississippi River; thus securing to us a long line of coast on that inland sea, on whose bosom our products are borne to the markets of the world, and on its beautiful shore there is now a mart of commerce unsurpassed in the extent of its traffic in lumber, provisions, and grain.

"Soon after the passage of this enabling act, an election for delegates to a convention was ordered. There were then but fifteen counties in the Territory, the most populous of which were St. Clair, Madison, and Gallatin, each of them having three delegates; Jesse B. Thomas was one chosen by the people of St. Clair, and was elected President of the convention. The other counties had each two members, all of whom signed the Constitution except one delegate from Washington, who died whilst the convention was in session. This body of assembled wisdom, for it was so, convened in the same 'old stone house' in the large room on the ground floor, and was presided over with great ability and dignity by Judge Thomas, who possessed as much of the *suaviter in modo* as any man I have ever known. The deliberations of this body closed on the 26th of August, 1818. The original draft of the constitution was engrossed by Col. Henry S. Dodge, the father of Mrs. Benjamin S. Edwards, signed by the members of the convention, and deposited in the office of the Secretary of State, where it now reposes. It is a noble specimen of permanship, and he was a noble specimen of humanity.

"The constitution was not submitted to the people for approval, that not being the fashion of the day. The doctrine then was, as the people had elected representatives of their opinions to frame a Constitution, their acts were binding on them. The territorial officers gave up their seals of office so soon as their places were supplied by elections provided by the constitution. It was provided by this instrument that the seat of government should remain at Kaskaskia until the General Assembly should otherwise direct; and that body was required, at their first session, to petition Congress to grant to the State a quantity of land of not more than four and not less than one section, or to give to the State the right of pre-emption in the purchase of that quantity, the land to be situated on the Kaskaskia River, and as near as might be east of the third principal meridian on that river. Should the petition be granted, the General Assembly, at their next session thereafter, were required to appoint five commissioners to make the selection of the land granted, and to provide for laying out a town upon it; which town it was declared, should be the seat of government of the State for the term of twenty years. The President of the convention was required by the constitution to issue writs of election for Governor, Lieutenant Governor, Sheriffs, and Coroners, and for members of the General Assembly, as apportioned by the constitution. This was done, and the election held at which Shadrack Bond, who had been the first territorial delegate, was elected Governor, and Pierre Menard, a Canadian gentleman of great wealth, extensively engaged in the fur trade, and one of the best men I ever knew, was elected Lieutenant Governor. Members of the General Assembly were elected from the several counties, and they convened in October, 1818, in the 'old stone house,' and thus was the new government put in motion. At the session held in this month, which continued but a few days, nothing important was done, save and except the election of Ninian Edwards and Jesse B. Thomas to the United States Senate, and the election of four Judges of the Supreme Court.

"The memorial to Congress for the grant of land for the seat of government was also adopted, the prayer of which was favorably answered, but not until the second session of the General Assembly, which was in the month of January, 1819.

"The news of this action of Congress was received with intensest joy by the majority of the Legislature, many of whom had been members of the committee.

"There is a little history about this seat of government movement. When the question was before the convention, two points were in contemplation, by members and outsiders; one was Carlyle, just then located on the Kaskaskia River, by two Virginia gentleman, and an elevated site higher up that river, known as 'Pope's Bluff,' and the property of Nathaniel Pope. He and his friends were, of course, very desirous the seat of government should be located there, while the proprietors of Carlyle had no less desire that the latter place should be the favored spot.

"While the subject was under discussion in-doors and out, there came to look in upon that body, a noted hunter and trapper, one Reavs by name, who had his cabin still higher up the river, and near where the third principal meridian crossed the stream. He spoke in glowing terms of the beauties of 'Reavs' Bluff;' that 'Pope's Bluff' nor Carlyle, wasn't a primin' to his bluff. To defeat the friends of Pope's Bluff as well as Carlyle, it was agreed that land on the river, as near as might be, east of the third principal meridian, should be the chosen spot.

"At the session of 1819. five commissioners were appointed to select the land granted by Congress, and they selected the old hunter's home, 'Reavs' Bluff.'"

"It proved to be a most beautiful spot, a heavily wooded tract, covered by gigantic trees, under whose shades the former lords of the soil might have held grave council. A town was laid out with a handsome public square and broad streets, and christened 'Vandalia,' but these vandals did not suffer one of those forest kings to remain on the square, but cut them down to the ground, leaving not one to sigh in the summer wind or bend to the blast.

"Lots were sold at public auction, on credit, at fabulous prices, few of which were paid for in full. The enterprising and scheming came to it, some from the old world, and soon the nucleus of a town was formed. Measures were inaugurated for the erection of a State-House, which culminated in a plain two-story frame building, of rude architecture, set upon a rough stone foundation, and placed in the center of the square, the lower floor of which was devoted to a passage and stairway to the upper story, and a large plain room devoid of ornament; the upper floor was divided into two rooms, the largest for the accommodation of the Senate, and a smaller one for the office of the Secretary of State, the Auditor, and Treasurer occupying detached buildings hired for that purpose.

"No ceremonies were observed in laying the corner-stone of this unsightly structure; no music disturbed the solitude of the forest, then in its primeval beauty; no crowd in pride of pageantry lent excitement to the scene; no sound was heard save the rap of the mason's hammer and the sharp click of his trowel.

"These preparations being made, the archives of State were removed from Kaskaskia to Vandalia, and it was my fortune, being the clerk of the then Secretary of State, Mr. Kane, to remove his office, which I did in a small road-wagon, early in the month of December, 1820, encountering in my route great difficulties, and as their was no wagon road, the driver and myself had to cut a way through the woods at several points; I opened the office in this little room in the second story of the State-House, the whole of the rest of the building being then occupied by the family of the Auditor, with whom I was a boarder. During the entire session of the Legislature, which commenced the first Monday of the following November, I kept the office in this room, the Auditor removing his family to a small cabin on the outskirts of the town."

"In this humble building, Jesse B. Thomas was re-elected to the Senate of the United States, John McLean to serve out the term for which Governor Edwards had been elected, he having resigned on being appointed Minister to Mexico, and Elias Kent Kane received his first nomination and election to that distinguished body, and in it Governor Coles, successor of Governor Bond, delivered his inaugural address.

"The tenure of office of the Judges elected by the General Assembly at their session in October, 1818, was fixed by the constitution, 'until the end of the first session of the General Assembly, which should be begun and held after the first day of January, 1824.' That session was held in this building, when William Wilson, of White county, was elected Chief Justice; Thomas C. Browne, of Gallatin, re-elected; Samuel Drake Lockwood, of Madison county, and Theophilus W. Smith, also of Madison county, were elected Associate Justices, to hold office during good behavior. But one of them survives; he is in active life and one of the Trustees of the Illinois Central Railroad, appointed by the State. May he long live to witness the further developments of this magnificent State, whose advent to it was on the same day as my own.

"I shall never forget the day on which the session of 1820 commenced. It was most beautiful. The sun shone in cloudless splendor, and the temperature of the air was autumnal. It being the first meeting at a new place, all was excitement, and all seemed pleased.

"This edifice was destroyed by fire, in what year I do not now recollect. It was succeeded by a commodious brick building, of sufficient dimensions, built, in part, at the expense of the citizens of Vandalia. The corner-stone was laid, as I remember, without any public display; it still stands, renovated and embellished by the people of Fayette county, and is now devoted to the administration of Justice, and to the various public offices of the county.

"In this building Kane and McLean were re-elected to the Senate, the latter dying in that office; the vacancy was filled by the election of William L. D. Ewing. For the long term, Gen. Robinson, of White county, was elected, and in 1837 Richard M. Young was elected for the term of six years. This was the last election of Senators held in that building. As the twenty years, during which the seat of government was to remain on the land granted by Congress, was about to expire, measures were set on foot to change the location—'to put the State-House on wheels'—as it was termed, and such influences were brought to bear, as to determine the Legislature in favor of Springfield.

"A large appropriation of money was made by the State, and funds contributed liberally by the inhabitants of Springfield for the purpose of erecting a substantial State-House; one that should be an honor to the State, and its pride. The result is seen in that huge, unshapely pile, for the site of which a hole was dug in low ground. When reared, it was the wonder of the country round. Nothing so grand or magnificent was to be found, devoted to the purposes of legislation, in Europe or America. This was eight and twenty years ago. All men of taste and judgment have long regarded it as unworthy a great State, whose march to wealth and political power is unparalleled in any annals.

"At the first session held in this edifice, Samuel McRoberts, of Vermillion county, who had for many years been a prominent politician, was elected Senator in Congress for six years, and at the same session the following named persons were elected Judges of the Supreme Court, in addition to the four then on the Bench: Samuel H. Treat, now U. S. District Judge of the Southern District of this State; Thomas Ford, Walter B. Scates, Stephen A. Douglas, and myself.

"The cause of this action of the Legislature, originated, it is understood, in hostility of the then dominant party to a decision made by two of the Judges denying the power of the Governor to appoint his Secretary of State, making a vacancy for that purpose by removal of the incumbent whom he found in office when he was inaugurated. The case was tried before me, then Circuit Judge, on a *quo warranto*, and I decided, after full argument, that the Governor had the power; an appeal was taken to the Supreme Court, and the judgment reversed by Wilson, Chief Justice, and Lockwood, Justice, concurring. Brown, Justice, took no part in the cause, being a relative of the relator, and Smith, Justice, dissented. The decision caused great excitement, and resulted in the addition of five members to the Bench.

'Twenty-eight years have made most wonderful changes in our noble State. When Thomas Ford laid down his Judgeship in November, 1842, to assume the reins of government, the State had not credit or money with which to purchase a pound of candles, as he stated, in a communication to the Legislature.

"Notwithstanding the depressed condition of our finances during the whole of Governor Ford's administration, and perhaps influenced by that fact, the General Assembly, at the close of it, submitted to the people the question of a revision and amendment of the Constitution, which was affirmatively decided, and a convention was called in the summer of 1847.

"That body, though financial distress prevailed throughout our land, and every department of business was languishing, incorporated into the Constitution this clause: 'There shall be annually assessed and collected in the same manner as other State revenues may be assessed and collected, a tax of two mills upon each dollar's worth of taxable property, in addition to all other taxes, to be applied as follows, to-wit: The fund so collected shall be kept separate, and shall, annually, on the first day of January, be apportioned and paid over, *pro rata*, upon all such State indebtedness, other than the canal and school indedtedness, as may, for that purpose, be presented by the holders of the same, to be entered as credits upon, and to the intent of the extinguishment of the principal of said indebtedness.'

"This clause the people sanctioned by their votes accepting the Constitution, and at once the credit of our State was redeemed. It was a sublime sight to see the people voluntarily taxing themselves, and thus devoting a portion of their labor, or its avails, to the payment of their honest debts.

"As the Supreme Court of this State said, in the case of The People vs. the Auditor, 30 Ill., 439, in speaking of this: 'Never, perhaps, in the history of any State, has a grander spectacle been presented than in the action of our people, when, in the darkest period of our infant history, public and private embarrassment being almost universal, in the voluntary uprising to subject themselves to a heavy tax and shackle themselves for an indefinite period.'

"The result is seen in the almost entire obliteration of our onerous State debt, and in the quickened march of our people to wealth and independence.

"Our State is now an empire, owing an insignificant public debt, and with a credit in the money markets of the world unsurpassed. When I came to the State in 1818, we had not forty thousand people, we now count our millions, and will soon lead the van in the mighty sisterhood of States."

Passing from the Old World to the New, we are struck with the magnitude and the stability of the structures, the ruins of which are so profusely scattered over the plains of Yucatan, the highlands of Chili and Peru, and the mountains and the valleys of Mexico, extending, as we learn within the last few weeks, far up the Colorado. The architecture of these great buildings was rude indeed, showing but little of the harmony, the beauty, the sublimity, or even stability of the ancient orders. Still they are covered all over with rude efforts of ornamentation, and from the very durability and mass of their material, many of them still stand in tolerable preservation, to excite the admiration of the beholder at the patient perseverance and unyielding energy which enabled their unknown builders to accomplish such immense works, with such limited means, without iron, without machinery, unless of the simplest and rudest kind, and without domestic beasts of draft. If they lacked a knowledge or appreciation of the arch, they supplied its place with massive stone lintels, which have sturdily resisted the wasting wear of time and seasons, while so many of the hard travertine arches, every stone of which was nicely fitted, that supported the Coliseum, or stretched away for miles across the Campagna, for the support of the Roman aqueducts, have crumbled and fallen to the ground. In the convenience these ancient dwellings afforded to their inmates, did they alone equal the residences of their cotemporaries of the Old World.

It is only in quite modern times that the votaries of architecture have bent their energies to develop the greatest amount of practical utility in planning structures for the accommodation of man, without sacrificing those other elements which so exclusively engrossed the ancients. In this regard alone, may the present generation claim to be far in advance, in architectural design, of the time when St. Sophia was built at Byzantium. Michael Angelo exhausted all his genius and all his powers on St. Peters, and yet its ancient neighbor across the Tiber, stands its perpetual rival to excite the admiration of the world, though vastly inferior in magnitude. For actual convenience, St. Peters scarcely excels the Pantheon. It was the fault of public appreciation. The architect met, and more than met, the public demand. Architecture, like everything else, while to some extent it leads, must necessarily obey public tastes and public requirements.

The requirements which public appreciation of human comfort and convenience have demanded, have stimulated modern architecture, till they are now answered in a remarkable degree, without impairing the admirable features of the ancient orders. In adopting the plans proposed for the structure whose corner-stone has just been laid, these elements of utility have been no less studied than those which almost exclusively engaged the attention of the great masters who have gone before us, and who have left such wonderful monuments of their genius; and it is most fitting that the commencement of this great task, shall crown the first half century of our State's existence, and it is a source of especial pride to her citizens, that the manifest merits of the plans presented by one of her own sons secured their adoption.

To the ancient and honorable Order, whose services have been required in laying this corner-stone, is the world indebted, not only for the preservation, but for the creation of the science of architecture. From the building of the great temple by the wise King of Israel for the worship of Israel's God, to the present day, Freemasonry has been identified with all the great architectural works throughout the civilized world, and there is no reason to doubt that such will be the case in the future, though latterly to a less practical extent. Amid the dark gloom which overshadowed the world during the middle ages, when war and bloodshed were alone thought worthy of greatness, and constituted the sole ambition of rulers and of peoples, the venerable Order of Freemasonry protected, beneath the shades of its mystic rites and ceremonies, and preserved to a world more enlightened, those architectural designs which had for so many centuries been the admiration and the study of former ages. During all that long, sad period of seven hundred years, in those secluded recesses where met the brethren, on their altars perpetually burned the incense of light, and truth, and love. There Faith, Hope, and Charity exemplified their beautiful influences upon the hearts of men, and led them to look for the dawn of a brighter day, when the light of a higher civilization should break forth and dispel the dark pall which then enveloped the world; when the tide of blood and carnage which that veil could not hide from future generations, should be stayed; and the fruition of Faith and Hope should be realized in the exercise of Charity to all mankind. When that time came which the ancient brethren so clearly saw, and so much longed for, our ancient Order emerged from its constrained obscurity, and displayed to an admiring world the beauties of that art which it had with so much care and devotion preserved throughout that long, dark, and gloomy period.

Under the patronage of more enlightened rulers and more appreciative peoples, the honorable brotherhood spread itself over every country in Europe, and erected all those stately structures which still stand as modern monuments of the ancient arts, which had been thus preserved in the mystic lodges of Freemasonry. If occasion does not permit it now to show in the same way its devotion to the good of man, still Masonry finds a broad field for the exercise of its energies for the promotion of human happiness; from which, I trust, it may never be allured by the smiles of prosperity, or driven by the frowns of adversity.

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The Masonic Record.

The above is the title of a new 64-page magazine, published by John Frizzell & Co., at Nashville, Tenn. Bro. Frizzell, like our lamented Bro. Fuller, was formerly Grand Master, and is now Grand Secretary and Grand Recorder of the Grand Lodge, Chapter, Council, and Commandery. His ability is beyond question, and the number before us is a decided success every way. The triennial meetings at St. Louis are quite fully noticed, while the proceedings of the four grand bodies above named claim a large space. For all this, there is abundance of room for several sensible talks, such as we shall rejoice to see from month to month. $3.00 per annum. Address John Frizzell & Co., box 81, Nashville, Tenn. Here is our warm right ☞.

Jurisprudence.

To the law and the testimony.—ISA. 8, 20.

DECISIONS BY THE GRAND MASTER.

7. Upon a trial, the votes taken were as follows: Guilty, 7; not guilty, 2; for expulsion, 4; against, 5; for indefinite suspension, 5; against, 2. A question arose whether the vote so taken should be recorded.

Decision.—The law specifies what the condition of the vote shall be upon the separate questions of guilt and punishment, and it is not sufficient to state the vote in general terms, but the actual vote should be recorded as above, so that the *record* may show at any time, or for any purpose, whether the law has been complied with.

8. An expelled Mason, re-instated, is not liable for dues during the period of his expulsion.

9. No Master elect can be lawfully installed until the installing officer is certain that such Master is invested with the secrets of the chair.

10. Where a candidate has received the first degree, change of residence within the same grand lodge jurisdiction does not change the lodge jurisdiction over the remaining degrees, unless by consent.

11. A request from lodge A to lodge B, to confer degrees, leaves the candidate in lodge A, with the fees, unless there be an agreement in relation to them.

12. If lodge A relinquishes a candidate to lodge B, the candidate must petition lodge B for such degrees as he has not received, and pass through reference, report, and ballot.

13. Objection by a member of lodge A to the initiation or advancement of a candidate in lodge B, is not imperative, but is entitled to, and should receive, full consideration, and even delay, when necessary to a calm and dispassionate examination.

14. Where a petitioner for degrees has been guilty of crimes unknown to the lodge at the time of his initiation, he may be tried and punished by expulsion, suspension, or reprimand.

15. The one-year law in relation to candidates applies only to applicants for initiation. *See Sec. 38, Gr. Lodge By-Laws.*

16. *Opinion.* If a candidate is physically qualified to receive the symbolic degrees, we know of no law, for that reason, to debar further progress.

17. An applicant rejected for advancement to second or third degree, may apply again at the next regular communication. *See resolution on page 50, proceedings 1867. Query:* can he apply at all, if he fails to apply at the "next"?

Literary.

The Bombay Gazette.

We are indebted to Bro. H. H. Avron for three copies of the avove mentioned journal, of Sept. 8th, 15th, and 26th. It is a large six-page paper, about four times the size of THE TROWEL. The *Gazette* is devoted exclusively to news and reading matter, there being no advertisements in the paper. The news is mostly local and from Europe; and herein is a curious fact, that the daily papers of America, even in the little towns of only 10,000 or 12,000 inhabitants, depend almost exclusively upon the telegraph for news, and they spend more money every year for foreign news than is spent by the great journals of Europe and the East. And here in our pleasant little city of Springfield, with only 25,000 inhabitants, we would think it very hard if our morning papers did not give us the full news from Europe, as late as midnight in London, and if it had been twenty-four hours on the way from Egypt, we would think it was old.

The *Gazette* is an ably edited paper, and is a credit to the country it represents.

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Mayne Reid's Onward.

No writer of fiction has done more than Mayne Reid to captivate the youthful mind and rouse a noble and intelligent emulation among those who must soon govern our land. His stories are beautiful natural histories—easy descriptions of countries, scenes, and every-day life—and splendid delineations of the higher and nobler types in human nature, even among rude and uncultivated people. His prospectus for a new magazine, to be called the *Onward*, is now being circulated, and we hope our youth will everywhere subscribe for it. In the hands of Mayne Reid it must be a splendid success.

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Western Social Science Association.

We regret that we did not get the notice of the meeting to form a society of the above name in the October TROWEL, and equally regret that the meeting was not put far enough forward to receive notice in this number. The meeting was to be held at Music Hall, in Crosby's Opera House, Chicago, on the 10th inst. Doubtless it was, as it certainly should be, a success. All Masons should be profoundly interested in all that pertains to social science.

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"SLOAN'S ARCHITECTURAL REVIEW AND BUILDER'S JOURNAL," PHILADELPHIA.—Bro. A. J. Bicknell, of this city, who is now engaged in the sale of architectural works and plans, has laid upon our table No. 4, Vol. 1, of the above journal, published in Philadelphia, monthly, by Claxton, Remsen & Hafflinger, 819 Market street, Philadelphia. No terms stated. It is a third larger in the page than *Harper's Magazine*, and has sixty-four pages, on good type and paper, and has, besides, several very fine plates. Among the best are the "Tudor Mansion," "two adjoining city residences," West Spruce street Baptist Church, and a Franco-Venetian city store. For sale by A. J. Bicknell & Co., Springfield.

Miscellaneous Reading.

Old Age.

Brighter burns the blazing fire
  In the frosty winter day;
Brighter glow the embers then
  Than in the sunny May.

Brighter beams the spirit, too,
  Of age with shivering cold;
Mortality decays and dies,
  But spirits grow not old.

Youth hath its sunny hour,
  Manhood its might,
Ripeness of years its power,
  Old age its night;

But "Night is the time for prayer,"
  Night the time for thought;
Night has its chilling air,
  But often have I sought

Night for its blazing stars,
  Night for repose;
Night bringeth heaven to view,
  Dews bathe the rose.

Hot in the summer day,
  Longed I for night,
Cool with the zephyrs' play,
  Dreaming with delight.

Then bathe my weary soul
  In thy sea, O Night;
Upward to gaze on heaven's
  Starry spangled light.

So 'tis with night of years,
  So with December;
Age then should have no fears
  For brighter burns the ember,

Jeweled on the hearth to glow,
  As glows the fire of age;
Pure as the springlets flow,
  So with saint and age.

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But One Fault—A Word to Such.

Occasionally we meet with a brother who is cordial, sincere, and benevolent; devoted to Masonry and humanity, and it is said of him he has "but one fault."

The President of the United States said of a brother once: "He is a firm friend of my policy and the country, just the man for the place, but he has 'one fault.'"

A naval officer said of another, "He understands the adjustment of instruments and the scientific method of taking observations, was himself once the commander of a vessel. He has *but one fault*—if he will drop that I will put him through all the promotion he wants."

A devoted wife said of a husband, otherwise noble and exemplary, "He has but one fault."

An express agent said: "I must dismiss your friend from the service, although he has 'but one fault.'"

A lovely but wise young lady said: "I esteem —— highly, my family also, *but* he has *one fault.*" She was right.

Our army, our navy, our merchant ships, our land swarms with such men, who are kept subordinates and mere drudges for this "one fault." There are thousands who have lost, and are daily losing, valuable situations for this "*one fault.*" We are glad to know that it is very rare to find a drunken Freemason—and still rarer to find a Lodge who will not subject him to discipline.

Dear brother, possessed of "but one fault," suffer a word of kind exhortation. Thy friends, thy true friends, thy brethren, love thee and would save thee. But they are powerless without thine own act. Wilt thou not obey and honor Freemasonry? Then cease drinking, and, as thou hast fallen once, take the only safe course for thee—that of total abstinence. Thou must not go into temptation. Thou must avoid places and scenes of temptation. Thou must absolutely refuse all invitations to drink, and thou must boldly and courageously say that you fear to fall, and you abstain. Then you will not be pressed more.

There is no sin in the moderate use of liquor for the aged and the feeble. Young men rarely ever need stimulants in this country. Thou canst afford to die, but not to bring disgrace upon the Craft, trouble upon thy family, and sin upon thy soul.

Officers in Lodges, and older brethren, must bring the power of kindness and Masonic fidelity to bear upon such brethren as may be erring. It is not sufficient to permit a brother to take his downward course unchecked, and then when the charge of "habitual drunkenness" is presented, vote the brother guilty and expel him. Be plain and kind with thy brother, and change his associations. Do all that thou mayest to save him.—*National Freemason.*

◆

THE late Mr. Cobden used to tell the following anecdote: "When in America," he said, "I asked an enthusiastic American lady why her country could not rest satisfied with the immense unoccupied territories it already possessed, but must ever be hankering after the lands of its neighbors, when her somewhat remarkable reply was, 'Oh, the prospensity is a very bad one, I admit, but we came honestly by it, for we inherited it from England.'"

◆

AN Irish judge had a habit of begging pardon on every occasion. At the close of the assize, as he was about to leave the bench, the officer of the court reminded him that he had not passed sentence of death on one of the criminals, as he had intended. "Dear me!" said his lordship, "I really beg his pardon—bring him in."

◆

THE city hall and custom house were both destroyed by the late earthquake in San Francisco.

Influence of Freemasonry on Civil Institutions.

It can not be questioned that the effects of Freemasonry on society have been great, and of the most salutary character. It has accomplished much in the development of the idea of liberty, and in aiding the progress of free institutions. The last half of the eighteenth century was remarkable for its intellectual activity and the freedom with which all social, political, and religious questions were discussed. There was a universal mental unrest. The coming events seemed to have cast their shadows before them, and there was a universal feeling that the old despotisms and feudal aristocracies were tottering to their fall, and that more equitable laws and institutions were about to be inaugurated.

These new ideas had an irresistible charm, and even kings, like Fredrick the Great, and princes like the Duke of Brunswick, and numberless nobles as well as philosophers and savans, were carried away with them. But it was in Masonic lodges that they found freest utterance and the most numerous and ardent disciples. Frederick himself, the Duke of Brunswick, Lafayette, La Place, and hosts of the princely, noble, and learned classes, were Masons, and in the lodges, these sacred laboratories of thought, had learned the doctrines of liberty, fraternity, and equality. The Masons of that period, on the European continent, were for the most part the apostles of democratic ideas. The lodge itself, in all its teachings and government, suggested a constitutional and elective administration. Within the Masonic circle all were equal. The mechanic was the peer of the monarch. Before the altar, illuminated with the burning triangle, all distinctions of rank vanished, and the brothers consequently constantly contemplated the image of a republic.

Most of the founders of our Republic were Masons, and we can not but believe that, in choosing a form of government after throwing off the British yoke, they were influenced by the spirit of Masonry. The mass of the people were monarchists—had no ideas of a different form of government, and probably expected, after having achieved their independence, a monarchial rule, with, perhaps, Washington as king. But Washington, Franklin, and their compeers, had been educated to democratic ideas in the bosom of the Masonic Brotherhood, and when called to the great work of laying the corner-stone of a new government edifice, they founded it on those ideas. Had they not been Masons there is room to doubt whether they would have established a republic.

Essentially republican in its nature, it constantly presented to the brothers a picture of a new order nowhere found on earth—the ideal of a civil government opposed to, and at the same time more perfect than, any existing civil organizations. Tyrants, therefore, hated it. "It was anathametized," says Louis Blanc, "at Rome, by Clement VII., pursued in Spain by the Inquisition, and persecuted at Naples. So in France, the Sarbonne declared Masons worthy of eternal punishment."

Nevertheless the Fraternity lived, and steadily advanced in influence and power. Working in secret, like the Cyclops in the forges of Vulcan, it fashioned those thunderous bolts which shattered the dungeons of tyranny and sent despotism howling to its den of darkness. And we believe it will continue to be a shield of liberty, and a powerful protector of the rights of man.—*Boston Saturday Evening Gazette.*

◆

"That's the Place."

BY JENNIE HARRISON.

There was a queer old gentleman at the academy on examination day. The trustees seemed to think a great deal of him, and treated him with much respect; but the boys felt rather uneasy, as his sharp, grey eyes looked searchingly at each one of them, and they saw that he was listening carefully to their answers.

"I do wonder who that old chap is!" exclaimed Charley Vane, after the exercises were over, and they were preparing to go home. "I declare, he frightened me so, I don't think I could have told the points of the compass, if he had asked me!" Harry Brown laughed. He did not look frightened; he had done his part well that day, and many admiring glances had rested on the boy who was called "the best scholar."

The strange old gentleman was standing with one of the school-officers, in the play-ground, as Harry passed out with several other boys.

"Harry," said Mr. Raymond, stopping him, "I think this gentleman has left his cane in the hall up stairs, will you look for it?"

"Certainly, sir," and Harry went quickly up to the school-room again, and returning with the cane, presented it to the gentleman with a polite bow.

"That's a fine boy," remarked Mr. Raymond, as Harry passed on toward the gate; "he is one of the boys we are proud of." The old gentleman was following Harry closely with those stern grey eyes.

Just as the boys reached the gate, a young girl from the female department of the school was going out; and in trying to open it, dropped one of her books. The other boys paid no attention; but Harry stepped forward, held open the gate, and picked up the book, handing it to her with a pleasant remark. At that moment a carriage, containing several ladies, drove up. As they looked at Harry, he recognized them, and raised his cap from his head with a graceful bow.

The old gentleman saw it all; but when Mr. Raymond said, in a pleasant way, "How few boys have such good manners!" he only replied, "It is all very well; but let me see that boy *at home; that's the place!* Let me see him with his mother and sisters, and then I can judge of his good manners. If you want to know a boy's true character, see him in his home; that's the place!" The old gentleman brought down his cane with emphasis at these last words; and Mr. Raymond seemed rather disappointed that he did not appreciate more the "model boy" of their school.

But I think the old gentleman was right when he said, "*that's the place.*" Suppose we look into Harry Brown's home, and see how he appeared there that same evening.

Harry went into his room where his mother and sisters sat at their sewing. He threw his cap carelessly down upon the table; he did not even say good afternoon, as he took it off. Perhaps he forgot it, or else he did not think it worth while—only his mother and sisters, you know!

"Well, Harry, did your examination pass off successfully?"

"Oh, yes, first-rate!"

Harry might have told the particulars of the examination to interest his mother and sisters, as they had been unable to attend it; but he did not think it necessary. He began to look around for a seat. Somehow the ladies' work had become scattered about on the different chairs, and it offended Harry's feelings.

"For pity's sake, can't you give a fellow a chair to sit on?"

Sister Ellen began to move her work. "Here is one," she said, and as Harry took it a spool of cotton fell and rolled away. He did not pick it up, but sat down and opened one of his books. Surely, that did not seem like the boy who had so politely held open the gate and picked up the book for a young miss, half an hour before! But it was only Harry's sister this time; and perhaps he thought it foolish to be polite to *her!*

When Harry's father came in, and asked him to look in the library for a magazine which had been left there, Harry did not do it with that "certainly, sir," and that bright look, which had so pleased Mr. Raymond in the afternoon, and which would have pleased his father still more, and helped to make home happy.

At the tea-table Harry did not think of those little acts of politeness which he would not have forgotten had he been taking tea with Mr. Raymond or the strange old gentleman, instead of *only at home.* He helped himself to bread, without noticing that his sister by his side had none. He said, "Here, take it!" when Ellen did not see that he was holding the butter-plate towards her. And he neglected the little "thank you," and the "please," which are such necessary parts of politeness at all times.

Then, when Harry went to bed, he did not think it worth while to say good night—though he had been very careful to say a polite "good afternoon," before leaving school that day.

In truth, Harry's good manners were kept for those outside of his own home. And that strange old gentleman knew how many boys had this fault. So, in a few years, when he wanted a book-keeper for his counting-house, from among the graduates at the academy, he would not select one until he had visited several at their homes and became acquainted with their manners there. Then—to the surprise of all the school—he did not choose Harry Brown. "For," said he, "I don't want any boy about me who can't be polite to his mother and sister!"

Boys, how many of you are like Harry? Some of you are, I know. Then bear in mind the words of the strange old gentleman: "Let me see that boy at home; *that's the place!*"

Do not think that home is the place where you can throw off all politeness, and be as careless and rough as you please. If there is a place on earth where you should wear your good manners and be polite end kind, "*that's the place!*" If there are any persons to whom you should give your most polite words and kind attentions, those persons are your father, mother, and sister. Will you give more attention and respect to those outside than to the dear ones at home? will you be praised for good manners by strangers, and cause those at home to think you rude and thoughtless? It will make your homes much more happy and pleasant, if you wear your best manners always there. Do net omit any act of politeness there which you would perform elsewhere. Do not be ashamed to be polite at home; that is the best place in all the world to you; that is the place where your best friends are; that is the place where your true character will appear; therefore, remember to cultivate politeness at home!

◆

The Way of the World.

Once on a time, there was a man who went into the wood to cut hoop-poles, but he could find no trees so long, and straight, and slender, as he wanted, till he came high under a great heap of stones. There he heard groans and moans as though some one were at Death's door. So he went up to see who it was that needed help, and then he heard that the noise came from under a great flat stone which lay upon the heap. It was so heavy it would have taken many a man to lift it. But the man went down again into the wood and cut down a tree, which he turned into a lever, and with that he tilted up the stone, and lo! out from under it crawled a Dragon, and made at the man to swallow him up. But the man said he had saved the Dragon's life, and it was shameful thanklessness in him to want to eat him up.

"May be," said the Dragon; "but you might very well know I must be starved when I have been here hundreds of years and never tasted meat Besides, it's the way of the world,—that's hows it pays its debts."

The man pleaded his cause stoutly, and begged prettily for his life; and at last they agreed to take the first living thing that came for a days-man, and if his doom went the other way the man should not lose his life, but if he said the same as the Dragon, the Dragon should eat the man.

The first that came was an old hound, who ran along the road down below under the hill-side. Him they spoke to, and begged him to be judge.

"God knows," said the hound, "I have served my master truly ever since I was a little whelp. I have watched and watched many and many a night through, while he lay warm asleep on his ear, and I have saved house and home from fire and thieves more than once; but now I can neither see or hear any more, and he wants to shoot me. And so I must run away, and slink from house to house, and beg for my living till I die of hunger. No! it's the way of the world," said the hound; "that's how it pays debts."

"Now I am coming to eat you up," said the Dragon, and tried to swallow the man again. But the man begged and prayed hard for his life, till they agreed to take the next comer for a judge; and if he said the same as the Dragon and the Hound, the Dragon was to eat him, and get a meal of man's meat; but if he did not say so, the man was to get off with his life.

So there came an old horse limping down along the road which ran under the hill. Him they called out to come and settle the dispute. Yes; he was quite ready to do that.

"Now I have served my master," said the horse, "as long as I could draw or carry. I have slaved and striven for him till the sweat trickled from every hair, and I have worked till I have grown lame, and halt, and worn out with toil and age; now I am fit for nothing. I am not worth my food, and so I am to have a bullet through me, he says. Nay! nay! It's the way of the world. That's how the world pays its debts."

"Well, now I'm coming to eat you," said the Dragon, who gaped wide, and wanted to swallow the man. But he begged again hard for his life.

But the Dragon said he must have a mouthful of man's meat; he was so hungry he couldn't bear it any longer.

"See, yonder comes one who looks as if he was sent to be judge between us," said the man, as he pointed to Reynard the fox, who came stealing between the stones of the heap.

"All good things are three," said the man; "let me ask him, too, and if he gives doom like the others, eat me up on the spot."

"Very well," said the Dragon. He, too, had heard that all good things were three, and so it should be a bargain. So the man talked to the fox as he had talked to the others.

"Yes, yes," said Reynard; "I see how it all is;" but as he said this, he took the man a little on one side.

"What will you give me if I free you from the Dragon?" he whispered into the man's ear.

"You shall be free to come to my house, and to be lord and master over my hens and geese, every Thursday night," said the man.

"Well, my dear Dragon," said Reynard, "this is a very hard nut to crack. I can't get it into my head how you, who are so big and hearty a beast, could find room to lie under yon stone."

"Can't you," said the Dragon; "well, I lay under the hill-side, and sunned myself, and down came a land-slip, and hurled the stone over me."

"All very likely, I daresay," said Reynard; "but still I can't understand it, and, what's more, I won't believe it till I see it."

So the man said they had better prove it, and the Dragon crawled down into the hole again; but in the twinkling of an eye they whipped out the lever, and down the stone crashed again on the Dragon.

"Lie now there till Doomsday," said the fox. "You would eat the man, would you, who saved your life?"

The Dragon groaned, and moaned, and begged hard to come out; but the two went their way, and left him alone.

The very first Thursday night Reynard came to be lord and master over the hen-roost, and hid himself behind a great pile of wood hard by. When the maid went to feed the fowls, in stole Reynard. She neither saw nor heard anything of him; but her back was scarce turned before he had sucked blood enough for a week, and stuffed himself so that he couldn't stir. So when she came again in the morning, there Reynard lay, and snored, and slept in the morning sun, with all four legs stretched straight; and he was as sleek and round as a German sausage.

Away ran the lassie for the goody, and she came, and all the lassies with her, with sticks and brooms to beat Reynard; and, to tell the truth, they nearly banged the life out of him; but, just as it was almost all over with him, and he thought his last hour was come, he found a hole in the floor, and so he crept out, and limped and hobbled off to the wood.

"Oh, oh," said Reynard; "how true it is. 'Tis the way of the world; and this is how it pays its debts."

◆

LOVE.—Love is the emblem of eternity; it compounds all notion of Time; effaces all memory of a beginning, all fear of an end; we fancy that we have always loved the object of our affection, so difficult is it to imagine how we could have lived without it. The more terrible separation seems, the less probable it becomes; like death, it is the evil we rather name than believe, as if the inevitable were impossible.

Fashionable Follies of Ladies—The Grecian Bend.

A Saratoga correspondent of the N. Y. *World* has the following:

The difference between a fop and a gentleman in the United States is happily wide enough to render it impossible that any sane person should confound the two. But the difference between a female popinjay and a lady, is here defined by such a curious and vulgar set of peculiarities appertaining to the former person, that I cannot forbear to describe them. In the first place, a toilet is affected, which of itself suffices to turn a woman in full dress into a caricature. The body and waist of a woman in full dress are remarkable only in one respect—the last is exceedingly tight, and the former rather loose at the top and exceedingly low. It is below the waist that what is monstrous in the costume first attracts and then repels the eye of man. A hoop of moderate dimensions, overspread with an under-skirt or two, and a dress of whatever fabric is worn. Underneath the rear of this hoop, just below the waist of the person designated, is bound a coil of wire from two to three inches in diameter, which throws out and elevates the upper portion of the dress behind, and forms the foundation, so to speak, of an exterior protuberance called the *panier*. The *panier* is a bustle more or less enormous, upon which, in successive folds or layers gathered up, or confined by a band encircling the dress from the stomach of the wearer around and beneath, an extra skirt, reaching considerably below the hips, hangs, or rather "wobbles" to and fro. The dress has a train from four to six feet in length.

The posture affected in order to set off this attire is called the "Grecian Bend," a contortion of the body which, as it is highly improper in itself, I find it difficult to describe with propriety. High-heeled shoes dispose the wearer to incline forward, and high heeled gaiters are therefore adopted by the "belle of the season." She is thus the more readily enabled to elevate her hips unnaturally behind, enhancing the aspect of the *panier*, to contract her stomach, and to form an S-like curvature of her upper shape by thrusting out her chest, drawing back her shoulders and bending forward her head. The latter is crowned by a hideous chignon, surpassing, by several inches, the thickness of the shallow pether brain. So bent and deformed, the belle constrains her elbows against her sides; and with horizontal forearms and little gloved hands dangling from limp wrists, tilts painfully along. The profile of such a figure, and its ungraceful gait, are irresistibly suggestive of a lame kangaroo. When it is whirled and tossed about in a dance by one of the fashionable jumping jacks in black broadcloth who are here so numerous, and so much alike that you can hardly tell one from another, the sight—what with the bobbing up and down of the woman's *panier* and the agile sidelong leaps of the jumping-jacks across the immense trail piled on the floor—is too exasperatingly ridiculous for laughter.

The New York *Courier* asks practically:

Will some brute be good enough to purchase a pack of Chinese fire-crackers and set them off under the first insane young woman he meets who is trying to deform herself by bending her back like a bow, and bend her up straight again? The bending statue, which enchanted the world, was an expression in eternal marble of all those graceful lines and curves in which the Grecian art, touched to such fine issues beyond all that ever went before or is like to come after it, crystalized its grand conceptions of human loveliness and human grace. But the twist our women give themselves in the vain idea of presenting a "Grecian Bend," reminds one, not of a statue fresh from the hand of Phidias, but a monkey in petticoats hopping along the sidewalk to solicit pennies for his master, the organ-grinder. Grecian Bend! Grecian fiddlesticks! a little American female nature; a straight back and springy step—elastic with youth and careless ease—is worth all the Grecian Bend tomfooleries of female snobbery. Woman, *au natuerel*—but neither Grecian Bend nor White Fawn—in point of fact is the most pleasing shape she can take for sensible humanity.

◆

The Brave Dog "Bobby."

Some years ago, a ship bound for China had on board, among other passengers, an officer, his wife, their only child, a little boy five years old, and a large Newfoundland dog called "Bobby."

Everybody in the ship liked "Bobby," he was so good-tempered and frolicsome; but the little boy was the dog's constant playmate. He was as fond of Bobby as Bobby was of him. One evening, while they were romping together, the ship gave a roll, and splash went the child into the sea!

The little boy's father, half frantic, leaped with others into a boat, but it was too dark to see far before them. All gave the child up for lost.

At last they heard a noise on the left side of the ship. "Pull on! quick!" cried the father. The boat was turned, the men pulled with great force, and "Bobby," holding up the child with his mouth, was soon alongside. The half drowned boy was recovered; the parents were delighted; and the noble dog was patted and caressed by all.

At the Cape of Good Hope the passengers were to be landed. The officer got into the boat with his wife and child; but he told the sailors to hold the Newfoundland dog tight by the collar till the boat was some distance from the ship. "You will then see," said he, "what a strong swimmer he is." "Bobby" pulled and tugged to get loose, but all in vain; they held him till the boat was near the shore. But no sooner did the officer give the signal than he sprang into the sea.

Suddenly the poor animal set up a shrill howl, and threw himself almost out of the water. At first it was thought he had been seized with cramp, but it was worse than that—a shark was pursuing him! "A shark! a shark!" sounded from the boat to the ship. "Bobby" swam right and left, dived and turned, showed his teeth, and never allowed the shark time to turn on his back, without doing which the monster could not bite him.

The officer in the boat soon saw there was little chance of reaching the spot in time to save the dog. Poor "Bobby swam as fast as he could, and was almost tired out. "Stop rowing" cried the officer to the men, "and turn the boat around." Just at that moment the shark, which had got very close to its expected prey, turned on his back and opened his terrible mouth. "Bobby" was all but gone! His master rose, levelled his gun and fired. In a moment the water was tinged with blood; the shark disappeared.

The men then rowed to the spot where "Bobby" was swimming about. The officer pulled the dog into the boat; the child threw his little arms around him; and the men in the boat, and the sailors in the ship cried out with joy, "hurrah! hurrah: 'Bobby' is safe; the shark is killed! Hurrah."—*Early Days.*

◆

THE anniversary of the battle between the American and Mexican armies, at Cherubusco, was celebrated August 20th, with great solemnity, on the field where the fight took place.

◆

LOCOMOTIVE engines were used for the first time in New England on the Boston and Worcester Railroad, April, 1834.

◆

ONE reason why the world is not reformed, is because every man would have others make a beginning, and never thinks of doing so himself.

Married.

At Waverly, Iowa, Wednesday, Oct. 28th, by Rev. H. H. Burrington, Bro. F J. PATTEE to Miss LYDIA E. HIGH, daughter of David High, W. M. of *Equality Lodge No. 131.*

At the residence of Cyrus Jones, Esq., on the 16th of October, 1868, by Cyrus Jones, W. M. of *Towanda Lodge No. 548*, Bro. SAMUEL MARSH, Sen. Deacon of the same lodge, to Miss KATORIA WHEELER, all of Towanda, McLean county, Illinois.

Moneys Received for Masonic Trowel,

FROM OCTOBER 15, TO NOVEMBER 7, 1868.

$1.25 each.—S. L. Cozine. R. G. Lucas, J. H. Miles, B. J. Miller, William Bennie, M. S. Bowman, J. M. Wilson.

$2.50 each.—M. C. Gardner, H. A. Turton, A. J. Van Deren.

$1.00 each.—C. L. Dew, J. W. Davis, A. A. Mitchell, S. G. Pitkin, O. M. Rogers, P. C. Rooney, S. O. Stillman, F. E. Whitehurst.

$2.00 each.—M. C. Brown. Casper Cohn, John L. Green, John McWilliams.

$3.00 each.—J. A. Baker, H. C. Greeley, Daniel Watson.

$5.00 each.—T. L. French, S. H. Pearce, W. H. Reid.

Other Sums.—A. P. Abell, $1.50; J. N. Cook, $1.90; J. W. Sayton, 70 cts.; R. Hickman, $11.25; B. W. Knott, $10.00; Wm. Lohmiller, $10.00; Enoch Root, $7.00; J. H. Roberts, $13.20; C. P. Swift, $7.75.

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In politics Democratic. 6-6

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The Masonic Trowel.

"The grand object of Masonry is, to promote the happiness of the human race."--Washington.

VOL. VII. SPRINGFIELD, ILLINOIS, DEC. 15, 1868. NO. 12.

Poetry.

The Stars.

BY GEORGE D. PRENTICE.

Those burning stars! what are they? I have dreamed
That they were blossoms on the tree of life,
Or glory flung back from the outspread wings
Of God's Archangels—or that yon blue skies,
With all their gorgeous blazonry of gems,
Were a bright banner waving o'er the Earth
From the far wall of Heaven!—And I have sat
And drank their gushed glory, till I felt
Their flash electric trembling with the deep
And strong vibration down the living wire
Of chainless passion—and my every pulse
Was beating high, as if a spring were there]
To buoy me up, where I might ever roam
'Mid the unfathomed vastness of the sky,
And dwell with those high stars, and see their light
Poured down upon the blesssd Earth, like dew
From the bright urns of Naiads!

Beautiful stars!
What are ye? There is in my heart of hearts
A fount, that heaves beneath you, like the deep
Beneath the glories of the midnight moon!
And list—your Eden-tones are falling now
Around me like an element—so slow,
So wildly beautiful, I almost deem
That ye are there, the living harp of God,
O'er which the incense winds of Eden stray
And wake such tones of mystic minstrelsy
As well might wander down to this dim world
To fashion dreams of Heaven? Peal on—peal on—
Nature's high anthem!—for my life has caught
A portion of your purity and power,
And seems but as a sweet and glorious tone
Of wild star-music!

Blessed, blessed things?
Ye are in Heaven, and I on Earth. My soul,
Even with a whirlwind's rush, can wander off
To your immortal realms, but it must fall
Like your own ancient Pleiad from its hight,
To dim its new-caught glories in the dust!—
This Earth is very beautiful!—I love
Its wilderness of flowers, its bright clouds,
The majesty of mountains, and the dread
Magnificence of ocean—for they come
Like visions on my heart—but when I look
On your unfading loveliness, I feel
Like a lost infant gazing on its home,
And weep to die, and come where ye repose
Upon yon boundless Heaven, like parted souls
On an eternity of blessedness.

Traditions of the Aborigines.

There is a great conformity in all the mythological traditions of the civilized nations; and even in those of the savage tribes, which appear to be ancient, there are general features of resemblance. Amidst various details, they most usually imply a migration from some other country, contain distinct allusions to a deluge, and attribute the knowledge of such arts as they possess to some fabulous teacher, in remote ages. In relation to the Indian origin, they appear to agree, with a few exceptions, in establishing that the course of population has been from the west to the east, the direction varying in some measure, according to the locality of particular tribes. With the great race called the Algic, or Algonquin-Lenape, there was a tradition of the original appearance or creation of the earth from water, and of a subsequent general inundation. According to Charlevoix, the Iroquois believed in a general deluge, from which no person escaped, after which, to re-people the earth, beasts were changed into men. The Pawnees say that eight men were originally created by the Great Spirit, from whom all mankind were descended; and another tribe, beside a deluge, believed in the existence of an age of fire, which destroyed every human being, except one man and one woman, who were saved in a cavern. In South America, the Remos on the banks of the Ucayali suppose themselves to have been created out of the earth, by a man of miraculous powers. In Brazil, besides the usual belief in a general deluge, there was a tradition that in ancient times, before the age of violence, there were two persons, one of whom was called Zome,—in Paraguay, Payzume. Payzume is represented as an elderly man with a long beard, and who wore white garments. He came from the country of the Guaranies, that is, the east, before the days of their grandfathers, and wherever he sojourned, he taught the natives to clothe themselves, to live in houses, the use of fire, and to cultivate the manioc. Their forefathers, as the fable ran, quarreled with these benefactors and shot their arrows at them; but the arrows turned back, and slew those by whom they had been aimed; and Payzume fled to the north, promising to visit them again, and leaving his miraculous footsteps imprinted upon the shore.

The nations of the Tamanac race say that Amalivaca, the parent of the Tamanacs, arrived in their country in a bark, at the time of the great deluge, which is called the age of water. Amalivaca, sailing in his canoe, made the figures on the painted rocks of Encamarada,—some blocks of granite forming a species of cavern are denominated his house, and a large stone of regular form, his drum or instrument of music. He had a brother, who assisted him in giving the surface of the earth its present form. His daughters were fond of traveling, and he broke their legs to prevent them. After having regulated all things on that side of the great water, he embarked and returned to the other shore. The name of Amalivaca is found spread over a region of more than five thousand square leagues, and he is termed the "Father of Mankind," or our "Great Grandfather," even by the Caribbees, who, however, style him Amalivaca. At this deluge, all the Tamanacs were destroyed, except one man and one woman, who saved themselves on a mountain near the banks of the Asivera, and who, casting behind them, over their heads, the fruits of the Mauritia palm-tree, saw the seeds contained in them produce men and women, who re-peopled the earth. These traditions are current among the Tamanacs, the Maypures of the Great Cataracts, the Indians of the Rio Erevato, and all the tribes of the Upper Orinoco.

In Chile, on a mountain called Theghin, or Theg-thegin (which means, to crackle or sparkle like fire), the aborigines say that their early progenitors escaped from the deluge. There is a word in common use among them, says Molina, meaning "the great ancestor," or "our great ancestor," or "the renowned," which is hardly to be distinguished from Shem; "Febres spells it Them, but, as the *th* is frequently pronounced, it would sound like Chem."

The Muyscars, the ancient inhabitants of New Grenada, related that in the remotest times they lived like barbarians; when from the plains to the east of the Cordilleras, there came an old man with a long flowing beard, who was known by three appellations, one of which was Bochica. He taught them the arts, the worship of the sun, the cultivation of the earth, and to clothe themselves. His wife Huythaca, who was extremely beautiful, and less benevolent than her husband, swelled the river and caused the valley of Bogota to be inundated. All the natives perished, save a few who were preserved on the mountains. Huythaca was driven by Bochica from the earth, and became the moon; and the old man, after draining the valley, by breaking the rocks which enclosed it, retired to the holy valley of Iraca, where he lived austerely for two thousand years.

In ancient times, says Garcillasso, the whole country (of Peru) was occupied by natives of brutal habits, who went naked, subsisted upon roots and herbs, and lived in caverns. The Sun, perceiving their degraded condition, was touched with compassion, and sent from heaven his two children, Manco Capac and Mama Oello, to instruct them in the arts of humanity and religion, to teach them to cultivate the earth, to build houses, and weave garments.

In another tradition it was said, that after the deluge there came from the lake Titecaca a being or god, whom they called Viracocha, who first went to Tiahuanaco, and thence to Cuzco, where he commenced the work of civilization. The Inca Viracocha, who was named after this deity, in consequence of a dream in which the god appeared to him, described him as having a white shining countenance, a long beard, and flowing garments.

In Mexico, all improvements were ascribed to Quetzalcoatl, a white and bearded man, who, clothed in a black robe, appeared from Panuco, upon the shore of the Gulf of Mexico. He was high-priest and legislator, and instructed the inhabitants of Tula and Cholula, where he was held in extreme veneration. His was the golden age and era of peace; he invented the art of cutting gems, and casting metals, and taught them the ceremonies of their religion and the regulation of the seasons and calendar. The great spirit of Tezcatlipoca offered him a drink which made him immortal, and inspired him with a desire of visiting the distant country, Tiapailan; he then went to the east, and disappeared upon the coast.

In Chiapa, it is said, there was a tradition of one Votan, who was present at the building of the great tower, when mankind received different languages; and who was then commanded to people and make a division of the lands of Anahuac. In one of the Mexican picture writings, there is a delineation of the Mexican Noah or Coxcox, who with his wife was saved in a canoe, and finally, upon the subsidence of the flood, was landed upon a mountain called Colhuacan. Their children were born dumb, and received different languages from a dove upon a lofty tree. The natives of Mechoacan had a tradition, which, if it be correctly reported, accords most singularly with the narrative of the Noachic deluge. They say, that at the time of the great deluge, Tezpi embarked with his wife and children,—taking with them various animals, and several seeds of fruit,—in a calli or house. When the waters began to withdraw, he sent out a bird called *aura*, which remained feeding upon a carrion. He then sent out other birds that did not return, except the humming-bird, which brought a small branch in its mouth.

Letter from Past Grand Master Buck.

AURORA, ILLS., Dec. 4, 1868.

Dear Harman:

When I last wrote you I was about leaving for Canada, instead of coming to Springfield, to bring home my dear old father-in-law. Well, upon Thanksgiving day he left us for a brighter and better world. I send you to-day the Aurora *Beacon*, in which a kind friend has made a communication.

Since our acquaintance commenced I have buried a father and mother, two brothers, and now, last of all, a father-in-law, who was a member of my family. These constant calls of my Heavenly Father upon my family circle more and more remind me that soon I shall be called to travel through the Dark Valley. And as all that have gone before me, I trust, have found their way to mansions of bliss, I must be prepared to join them. God has been very merciful to me, and has crowned my earthly efforts with many things more than I deserved, and from this time both me and my household must devote their time to His service. How pleasant the thought that, in the better world we shall join those who have gone before. Knowing your trials personally in these things, how important it is to us that we should so live as to join the loved ones that are gone before us.

Fraternally yours,
IRA A. W. BUCK.

Masonic Record of Western India.

This valuable magazine for October is early at hand. Our agent, Bro. H. H. Avron, has an advertisement, reciting the recommendation of Grand Master Gorin, and besides copying several articles, THE TROWEL is very handsomely recommended as follows:

> AMERICA.—THE MASONIC TROWEL, one of the most popular and ably conducted Masonic journals in America, has established an agency in Bombay, for the sale of that journal, or any other of the numerous published works of Reynolds & Son, Illinois. W. Bro. Avron is the agent, and we can confidently recommend THE TROWEL to our Masonic brethren as a most useful and entertaining periodical. Particulars will be found in an advertisement.

We are very happy to learn that the *Record* is prospering finely.

MASONIC TROWEL.—Probably the best Masonic paper published is THE TROWEL, edited by Harman G. Reynold, Esq., Grand Master of the Grand Lodge of Illinois, Springfield, Ill., at $1.25. It is valuable on account of its reliability and the jealous eye with which it guards the ancient landmarks.—*Frontier Democrat.*

Doings of the Grand Lodge.

CONTINUED.

At the grand communication in 1867, an appeal was taken to the Grand Lodge from *Galesburg Lodge No. 372*, upon the following state of facts: Charges were preferred against a brother, and he was tried and found guilty in regular form. Upon the question of expulsion and indefinite suspension, both failed for want of a two-thirds vote, but two-thirds voted to suspend. Upon a vote to fix any definite time, no agreement could be reached by a two-thirds vote. It was then suggested that a majority vote could fix the time, and the time was fixed at one year. From the whole proceeding an appeal was taken. Three opinions were entertained.

1. That all the proceedings were lawful; 2. That it took a two-thirds vote to fix the time, and for want of a two-thirds vote the accused stood suspended until the time was so fixed; 3. That it took a two-thirds vote to fix the time, and for want of that, the accused was not suspended at all.

The second view was ours. The Committee on Grievances sustained the action of the lodge, but the matter was referred to the Committee on Jurisprudence, which, at this session, reported as follows:

> The Committee on Masonic Jurisprudence, to whom was referred so much of the report of the Committee of Appeals and Grievances, made at last grand communication, as relates to the appeal of Bro. ——, and approves the action of *Galesburg Lodge No. 372*, respectfully report that they have given the subject their consideration, and disagree with the report of said committee in so far as it approves the fixing the time of suspension by a majority vote of the lodge.
>
> Your committee are of opinion that, under our laws, all suspensions are indefinite unless a certain time be specified for the duration thereof at the time it is ordered; that it is the fixing of the time which takes away the character of indefinite suspension, and changes the nature of the punishment from indefinite to definite—the word nature being used in our law as equivalent to the word *amount* used in the same paragraph.
>
> As the words nature and amount are used interchangeably, and as the law provides that all decisions fixing the nature of the punishment shall be by two-thirds majority, we have no doubt that a two-thirds vote is required to fix the punishmet, for how can there be any punishment unless the same be fixed.
>
> Your committee are therefore of opinion that the action of *Galesburg Lodge*, in attempting to fix the duration of the suspension of Bro. —— by a majority vote, was wholly inoperative and of no avail to take away the character of indefinite suspension from his punishment, already ordered; but that, in fact, he was in the first place indefinitely suspended, and so continued and must so continue until relieved of such suspension by the regular action of the Lodge, as in other cases of restoration.
>
> In regard to the resolution recommended by said committee, your committee are of opinion that the same would be, if put in force, an amendment of the by-laws. They further are of opinion, that it would be inexpedient to allow a majority to fix the punishment, but recommend so much of said resolution as prohibits the definite suspension of a member for more than twelve months.
>
> They therefore offer the following as an amendment of the by-laws:
>
> *Resolved*, That hereafter no definite suspension shall be ordered for a longer time than twelve months, and a majority of two-thirds of all votes cast shall be necessary to fix the duration of the suspension.

Which report was adopted by the Grand Lodge.

W. Bro. Hudson, from Committee on Appeals and Grievances, submitted a report, full, complete, and explanatory, which was adopted, item by item, without change; but as it treats of matters personal, the report is omitted.

W. Bro. Lowe, from the Committee on Finance, reported that the Grand Treasurer received from all sources last year $22,873.67; that he paid out $20,806.01, leaving a balance of $2,067.66; that the Grand Secretary had received and accounted for $23,410.27—making, in all, $25,477.93, exclusive of allowances to Grand Master.

None of the amendments to the by-laws were adopted.

The most difficult, and, to some, the most unsatisfactory piece of work, is the report on mileage. This time, with rare exceptions, it was a perfect success, and Bro. Barnard and his co-laborers may congratulate themselves on their success. The entire mileage and per diem amounts to $9,753.50.

The following important resolution, offered by R. W. Bro. Robbins, was adopted:

> *Resolved*, That no lodge acting under the jurisdiction of this Grand Lodge shall hereafter receive any petition for membership by degrees, unless such petition sets forth that the applicant has or has not ever made application for admission to any other lodge.

The splendid oration delivered by Dr. Bateman, Superintendent of Public Instruction, was ordered to be published with the proceedings.

The location of *Gordon Lodge* was fixed at Pocahontas, Bond county, and the location of *Nunda Lodge* at Nunda, McHenry county.

Doings of Grand Chapter.

At the opening of the Grand Chapter, Grand Chaplain Moore offered the following beautiful prayer:

Almighty and Most Merciful Grand High Priest of heaven and earth! Who is there in heaven but Thee; or who upon earth can stand in competition with Thee!

Thy omniscient mind brings all things in review—the past, the present, and the future. Thine omnipotent arm directs the movements of the vast creation, Thine omnipresent eye pervades the secret thoughts of every heart, Thy boundless goodness and beneficence supplies us with every comfort we enjoy, and Thy unspeakable perfections and glory surpass the understanding of the children of men.

O! Thou great and Supreme Architect, in whose presence there is fullness of joy, and at whose right hand there are pleasures forevermore; before whom it is written every knee shall bow, and every tongue shall confess, and before whom we, in the character of Royal Arch Masons, would most reverently bow, at the opening of this Grand Chapter, around our Masonic altar, that we may devoutly return unto Thee the gratitude of our hearts for the preservation of our lives through the year that is past, and heartily invoke Thy blessing upon this, our present coming together. May each of us be endowed with a competency of divine wisdom, to prepare us for the business pertaining to this, our grand annual communication. Bless, oh! bless our Most Excellent Grand High Priest, together with his counselors and advisers. Bless every officer and member of this Grand Chapter, and may Thy blessings rest upon our institution wherever its members may be convened in Thy name; and may each of us receive from Thy hands a fresh supply of grace to go forward in the discharge of our Masonic duties, relieving the distressed, and administering to the wants of the widow and orphan.

And now, Most Holy Father, hear us while we all unite in praying as Thou has taught us, saying, "Our Father who art in heaven, hallowed be Thy name; Thy kingdom come, Thy will be done in earth as it is in heaven. Give us this day our daily bread, and forgive our debts as we forgive our debtors, and lead us not into temptation, but deliver us from evil, for Thine is the kingdom, the power, and the glory forever, Amen.

COMMITTEES.

On Correspondence—Grand Secretary, and Comps. W. A. Levanway (23), C. C. Halladay (58).

On Jurisprudence.—M. E. Comps. O. H. Miner (1), L. L. Munn (23), W. M. Egan (43).

On Education.—Comps. W. S. Easton (37), H. B. Pierce (14), Charles Fisher (1).

On Credentials.—Comps. J. C. Lucky (61), J. H. Lufkin (71), Isador Benjamin (5).

On Chartered Chapters.—Comps. Joseph Holland (16), John C. Reynolds (1), D. M. Eiker (95).

On Chapters U. D.—Comps. W. W. Patch (46), Chas. Trowbridge (47), Thomas J. Wade (37).

On Accounts.—Comps. Jas. A. Hawley (56), Jerome R. Gorin (21), Abraham Sallee (108).

On Grievances.—Comps. J. C. McMurtry (4), S. O. Vaughan (52), W. S. Easton (37).

On Charity.—M. E. Comp. Levi Lusk (9), Comps. H. G. Calhoun (17), D. L. Jewett (114).

On Unfinished Business.—Comps. D. A. Cook (79), E. E. Thomas (36), W. H. Broadwell (3).

To Examine Visitors.—M. E. Comp. Hiram W. Hubbard (93), Comps. Paul B. Ring (96), Sylvester Stevens (68).

On Addresses of Grand and Deputy Grand High Priests.—Comps. W. B. Powell (60), W. A. Levanway (56), Geo. E. Lounsbury (74).

Ninety-four chapters were represented, five Past Grand High Priests, one Past Deputy Grand High Priest, one Past Grand King, and one hundred and three representatives, were in attendance.

The Committee on Work presented the following report, which was adopted:

The committee appointed at the last grand convocation to determine upon the work of this Grand Chapter and prepare a manual of constitutions, laws, forms, and ceremonies, beg leave to report:

That the committee met in Springfield, in January, every member being present, together with the Grand High priest. This session lasted over a week, when the committee adjourned, to meet in Chicago, in February. This second session was begun Monday morning, and continued without intermission until the Saturday following.

The committee have had presented for consideration almost every system of work practiced in this State, and the work of several other jurisdictions, the merits of which were severally discussed, and candidly considered.

The result of the labor of the committee has been arrived at through much labor, and with patience and an earnest desire to report a system of work which would meet the wishes of this Grand Chapter, and which would stand the test now and for all time.

The committee are now prepared to submit the work as the result of their labors.

Comp. McMurtry presented the report on grievances. Relating to personal matters, it is omitted.

Comp. Patch, from the Committee on Chapters U. D., submitted a very carefully prepared and critical report.

Want of care in making returns, defects in by-laws, disorder, irregularities in work, violation of Grand Chapter by-laws and resolutions, shortness in dues, incompleteness in making returns, were the objections, either in the returns or the work they present.

The returns and work of *De Witt, Wiley M. Egan, Home, Mackey,* and *Elliott* were declared perfect and complete in every respect.

The committee recommend charters to be granted as follows:

Pana, 115, at Pana.
Staunton, 116, at Staunton, Macoupin county.
Palatine, 117, at Palatine, Cook county.
Milton, 118, at Milton, Pike county.
De Witt, 119, at Petersburg, Menard county.
Elliott, 120, at Litchfield, Montgomery county.
Mt. Pulaski, 121, at Mt. Pulaski, Logan county.
Odin, 122, at Odin.
Chillicothe, 123, at Chillicothe, Peoria county.
Sangamon, 124, at Dawson.
Kansas, 125, at Kansas, Edgar county.
W. M. Egan, 126, at Chicago.
Home, 127, at Chicago.
Sullivan, 128, at Sullivan.
Nathan Whitney, 129, at Franklin Grove, Lee county.
Mackey, 130, at El Paso.
Payson, 131, at Payson, Adams county.
Girard, 132, at Girard.
Wyoming, 133, at Wyoming, Stark county.
La Harpe, 134, at La Harpe, Hancock county.

The matter of *Mt. Pulaski Chapter* was referred to the Grand High Priest, with power to act. It is alleged that the recommendation in this case should have come from *Goodbrake Chapter,* instead of *Macon.*

The name "Home" was changed to "Chicago."

The dispensation of the chapter at Perry was continued.

STATISTICS, U. D.—$561 dues, $110 charter fees paid; 436 members; 23 Mark Masters; 19 Past Masters; 12 M. E. Masters; 426 Royal Arch Masons; total, 426. 7 rejections; marked, 231; passed, 205; received and acknowledged, 200; exalted, 197; total degrees conferred, 835.

Comp. Holland, from Committee on Chartered Chapters, submitted a complete report. Three returns were sent back for *completion.* Two chapters violated sections 17 and 77, Grand Chapter by-laws. Nos. 9, 20, 62 are not returned. The tables show 42 Mark Masters, 54 Past Masters, 16 M. E. Masters, 66 non-affiliated, 488 non-resident, and 4,840 resident Royal Arch Masons, being in the whole, 5,506. 107 were rejected, 861 marked, 834 passed, 826 received and acknowledged, and 1,040 exalted, making a sum total of 3,561 degrees conferred. There were 60 deaths, 232 demissions, 10 expulsions, 39 suspensions, making the loss 354. Net gain, 756. The dues foot up $5,153.50.

The two reports show $5,713.50 dues, 5,864 members, 4,396 degrees conferred, and a net gain of 953.

The Committee on Grand Lodge Hall had leave to report at next grand convocation.

Comp. Powell submitted the following report upon the address of the Grand High Priest, which was adopted:

The committee to whom was referred the address of the M. E. Grand High Priest, have considered the same most carefully, and find from the facts there presented evidences of prosperity, unity, and brotherly love among the Royal Craft.

The committee congratulate the Grand Chapter on the continued growth of our Royal Temple, and the zeal manifested by its builders and master workmen, and respectfully ask you to consider and consent to the following opinions and recommendations:

That the portion of the address which relates to Chapters U. D. be referred to the appropriate committee.

That Tyrian Chapter No. 61 be restored to membership.

That in dealing with the difficulty which existed in Cairo Chapter No. 71, the M. E. Grand High Priest acted right.

The subject of intemperance, to which the M. E. Grand High Priest has called your attention, is one of vital importance to the well being of our Royal Craft, and demands your candid consideration and most decided action. Intemperance unmans the Craftsman, so that the working tools, however perfect they may be in themselves, are powerless for good in his hands; nay, more—by his unholy use of them many pieces of work are rendered fit only to be cast among the rubbish. The companion vice, profanity, is a habit that the true Mason must declare a crime, not to be practiced by him who would strictly obey the moral law. By the practice of these vices, Masons are led to violate the spirit of their obligations. They too frequently derogate from the name of a brother. They indulge, too often, in those practices in the lodge-room by which the ceremonies of the Order, solemn and impressive, when conducted as they should be, are made the occasion only for amusement. That the work so begun be continued, and that we do not render ourselves and our too frequently displayed symbols odious, the committee respectfully offer the following resolution:

Resolved, That each subordinate Chapter, within the jurisdiction of this Grand Chapter, *shall* purge itself of intemperance and profanity, and that it be the duty of this Grand Chapter to arrest the charter of any Chapter failing to comply with this resolution.

As the work presented by the Committe On Work has already been received and adopted, we recommend that the committee receive the cordial thanks of this Grand Chapter, and that as a testimonial of the labor performed, each member of said committee be presented with a Past Grand High Priest's jewel, and the Grand High Priest is hereby *instructed* to procure the same, and draw an order on the Treasurer for the amount.

We also recommend the adoption of the following:

Resolved, That this Grand Royal Arch Chapter so interprets section 7 of article 3, of the Constitution, as to make it obligatory upon Chapters to give notice of rejections, expulsions, and suspensions, in like manner and to the same extent as is now done by the lodges.

Resolved, That a committee of three be appointed to draft laws for the government of Chapters in trials, to be presented at the next grand convocation, and until such laws shall have been presented and acted upon, the subordinate Chapters are hereby instructed to be governed by the laws prescribed by the Grand Lodge.

Resolved, That candidates for promotion be required to pass a thorough examination on the preceding degree, in open Chapter, before being advanced.

Resolved, That we heartily thank our worthy companion, G. W. Lininger, for his official labors and efforts as M. E. Grand High Priest during the year past.

On motion of Comp. Fisher, the following resolution was adopted:

Resolved, That every petitioner for the chapter degrees be hereafter required to state in his petition whether or not he has ever before petitioned for the Chapter degrees within this jurisdiction, and if so, to what chapter, and the result of the same; and in case such petition had been rejected, he shall not be received unless recommended by a unanimous vote of the Chapter rejecting him.

Resolution of thanks to the retiring Grand High Priest was heartily and unanimously adopted, and the Grand High Priest elect was instructed to procure M. E. Comp. Lininger a Past Grand High Priest's jewel.

Section 5, article 3, of the constitution, was amended by striking out "twenty" and inserting "thirty," so that the fees for the chapter degrees cannot be less than thirty dollars.

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Clinton, Iowa.

In 1856, a traveler by steamboat might have seen, at one point on the shore of Clinton county, a single farm house and a single field of corn. That beautiful landscape—all but the small field and small house—was a three mile view dressed in nature's own adornments. In the foreground, at a little distance from the shore, stood two rough posts, ten feet apart, and ten feet high, upon which was nailed a board subscribed with the word "Clinton."

It is remembered that it reminded one stranger who saw it that the name was a good omen, for Clinton was the name, not only of an honored Mason, but associated with it is also the fact that to Dewitt Clinton, of New York, and to the Erie Canal, of which he was the projector, is the West indebted for the first element of its really progressive settlements, its profitable agriculture, and its immense commerce. The West has nearly ceased to need that canal, though it made New York the empire, and Ohio the third State in the Union, and without it there would have been no great West to-day.

That Clinton sign-board pointed nowhere, but merely designated the site of a proposed city, which was commenced in that year. Twelve years have elapsed, and the place of the corn-field is occupied by solid blocks of brick buildings; a railroad bridge has for five years spanned the father of waters, for the passage of four daily trains of cars, which now pass a thousand miles further west, and beyond the Rocky Mountains, on their way to the Pacific coast, the limit of the American West. The local labor of the railroad at Clinton now employs four hundred men, and one of the extensive lumber manufactories has work for two hundred and fifty men, and 11,000,000 feet more lumber was sold at Clinton, in 1867, than any other city in Iowa.

Such facts are among the data for thinking men to use in estimating the growth of the young cities of Iowa, its prospects as the future central State, and the consequent exalted position of Iowa Masonry. At the present ratio of progress of our whole country for ten years past, Iowa, at the close of the present century, only thirty-two years hence, instead of 1,000,000, now, will have a population of 3,000,000, and the number of Masons, in that time, will increase to 50,000 or 75,000. Clinton may then have 20,000 to 50,000 inhabitants, instead of less than 10,000. It is one of the youngest of the very rapidly growing Iowa cities. Its people are progressive, as were its early Masons in 1846, when they adopted the western spirit and named their proposed lodge the *Western Star.*—*Evergreen.*

Labor and Refreshment.

Our brethren of the last century, with a view to the more complete accommodation of the members, had their lodges furnished with a long table extending from east to west down the center of the room; and in cases where the lodge was numerous, two, flanked by benches with backs—leaving a commodious passage at each end for uses which every brother is acquainted with; and in the latter case, the Senior Warden occupied the northwest, and the Junior Warden the southwest end. On these tables were disposed a pair of 18-inch globes; the perfect ashlar suspended from a Lewis, and affixed to a winch; and sometimes an air pump, an armillary sphere, and a small philosophical apparatus, as well as the usual ornaments, furniture, and jewels. The effect was imposing; and I think we have gained nothing by its sacrifice. I confess I prefer this disposition of a lodge for many reasons. It prevents that indiscriminate arrangement of the members which occasionally creates much confusion, by placing the brethren more completely under the Master's eye, and consequently under his command; for in the present arrangement of the lodge-room, opportunities are offered for private conventions and conversations, which are the bane of societies constituted on the plan of Masonry, and a violation of the ancient charges of the Order, which positively forbid them "to hold private committees or separate conversation, without leave from the Master; not to talk of anything impertinently or unseemly, nor interrupt the Master or Wardens, or any brother speaking to the Master." Such conduct is sure to prove an obstacle to the good government of the lodge, on which the stability and success of the Institution in a great measure depend.—*Oliver.*

General Joseph Warren.

This distinguished patriot and able supporter of the freedom of America, was born in Roxbury, Mass., A. D. 1740; graduated at Harvard College in 1759; studied medicine, and soon became qualified to practice with eminent success. His fine address and sound education gained him the esteem and regard of the polite and learned; while his frank, open disposition, and obliging attention to all with whom he came in contact, caused him to be greatly respected and beloved, especially by those who moved in the humble walks of life.

He early espoused the cause of his country, and resisted boldly and fearlessly the oppressions of the British Parliament. His maxim was, that every kind of taxation was complete tyranny on the part of England. He watched over the interests of his country with zeal and faithfulness, and his vigilance increased as danger approached. From the year 1768 he was the leading member of a secret society in Boston, which had great influence on the political affairs of the country. In this assembly the plans of defense were matured. With all his boldness, decision, and zeal, he was wise and circumspect. He was twice chosen public orator of the town of Boston, on the anniversary of the massacre of the 5th of March, 1770; and his orations exhibit the spirit and energy of a great and daring mind. It was he who, on the evening pending the battle of Lexington, obtained information of the intended expedition against Concord, and sent an express to Hancock and Adams, who were at Lexington, to warn them of their danger. He was very active next day, the ever-memorable 19th of April. It is said in General Heath's memoirs, that a ball took off part of his earlock.

After the departure of Hancock to the General Congress, General Warren was chosen president of the Provincial Congress in his place. Four days previous to the battle of Bunker Hill he received his commission of Major General of the army of the United Colonies. He did not command the American forces on the ever-memorable 17th of June, 1775, but went on the field of battle as a volunteer, that, by his presence, he might encourage the men within the lines. Just as the retreat commenced he was struck by a musket ball in the head, and died in the trenches.

This distinguished member of the Order received the honors of Royal Arch Masonry in *St. Andrew's Chapter* on the 14th of May, 1770, and was, no doubt, admitted to membership soon after; for his name appears upon the records as being present at several subsequent meetings. Comp. Warren was appointed Grand Master of Masons in Boston, and within one hundred miles of the same, by virtue of a commission from the Right Honorable and Most Worshipful George, Earl of Dalhousie, Grand Master of Masons in Scotland, in December, 1769; and in 1773 he received a commission from the Right Honorable and Most Worshipful Patrick, Earl of Dumphries, Grand Master of Masons in Scotland, under date of March 3, 1772, appointing him Grand Master of Masons for the "Continent of America." He held this office, and discharged its duties in a manner honorable to himself and to the satisfaction and lasting benefit of the Fraternity, to the day of his untimely death. His signature, affixed to several charters now in existence, is regarded as a *sacred relic.*

During the short period that our distinguished brother was at the head of the Fraternity in America, notwithstanding the disturbed and unsettled state of the country, Masonry flourished, and the lodges increased in number and respectability; his death, therefore, was a severe loss to the Institution. Difficulties soon after arose respecting the extent of the powers of the Grand Lodge—of its capacity to perform its usual functions—and confusion and disorder followed. The meetings of the Fraternity were suspended during the occupation of Boston by the British troops.

M. W. Bro. Warren was thirty-five years of age at the time of his decease. A monument was erected to his memory, on the spot where he fell, by *King Solomon's Lodge*, of Charlestown, bearing the following inscription, viz.:

"Erected A. D. 1794, by *King Solomon's Lodge* of Freemasons, constituted at Charlestown, 1783,
IN MEMORY OF
MAJOR GENERAL WARREN,
AND HIS ASSOCIATES,
Who were slain on this memorable spot,
June 17, 1775.
None but they who set a just value upon the blessings of Liberty are worthy to enjoy her.
In vain we toiled, in vain we fought; we bled in vain, if you, our offspring, want valor to repel
the assaults of her invaders.
Charlestown settled, 1628; burnt, 1775; rebuilt, 1776.
The enclosed land was given by
Hon. James Russell."

Israel Putnam.

The commencement of our difficulties with the mother country found Putnam a quiet farmer, and well advanced in life; but he threw himself into the controversy with all the boldness and energy of his younger years. He declared for his country without hesitation, and declared the stamp act an unmitigated tyranny. He was one of a committee appointed to confer with the Governor on the subject, who inquired of the committee what he should do if the stamped paper were sent to him. "Lock it up," said Putnam, "and give us the key; we will take care of it." "But suppose I should refuse you admission?" queried the Governor. "In five minutes your house will be leveled with the dust," said the stern old warrior, and "His Excellency" was satisfied.

Being familiar with the British officers, he held conversation with them relative to the impending troubles. One of them inquired of Putnam if he did not think five thousand British soldiers could march the whole length of the continent. "Yes," Putnam promptly replied, "If they behaved properly, and paid for what they took, but if they attempted it in a hostile manner, the American women would knock them on the head with their ladles."

Such was Putnam; a compound of blunt honesty, unswerving patriotism, and a bravery that no danger could appall. He was a "rough ashlar," but sound, and his soldierly qualities, tried on many a battle-field, gave him unbounded influence in the community, which he wielded in supporting resistance to British aggression, at whatever cost and hazard.

FAITH comes by hearing, hope by experience. Faith comes by hearing the word of God, hope by the credit that faith has given to it. Faith believes the truth of the word, hope waits for the fulfilling of it. Faith lays hold of that end of the promise that is next to us, to-wit, as it is in the Bible; hope lays hold of that end of the promise that is fastened to the mercy seat—for the promise is like a mighty cable that is fastened by one end to a ship, and by the other to the anchor. The soul is the ship where faith is, and to which the hither end of this cable is fastened; but hope is the anchor that is at the other end of this cable, and "which entereth into that within the veil."

Abraham Jonas.

On the 6th of April, 1840, James Adams, of *Springfield Lodge*, at Springfield, H. Rogers and Harrison Dills, of *Bodley Lodge*, at Quincy, W. D. McCann, of *Columbus Lodge*, at Columbus, J. T. Jones, proxy of *Equality Lodge*, at Equality, Gallatin county, D. Rockwell, proxy of *Far West Lodge*, at Galena, and Wm. B. Warren and Alex. Dunlap, of *Harmony Lodge*, at Jacksonville, met at Jacksonville and organized the Grand Lodge of Illinois, and elected Abraham Jonas, Past Grand Master of Kentucky, their first Grand Master. As he was not present, it must be regarded as a great compliment to his Masonic acquirements and zeal, to his high standing, integrity, and reputation. His associate officers were Breth. James Adams, Deputy Grand Master; W. S. Vance, Senior Grand Warden; H. Rogers, Junior Grand Warden; Alex. Dunlap, Grand Treasurer; and Wm. B. Warren, Grand Secretary. Of the delegates present at said meeting, Breth. Dunlap, Warren, and Dills have since been elected Grand Masters, and Breth. Adams, Rockwell, and Dunlap have departed this life.—*Trowel, April, 1862.*

Of Lodges.

A lodge is a place where Masons assemble and work; hence that assembly, or duly organized society of Masons, is called a lodge; and every Brother ought to belong to one, and be subject to its *by-laws*, and general regulations. It is either *particular* or *general*, and will be best understood by attending it, and by the regulations of the General or Grand Lodge hereunto annexed. In ancient times, no Master or Fellow could be absent from it, especially when warned to appear at it, without incurring a severe censure, until it appeared to the *Master* and *Wardens* that pure necessity hindered him.

The persons admitted members of a lodge, must be good and true men—free born, and of mature and discreet age. No bond-men, no women, no immoral or scandalous men, but of good report.—*Old Charges.*

AT the commnnication of the Grand Lodge of Kentucky, in 1835, "Bro. Past Grand Master Jonas presented the petition of a number of brethren, praying for a dispensation to hold a lodge at Quincy, Illinois," which was referred to a standing committee, who, upon due consideration, reported a resolution recommending that the same be granted to Daniel Harrison, Daniel Whipple, and Henry King, to be known and designated by the name of *Quincy Lodge U. D.*; upon the reading of which I moved to amend by striking out the name "Quincy," and inserting the following words:

"Bodley, in remembrance of our deceased Grand Master, Thomas Bodley," which was unanimously adopted.

A few words now upon the deceased, and my knowledge of him:

At the foundation of the Grand Lodge of Kentucky, in 1800, Thomas Bodley was a Past Master, and represented one of the lodges at its foundation, and was elected its first Grand Secretary, which office he held for several years, after which he was occasionally in the Grand Lodge up to the year 1816, and in that year was elected Senior Grand Warden, in 1817 Deputy Grand Master, and Grand Master in 1818. He continued a regular member of *Lexington Lodge No. 1*, from its first foundation by the Grand Lodge of Virginia, until his death.—*P. Swigert, in Trowel, Jan., 1864.*

M. Meller, of Paris, is going to Palestine, with a view to colonize there a large number of French Jews who wish to return to the Holy Land.

The True Place of Woman.

In the worthy efforts to open the treasures of Masonic relief or counsel to the fairer sex, in which many of our brightest Masons are concerned, the following sentiments may be used to good effect:

Woman is created to be "the companion of man;" how often has she been made his slave, the instrument of his passions, the plaything of his idle hours. This everywhere among the savage tribes has been the case, and even among nations which were civilized, if pagan, woman had rarely assigned to her proper place. This was but another phase of that ferocity that has cursed the earth by its cruelties in war—the stronger trampling on the weak. But there was this mighty difference, that whereas a feeble tribe might by conquest be made harmless, the influence of the woman could not be destroyed. There belongs to her in each several relations as sister, wife, mother, a vast social power for good or evil, of which she can not be deprived. If crushed, down-trodden, and despised by an unchristian civilization, woman, alas! had her too ample revenge in the baneful influence which, from man's fault and her own sad misfortune, went forth from her as by a law of retribution to revenge her on tyrants. Her womanly nature, which would have shed its sweet and softening influence on society, could not be dried up, but did, without her meaning it, give forth the soured and bitter influences which oppression, to its own just punishment, wrung out from her. Never, therefore, could there be a true civilization where woman was not assigned her proper place. But where this justice is done her, what a rich reward she bestows on man! It is her's, then, to humanize him by the gentle charities; to engraft with her delicate female touch the softer graces upon the undergrowth of his nature; to distil around the deep roots of his being a secret, subtle balm of all the purest passions which, when she is aroused into their strength, she then softens without enervating them. It is woman's mission, in the quiet privacies of home, to feed the center founts of society with those humanizing influences which distil as naturally from her as its balm from the tree, or their odor from the flowers. But why crush the extended branch, or why tread down tho exhaling flower? The more tenderly they are nurtured, the richer the balm—the more fragrant the aroma they will yield.

And so woman, if herself the nursling of tenderness, will more tenderly minister. Now, in the Scripture, woman has assigned to her proper place, the amenities of her sex are vindicated, her mission is defined, her ministrations are allowed and acknowledged, she is placed at man's side, his companion, his friend, his equal, and help-meet for him. Weaker in physical frame, she is admonished to cling to him for support; of intellectual energies less vigorous than his, she is taught to make him her counsellor. But superior to him in the finer and purely delicate sentiments of their common nature, he must seek toward her, unless he would become stern in his strength, and in his virile hardihood degenerate into harshness.

We know nothing finer in the whole range of literature than are some of the exhibitions of female character which are to be met with in the Scripture histories. A loving wife and a devoted mother, she is seen shedding her hallowed loveliness around the household.

The sires and sons of Israel, so noble patriots, heroes of dauntless bravery, men of action and mettle in Israels best days, went forth from homes where woman's work was known and her power admitted. It was she as wife or mother who made those sires and sons of Israel the men they proved to be. But not only in the privacy of home is the Hebrew woman to be seen; she could step forth without forgetting her womanly modesty, in these stirring times equal to deeds of valor, that the veterans of the nation might envy. She, too, was poetess, priestess, prophetess; but nobler still, she was ennobled as the mother of the Saviour.

Harriet Hosmer.

A correspondent of the *Chicagoan* writes from Rome:

Miss Hosmer's studio is the pretttiest in Rome. The little entrance court, with its beautiful flowers and singing canaries, is a delightful change from the hot, dusty streets. When we went in it was her reception day, and she was showing to some strangers the fountain in the centre of the first room. Below, in the basin, three charming little fellows are bestriding dolphins, lying on the broad leaves of aquatic plants. They are fascinated by the music, and one has his dimpled hand at his ear, listening intently, when the water spouts from the shells above. Miss Hosmer has a peculiar mode of tinting the marble. I think she must have caught the better part of Gibson's idea, for she does not give it a flesh color, but a bright creamy tint, which adds greatly to the expression of the statue, and seems like the true color of old marble. She spoke of this, and said, pointing to the fountain, "all these babes have got to be washed before they go away." Miss Hosmer has a very vivacious manner, a little abrupt and very decided, and when she speaks, in clear, ringing tones, in moments when you or she have just said something that pleases her, her expression and manner are exceedingly charming, and her laugh, which came often while we were there, is one of the most musical I have heard. She wore a little velvet cap, which reminded me of Raphael's.

In the same room with the fountain is a fine copy of her "Puck." She has a mate for him in her later "Will-o'-the-Wisp," or at least a comrade, but the latter is not quite so bewitching. But the glory of her room is a head of "Medusa." I have always thought that to fulfill the true idea of the old myth, "Medusa" should be wonderfully beautiful, but I never saw one so before. This is the head of a lovely girl, her rich hair kept back by a fillet from the noble forehead, seems at first to recede in waves; when you see that these waves terminate in serpents, it strikes you with no feeling of repulsion. The face, whose eyes look upward, is full of glorious sadness, to which the serpents add an idea of mystery and gloom, which makes the beauty more fascinating and thrilling; and the folded wings which come down over the hair on each side of the face, give an air of majesty to the head which enhances the effect. It was hard for me to look away from the statue; if long gazing would have turned one to stone, the old tradition would have been fulfilled. In the neighboring room was a full length, and several busts, of the stately "Zenobia," whom you doubtless saw in Chicago a few years ago.

Bro. Glaisher on Meteors.

Bro. Glaisher, F. R. S. A., recently delivered at the Exhibition Hall, Falmouth, a most interesting lecture on "Meteors," to a large and attentive audience, Mr. J. St. Aubyn, M. P., occupying the chair.

Bro. Glaisher prefaced his lecture by observing that, although this was his first visit to that institution, he could not say that he felt himself as a stranger amongst them, because for many years he had looked at this institution with the greatest respect, and he knew it was favorably known in the scientific world. And when they considered that Davies, Gilbert, and Sir Charles Lemon were parents of this institution, and when at the present time it included his friends Robert Hunt and Robert Were Fox, it was impossible that they should not look with respect to an institution of this kind. And there was yet one other name—a name of well-known fame, a name of which they, as residents of Cornwall, should be proud, as he had added greatly to astronomical knowledge, and ffxed the exact position of Neptune before any other eye had seen it—he referred to his friend, Professor Adams, who was still applying himself to the solution of problems as difficult as the mind of man could be directed to, and he shonld have to refer to the Professor as being engaged as helping them out of the difficulties of the subject of his lecture. It was a pleasure to him to hear the president that day make some reference to his wish that the society should be a county society. It ought to be a county society, and the county might well be proud of it. They had sown the seeds for good, but societies of this kind did not always reap the fruit, but certain it was that it was this society that had produced several clever men who had left them to work elsewhere, and generally by the awards they had given that day they had encouraged native talent and industry. After paying a high tribute to the earnestness and ability of the judges, Bro. Glaisher proceeded with his lecture, pointing out that meteors, or falling or shooting stars, had attracted the greatest attention of all ages, and in all countries, and had created a great deal of curiosity as to their origin and intrinsic value. Until nearly the close of the last century there had been no recorded remarkable shower of meteors, but on the 12th of November, 1799, Humboldt and Bonphland, at Cumana, in South America, witnessed a very remarkable display of meteors. Humboldt thus spoke of it:—"From half after two in the morning the most luminous meteors were seen towards the east. Thousands of falling stars succeeded each other during four hours." Humboldt believed this to be a local phenomena, but the publication of this report brought others, which showed that it was not local; that it was seen at the equator, 700 miles below Cumana, and in Greenland and Labrador. It was also observed in England, but it was evident that more shooting stars were seen in America than in Europe. Humboldt added to this description that he was told that a similar phenomena preceded the great earthquake of 1766, but no suspicion of periodicity of the meteors. Until the 13th of November, 1832, no other star shower was observed, and on that day observers were taken with as much suprise as was Humboldt in 1799. Full records of it were collected. In some places the meteors were so many that it was impossible to count them; in others they were compared to a rain of fire. The shower was less remarkable than that of 1799, and it was most confined to Europe. The fact of its occurring on the 13th of November, whilst that seen by Humboldt occurred on the 12th, indicated for the first time the probable periodicity of the phenomenon, and anxiously was the 13th of November in the following year looked for. On the 13th of November a very remarkable shower fell, extending from Cuba to Greenland, and from W. long. 61 degs. to W. long. 36 degs. In America it lasted for five hours. The number of meteors seen in seven hours was estimated at 200,000. It was certain that from 10,000 to 30,000 were seen in a single hour, and sometimes as many as 1,000 in a minute. The display surpassed in brilliancy any ever since observed. After, there was no doubt of the periodical character of the showers, and this was the first grand step in the knowledge of meteoric astronomy. One great difficulty existed in the display of 1799 occurring on the 12th of November, and that of 1832 and 1833 on the 13th. It appeared that in America it was observed that the meteor tracks in 1833 took their direction from a point which retained its place unchanged among the stars during the continuance of the shower. This fact was the second great step. Attention was then called to the fact that between 1766, 1799, and 1833, there was a lapse of 33 years between grand displays of meteors. Research among ancient records of the mentions of the November meteors was made, and evidence was produced from the Chinese, Arabic, etc., dating back from the year 902 down to 1698, showing that there was a lapse of 33 and a quarter years between each display, the phenomena on each occasion causing much dismay in different parts. In 902 the display occurred on the 13th October, and each successive display was a day or two later. From this almost unbroken chain of evidence the periodical character of the November meteors was establshed, and its astronomical character indicated. They also knew that the display occurred two years in succession, each time 24 hours later. The procession of the equinox would account for one half of the day, and Professor Adams set himself to discover whether the amount of disturbance which the planets would ever exercise in reflecting the orbit of the meteors would account for the other half. He found that during a period of 33¼ years the longitude of the node is increased 20 deg. by the action of Jupiter, and nearly 7 deg. or 8 deg. by the action of other planets, so that the entire calculated increase of the node in 33¼ is about 28 deg., or about half a day's journey, and this remarkable accordance between the results of theory and observation leaves no doubt as to the correctness of the period being 33¼ years nearly. The result of Prof. Adams' investigation is probably one of the most important contributions to Physical Astronomy made in the year 1867. The stability of meteoric showers being thus established led to the inquiry whether the isolated meteors seen almost nightly all over the globe were in any way similarly connected with radiant points or fixed periods. The result showed that there were a series of undoubted radiant points. Thus meteor showers were undoubtedly much more numerous and definite than could possibly have been imagined a few years since, and as a rule the showers are very regularly recurrent every year. The well-known shower in November, however, is only recurrent in its magnificence every 33 years. After referring to the showers of 1866 and 1867, attention was directed to another fact connected with these meteor showers which had come upon them as unexpectedly as the wonderful appearance in the sky in 1833 struck the beholders. It had been discovered that the comets No. 2 of 1862, and No. 1 of 1866, were nothing but large meteors, and connected with large showers that then fell. This evident connection of the meteors with comets was a discovery of the most momentous kind, and might lead to other acquisitions of knowledge. They were now beginning to learn that comets and meteors were intimately connected, the former being only an assemblage of the latter. Bro. Glaisher finished his lecture by referring to the unexpected great knowledge they had acquired on the subject during the past few years.

Mr. St. Aubyn, M. P., moved a vote of thanks, in eulogistic terms, to the lecturer, and humorously remarked that Bro. Glaisher had not told them all about meteors, for he (the chairman) should like to know what they were made of, where they came from, where they go to, and for what design they were sent. Still he was glad Bro. Glaisher had not told them all, for this would give them a claim on him another year to come and finish the subject.

Bro. Glaisher, in acknowledging the compliment, hoped that persons in the neighborhood of Falmouth would make observations on the subject so as to lead to increased knowledge.—*F. M. Magazine, London.*

Thrilling Adventure.

"Father will have done the great chimney to-night, won't he, mother?" said little Tommy Howard, as he stood waiting for his father's breakfast, which he carried to him at his work every morning.

"He said that he hoped all the scaffolding would be down to-night," answered the mother, "and that'll be a fine sight; for I never like the ending of those great chimneys, it is so risky for father to be last up."

"Oh! then, but I'll go and see him, and help 'em to give a shout before he comes down," said Tom.

"And then," continued the mother, "if all goes on all right, we are to have a frolic to-morrow, and go into the country, and take our dinner, and spend all the day long in the woods."

"Hurrah!" cried Tom, as he ran off to his father's place of work, with a can of milk in one hand and some bread in the other. His mother stood at the door, watching him as he went merrily whistling down the street, and she thought of the dear father he was going to, and the dangerous work he was engaged in; and then her heart sought its sure refuge, and she prayed to God to protect and bless her treasures.

Tom with a light heart pursued his way to his father, and leaving him his breakfast, went to his own work, which was at some distance. In the evening, on his way home, he went around to see how his father was getting along.

James Howard, the father, and a number of other workmen, had been building one of those lofty chimneys which, in our manufacturing towns, almost supply the place of our architectural beauty. The chimney was of the highest and most tapering that had ever been erected, and as Tom shaded his eyes from the slanting rays of the setting sun, and looked up in search of his father, his heart sank within him at the appalling sight. The scaffold was almost down—the men were removing the beams and poles. Tom's father stood alone at the top.

He then looked around to see that everything was right, the men below answering him with a loud, loud cheer, little Tom shouting as long as any of them. As their voices died away, however, they heard a different sound, a cry of horror and alarm from above. The men looked around, and coiled upon the ground lay the rope, which, before the scaffolding was removed, should have been fastened to the chimney for Tom's father to come down by. The scaffold had been removed without remembering to take the rope up. There was a dead silence. They all knew it was impossible to throw the rope up high enough to reach the top of the chimney, or even if possible, it would hardly be safe. They stood in silent dismay, unable to give any help or think of any means of safety.

And Tom's father! He walked round and round the little circle, the dizzy height seeming more and more fearful, and the solid earth farther and farther from him. In the sudden panic, he lost his presence of mind—his senses failed him. He shut his eyes! he felt as if the next moment he must be dashed to pieces on the ground below. The day passed as industriously as usual with Tom's mother at home. She was always busily employed for her husband or children in some way, and to-day she had been harder at work than usual, getting ready for the holiday to-morrow. She had just finished her arrangements, and her thoughts were silently thanking God for the happy home and all those blessings, when Tom ran in.

His face was white as ashes, and he could hardly get the words out.

"Mother! mother! he can not get down."

"Who, lad—thy father?" she asked.

"They have forgotten to leave him the rope," answered Tom, still scarcely able to speak.

The mother started up horror-struck, and stood for a moment as if paralyzed, then pressing her hands over her face, as if to shut out the terrible picture, and breathing a prayer to God for help, rushed out of the house.

When she reached the place where her husband was at work, a crowd gathered round the foot of the chimney, and stood quite helpless, gazing up, with their faces full of sorrow.

"He says he'll throw himself down."

"Thee munna do that, lad," cried the wife, with a clear, hopeful voice; "thee munna do that—wait a bit. Take off thee stocking, lad, and unravel it, and let down the thread with a bit of mortar. Dost thou hear me, Jem?"

The man made a sign of assent—for it seemed as if he could not speak—and taking off his stocking, unraveled the worsted yarn row after row. The people stood around in breathless silence and suspense, wondering what Tom's mother could be thinking of, and why she sent Tom in such haste for the carpenter's ball of twine.

"Let down one end of the thread with a bit of stone, and keep fast hold of the other," cried she to her husband. The little thread came waving down the tall chimney, blown hither and thither by the wind, but it reached the outstretched hands that were awaiting it. Tom held the ball of twine, while his mother tied one end of it to the thread.

"Now pull it slowly," cried she to her husband, and she gradually unwound the string until it reached her husband. "Now hold the string fast and pull," cried she, and the string grew heavy and hard to pull, for Tom and his mother had fastened a thick rope to it. They watched it gradually and slowly uncoiling from the ground, and the string was drawn higher.

There was one coil left—it had reached the top. "Thank God!" exclaimed the wife. She hid her face in her hands in silent prayer, and tremblingly rejoiced. The iron to which it was to be fastened was there all right—but would her husband be able to make use of it? Would not the terror of the past have so unnerved him as to prevent him from taking the necessary measure for safety? She did not know the magical influence her few words had exercised over him. She did not know the strength that the sound of her voice, so calm and steadfast, had filled him—as if the little thread had carried him the hope of life once more, had conveyed to him some portion of that faith in God, which nothing ever destroyed or shook in her pure heart. She did not know that, as she waited there, the words came over him; "Why art thou cast down, O, my soul, why art thou disquieted within me? hope thou in God." She lifted her heart to God for hope and strength, but could do nothing more for her husband, and her heart turned to God and rested upon him as on a rock.

There was a great shout.

"He's safe, mother, he's safe!" cried Tom.

"Thou hast saved my life, my Mary," said the husband, folding her in his arms. "But what ails you? thou seemest more sorry than glad about it." But Mary could not speak, and if the strong arm of her husband had not held her up she would have fallen to the ground—the sudden joy after such fear, had overcome her.

"Tom, let thy mother lean on thy shoulder," said his father, "and we will take her home." And in their happy home they poured forth thanks to God for his great goodness, and their happy life together felt dearer and holier for the peril it had been in, and in the nearness of the danger that had brought them unto God. And the holiday next day—was it not indeed a thanksgiving day?

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The New York Swindles.

THE TICKET TRICK.

A very common mode of operation is for a fictitious firm to inclose a lithographed note to some one, whose name they have previously obtained, stating that he has drawn a prize valued at $200; that the rules of the company require payment of five or ten per cent. upon all prizes drawn; that therefore on receipt of five or ten dollars the prize, usually a gold watch, will be sent by express. The person into whose hands the note falls knows he has never bought a ticket, but presumes he has been mistaken for somebody else. His covetousness is appealed to. He is tempted into dishonesty. He becomes a party to the fraud; incloses the sum demanded, and, of course, that is the end of the matter. He is naturally ashamed to confess his weakness, and the swindlers in turn profit by his cupidity.

THE CURRENCY FRAUD.

Still another trick is to send a circular to one of the greenhorns in the country, inclosing a ten-cent note postal currency (genuine), informing him if he wants one hundred of them for a dollar, he can get them by inclosing the amount. The packets are from $10 to $100. The swindler says the currency will do for betting or making a show, but does not mention anything about passing them as counterfeit money. Greenhorn sees the postal currency looks well, and after investigation learns that it is good. He immediately jumps at the idea of getting $10 for $1, and writes with inclosure. It is needless to say he never receives an answer to his letter, and does not deserve to.

GREENBACKS GRATIS.

Drawings for money are advertised, prizes, five, ten, fifty, and one thousand dollars. A confidential circular is sent, and the recipient is told that if he will aid the managers in making their lottery known that he shall have a prize of $100. Numerous tickets and circulars are forwarded for his distribution. Whether he does anything with them or not he pretends to, and writes the firm to that effect.

The swindlers return answer that they have set aside $100 for his services; inquire if he will have the money remitted by a draft or in treasury notes; and add incidently that five per cent., according to the inflexible rule of the firm, is always charged for such advances. The unsophisticated fellow sends five dollars, and loses it instead of getting ninety-five dollars for nothing, as he fondly imagined.

SPURIOUS LOTTERIES.

These scoundrels have still another device. They send a packet of tickets for a lottery to anybody whose name they have procured, requesting that he will return the money for them by mail. Of course no man is foolish enough to do that. The tickets are returned, left in the postoffice, or destroyed with some indignation.

In two or three weeks another circular is mailed, to the effect that no doubt the person addressed had remitted the money, but that owing to postal detention or failure, it had not been received. The lottery dealers inform him one of the tickets has drawn a prize, and that it will be forwarded as soon as the percentage, five per cent., is sent to the address. The prize named is generally $100 or $200. Verdant hastens to mail five or ten dollars, and the firm is silent forever after as the grave.

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Honor to Whom Honor is Due.

The Grand Lodge of Illinois, at its recent annual communication, gave "honor to whom honor was due," in the election of their long-tried, true, and trusty Grand Secretary, Bro. Harman G. Reynolds, by elevating him to the highest post of honor in their gift; the announcement of which first appeared in these columns. While we wish from the bottom of our hearts that in the new and more exalted position to which our friend and M. W. brother has been elevated he will earn additional laurels, we sincerely hope, in his editorial capacity, he will for the future do as his Grand Lodge has done, give "honor to whom honor is due." What we mean, is this: In THE TROWEL of October 15th, but undoubtedly published subsequent to that date, we find several articles published as editorials for which credit should have been given. Amongst them we find one copied *verbatim* from the *Keystone* of October 17th, under the heading "Ancient Scottish Rite," and which appears in *italics*, and all, as we wrote it. The proof that such is the case, is that two typographical errors are retained, viz.: the name of E. H. Shaw, of California, appearing as T. H. Shaw, and that of that prince of good fellows, Dr. Vincent L. Hurlbut, of Illinois, as V. L. Hurlburt. Credit is also withheld from the "Landmarks," fifteen in number, extracted from Simons' "Masonic Jurisprudence," but which appear as original.

Dear Bro. Reynolds, please give "honor to whom honor is due." It has been, and ever will be, our practice to do so to other parties, yourself included.—*The Keystone, Phila.*

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THE EFFECT.—"The sound of your hammer," says Franklin, "at five in the morning, or at night, heard by a creditor, makes him easy six months longer; but if he sees you at a biliard-table, or hears your voice in a tavern, when you should be at your work, he will send for his money the next day."

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Cuba will have a balance of 167,788,000 reals in the treasury at the close of the present year.

EXTRACT

From an Oration Delivered by Hon. Geo. H. Halliday, P. M. Mt. Nebo Lodge No. 76, Carlinville, June 23d, 1866.

Even if Masonry is a modern institution, it might still be worthy the respect and patronage of men. But, although we regard the antiquity of its origin one of the feeblest claims to the admiration of the world, we are not disposed to abandon even this to the sneers of our adversaries. There have been times in the life of every well informed Mason when he looked with suspicious eye upon pretensions to an origin even as remote as the building of King Solomon's temple. But the industrious inquirer, as he prosecutes his researches, is astonished at the blaze of light with which Masonic customs illumine the darkest periods of history, and the gathering evidences of its universality and remote origin. There are certain great facts that stare us in the face, that can be explained on no other hypothesis. The learned Warburton has demonstrated that societies have existed in all ancient nations teaching the same ideas, conducted on the same principles, with substancially the same ceremonies as the Masons. The ancient Phœnicians were guardians of the science of Europe from the flood to the establishment of governments in Greece, and as operative and speculative Masons constructed all the principal temples of antiquity, including that of King Solomon at Jerusalem. They traced their skill beyond the flood, through a secret order, back to Seth, the son of Adam, who according to Josephus, before the flood erected two pillars to perpetuate the knowledge of the discoveries which had been made in the heavens and the earth. These pillars were adopted as the emblems of the Craft, and were placed by them at the entrance of their public works. In the temple at Jerusalem we find them placed at the entrance in the porch, and the description shows that they were placed there as symbols merely, as they were not appropriated to any particular use. These pillars are always found at the entrance of Masonic lodges, and can be explained upon no other consistent theory than that they have been preserved as significant emblems from the remotest antiquity, and handed down in an unbroken line from the oldest builders and architects in the world. Betham has demonstrated that the ancient Phœnician language is almost indentical with the Irish, and has shown by arguments convincing to the Craft, that Freemasonry was introduced by them among that people. The ancient Druids, in their teachings, institutions, and customs were almost identical with the Masons of the present time, and used the lamb skin apron precisely as we do. This day we celebrate, as can be demonstrated, has been regarded and celebrated as anniversary of a secret order identical in character with the Masons of to-day, not only as far back as history throws any light upon the customs of mankind, but even as far as tradition reaches. Men who confess their ignorance of the facts of history are excusable in supposing that Masonry is a modern institution, but when the self-constituted teachers of men attempt to brand us as of modern origin, the plea of ignorance of these facts is more disgraceful than a confession of intention to defame us.

The statement that Masonry sets up their system of ceremonies in antagonism to Christianity is still more astonishing and inexcusable when it emanates from a convocation of ministers of that religion, because it must be supposed that they know something on that subject if they know anything at all. Upon this point, then, we should examine our ground carefully, for if the charge is sustained, it is sufficient to condemn us in the eyes of all well disposed men—but we are satisfied there is no point were our Order is so impregnable as this.

If one were to inquire where the tenets of the Christian faith are to be found, we suppose the Old and New Testaments, as we have them, would be pointed out as their only depository. And what do they teach? They do not teach the science of the Divinity, or gratify the curiosity of man by plausible theories of any description. They open by declaring that the heavens and the earth, and the whole material universe, were in the beginning created by God himself, for the purpose of preventing our placing faith in false gods or demons as our creators. They narrate the early history of our race, in clear and concise language, to dissipate the fables that, in the uneducated mind, would be readily credited in connection with the growth of the human family. They explain the relations of God to man, and show that he exercises a superintending providence over all his creatures. They delineate the obligations of the divine law, and rehearse the history of the race to prove that an obedience to that law invariably leads to happiness, while its violation is inevitably attended with disasterous consequences. They teach that in consequence of a willful violation of that law, sin found an entrance into the moral creation, and moral and spiritual death by sin. They teach the manner in which the consequences of transgression may be averted, and how man may regain the image of his Creator. They teach the final triumph of virtue, purity, and faith, and point out a happy immortality beyond the grave. They deal with subjects beyond the comprehension of the unaided reason of man. To claim that they are conversant mainly with subjects that lie open to the perception of our natural powers, is to derogate from the dignity of the Godhead, and fritter away his character to a level with benighted human nature. The relation between man and man is only treated incidentally because man has in his own breast a compass to guide him in all his intercourse with his fellows. It is no new idea in theology, and one sustained by the strongest evidences, that the volume of inspiration was never designed to teach a system of morals. That its inferences in this direction are strictly in accordance with the deductions of the highest reason in man, is no more than should be expected when we consider that the Giver of our reason and the Author of inspiration are the same. But if we were to select a single particular wherein the Bible differs from all systems of religion of human origin, it would be the fact that the Bible is conversant with subjects beyond the reach of intellect, and other systems relate more nearly to human duties. The writings of Confucius, the Institutes of Menu, the Dialogues of Cicero, and even the Koran of Mohummed, all make greater pretensions as treatises on moral duties than the Bible, and, after years of study, we have not been able to find a single merely moral precept that is not found elsewhere. On the presumption, then, that it was intended merely to teach morality, it would be comparatively useless, and we may safely say it would never have been written.

On the other hand, Masonry has for its object the determination of the relations between man and man, and has eliminated the purest system of morals. It is true that it presupposes the existence of a God and a moral government of the universe, and no one can be admitted to a participation in our assemblies who denies these essential truths. But in this respect it only conforms to the common sense and accumulated experience of mankind. The civil courts unhesitatingly exclude the evidence of witnesses who reject these truths; because if there is no Creator and Governor of the world, there can be no moral obligation, and consequently an oath has no binding character. For a similar reason, Masonry presupposes the existence of these great truths, and makes them the starting point of all its injunctions. The man who rejects them casts himself upon the broad ocean of life without rudder, or compass, or chart—with nothing but his appetites to lead him or his wild, unbridled passions to control him. He can have no idea of duties to his fellow-men, nor conceptions of the binding nature of moral obligations, and is utterly unworthy of our fellowship. Farther than the acknowledgement of these truths, Masonry does not interfere with religious dogmas. They are beyond the circle of its operations, and are utterly ignored. The Jew, the Christian, the Rationalist, the Mahommedan, can all meet in our lodges on a footing of equality. There is in the breast of every man a secret sanctuary, where he treasures up his hopes, his fears, his aspirations, his resolves, his religious faith, that Masonry never invades. The noblest and purest of human institutions, it never lays its unconsecrated hand upon the ark of God. Its principles in this respect are published from the housetop, and are found in every Masonic publication. There is therefore no apology for an ignorance of its position in reference to religion. And no matter what his relation to the church may be, the man who conceives that it is set up in opposition to the Christian religion, himself denies the divine origin of the book of inspiration, and gives a fatal stab to religion with a hand worse than that of an atheist.

An equally unfounded statement is the one that declares that Masonry is incompatible with the constitution of our land and republican institutions, is calculated to encourage combinations to resist law and the observance of order, and corrupts the minds of citizens, discouraging them from the prosecutions of the duties they owe a common country. How men can stand up in the face of day, in this nineteenth century, and with unblushing front proclaim such silly sentiments, is past our comprehension. It would be incredible were they not imprudent enough to publish them to the world. Can such men teach patriots like Washington and Warren and Green and Clinton and Jefferson and Madison and Franklin and Jackson, their duties relating to patriotism and citizenship? Is it necessary to dig from the graves the honored ashes of the purest and noblest men, who staked their all upon their country's independence and welfare, and pollute them with the filthy venom of bigoted slanderers to make an assault upon an institution revered and cherished by each of these heroes? If these were bad citizens, enemies to justice, opposed to republican principles, rather let every American citizen follow them in their downward course than the enemies of Masonry in their distorted ideas of morality and duty! If Masonry makes such citizens let it forever flourish, and let its foes be brought to everlasting confusion!

But, if Masonry were a mere sham—a specious form—a shadow without substance; were there no other, or higher attainments than the mere externals—the naked ceremonies—the semblance of virtue and the badge of innocence to conceal the blackest crimes—the empty names of moral principles basely prostituted and stripped of their appropriate meanings, the institution would merit nothing but disgrace and meet with little else than sovereign contempt. The sober and discreet part of the community who might become members, indignantly frowning on such base duplicity, long before this would have stripped off the mark, and exposed the monster naked to the world. Regardless of the frowns or the flatteries of their fellows, they would have triumphed in the extinction of the Order. There has been no age of human depravity, or country so far sunk in the depths of moral pollution, but has been honored with Masonic members, who, dreading nothing but the disapproval of their own consciences and the displeasure of heaven, would have trampled in the dust the very constitution of a corrupt and wicked association. Such attempts are, however, nameless in the records of time. And such never will be made, until the laws of nature shall be reversed, until light becomes darkness, virtue, morality, and religion the blackest of crimes. No individual, however corrupt of heart, or abandoned in principle, however reckless of present conduct or future consequences, could for once concentrate the whole vileness of his nature into a single point sufficiently damning and desperate to revile the true principles of speculative Freemasonry. An admiring world has often witnessed this cautious reserve with astonishment, and as often been inclined to ascribe it to some mysterious controlling influence of the powers of darkness. There is nothing, however, but some lingering sense of the great intrinsic excellences attached to this institution, that can at all times restrain slanderous expressions in disgraced and apostacised members. The very name of Masonry itself forces on the mind some faint, though perhaps unwilling remembrances of truths, which, for the moment command the approbation of the heart, and draw the tribute of praise even from polluted lips.

But if Masonry is indeed so dangerous a foe to society, where are the evidences? Can a single charge of this nature be substantiated? And is it not astonishing that men of reputed intelligence who cannot bring and maintain one single charge of this character, either of a public or private nature, should still harbor unfounded suspicions? Has not the experience of, say two hundred years, been sufficient to test our principles? Faithful records have certainly been preserved for that period. Is the testimony of thousands of individual members, persons of religion, probity, and truth—to be credited? Can no confidence be reposed in those of our friends with whom we are on terms of the closest intimacy? Has not the Order been patronized by Kings, Princes, and Presidents, as well as by men in every station of civil authority? Would such men take to their bosoms and cherish and recommend what was aiming to dethrone, or in any way subvert their governments, or distract the peace of society? The thing is incredible in its nature, and carries a plain contradiction in its terms.

We have only to turn to the pages of history and read the relations of Masonry to civil government in their practical developmeht. If, as an Order, it has ever departed from the path of rectitude, we ask, when? If it has ever been an enemy to social or political order, we wish to see the nation pointed out it has attempted to revolutionize. If it has ever been the insidious foe to religion or the church, tell us what temples it has made desolate. Such are not its designs, and no man of sense believes that they are. Its agencies are not to be sought for in those convulsions which agitate nations, or schisms which distract ecclesiastical councils. They are such as in all respects accord with the line of duty, and are to be sought in the hearts of individuals, and in the abodes of human suffering, lighted up by unostentatious visits of mercy. The world can never know how often the outpourings, not simply of common charity, but fraternal sympathy have caused the orphan to smile, and the heart of the widow to rejoice.

Leading European banks had $639,200,000 in bullion, in July last.

Catlin, the famous American painter of Indian portraits, is starving in Brussels.

One of the finest plantations on the Arkansas River recently sold for five cents an acre.

The United States has 5,000,000 school population, who require 20,000,000 books, at a cost of $18,750,000.

St. Petersburg has a Chinese library of 11,607 volumes, 1,178 wood engravings, and 276 manuscripts.

August Belmont's picture gallery is valued at $500,000, and is one of tho best collections in this country.

Dr. Lambelle, the eminent Paris physician, says an electric shock is sure salvation to anybody dying from the effects of chloroform.

The pigeons of England and Wales consume nearly five million bushels of wheat per annum.

A new steamer is building in France which will, it is thought, cross the channel in three-quarters of an hour.

A letter from St. Petersburg says that Russia is negotiating for the acquisition of a Norwegian port, where, in consequence of the Gulf stream, the sea never freezes.

A foreign paper reports a fire in St. Petersburg which destroyed more than one hundred thousand bales of flax, and sixty thousand bales of hemp. The total loss is declared to be 314,000,000 roubles, which would be about $228,000,000.

There are twenty-one statues in the open air in London. Three of these, as well as six others erected in Westminister Hall—all the latter being of English sovereigns, from the time of James I., downwards—have been erected during the last six years.

Spain at this moment possesses no less than 800 convents, with 15,000 nuns. There are 55 bishops, 2,500 canons and abbots, 1,800 "regular priests," 24,000 vicars, etc. The budget of the church is twice as high in Spain as in France.

An Italian editor has been sentenced to pay a fine of 600 francs and be imprisoned one month for saying that the Emperor Napoleon III. has failed in his duty as a Catholic sovereign towards the head of the church.

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We will hereafter publish regular lists of our agents, so that the brethren may always know who are authorized to receive money for us for THE TROWEL.

The place of birth, age, name, time and place of death, and membership of deceased brethren, are solicited. Resolutions are declined.

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HARMAN G. REYNOLDS, Editor.

SPRINGFIELD, ILL., DEC. 15, 1868.

☞No communication or advertisement is likely to receive attention, if received after the first of each month, in the issue immediately following.

The Elections in Lodges.

Many of the elections will be held before this article reaches our readers; we intended to prepare a careful and thoroughly digested statement of our views, but the following article by Past Grand Master Holmes, of New York, meets so many points, that we give it in lieu of our leading editorial in this number:

THE CHOICE OF OFFICERS.

The time is approaching when the lodges will be called upon, under the laws of this State, to elect officers for the coming Masonic year. This duty is second to none, in the gravity of its importance, that falls to the lot of floor members to perform, and they should approach it with a sincere desire to do aright and perform it without favor, except that favor which is engendered by merit, fitness, and the evidence of a zealous desire to do right, on the part of those who may be candidates for stations and places in the lodge. We specifically make a distinction between stations and places, for the reason that the difference between the two is often lost sight of in many of our lodges, and because of the greater importance that attaches to the filling of the former, over the filling of the latter. The officers who have stations in a lodge are the Master, Senior Warden, and Junior Warden, and all of the rest have places. A lodge may succeed, be prosperous and well governed, if the stations are well and worthily filled, although the places may not be so; but if we take the converse of this, and let the stations be occupied by unworthy and incompetent brethren, and the places be never so well filled, no lodge can go on in usefulness, and inasmuch as their exists no point nor place where a lodge may remain stationary, it follows that it must retrograde under a lax or inefficient government. It is in the election of officers that the floor members of a lodge wield the power that makes it strong and efficient for good, or weakens it and causes it to lapse into uselessness. The opportunity to perform this occurs but once in each year, and when once the ballots have been cast, the results declared, and the officers elected have been installed, it is too late to look back and repent over a badly performed duty; for during the succeeding year, that which has been done can not be undone, and the lodge may be left to misrule, or to ignorance of Masonic law and usage, or to what may be an intelligent and yet an overbearing and an unduly autocratic government.

A little reflection, coupled with the knowledge which every attentive Mason of only a few years' experience, even, must have gained, shows plainly the great delicacy of the duty of electing the governing powers of a lodge, and admonishes all to carefully weigh the merits and measure the fitness of those who may be put, or put themselves, forward as candidates for the honors and responsibilities which are inseparable from the stations referred.

While we speak thus plainly as to the three principal officers of a lodge, we must not, in any manner, be understood as underrating the importance of having the subordinate positions filled with ability, and their duties administered with intelligence and zeal.

There are several things that should be looked upon with suspicion, and they frequently occur previously to, and on, election nights. If a Master has been petulant, overbearing in his conduct, arbitrary in his rulings, and self-opinionated during ten months of the year, and during the remaining two is facile, courteous, polite, and guarded in all that he does, tenderly taking care that he hurts the feelings of none, more especially of those to whom he has been particularly offensive, under the protection that his power throws around him; and he should be a candidate for re-election, you have a right to suspect his motives, and you may attribute his change of conduct to a sudden conversion, like that of Saul, or you may think that he desires to be again elected. You know your man, and you can judge for yourself.

If you find that the Wardens aspire to the Mastership, or to be re-elected, and that during a large part of the year they have been remiss in attendance, or have evaded the performance of their proper share of duty, and during the latter part of the year, and as the time of election approached, a sudden change has come over their conduct, and a new-born zeal apparently awakened, you may safely indulge a suspicion that there is a little leaven of ambition at the bottom of this change.

If candidates for office should come to you, and solicit your support, descant upon their own merits, and speak contemptuously of the claims or ability to work of others whom they may deem to be rivals, thus violating the good old rule that "the office should seek the man, and not the man the office," you have a perfect right to look upon them with suspicion, and even go so far as to doubt that they possess the commendable quality of modesty to the degree usual among men generally, to say nothing of Masons.

If you are asked to go into an electioneering compact of any kind by the supporters of different candidates, who may offer to vote for some brother whom you may desire to see elected, on condition that you will support some candidate of their nomination, you may justly suspect that the advancement of an individual has a more prominent place in their desires than the good of Masonry generally, or of your particular lodge, and, thinking thus, you should take heed, and govern yourself accordingly. Never, under any circumstances, be prevailed upon to vote for any candidate for mere expediency's sake, or for any one whom you may deem unfitted to hold the office for which he has been nominated either by himself or others. A self-nomination is always open to suspicion.

If you are a constant attendant at your lodge, and on election night see large numbers of brethren in attendance, whom you have not seen there during the whole of the previous year, and some, perhaps, whom you have never before heard of, you may well suspect that there has been some outside electioneering influences set in motion, and that they have been brought there for a purpose, and when that purpose has been, or has been sought to be, accomplished, you may well suppose that they will not be seen within the lodge for the next year to come, or probably within rifle-shot of it.

While you should rebuke the grave error of electioneering in others, and refuse to listen to their overtures, you should be very careful not to fall into the commission of the same sin yourself. We must not be understood as desiring in any way to prevent the honest investigation and discussion of the merits of a candidate for Masonic office, for it is a duty to so weigh and discuss them that you may understandingly direct your suffrage; but neither bargaining for votes, nor trading off of candidates, nor soliciting suffrages for those who lack the proper qualifications, can be called an investigation or a discussion. As Hamlet says, "I pray to avoid" them "altogether."

Zeal, integrity, and knowledge are the basis of the claims to office in a Masonic lodge, and the possession of them will so clearly assert itself, that no advocate can be needed to blazon them forth, or make of them a chaplet to place on even worthy brows.

You may, too, indulge in a very strong suspicion that something may be crooked, somewhere, if you see evenly cut ballots brought, in convenient bundles, into the lodge-room on election night, and especially if you find that the names upon them are all in the same handwriting. Such a thing, at least, should lead to the belief that the movement, like some of the nobility during the French revolution, should be "suspected of being suspicious."

Aside from the mere duties to be performed in a Masonic lodge by the Master and Wardens, and as to which they should be entirely familiar, it must be remembered that they, more especially in this city and in the vicinity, are the representatives of the subordinate lodges in the Grand Lodge, and questions may there arise which may require something more than the mere giving of a negative or affirmative vote. Each lodge should have the laudable ambition to be well and efficiently represented in that body; for oftentimes questions on appeal, or which may come before the Committee on Jurisprudence, or that on Grievances, may directly and greatly affect the standing, usefulness, and even the existence of a lodge. It is then that knowledge and brains are required, not only before committees, but in debate, when thousands of eyes are upon the debater. He should be able to truly represent his lodge, to uphold its action if it has been right, or palliate or excuse it if it has unwittingly fallen into error. A brother possessed of knowledge and zeal is always useful to the great body of Masonry in the Grand Lodge; while one without these qualities makes about as efficient a representative as would the figure-head of Bro. Kane's exploring ship—now on exhibition at *Kane Lodge* room—made of wood, its nose broken, and as much in the similitude of the femine gender as log can be carved.

Seek to fill the offices of the lodge, more especially the principal ones, with the best men in it, and if all should be doubtful, seek the best of the doubtful ones, and hope that they may become better. If all are good, seek the best, and give them your suffrages and support, to the ends that your lodge may be governed justly and equitably, its usefulness and adhesiveness increased, that it may be represented with ability, and that no blush of shame be called to your cheek during the time you are at labor under the eyes and criticisms of visiting brethren. Strive to so officer your lodge that the most intellectual brother in it will take pride in its proceedings, deem it a pleasure to attend its communications, and not think the time thrown away that may be given to its labors.

"Use careful watch, choose trusty sentinels."

Non-Affiliated Masons.

There are several reasons for non-membership in lodges:

First.—In case of demission and removal from the jurisdiction of one lodge into that of another. And this admits of several sub-divisions. The brother who is earnest, and with whom Masonry, like his religion, is a sentient reality, applies for membership without delay, and is seldom refused. Those who do apply and are rejected, are in a state of involuntary non-affiliation, and are not in fault. Others, again, living far from a lodge, fancy that they are excusable on account of the inconvenience. In most cases this is wrong, for it is the duty of every Freemason to belong to a lodge. In general, such brethren are usually ready to join in forming a new lodge, when a sufficient number can be found to unite for such a purpose. Some of our oldest, and some of our newest lodges have been so formed. But there is still another class, who, from penuriousness, indifference, or laziness, lay their demits aside, and carefully refrain from taking any part in Masonic matters, unless there is a feast or a parade.

Second.—Where a lodge ceases to exist, from any cause.

Third.—Where expelled or suspended Masons are restored to the rights and benefits of Masonry, but not to membership.

Fourth.—Where demits are granted to enable the brothers to live in comfort in their churches or families. Such members should no longer be recognized as Freemasons.

Fifth.—Where demits are granted without any reason except a desire to withdraw.

Several sub-divisions come in here also. One brother is disappointed at the result of an election; another is grieved, and sometimes justly, because his candidate is rejected, and for the malicious, unthoughtful, or mistaken acts of one brother, he is ready to grieve and forsake the rest of his brethren.

Another is angry at being called on to pay his dues, and with a full pocket and an empty heart, he desires to be relieved.

Another fancies that he should be petted and caressed, which ends usually in disgust, and he must go out.

Another is of opinion that a few earnest, faithful brethren, who have made themselves familiar with the work, ritual, usages, and amenities of Masonry, and are useful and honored in the lodge, have too much influence, and that he can not live comfortably with them. His manifest indolence and unskillfulness, in contact with their hard-acquired skill and talent, are to him a perpetual reproach.

And so on, in divers cases, demits are sought for, and as lodges are often incensed towards brethren, or have little respect for them, some excuse is invented to let them demit. The whole class of demits granted under this *No. Fifth*, are unlawful and impolitic. A non-affiliated Mason in such circumstances becomes, perhaps unconsciously to himself, but almost inevitably, an enemy to the lodge. It was an improper feeling that prompted him to apply for a demit, and he carries with him a continual consciousness of discontent, and he sows its seeds wherever he can. He has far more power outside of the lodge to work mischief than he possibly could have in it, for there he would be subject to control and government; and in cases of this class, nine out of ten soon regret the step they have taken, but a false pride, to give it no worse name, or a fear of rejection, prevents them from endeavoring to retrace their steps. Such men never confess their wrong. *They are right; all who disagree with them are wrong.*

A few words in application. Demits may lawfully be granted where a brother changes his jurisdiction, wishes to assist in the formation of a new lodge, or where his membership interferes with the peace of mind in his family or church, and rarely in any other case. Every candidate when he signs a petition solemnly promises, if admitted, to conform to all the established usages and customs of Freemasonry. One of the imperative requirements is to be a member of a lodge, and a lodge is a party to the violation of that preliminary pledge when it permits a member to withdraw for an unlawful reason.

Every reasonable inducement should be held to respectable non-affiliates to become members of a lodge, and we hope next October to report that ten thousand worthy brethren have united with the lodges, for there are full that number now "out in the cold." Brethren, gather them in.

WE have received from the brethren at Elgin by Bro. F. H. Moseley, a beautiful card, containing an invitation to be present at the dedication of their new hall.

Grand Chapter Iowa.

In our last we gave thanks to R. W. Bro. Parvin for copies of Transactions of the Grand Chapter of Iowa; we started out to do that thing to our E. Comp. W. B. Langridge, Grand Secretary, but a second look at the pile revealed only the old fashioned "tracks" of Prof Parvin. Somebody had to be thanked, and decently, too. So we poured the oil on Theodore's head, feeling certain that if it did not belong to him, that he was of "too generous a nature" to sit silently under the infliction. It is as we surmised. We have heard from him. Comp. Langridge is the man, and we do tender him our thanks for his kind remembrance, not only of the Grand Chapter of Illinois, but of our humble self and of our paper; and in this respect, we take no ordinary pleasure in saying that no grand bodies, of the age of the Grand Lodge and Grand Chapter of Iowa, have exhibited such praiseworthy enterprise in placing their proceedings in the archives of like grand bodies in a permanent form. Now, Bro. Parvin, if we had not thanked thee, this article would never have been written.

Thomas L. Knap.

We saw brother Knap a few weeks ago, looking well, and he informed us that he was employed on the Erie R. R. He will long be remembered in this city as the energetic and able Superintendent of the Great Western Railway, until it was incorporated into the giant Toledo, Wabash & Western, and from that time he acted as Superintendent of the Western Division, until a few months since. Several valuable accommodations have been obtained through him, which could be obtained from no one else. Shortly after we saw him, we were astounded with the news by telegraph that he was dead. His remains were brought to this city and buried at Oak Ridge. Bro. Knap was a member of *Springfield Lodge* and *Chapter*, and the son-in-law of Hon. Geo. L. Huntington, late Mayor of this city, and was otherwise respectably connected.

New Berlin Lodge No. 82, at New Berlin, Chenango county, N. Y., of which our dear brother was formerly Master, passed several resolutions in honor of his memory, but our space does not admit their publication.

Our Next Volume.

Our agents will please bear in mind that all their new subscribers—and all who have stopped and commence again are counted new—will get the November and December numbers as long as the surplus printed lasts, *free*. We had six hundred surplus in November, and will probably have that amount for this month.

We urgently request them to forward their lists this month, for there will be no surplus next month, as it is our intention to "cut our coat according to our cloth," and we shall print just that number of papers that we have subscribers on our list. Please let us hear early, and oblige us very much.

Dining Car.

If one wishes to realize the very embodiment of comfort, ease, and even luxury in traveling, let him visit the magnificent dining cars on the Chicago, Alton & St. Louis Railway. Stewed oysters, nice hot coffee, choice ham, tender beef steak, good vegetables, and surroundings, with no rush, no hurry, but "just as you like it," and all the while flying over a smooth road, over plain, through cuts, amid the forest, in a town, or along a stream. All the same; eat your fill; no clamor at stations; but moving as quietly and cosily as at your own fireside. What a change even in railroad traveling. The highways are being "made smooth."

The Rolling Stone Series,

Consisting of Frank the Young Naturalist, Frank in the Woods, Frank on the Prairie, Frank on a Gunboat, Frank before Vicksburg, and Frank on the Lower Mississippi, is a series of charming books for boys, just issued in boxes for Christmas and New Year's presents. Harry Castlemon, author of the Gunboat series, is the author of these handsome and entertaining books, and no other recommendation is needed. They are published by those enterprising book publishers, R. W. Carroll & Co., 117 West Fourth street, Cincinnati, Ohio, at $1.50 per volume, or $7.50 for the whole in a neat box, and are sent by mail, postage paid, on receipt of the price.

Advance Payments.

We are now going on the strictly advance system. The subscriptions of a majority of our subscribers expire in this month. We aim to print but a very few copies over and above what are actually paid for. We therefore urge, fraternally, upon our patrons, to renew their subscriptions with our agents, whose names appear in the supplement accompanying the paper, or else send us the money direct by mail. Money comes as safely now in the ordinary way as by registered letter. The best way, however, is to pay to the agents.

M. W. Bro. Bromwell.

Our M. W. brother has recently delivered a series of lectures before the Craft at Charleston, on the mysteries, work, and symbolism of our Institution, which our correspondent says that, "for a thorough knowledge of the subject, eloquent delivery, and exposition of the most sublime truths taught by Masonry, all unite to declare that they have never beheld it excelled, if equaled, and for three hours in two nights he held his hearers in perfect suspense."

We have long admired the wonderful aptitude of Bro. Bromwell's mind to grasp and eliminate Masonic subjects. As a finished Masonic orator, he is regarded as having no superior.

Crystal Wedding.

Our R. W. Deputy Grand Master, DeWitt C. Cregier, of Chicago, has politely sent us his card of invitation to his Crystal Wedding. It is the most beautiful specimen of engraving, combined with materials of gold and isinglass, that we ever saw. The material is as clear as any glass ever made. The column is surmounted with the letter C, and following down in order are the letters R Y S T A L, situated upon the word WEDDING as a base. Interspersed over the card is the following:

1853. 1868.
Fifteenth Anniversary.
Mr. and Mrs. D. C. Cregier's compliments.
For Tuesday evening, Dec. 15.
121 Pearson street.

Let it be a *brilliant* affair. And the compliments of THE TROWEL and all its attaches to the bride and bridegroom, with the hope that we may all live to see their Diamond Wedding!!

Tidings.

Items.

Mackey Chapter No. 130 was constituted, at El Paso, by M. E. Comp. B. R. Baughm, P. H. P. of *Bloomington Chapter No. 26*, on the 30th of October. Comp. James Thompson was installed H. P.; O. P. A. Myers, K.; J. H. Moore, S.; Wm. Tompkins, Treas.; P. H. Tompkins, Sec.; J. D. Park, C. H.; C. Weinland, C. S.; G. L. Gibson, R. A. C.; L. M. Peck, G. M. 3d V.; H. C. Philips, G. M. 2d V.; Jacob Fix, G. M. 1st V.; J. H. Bennett, Tyler.

Another of our boys, J. A. Cooper, Esq., a member of *Greenville Lodge No. 245*, in Bond county, is elected Circuit Clerk, by 580 majority.

Streator Lodge No. 607.—This is the youngest lodge in La Salle county. The dispensation was granted April 24, and its work was so far approved that a charter was granted, and on the 4th of November it was constituted by Dr. Abel Bradley, W. M. of *Ancona Lodge No. 552*, as our deputy. Streator is a thriving village south of the Illinois River, surrounded by an industrious rural population, and this bids fair to be one of the strong lodges in the State. After the lodge was constituted, the Masons, with their wives, families, and friends, sat down to an oyster supper at the Streator Hotel, and had a right royal time. The lodge-room and its adjoining apartments are nicely fixed up, and our Streator brethren are at home, in a "live lodge."

R. W. Bro. Benjamin Beecher has been deposed from the office of Grand Treasurer of the Grand Lodge of Connecticut, for improper conduct in relation to the funds of said Grand Lodge.

Hebron Lodge No. 604, at Hebron, McHenry county, was constituted November 4, by R. W. Bro. A. Ransom, W. M. *Richmond Lodge No. 143.*

Since the close of the late civil war, Missouri is said to have gained 350,000 in population.

Pera Lodge No. 574, at Pera, Champaign county, was constituted October 28, by R. W. Bro. Wilson Hoag, W. M. of *Paxton Lodge No. 416.*

Gen. John M. Palmer, Governor elect, is a member of *Mt. Nebo Lodge No. 76, Burke Chapter No. 53*, and the Baptist church, at Carlinville.

Watson Lodge No. 602 was constituted October 10, by W. Bro. W. R. Hubbard, W. M. of *Kinmundy Lodge No. 398.* Watson is in Effingham county.

Shirley Lodge No. 582, at Shirley, McLean county, was constituted by Hon. John M. Stillwell, October 30.

Commission issued to A. Ransom, as Grand Lecturer, November 12.

Fisher Lodge No. 585, at Buckhart, Christian county, was constituted October 25, by W. Bro. J. W. Davidson, P. M. of *Illiopolis Lodge No. 521.*

Chicago gave the highest vote of any city in the Union at the late election, excepting only New York and Philadelphia.

Wapella Lodge No. 606, at Wapella, De Witt county, was constituted October 21, by W. Bro. A. H. C. Barber, W. M. of *De Witt Lodge No. 84.*

M. W. Bro. J. R. Gorin is the first Past Grand Master who has been honored with the position of Grand Commander of Templars.

Princeton Lodge No. 587, at Princeton, Bureau county, was constituted October 15, by W. Bro. Geo Crossley, P. M. of *Bureau Lodge No. 112.* Geo. O. Ide, W. M.; B. B. Foster, S. W.; C. J. Peckham, J. W.

Centralia gave 814 votes at the late election, and the county of Marion, in which it is situated, gave 4,376 votes.

The county of Woodford gave 2,116 votes, and several towns gave votes as follows: El Paso, 519; Olio, 491; Palestine, 413; Minonk, 401; Metamora, 374.

W. Bro. Wm. G. Billings, W. M. of *Chemung Lodge No. 258*, constituted *Capron Lodge No. 575*, at Capron, Boone county. John H. Robbins, W. M. This is the second lodge now at work in Boone.

Laclede Lodge No. 601 was constituted by W. Bro. I. H. Elkin, P. M., November 4. This lodge is on the Central, in Fayette county.

Tazewell Lodge No. 586, at Delevan, Tazewell county, was constituted by R. W. Bro. John Bennett, D. D. G. Master, November 9. This is the second lodge at Delevan, and the youngest in the county.

The rinderpest is very destructive among cattle in Poland.

Halifax is 3,988 miles from San Francisco.

Eighty-seven million dollars have been added to church property in the United States in the last ten years.

The returns show 3,061 members of lodges in Cook county, of which 2,842 are in the city of Chicago.

China contains a third part of the population of the world.

Gilman Lodge No. 591 was constituted October 14, by R. W. Bro. Geo. B. Fickle, W. M. of *Onarga Lodge No. 305.* A. J. Alexander, W. M.; Elias Wenger, S. W.; F. P. Van Valkenburgh, J. W.; A. Dickerson, Treas.; W. H. Otis, Sec.; J. C. Kuecht, S. D.; J. H. Hamilton, J. D.; B. F. Brown, L. G. Remer, Stewards; Isaac Hill, Tyler.

O'Fallon Lodge No. 576 was constituted Nov. 6, by R. W. De Witt C. Jones, P. M. *Marion Lodge No. 130.*

John M. Ragan appointed Grand Lecturer Nov. 18, at Benton, Franklin county.

The entire vote given for President in Illinois is 449,436; three counties gave over 10,000 votes each: Cook, 46,631; La Salle, 11,670; Adams, 10,250. The two next highest are McLean, 9,753; Sangamon, 9,284. Peoria and St. Clair are the only other counties which exceeded 8,000 votes. The vote in 1866 was 350,203.

Fowler Lodge No. 599, at Fowler, Adams county, was constituted Oct. 28, by R. W. Bro. Joseph Robbins, M. D., Grand Orator.

Elbridge Lodge No. 579 was constituted Oct. 10, at Elbridge, Edgar county, by R. W. D. G. Burr, Inspector of the Work. Bro. Burr says the lodge will be an honor to the Craft. There are seven lodges in Edgar county.

Cerro Gordo Lodge No. 600, at Cerro Gordo, Piatt county, was constituted by W. Bro. Geo. W. Bright, Master of *Macon Lodge No. 8.* C. J. Pitkin, W. M.; W. L. Reed, S. W.; Eli Drew, J. W.; Jacob Drum, Treas.; J. A. Barnes, Secretary; John Cross, S. D.; B. Mallemee, J. D.; John Young, Tyler.

The Green Mountain Institute, at South Woodstock, Vt., holds Miss Clara B. French, our niece, with two hundred and twenty-one other pupils. Singular that she should go to school to learn *French.*

The *Union Gazette*, at Bunker Hill, edited by Bro. F. Y. Hedley, comes to us with a fine description of the doings, toastings, and feastings at the constitution of *Dorchester Lodge No. 598.* Bro. John Patrick officiated in our stead, and, from all accounts, they had a good time, "From the Tyler at the entrance to the feller in the East."

The London *Times* has issued a daily since January 1, 1788.

KENTUCKY.—*Grand Lodge.*—Grand Communication held Oct. 19, at Louisville. Twelve Past Grand Masters, twenty-seven Past Masters, and three hundred and seventy-two representatives, were present. Elisha S. Fitch was re-elected Grand Master, A. G. Hodges, Grand Treasurer, and John M. S. McCorkle, Grand Secretary. The November *Freemason* contains a full list of officers, members, and representatives, with proceedings up to a certain point, to be continued, but fails to give a full list of officers elect in any of the bodies.

Grand Secretary McCorkle, of Louisville, Ky., has become one of the proprietors of the National Hotel, in that city. Bro. Hodges gives him a good name as a business man, husband, father, friend, brother. Such a man can "*keep a hotel.*"

Sir Knight John George Smith, Norfolk, Va., Commander of *Grace Commandery*, was in attendance upon the session of the Grand Encampment U. S., at St. Louis, in Sept. last, with fourteen of his commandery members. We had the pleasure of a hearty shake of the hand of the gallant head of the Norfolk chivalry.

Clark Lodge No. 603, at Martinsville, Clark county, was constituted Nov. 10, by R. W. Bro. Burns Archer, W. M. of *Marshall Lodge No. 133.* A. G. Feltees, W. M.; Thos. Mulligan, S. W.; G. C. Stephens, J. W.; Chas. Duncan, Treas.; J. T. Alexander, Sec.; John Cooper, S. D.; John Gamble, J. D.; G. W. Ewalt, Tyler.

"Well meaning" people had better change the word to "well doing."

A wise man stands firm in all extremities.

Manly independence and manly dependence—manly reliance and manly self-reliance, should go together.

It is an eternal principle of honor which renders its possessor superior to fear.

R. W. Bro. Julius L. Dewey, of Galesburg, is appointed Grand Lecturer. He was recommended by all the lodges in the city.

The report of the Committee on Foreign Correspondence, in Kentucky, is at hand. The proceedings of Illinois are unnoticed, and, we infer, not received. We have come to the conclusion that wax, hemp, and strong wrapping paper only help to make a good fire.

The death of a bad man is a relief to society.

La Harpe Chapter No. 134 was constituted by E. Comp. Sylvester Stevens, Oct. 24. James Mayor, H. P.; J. S. Ross, K.; John Miller, S.; A. Tuttle, C. H.; R. Sutton, P. S.; H. F. Beckman, R. A. C.; W. A. Piper, J. P. Kinney, John Manifold, Masters of Veils; and A. J. Bradshaw, Secretary. La Harpe is in the northeast corner of Fulton county, on the railroad from Peoria, *via* Canton and Bushnell, to the Mississippi River.

Thanks to Bro. H. H. Avron, Bombay, India, for the Bombay *Gazette* of Oct. 3. This large ournal is now in the 20th year of its publication.

We acknowledge the receipt of invitation to ourself and ladies to attend the first annual hop of *Garden City Lodge No. 141*, at Crosby's Music Hall, Friday evening, Dec. 18. G. W. Barnard, W. M., W. Peters, J. Butler, G. R. McClellan, H. Starring, Committee of Arrangements.

Highland Lodge No. 583, at Highland, Madison county, was constituted by R. W. Samuel V. Crossman, of Alton, Nov. 19. The services of Bro. Crossman are highly commended by the lodge.

Lafayette Chapter, Washington, D. C., had a banquet Nov. 23, in which the several chapters in the city, with the grand officers, participated. Noble D. Larner, Grand Secretary of the Grand Lodge, is the High Priest, and made a capital speech. We hope that *Potomac Chapter* will soon join them; it is not well to nurse old sorrows. We are again surprised in finding our old friend French has only slipped from the Grand Mastership, that he might revel again as Grand High Priest. He is determined to be ahead of us.

Sangamon Chapter No. 126, at Dawson, Sangamon county, was constituted by M. E. Comp. O. H. Miner, Nov. 24, and the officers installed. Dec. 1st the regular election was held, and John C. Reynolds elected H. P.; O. P. Hall, King; R. K. Hawley, Scribe; Dabney Cooper, Treasurer; John Billington, Secretary.

St. Paul's Lodge No. 500, Springfield. N. Strott, W. M.; Geo. A. Amos, S. W.; A. L. Knapp, J. W.; L. W. Shepherd, Secretary.

The entire vote given at the last election in Wisconsin is 193,627.

Gardner Lodge No. 573, at Gardner, Grundy county, was constituted Dec. 2, by Bro. J. B. Johnson, of Wilmington. W. W. McMann, W. M.; E. A. Crane, S. W.; H. B. Elliott, J. W.; R. Atkinson, Treas.; T. J. Huston, Secretary.

The brethren at Roseville have just lost their hall and furniture by fire, but like sensible, spirited Masons, have determined to "arise and build."

We intend to notice our Masonic exchanges in the next number.

Joliet Commandery. C. L. Munger, Commander; W. A. Steele, Gen.; R. P. Denker, Capt. Gen.; C. A. Gilbert, Prelate; Geo. Monroe, Treas.; S. C. Stearns, Recorder; L. S. White, S. W.; H. C. Knowlton, J. W.; M. A. Avery, St. B.; John Dodge, Sw. B.; F. Y. Gookin, Warder; B. Richardson, C. G.

Elwood Commandery, Springfield. R. D. Lawrence, Com.; O. H. Miner, Gen.; John Cook, Capt. Gen.; Wm. Lavely, Prelate; John S. Fisher, Treas.; R. L. McGuire, Sec.; N. Strott, S. W.; B. C. McQuesten, J. W.; W. H. Wohlgemuth, St. B.; John McConnell, Sw. B.; J. B. Hammond, Warder.

Simon Wiggin Robinson.

GRAND ORIENT, BOSTON, Oct. 30, 1868.

The M. P. Sovereign Grand Commander, to all Freemasons of the A. A. Scottish Rite in the Northern Jurisdiction of the United States. Sorrow! Sorrow! Sorrow!

BRETHREN: The Angel of Death has again smitten us. Our Venerable and Illustrious Brother, Simon Wiggin Robinson, 33°, Past Sovereign Grand Commander and Active Member of our Supreme Council, departed this life on the sixteenth instant, at the ripe age of seventy-six years.

As a man he was universally beloved and respected: while, as a Mason, he faithfully served his brethren, and received their confidence, esteem, and the highest honors in their gift, having been in the York Rite Grand Master of Masons in Massachusetts; Grand High Priest of the Royal Arch Chapter of the same State, and Grand Master of the Grand Encampment of Massachusetts and Rhode Island.

He has gone down cloudless in the west, full of years and of honors.

In token of our respect for his memory, and sorrow for his loss, let the altars and working tools of the bodies in this jurisdiction be draped with the violet badge of mourning for the space of sixty days, and these letters be entered of record.

Given at the Grand Orient the day and year aforesaid.

JOSIAH H. DRUMMOND,
Sov. Gr. Com.

Expelled.

HALL OF BLISSFIELD LODGE No. 114, A., F. & A. M.,
BLISSFIELD, MICH, Nov. 23d, 1868.

Bro. Reynolds:

DEAR SIR—Mr. H. G. WELLMAN, formerly a member of this lodge, was expelled from all the rights and benefits of Masonry on the 26th of last month, for the following reasons, viz:

He contracted all the debts he could with brother Masons and profanes, and agreed to pay at various times, but after having obtained as much credit as possible, he left, with his family and an accomplice by the name of James Tallmadge, for parts unknown, thereby defrauding many of their just dues.

Charges were preferred against him for unmasonic conduct, and he was expelled as above.

I was directed to have this case published in some Masonic journal, that the fraternity might look out for a "wolf in sheep's clothing."

J. J. CLARK, *Secretary.*

◆

WESTERN UNION RAILROAD.—At the annual meeting of the stockholders of the Western Union Railroad, the following officers were elected for the ensuing year:

President—G. A. Thomson.
Vice President—H. T. Fuller.
Secretary and Treasurer—W. V. Baker.
Board of Directors—Richard Irwin, S. P. Nash, R. G. Rolston, Jacob S. Wetmore, New York; G. A. Thomson, H. T. Fuller, Darwin Andrews, John Wilson, Racine; Edward P. Barton, Freeport, Ill.; William Shannon, E. Northey, Shannon, Ill.; D. W. Dame, Lanark, Ill.; H. A. Mills, Mount Carroll, Ill.

Table.

Arranged by counties, showing the number of lodges in each, the number of members, the average to each lodge, the number of votes given at the late presidential election, and the proportion of members to the same:

Counties.	No. of Lodges.	Total M'rs'p.	Av. to ea. Lodge.	Vote given.	Av'ge to 100 votes
Adams	15	759	50	10,250	13½
Alexander	2	116	58	1,737	15
Bond	2	97	48½	2,331	24
Boone	2	129	64½	2,446	19
Brown	3	163	54	2,632	16'
Bureau	10	425	42½	6,159	14½
Carroll	6	214	36	2,772	13
Cass	2	61	30½	2,480	41
Champaign	9	451	50	5,375	12
Christian	6	288	48	4,302	15
Clark	8	296	37	3,454	11⅔
Clay	5	197	39	2,733	14
Clinton	2	92	46	3,129	34
Coles	7	337	48	4,905	14½
Cook	28	3061	109	46,631	15½
Crawford	2	83	41½		
Cumberland	4	121	30	2,351	20
De Kalb	9	516	57	4,337	9
De Witt	5	241	48	2,992	12⅓
Douglas	4	255	63	2,499	10
Du Page	3	193	64	3,529	18
Edgar	7	402	57	4,618	11⅓
Edwards	1	48	48	1,309	27
Effingham	7	205	30	2,711	13

[To be continued.]

Indiana.

DEAR EDITOR—I wish just to say we closed yesterday, the 22d of October, 1868, the most harmonious session of the Grand Chapter and Council at Fort Wayne that we have ever had. Nearly all the subordinate chapters were represented. To our praise, may it be said, we had no case of grievance to adjust. Our subordinate chapters are mostly working well, and doing a great deal of work; yet they are guarding well the entrance. We granted charters to some eight new chapters. In fine, we may say that capitular Masonry is in a very flourishing condition in Indiana.

The companions at Fort Wayne acquitted themselves nobly in their attentions to the Grand Council and Grand Chapter. They seemed to vie with each other as to who could excel in their personal efforts to make the members of the grand bodies in session and the visiting companions feel at home during their stay.

They gave the Grand Chapter and visiting companions one of the finest banquets we have ever had the pleasure of attending, and after having partaken of the good things prepared to bountifully for the outer man, and enjoyed a season of social re-union together, we all retired, feeling it had been good for us to be there. They have in Fort Wayne one of the finest halls in the State. It is tastefully arranged and ornamented, the ceiling representing the starry-decked heavens.

P. G. H. P. Sol Baylis, who resides at Fort Wayne, was not able to be with us at all, in consequence of illness, which we all regretted very much indeed, for he has been with us so long in annual communications, that he has become one of the fixtures for labors in the grand bodies. Few men, if any, have done more for Masonry in Indiana than has companion Baylis. No man is more devoted to all the interests of Masonry than he is. A worthy companion in distress never goes away from him unprovided, for his hand is always open for the relief of the widows and orphans of a deceased Mason. He has, perhaps, given as much, if not more, to distressed Masons, their widows and orphans, to the poor generally, to the cause of education and religion, than any one man in the State, according to his ability; as a consequence, he has drawn around him a host of friends where he lives.

At the earnest request of Comp. Baylis, the Grand Chapter visited him at his residence in a body, on Thursday, at noon, and entered the companion's parlor and rooms adjoining, where we witnessed one of the most affecting scenes it has ever been our lot to witness. After the companions had nearly all taken the sick companion by the hand, our M. E. G. H. P., H. G. Hazelrigg addressed him on behalf of the companions present, in a few of the most appropriate and well-timed remarks it has ever been our good fortune to listen to, reviewing their long acquaintance, and alluding in a very touching manner to his devotion to the Order. His remarks to our beloved companion were delivered with such emotion as almost to forbid utterance. At the close of the remarks, at the request of companion Baylis, we offered up our devotions to Deity, the Grand Chaplain leading, in which our sick companion joined very heartily. All hearts swelled with melancholy pleasure, and many eyes wept profusely. We all left feeling it had been good for us to be present.

The officers of the Grand Chapter for the ensuing year are:

M. E. Comp. H. G. Hazelrigg, G. H. P.
M. E. Comp. R. J. Chesnutevoos, D. G. H. P.
M. E. Comp. Hugh Hannah, G. K.
M. E. Comp. Wm. Thomas, G. S.
M. E. Comp. C. Fisher, G. T.
M. E. Comp. Tramwell, G. R.
E. Comp. Rev. John Leach, G. C.
E. Comp. J. C. Bennet, G. C. H.
E. Comp. Wm. Roach, G. R. A. C.
E. Comp. Wm. Block, G. G.
—*Voice.*

Guard the Door.

The Masonic Order was never more prosperous, and I may add, never more popular, than at the present time, and hence it is more necessary for us, while we endeavor to unite with us as many *good men* as possible, to exercise the utmost caution that we do not open our doors indiscriminately to all who may knock for admission; for the popularity of Masonry serves as an inducement for bad, designing men to seek admission.

Let us remember that at the present time our every word and act are closely scrutinized by most active, vigilant, and most earnest enemies of Masonry, anxious for even a straw on which to base their wicked, slanderous persecutions. Our best defense and protection against their attacks is to purify our Order by purging our lodges of the unworthy, and carefully guarding the outer door, so that none but those whose daily lives are a guarantee of honor and uprightness can gain admission. The *motives* of each applicant should be closely scrutinized, and his character and standing closely investigated. It is not enough that no one knows any evil of him. He should possess positive and affirmative qualities of goodness and influence, such as tend to raise him in the scale of life.

The external qualifications of "worldly wealth and honor" should never be considered for a moment, when the internal qualifications of mind and heart, of truth, honesty, and uprightness before God and man, are wanting. The destiny of our Institution rests entirely in the hands of the Fraternity itself, and we have more to fear from our own errors within than from the attacks without. Let us, then, awake to a zealous spirit of watchfulness, of union, and of harmony among ourselves, and more earnestly exemplify the beautiful tenets of our profession, by practicing out of the lodge those lessons of virtue and morality taught within it.—*Reuben Michel, G. M. of Iowa.*

New York Mutual Protection Life Assurance Society.

We have been tendered and have accepted the general agency of the above named society. Andrew W. Morgan, Treasurer of the New York Chamber of Life Assurance, is President; F. A. Freeman, long connected with the Globe, is Secretary; Pliny Freeman, of the Globe Life Insurance Company, Union Adams, President 8th National Bank, Hon. Demas Barnes, Brooklyn, and James M. Austin, M. D., Grand Secretary of New York, are among the directors. Probably no Life Assurance Society ever formed embraced a greater amount of character, wealth, general intelligence, and absolute experience in Life Assurance, than the managing board of this company. It has been at work a trifle over four months, and has already issued five hundred policies, and have insured to the amount of nearly a million and a half of dollars. We are assured that this is unprecedented in the history of any other company. All its policies are non-forfeiting; it places no limit to travel; declares annual dividends; charges no policy fee; pays its policies at death in full; it is a cash company, and policy-holders are members. Its systems are—non-forfeiture life policy; ten year non-forfeiture life policy; non-forfeiture endowment policy; youth's endowment policy, to be paid at a specified age, or at death; youth's non-forfeiture endowment, payable at a certain age, or at decease; and an income producing policy. We have the general agency for all of Illinois, except Cook county, have several agents, and are ready to receive applications for agencies or policies.

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Carlinville.

We were at Carlinville a few days ago, and met Col. Phillips, Master, Comp. Dugger, H. P., and Bro. Holliday, formerly Master, with several other brethren. Through the hospitality of Bro. Holliday, we made the acquaintance of his accomplished lady and interesting family—had a sight of his rare collection of books, pictures, and old manuscripts, and of his elegant mansion and grounds. Few men are like Bro. Holliday. Such a collection of books we never saw, and so large are his accumulations, that he is about to add a third story to his dwelling, for library purposes alone. An extract from one of his addresses, which we innocently purloined, appears in this number, and reveals the fact that Carlinville has a modest Mason not inferior to any in Illinois.

◆

Apples and Potatoes.

All the way from the prettiest nook in Illinois, situate on the line of Richland and Edwards, came a barrel of large rich apples and a barrel of luscious potatoes, all in prime condition, as a present from our long-tried friend and a sterling Mason, R. W. Bro. George Mason, Master of *Parkersburg Lodge No. 511.* Will, genius, industry, and Spartan integrity, have made him rich and honored, and no sorrow thrives around him which his hand can alleviate.

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The Keystone

For November 28, comes to us with a very handsome notice of Past Grand Master Ira A. W. Buck, of Aurora. The paper is one of the handsomest that comes to us, is unexceptionable and valuable in matter, and the only weekly Masonic paper now published. We think that within a few weeks we recognize the pen of a master hand, transferred from another city to Philadelphia. In this connection, we make the *amende honorable* to our cotemporary in a matter mentioned a few weeks since, in that we copied a well written article from the *Keystone* in regard to the meetings at St. Louis, without giving the proper credit—a thing we never intended to do, but in our haste the omission escaped our attention.

◆

Bro. John C. Baker.

This zealous Mason has lately had a severe case in his lodge, which was amicably settled by his patience and forecast. With his professional family he starts, December 15, on another of his annual musical pilgrimages. He will be at Kankakee Dec. 16; Paxton, Dec. 23; Urbana, Dec. 26; Danville, Dec. 30; Tuscola, Jan. 4; Mattoon, Jan. 6; Shelbyville, Jan. 7; Paris, Jan. 11; Charleston, Jan. 14; Odin, Jan. 20; Lawrenceville, Jan. 25; Olney, Jan. 27; Cairo, Feb. 4; Carbondale, Feb. 9; Centralia, Feb. 12; Vandalia, Feb. 13; Pana, Feb. 17; Decatur, Feb. 22; Clinton, Feb. 24; Chenoa, March 1; Wilmington, March 4; and Joliet, March 5; and at intervening stations on intervening days. Success attend them.

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Law Notice.

The subscriber is authorized to practice in all the courts in this State, and will attend to such business as may be intrusted to his care. Office, for the present and until further notice, in the office of the Grand Secretaries of the Grand Lodge and Chapter.

H. G. REYNOLDS.

SPRINGFIELD, Ill., Dec. 10, 1868.

◆

Dixon.

The officers elected (Tuesday, Nov. 10) at the annual election of *Dixon Commandery No. 21,* are:

James A. Hawley, E. C.; Wm. A. Levanway, Gen.; Jason C. Ayres, C. G.; Rev. John Gierlow, Prel.; Sam'l C. Myers, S. W.; Alfred S. Dimick, J. W.; James B. Pomeroy, Treas.; James B. Charters, Rec.; Daniel W. McKenney, St. B.; Walter McL. Wadsworth, Sw. B.; Benj. C. Deshon, Warder; Hiram S. Mead, C. Guard.

December 7, the following named companions were elected officers in *Nachusa Chapter No. 56* for the ensuing year:

James A. Hawley, H. P.; Jason C. Ayres, K.; Rufus B. Viele, S.; Truman L. Pratt, C. H.; John D. Crabtree, P. S.; James Stewart, R. A. C.; Daniel B. McKenney, Treas.; James B. Charters, Sec.; James B. Pomeroy, M. 3d V.; Edward H. Kellogg, M. 2d V.; Wm. H. Van Epps, Jr., M. 1st V.; Henry S. Palmer, Steward; Hiram S. Mead, Tyler.

◆

A LADY in one of the papers relates a sweet little instance of a child's delicate thoughtfulness. She says: I asked a liitle boy last evening, "Have you called your grandmamma to tea?" "Yes," he replied, "when I went to call her she was asleep, and I didn't know how to wake her. I didn't want to *holloa* at grandma, nor to *shake* her, so I kissed her cheek, and that woke her very softly. Then I ran into the hall and said pretty loud, 'Grandma, tea is ready,' and she never knew what woke her."

Jurisprudence.

To the law and the testimony.—ISA. 8, 20.

DECISIONS BY THE GRAND MASTER.

No. 18.—Persons under suspension by lodges now extinct or dormant, can be restored *only* by the Grand Lodge, upon petition and payment of all arrearages to the Grand Secretary.

No. 19.—No brother can be lawfully elected and installed Master who has not served by election or installation as Master or Warden, except by dispensation.

No. 20.—An objection made to the advancement of a candidate in open lodge, or to the W. M. in or out of the lodge, is good until the objection is removed or waived. A reason given to the W. M. is a sacred secret, and whether sound or frivolous, does not invalidate or weaken the objection. If the reason for the objection be given without solicitation to the lodge, it then becomes the property of the lodge, and the lodge may decide upon its propriety and validity. It is unmasonic to solicit such reasons, or to endeavor in any manner, either directly or indirectly, to obtain them, and when so obtained are not to be considered.

No. 21.—A summons *must be known* to have been served or received before it can be called "due summons."

Miscellaneous Reading.

The Months.

Our arbitrary division of the year into twelve months, has manifestly taken its origin in the natural division determined by the moon's revolutions.

The month of nature, or lunar revolution, is strictly 29 days, 12 hours, 44 minutes, 3 seconds; and there are, of course, twelve such periods, and rather less than 11 days over, in a year. From an early period, there were efforts among some of the civilized nations to arrange the year in a division accordant with the revolutions of the moon; but they were all strangely irregular till Julius Cæsar reformed the Calendar, by establishing the system of three years of 365 followed by one (bissextile) of 366 days, and decreed that the latter should be divided as follows:

Januarius	31	days.
Februarius	30	"
Martius	31	"
Aprilis	30	"
Maius	31	"
Junius	30	"
Quintilis (altered to Julius)	31	"
Sextilis	30	"
September	31	"
October	30	"
November	31	"
December	30	"
	365	"

The general idea of Cæsar was, that the months should consist of 31 and 30 days alternately; and this was effected in the bissextile or leap-year, consisting, as it did, of twelve times thirty with six over. In ordinary years, consisting of one day less, his arrangement gave one day less to February. Afterwards, his successor Augustus had the eighth of the series called after himself, and from vanity broke up the regularity of Cæsar's arrangement by taking another day from February to add to his own month, that it might not be shorter than July: a change which led to a shift of October and December for September and November as months of 31 days. In this arrangement, the year has since stood in all Christian countries.

The Roman names of the months, as settled by Augustus, have also been used in all Christian countries, excepting Holland, where the following set of names prevails:

January	Lauwmaand	Chilly month.
February	Spokelmaand	Vegetation month.
March	Lentmaand	Spring month.
April	Grasmaand	Grass month.

May	Blowmaand	Flower month.
June	Zomermaand	Summer month.
July	Hooymaand	Hay month.
August	Oostmaand	Harvest month.
September	Herstmaand	Autumn month.
October	Wynmaand	Wine month.
November	Slagtmaand	Slaughter month.
December	Wintermaand	Winter month.

"These characteristic names of the months are the remains of the ancient Gaulish titles, which were also used by our Anglo-Saxon ancestors."—*Brady.*

Amidst the heats of the Revolution, the French Convention, in October, 1793, adopted a set of names for the months, somewhat like that kept up in Holland, their year standing thus:

	French Months.	Signification.	Eng. Mos.
Autumn.	1. Vindemaire.	Vintage	Sept. 22.
	2. Brumaire.	Foggy	Oct. 22.
	3. Frimaire.	Frosty or Sleety	Nov. 21.
Winter.	4. Nivose.	Snowy	Dec. 21.
	5. Pluviose.	Rainy	Jan. 20.
	6. Ventose.	Windy	Feb. 19.
Spring.	7. Germinal	Sp'ging or Bud'ng.	Mar. 21.
	8. Floreal.	Flowery	Apr. 20.
	9. Prairial.	Hay Harvest	May 20.
Summer	10. Messidor	Corn Harvest	June 19.
	11. Thermidor.	Hot	July 19.
	12. Fructidor.	Fruit	Aug. 18.

Five days at the end, corresponding to our 17th, 18th, 19th, 20th, and 21st of September, were supplementary, and named *sans-culottides*, in honor of the half-naked populace who took so prominent a part in the affairs of the Revolution. At the same time, to extinguish all traces of religion in the calendar, each month was divided into three decades, or periods of ten days, whereof the last was to be a holiday, the names of the days being merely expressive of numbers—Primidi, Duodi, Tredi, etc. And this arrangement was actually maintained for several years, with only this peculiarity, that many of the people preferred holding the Christian Sunday as a weekly holiday. The plan was ridiculed by an English wit in the following professed translation of the new French Calendar:

"Autumn—wheezy, sneezy, freezy,
Winter—slippy, drippy, nippy,
Spring—showery, flowery, bowery,
Summer—hoppy, croppy, poppy."

"Thirty days hath September,
April, June, and November;
All the rest have thirty-one,
But February twenty-eight alone,
Except in leap-year, once in four,
When February has one day more."

Sir Walter Scott, in conversation with a friend, adverted jocularly to "that ancient and respectable, but unknown poet, who had given us the invaluable formula, Thirty days hath September, etc. It is truly a composition of considerable age, for it appears in a play entitled *The Return from Parnassus,* published in 1606, as well as in Winter's *Cambridge Almanac* for 1635.

Ringing out the Old Year.

The close of the year brings along with it a mingled feeling of gladness and melancholy—of gladness in the anticipation of brighter days to come with the advent of the New Year, and of melancholy in reflections on the fleeting nature of time, and the gradual approach to the inevitable goal in the race of life. That so interesting an occasion should be distinguished by some observance or ceremony appears but natural, and we accordingly find various customs prevail, some sportive, others serious, and others in which both the mirthful and pensive moods are intermingled.

One of the best known and most general of these customs is that of sitting up till twelve o'clock on the night of the 31st December, and then, when the eventful hour has struck, proceeding to the house-door, and unbarring it with great formality to "Let out the Old, and let in the New Year." The evening in question is a favorite occasion for social gatherings in Scotland and the north of England, the assembled friends thus welcoming together the birth of another of Father Time's ever-increasing, though short-lived progeny. In Philadelphia, in North America, we are informed that the Old Year is there 'fired out,' and the New Year 'fired in,' by a discharge of every description of firearms—musket, fowling-piece, and pistol. In the island of Guernsey, it used to be the practice of children to dress up a figure in the shape of a man, and after parading it through the parish, to bury it on the sea-shore, or in some retired spot. This ceremony was styled "*enterrer le vieux bout de l'an.*"

A custom prevails, more especially among English dissenters, of having a midnight service in the various places of worship on the last night of the year, the occasion being deemed peculiarly adapted both for pious meditations and thankfulness, and also for the reception and retention of religious impressions. And to the community at large, the passing away of the old year and the arrival of his successor is heralded by the peals of bells, which, after twelve o'clock has struck, burst forth from every steeple, warning us that another year has commenced. At such a moment, painful reflections will obtrude themselves, of time mis-spent and opportunities neglected, of the fleeting nature of human existence and enjoyment, and that ere many more years have elapsed, our joys and sorrows, our hopes and our forebodings, will all, along with ourselves, have become things of the past. Such is the dark side of the question; but it also has its sunny side and its silver lining:

"For hope shall brighten days to come
And memory gild the past."

And on such an occasion as we are contemplating, it is both more noble and more profitable to take a cheerful and re-assuring view of our condition, and that of humanity in general—laying aside futile reflections on past imprudence and mismanagement, and resolving for the future to do our utmost in fulfilling our duty to God and our fellow-men.

In reference to the aspirations just alluded to, which every generous mind must feel, we take leave of our readers, in the subjoined utterance of our greatest living poet:

"Ring out wild bells to the wild sky,
The flying cloud, the frosty light:
The year is dying in the night;
Ring out, wild bells, and let him die.

Ring out the old, ring in the new,
Ring, happy bells, across the snow:
The year is going, let him go;
Ring out the false, ring in the true.

Ring out the grief that saps the mind,
For those that here we see no more;
Ring out the feud of rich and poor,
Ring in redress to all mankind.

Ring out a slowly-dying cause,
And ancient forms of party strife,
Ring in the nobler modes of life,
With sweeter manners, purer laws.

Ring out the want, the care, the sin,
The faithless coldness of the times;
Ring out, ring out my mournful rhymes,
But ring the fuller minstrel in.

Ring out false pride in place and blood,
The civic slander and the spite;
Ring in the love of truth and right,
Ring in the common love of good.

Ring out old shapes of foul disease;
Ring out the narrowing lust of gold;
Ring out the thousand wars of old,
Ring in the thousand years of peace.

Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be.'

Visit to an African King.

To-day the king sent his pages to announce his intention of holding a levee in my honor. I prepared for my first presentation at court, attired in my best, though in it I cut a poor figure in comparison with the display of the dressy Waganda. They wore neat bark cloaks resembling the best yellow corduroy cloth, crimp and well set, as if stiffened with starch, and over that, as upper cloaks, a patchwork of small antelope skins, which I observed were sewn together as well as any English glovers could have pieced them; while their head-dresses, generally, were abrus turbans, set off with highly-polished boar-tusks, stick-charms, seeds, beads, or shells; and on their necks, arms, and ankles they wore other charms of wood, or small horns stuffed with magic powder, and fastened on by strings generally covered with snakeskin. N'yamgundu and Maula demanded, as their official privilege, a first peep; and this being refused, they tried to persuade me that the articles comprising the present required to be covered with chintz, for it was considered indecorous to offer anything to his majesty in a naked state. This little interruption over, the articles were conveyed to the palace in solemn procession thus: With N'yamgundu, Maula, the pages, and myself on the flanks, the Union Jack, carried by the kirangozi guide, led the way, followed by twelve men as a guard of honor, dressed in red flannel cloaks, and carrying their arms sloped, with fixed bayonets; while in their rear were the rest of my men, each carrying some article as a present.

On the march toward the palace, the admiring courtiers, wonder-struck at such an unusual display, exclaimed, in raptures of astonishment, some with both hands at their mouths, and others clasping their heads with their hands, "Irungi! irungi!" which may be translated "Beautiful! beautiful!" I thought myself every thing was going on as well as could be wished; but, before entering the royal inclosures, I found, to my disagreeable surprise, that the men with the Suwarora's hongo or offering, which consisted of more than a hundred coils of wire, were ordered to lead the procession, and take precedence of me. There was something specially aggravating in this precedence; for it will be remembered that these very brass wires which they saw I had myself intended for Mtesa; that they were taken from me by Suwarora as far back as Usui; and it would never do, without remonstrance, to have them boastfully paraded before my eyes in this fashon. My protests, however, had no effect upon the escorting wakungu. Resolving to make them catch it, I walked along as if ruminating in anger up the broad high road into a cleared square, which divides Mtesa's domain on the south from his kamraviona's, or commander-in-chief, on the north, and then turned into the court. The palace or entrance quite surprised me by its extraordinary dimensions, and the neatness with which it was kept. The whole brow and sides of the hill on which we stood were covered with gigantic grass huts, thatched as neatly as so many heads dressed by a London barber, and fenced all round with the tall yellow reeds of the common Uganda tiger-grass; while within the inclosure the lines of huts were joined together, or partitioned off into courts, with walls of the same grass.

Twenty-one Years.

The Annapolis (Md.) *Examiner*, announcing the return of Mr. Gilbert Murdock, of that city, after an absence of twenty-one years, tells the story of his adventures:

In 1846 he left Annapolis, under Major Emory, United States army, to assist in establishing the United States boundary line between California and Mexico. Soon after their arrival, the appropriation became exhausted, and Mr. Murdock received an appointment in the custom-house at Monterey. Retiring from this position after a year's service, he spent one year as Mayor of the city, and four years as public auctioneer. Marrying a Miss Flegg, he shipped as a passenger to the Sandwich Islands, and soon after spent five years in auctioneering in Melbourne, Australia, as a member of the firm of McPherson & Co. Purchasing the brig Marion Helen, he started, in company with his wife and child, on a trading voyage, but was wrecked on a reef not laid down on the charts of navigation. His wife and child were drowned before his eyes on this reef, coasting one of the Java Islands. He was taken prisoner by the savages, but after eight weeks, in company with another prisoner, escaped, put to sea in a canoe, was picked up by a friendly vessel and taken to Australia. Impoverished by misfortune, he undertook the labors of a miner. After spending considerable time in this dangerous and undesirable avocation, he rejoiced in receiving from the American Consul letters forwarded to him by Secretary Seward, from his mother and surviving friends in this city, inclosing drafts to enable him to return. He immediately shipped via Callao, Panama, and Aspinwall for New York, and after a voyage of eighty-five days was welcomed by his friends in this city on the evening of the 14th ult. Mr. Murdock confesses that home is the best place he has seen.

Literary.

Literary Notices.

The Children's Hour.—We have received the December number, and a spicy, splendid one it is. The dogs of St. Bernard are out in a new dress, and the picture in the article "Christmas is Coming," is worth a dollar. And then, just think of the sleigh-riding, the fish stories, the bird songs, and the child wonders. It is a good thing for little folks—and big folks, too. Published by T. S. Arthur & Son, 809 and 811 Chestnut street, Philadelphia, at $1.25 a year, in advance.

Home Circle and Temperance Oracle.—Under the sanction of many of the leading temperance men of the West, the Chicago *Home Circle*, now entering its eighth volume, espouses the cause of temperance with an ability peculiarly its own. A lofty temperance paper has long been needed in the west, and this is the right one in the right place. Being long established as a literary journal, the temperance people will hail it with delight. The December number comes out with the new head, so that lodges and individuals may send in their lists before New Year. An excellent temperance poem, entitled "The Drunkard's Wife," an essay to the Good Templars, and an editorial entitled "The Bane of Society," are of much value. A prize of $25.00 for the highest list of 50 or over, and a second prize of $10.00 for a list of 25, or good pay for good labor to any lodge or individual. Here is a chance for a New Year's bonnet. Subscription, $1 a year. November and December numbers free to those who remit at once. Sample copy with terms, 10 cents. Address S. M. Kennedy, Editor, 194 Clark street, Chicago.

The Little Corporal comes to us now in magazine form. On the left hand upper corner is the national flag, surmounted by an eagle, while in the center is grandpa, papa, mamma, big and little girls and boys, including the little corporal in his Zouave dress, with Bose and Tabby, and any quantity of playthings. The whole frontispiece is a thing of beauty. The picture of the giraffe, and the ludicrous disgust of the ass, is a thing to laugh at, while the story of poor little Squirrel-Furs, telling how hungry she was, and poor and cold, and what a chance she had to take just one little piece, and didn't, would stir older hearts than children's. One dollar a year. Published by Alfred L. Sewell, 6 Postoffice Place, Chicago, Ill.

The Riverside Magazine for Young People, for December, is a rarity. The work is just what its name indicates, and is put up after the style of the publisher's issues, on first-class paper, and in the best style of the printer's and engraver's art. Its picture of Mr. Duck, the quack-doctor, among the fowls, is inimitable, and would make even a solemn quack laugh. "How a Mouse kept Christmas," is a nice thing for little girls; "My Debut as a Sportsman," will set the boys to laughing. The story about the dog Fax will interest any one, while "The Little Brown Seed," a fairy story, will set all the younglings into ecstacy. The *Riverside* is no pretentious, threadbare respectability, but fit for every class and condition, and, to our notion, is, of all others, the most meritorious and unexceptionable of the many young people's magazines, for all sizes and ages of reading children and youth—and, for that matter, old folks, too. Published monthly by Hurd & Houghton, 459 Broome street, New York, at $2.50 per annum.

The Sunday School Teacher is a monthly 32-page pamphlet, in magazine form, and has a lesson for each Sunday in each month, embracing a short and clear exposition of the history, geography, biography, doctrine, and direct application of each lesson, with a separate arrangement for infant classes, together with a Sunday-School summary, notices, lectures, advice, &c., arranged by an able committee representing the Methodist, Baptist, Presbyterian, and Congregational denominations. It is intended for the use of the officers and teachers, Bible-classes, and advanced scholars. It is an able periodical, published by Adams, Blackmer & Lyon, 155 Randolph street, Chicago, at $1.50 per annum. Address publishers for further particulars.

The Sunday School Scholar is a journal which supplies a want long felt. For years we have been disgusted with the inanity and *good-little-boyism* of our chief Sunday-School papers. They have been gotten up for five year olds, and are poor at that. *The Scholar* "talks in meeting," goes fishing and hunting with the boys, boating with the girls, and is up to all that interests the big folks in miniature. The articles in the number before us were written by Grace Greenwood, Sarah E. Shaw, Emily H. Miller, Mary Lowe, Mary B. Sleight, Evan E. Edwards, Edward Eggleston, Prof. Hewett, etc.,—names that are a guaranty of life, sense, goodness, and progress, and that no silliness, vapidness, or toadyism will be found in the columns of the *Scholar*. Published monthly, in eight pages (size of Trowel pages), by Adams, Blackmer & Lyon, 155 Randolph street, Chicago, Edward Eggleston, editor, at 50 cents per year. Send to publishers for club rates.

Merry's Museum for December is on our table. It is nice. "Tessa's Surprises," a Christmas story, is a gem, and the whole is good. It is published in magazine form, monthly, by H. B. Fuller, 14 Bromfield street, Boston, at $1.50 per annum.

The Sorosis, a paper precisely the size of The Trowel, *devoted to the interests of women*. The number dated Nov. 28 has been carefully perused. It is an earnest, dignified, and plain spoken publication. "Woman in Law" is a fair statement of woman's legal rights and disabilities, while "Marian Weymouth's two Thanksgivings" is a story replete with the effects of fashionable selfishness and womanly heroism in the same person in different circumstances. The leading editorial lacks finish and continuity, while the next article, headed "Education," is full of plain truth stated in admirable terms and elegant language. None of the articles are failures, while in most there is piquancy, wit, spice, and a woman's delicate tact and handling. Housekeeping, fashions, items, notes, and correspondence are well distributed, while editorial notices and advertisements help to make it pay. More terseness, directness, and continuity is necessary. Let the food be good, wholesome, *and thoroughly cooked*. Without indorsing or disapproving the intention of this journal, every woman will be benefited by it, and no man should be afraid of it. Let it circulate. Published weekly and edited by Mrs. M. L. Walker & Co., at 104 Randolph street, Chicago, at $3 per annum.

The American Entomologist.—This journal is invaluable to every fruit-raiser, and all interested in horticulture, and, for that matter, agriculture also. We have received the November number, which contains information not to be had in any other intelligent form save at great expense. The immense insect world is scientifically and practically treated, by B. D. Walsh, of Rock Island, Entomologist for Illinois, and by Charles V. Riley, 2,130 Clark avenue, St. Louis. The work is published in a neat form, with valuable insect engravings, by R. P. Studley & Co., 104 Olive street, St. Louis, at one dollar per annum, in advance.

The Mother's Journal is a forty-two page magazine, handsomely printed on good paper, and a handsome cover. Its articles are such as might be expected from the culture, talent, and literary experience of Mrs. Mary G. Clarke, combined with fine practical sense, high-toned piety, and a complete knowledge of house-wife and motherly duties.

The December number treats of maternity, disease, and household duties, interspersed throughout with stories, poetry, anecdotes, and news. The Thanksgiving at Grandpa's is rich. There is no maudlin or silliness, but all is sensible and in good womanly humor. Published by Clarke & Co., 8 Custom-house place, Chicago, at $2.00 per annum, in advance.

The School Master deals with school matters, is a nice paper, and worthy of patronage. Just such a paper is a necessity in order to be thoroughly posted in educational matters. The one before us fills the bill. It is published by John Hull, at Normal, McLean county, monthly, at one dollar per annum.

Dr. Thornton's Case.

"It is so strange that you did not marry, Paul!" said Harry Needham to his friend, Dr. Thornton, when the tea things had been carried out, and they sat pleasantly talking by the bright fire of a Pennsylvania anthracite that lit up the cosy back parlor of his pleasant New York home.

The remark was a most natural one, since the cosy back parlor was so suggestive of all sweet home comforts. There were marks of somebody's tasteful fingers everywhere, and Harry's eyes dwelt lovingly on the closed door whence his household fairy had disappeared with the year old baby asleep in her arms.

Dr. Thornton looked around with a slow, sweeping glance, which took in all the graceful appointments of the room, from the pretty Fayal workstand, whose tremulous shadow quaintly interlaced the fire light cast upon the floor, to the looping of the snowy curtains, and the training of the parlor ivy on the wall. He had the face and manner of a master; and looking at him, you would not wonder that, although young, he held already an assured position among men of his profession who could count twice his years of practice.

"It is strange, Harry; I wish I could."

"Why not?" asked Needham in surprise at his friend's earnest tone.

There was no answer for a moment. Thornton bent forward and looked musingly into the coals.

"The witchery of the fire light must be on me to-night," he said at last, with a smile. "It is not often that I am in a mood for confidences. Why not, did you say? Because I believe I am hopelessly in love—with a memory. You would scarcely suspect me of such romantic impressibility that the face of a girl whom I only saw once, and that years ago, should have power to come between me and every other woman whom I might have loved; yet, looking back to-night, I know it is true. Having once seen my ideal, I cannot be content with less.

"It was my first year at the German University. I had been miserably ill, and my physician positively insisted upon outdoor air and active exercise. So I set out, although I could ill afford either time or money, in company with two or three others, with a staff and wallet, to visit on foot various places of interest.

"We stopped for a week in Dresden. One day—how well I remember it!—I had been strolling along the Elbe, through the public gardens, watching the groups of quaintly-dressed people sipping their coffeee in the shade, and chatting gaily to each other. My walk ended, as usual, in the Art Gallery, for pictures were my enthusiasm then as now. Going into the hall where hung the Sistine Madonna, I saw a party of tourists standing before the painting. My first glance assured me that they were Americans, and this of itself would have attracted me—a home face is so dear in a strange land—had not the central figure of the group riveted my gaze in a moment. The others were engaged in conversation, pointing out the various features of the picture, and indulging in the various rhapsodies; but this girl, a slender creature of not more than fifteen, stood motionless and silent, her lips parted, a faint flush on her cheek, and the whiteness of her finger tips showing the pressure of her clasped hands together. You want me to tell you of her face; but it is useless to try. I cannot describe it. It was very beautiful; but no mere beauty could have held me with undiminished charm at this distance of place and time. Her expression indicated not so much simple admiration of the picture as a complete merging of her own personality into the sublime emotions which the theme inspired. The wonderful mingling of tender adoration with dimly foreshadowed suffering in the face of the Madonna seemed to have reproduced itself in her own, until the canvass might have been a mirror, where the image of the dark-eyed, oval-faced girl who stood there was portrayed.

"'We must be going,' said a lady whom I judged to be her mother; 'the train leaves at six, you know, and there is the packing to be finished. Come, Annie! Why, the child would stay here a whole day!'—touching the girl's arm, who had not moved. She started, looked about her with a deep breath, and, still without speaking, turned to follow the company from the room. As she passed me at the door, a knot of leaves disengaged itself from the brooch at her throat and fell to the floor; I stooped quickly and returned it to her, and to this day I cannot breathe the spicy fragrance of geranium without feeling again the thrill with which her smile repaid me."

Dr. Thornton might have said more, but little Mrs. Needham came in at that moment.

"What! the gas not lighted yet?" she said, in surprise. "You gentlemen must have been asleep, or telling secrets. Shall I break the spell?"

"I wish it were always as pleasantly broken, Mrs. Needham—cannot we have a game? Harry shall have two balls, and you and I will play against him." Then in an aside: "It is but fair, Harry; I have played my game of life alone so long."

Later, when the strife had been triumphantly concluded by Mrs. Needham, who compassed two arches and the stake at her final stroke, and they were quietly seated again, Needham said:

"You will hardly thank me, Paul, for sending you another case when you are overcrowded already. Our house has just lost the services of a young lady, one of the very best designers we have ever employed. You have seen our last edition of the 'Christmas Hymns?' The illuminations are mostly hers—some splendid work there, which you know how to appreciate. Our last order had been filled, so I looked up her address, and called to-day. I found her sitting with bandaged eyes in a darkened room, and suffering great pain. Knowing that you made diseases of the eye a specialty, I recommended her to you. I had still another reason for doing so, which I will explain. She lives alone with her widowed mother, who has been an invalid for years, and they are poor. I suspected as much before, but now I am sure of it. Their room was small, and scarcely comfortable, but several articles of furniture indicated former luxuries. A piano stood in one corner, and I learned incidentally that she had given music lessons in addition to her other work. I doubt if they have any resources but her hands, which must now be idle. Both mother and daughter are refined and sensitive; and, although I felt great sympathy, I could think of no way of making an offer of substantial assistance. But I thought I would ask you, in case of her application to you, to make the terms for the treatment of her eyes as nearly nominal as possible, without offending her sense of propriety."

"I should do so most gladly; what is the lady's name?"

"Miss Brayton—Annie Brayton," answered Needham; "here is her last work, a part of the unfinished order of which I spoke." He rose and took three or four sketches from a portfolio, marginal designs for a book of poems. "See here!" he said, holding one of them in the light, "did you ever see anything drawn with greater spirit than that cliff, with its bold lines and apparently inaccessible approach, yet the bit of irregular wall at the summit shows human presence and effort, and so appeals to the sympathy of the race. One who could sketch that must know what it is to be at home among the mountains."

"I like this one particularly," said Thornton, after a pause, "although it is the simplest of all—this tuft of moss shot through by a spray of scarlet partridge-berries; I like it because of the marvelous faithfulness with which it is finished, the evidence of a touch so tender and delicate as to be almost a caress. I am anxious to see my patient."

"Perhaps there is a charm about the name she bears," said Needham, playfully, while Dr. Thornton drew out his watch and rose to take his leave.

Among the visitors in the ante-room, when the physician's office door was thrown open next day, sat a young lady dressed in deep black. She awaited patiently her turn for examination, then rose and went into the inner apartment.

"Dr. Thornton, I believe?" she said in a voice singularly clear and musical. "I am Miss Brayton; will you please look at my eyes?"

As she spoke she threw back the heavy veil, whose double folds had protected her from the light, and lifted toward him—the face of the Dresden Gallery! The same, yet not the same! By the influence of years of trial, patient endurance, and earnest, hopeful effort, the ungrouped capabilities of the girl had been crystalized into a many-sided character. She stood before him the perfection of his dream, his own out of all the world, he thought—yet he must school himself to the utterance of professional commonplaces, while not the tremor of a nerve should betray his long constancy.

"It is only a temporal difficulty, Dr. Thornton?" she said, with trembling eagerness.

"That depends upon the care you shall take of yourself," he answered, gravely; "as yet there is no organic disease. You must have strained your whole nervous system by some kind of overwork. Only rest and careful obedience to prescribed treatment can give you back your eyes."

"For how long?"

"I cannot tell; six months at least."

The poor girl uttered an involuntary exclamation of dismay, and her lip quivered for a moment, but she controlled herself by a strong effort.

"I ought to be thankful for the hope of being well at all," she said wearily; "but it seems very long to wait."

The autumn and winter wore away. Miss Brayton's eyes improved but slowly. It was true that she needed utter rest in body and mind; the former she took of necessity, but the latter was beyond her power. To find her way through the glare of the street was a task so trying, that Dr. Thornton forbade it, visiting her at her home inslead.

Her heart sank at the thought of the long bill of charges to come in by and by, even while she could not repress a thrill of pleasure at the sound of his familiar step. There was the piano as the last resort, she thought; her treasured jewels, her father's gift, had been sold already to meet the emergencies of the present.

Mrs. Brayton's watchful and tender eyes could not fail to detect the brightness which Dr. Thornton's lingering calls brought into her daughter's face, and a secret trouble grew at her heart which she would not for the world have put into spoken words. Must a greater grief still be in store for the young heart that had labored so patiently and suffered so nobly.

One day the Doctor brought a basket of rare fruit; again it was a bunch of hot house flowers, fragrant with geranium and heliotrope; or a magazine, with passages marked for Mrs. Brayton to read aloud. Indeed, he so succeeded in interweaving himself with all her pleasures that it was no wonder if poor Annie said a dozen times a day, "How kind of him, mamma!" with her pale cheek in a glow.

The time came at last when the bright sunshine might find its way unchecked through the windows. Annie's eyes were not yet strong enough for her painting, but the days of idle darkness were past, and she could at least look forward to the speedy resumption of her music lessons.

"You will not need me much longer, Miss Annie," said Dr. Thornton, finding her alone one day; "shall you be glad?"

She did not reply, but he went on as if he had not noticed her silence, unrolling an engraving.

"You have the original, Miss Annie."

"Yes, how did you know?"

"The poor student who picked up your boquet in the Dresden Gallery has remembered you too well to be mistaken."

A sudden illumination broke over her face.

"Can it be possible?" she cried. "Now I understand the strange consciousness I have have often had of having seen you somewhere long ago! Here is the lost thread that has eluded me so long!"

"Annie," said Dr. Thornton, softly, "since then your face has been with me always. It has helped me to subject the baseness of my nature and lift me toward all things noble and true. When I saw it again in my room that day, I dared to hope that God had given you to me. These few months of your darkness seem to have concentrated all the light of my life. Annie, have I presumed too much?"

Dr. Thornton's house is rich in painting and statuary. *Connoisseurs* go there to study and admire.

"Mrs. Thornton," said Harry Needham, as he went from wall to wall the other day, "your husband has mistaken his vocation—with his taste he should have been a great artist."

"No, Annie, tell him no!" said Thornton, coming to his wife's side and drawing her within the shelter of his arm; "no immortality on canvass or in marble could have made up to me for the loss of the *case* which I have so often blessed him for sending me, by merit of my plain profession!"—*Taken from the Keystone.*

The White Ant.

This destructive insect forms one of the greatest nuisances in India, and the mode and manner of carrying on its operations are as provident as they are pernicious. These insects abound throughout the southern provinces of Hindoostan, and the turiform hills which they have raised, may be observed spreading ten thousand folds, both far and wide, over every barren heath. From these mounds taper up so many conical minarets, some of them reaching as much as seven feet in height. These fabrics are composed of a hard crust of earth, equal in durability, while kept dry, to the strongest cement. The whole of these conical chimneys are subdivided into so many different and distinct galleries, the areas of which are the size of a goose-quill, and the same lead to one common terminus, which is the magazine or general store-room, and which is sunk from two to three feet below the foundation of the hillock. When the white ant commences its depredations upon a building it may be easily detected, although not suspected by a person unaccustomed to its habits. The writer was the occupant of a Bungalow, on the Coromandel coast, which had not long been erected, when the ant invaded the dwelling. There was among other furniture a picture in a frame, suspended from a nail driven into one of the stucco walls of the dining room. Two columnar pillars of dry red sand were to be observed raised along the wall, from the ground, communicating with the frame in question. The writer, instigated by curiosity, passed one of his fingers across one of these areanceous branches, when he discovered that he had ruptured a well conducted tunnel, and confounded a regiment of sappers and miners, several of which seized the offensive member with their horny forceps, and persevered in their hold until crushed. In less than half an hour, the breach was repaired and tunnel completed. A week had not elapsed when a native servant, while in the act of removing the picture with a view to dust it, caused it to fall, when it broke into a dozen or more pieces. There never has been discovered any remedy against the innovations of these insects, which will bring a house about a person's ears in a few months after it has been built, every beam in the building. During the rains, when the ant hillocks become softened by excessive and continued wet, pea-fowl, partridges, and a variety of birds, commit sad havoc among the termites, while lizards and small snakes devour them wholesale. Indeed, were it not for such enemies as these, the white ant would become intolerable.

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Many persons have often wondered what are the signification and origin of the corpulent little image so common on all Chinese porcelain. A former emperor, during the early days of porcelain, commanded that some china of a peculiar pattern should be made for him. Though every effort was made, the execution of this order seemed to be impossible; and the mandarin who had charge of affairs reported the failure to his serene majesty. The command was repeated, and the argument of the bastinado was applied; but with no happy result. The furnaces still failed to do their part. At last, one of the workmen—a poor little wretch named Pousa—despairing of success, and seeing before him a future whose principal feature was a daily bastinadoing, in a moment of unbearable misery, jumped into a glowing furnace, and was instantly consumed. But he disappeared from mortal eye, only to rise a brilliant star among the gods; for when the burning was over, the porcelain was found perfect and beautiful, and the insignificant martyr received divine honors, and has since been the deity of all good porcelain makers, and his image is religiously stamped upon the choicest work of the empire.

Married.

In this city, Nov. 19th, at the residence of the bride's father, by the Rev. A. Hale, Bro. SAMUEL R. HARRIMAN, Senior Warden of *Central Lodge No. 71*, and Junior Warden of *Elwood Commandery K. T. No. 6*, to Miss JENNIE MANNING, niece of the late Hon. Julius Manning, of Peoria.

Died.

At Sparta, Randolph county, Bro. SAMUEL GALT, a worthy member of *Hope Lodge No. 162*.

At Farmerville, La., Oct. 8th, Sir HENRY REGENBERG, Past Grand High Priest, Past Junior Grand Warden, and Eminent Commander. We are indebted to Sir S. M. Todd for New Orleans *Crescent* containing the sad news.

Moneys Received for Masonic Trowel,

TO DECEMBER 9, 1868.

$1.25 each.—Wm. E. Bridges, Henry Bergman, John C. Canfield, H. C. Crump, John S. Chick, John Ferguson, A. H. Gambril, R. A. Jackson, H. E. Nickerson, T. T. Oviatt, M. W. Piersoll, S. D. Stevenson, Dr. T. S. Stanway, S. C. Stearns, M. Temple, D. S. Wolfkill, John G. White.

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$10.00 each.—Wm. Adair, Geo. L. Cross.

Other sums.—D. J. Martin, $6.00; Justice Aaman, $13.75; Hugh Crockett, $2.75; James Childers, $4.80; E. B. Dunbar, $1.80; E. E. Drumb, $6.90; A. D. Jackson, $16.00; R. T. Kennon, $3.50; L. Keyon, $2.40; G. C. King, $3.50; C. P. Swift, $3.80; J. C. Sugg, $1.80; E. E. Wheeler, $8.00; F. E. Whitehurst, 25c.; James L. Wheat, $11.00.

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The Masonic Trowel.

"The grand object of Masonry is, to promote the happiness of the human race."--Washington.

VOL. VIII. SPRINGFIELD, ILLINOIS, JAN. 15, 1869. NO. 1.

Poetry.

The Creation of Man.

As the Supreme Original is infinite, the earth and all the planets are a very small part of His works. Who can tell how far the rays of light extended through the boundless immensity of space, when God said, "Let there be light; and there was light.?" —*Gen. i., 10.*

Thou First of beings, infinite Supreme,
Who spoke the word, and worlds from nothing came!
Light, light, and love, all holy thee I hail!
To praise thy name a seraph's tongue would fail!
Man is not the only being left to praise
Thy sacred name, and the glad anthem raise;
Millions of angels praise thee as their God,
And thrones and powers obey thy sovereign nod,
Proclaim thee First, I AM, Eternal King,
And of thy light, thy love, and goodness sing.
Thus I have sung how light at first did rise,
And shining stars adorn'd the azure skies;
How worlds and suns were in their centers laid.
Almighty *Fiat* all from nothing made.
The first great cause and source of vital breath;
Whose hand sustains all life on earth beneath.
Within the seas he form'd the pond'rous whale;
The daring lion, and the crocodile;
Each living thing He gave its proper form,
From th' elephant down to the crawling worm.
All kinds of creatures, every fowl that flies,
Live by His power, and at His pleasure dies.
Great are the works of the First Cause divine,
In harmony all beautiful they shine.
But here I sing, more wonderful than all,
Of creatures form'd upon this earthly ball;
The Sacred Three, when this great work began,
A council held, and said, *Let us make man.*
Adam was form'd of pure refined clay;
And God in him His image did display.
A shining light the sun did first appear;
The second light in Adam's soul was clear;
Nor mid-day sun one-half so clear did shine
As Adam's soul, all holy, pure, divine.
The soul of man, a spark of heavenly fire,
The breath of God, which never will expire,
A clear bright lamp, to let him see the way,
Through gloomy darkness not to go astray.
Clear shining light, from darkness dark as night,
God was and is the fountain of all light.
The Scriptures next to tread the path that's right.
In splendor bright the sun at first began,
And reason shines within the soul of man.

Adam was created lord of the creation, and the noble leading faculty of his soul was understanding. This jewel alone adorns the rational creature man. Behold with admiration and surprise the faculties of his soul! He can convey his mind through the whole creation, and view the several creatures on earth: consider the fabric, the use, and beauty of animals; discern the signature of plants; and penetrating thereby into their nature and virtues, he is enabled to extract from them a healing balm for the human body. His mind also views the vast ocean, and soars in a moment from earth to heaven; it describes the motion of the sun in the ecliptic; calculates tables for the motion of the planets; and foretells, at a great distance, the dismal eclipses of the sun and moon to the very digit; and also to the portentious conjunctions of the planets to the very minute of their ingress. These are some of the grand employments of the understanding. But the soul is also capable of exercising itself on a much nobler theme. It can contemplate the glorious mysteries of redemption, and trace redeeming love through all the astonishing methods and manifold discoveries of it in the sacred Scriptures.—*Magazine and Mirror* (*London*).

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Pride.

BY JOHN G. SAXE.

'Tis a curious fact as ever was known—
But often in human nature shown,
Alike in castle and cottage—
That pride, like pigs of a certain brood,
Will manage to live and thrive on food
As poor as a pauper's pottage!

Of all the notable things of earth,
The querest thing is the pride of birth
Among our "fierce democracy!"
A bridge across a hundred years,
Without a prop to save it from sneers—
Not even a couple of rotten peers—
A thing of laughter, flings and jeers—
Is American aristocracy!

Depend upon it, my snobbish friend,
Your family thread you can't ascend
Without good reason to apprehend
You may find it waxed at the other end
By some plebeian vocation;
Or, worse than that, your boasted line
May end in a loop of stronger twine,
That plagued some worthy relation.

Because you flourish in worldly affairs,
Don't be haughty and put on airs,
With insolent pride of station.
Don't be proud and stick up your nose
At poorer people in plainer clothes;
But learn, for the sake of your mind's repose,
That all proud flesh—wherever it goes—
Is subject to irritation.

[The editor is not responsible for any remarks made, or peculiar views advanced, in this series of articles.]

ANCIENT AND MODERN RITES

Worked Under the General Denomination of Freemasonry.

BY TYRIAN.

NO. IV.

AMERICAN RITE.

What I have denominated the American Rite is commonly called the York Rite, the several component parts of which were enumerated in my last.

The reason that I would assign for denominating it the American Rite, is that I purpose to show that all its parts, after that of Master Mason, are American degrees, worked in the United States only, save two exceptions.

The York Rite, properly speaking, is composed of *the three* degrees of Masonry, and no more; and, startling as it may seem to my companions in Chapter and Council, I am prepared to enunciate and defend the opinion that true, genuine Masonry does not exist outside the three degrees of a Master's lodge. All else is of modern manufacture, and is such as has been legalized by common consent of all parties concerned.

Before the schism which occurred in England, nothing whatever was known, or at least recognized, as Freemasonry, but the degrees of E. A., F. C., and M. M. In order to conciliate the opposing faction, and for the sake of peace and harmony, principle was sacrificed by the true Grand Lodge of England, and recognition extended to the degree of Royal Arch. That degree was originally a component part of the Master's degree, and was stolen, amplified, and created into a new degree, wherewith to "head off" the legitimate Grand Lodge.

Accordingly, to the statement in my last, that the legitimate degrees of Masonry are those of Entered Apprentice, Fellow Craft, and Master Mason, and none other, I am prepared to stand, and to defend the same.

Freemasonry ceased to be a purely operative society at the assembling of the convention at York, whence the rite takes its name. At that time, the degree of Entered Apprentice was all that the lodges conferred, the other two being conferred by the Grand Lodge. The lodges were afterwards allowed to confer the degree of Fellow Craft, and finally the Grand Lodge surrendered to the lodges the care of all three degrees. Business of all kinds, except conferring degrees, was transacted in lodges of Entered Apprentices, as it continued to be as late (in this State) as 1809.

Our various Masonic authors and writers disagree as to what the York Rite really is; as, for instance:

> The York Rite is the basis of all rites that claim a Masonic character. At first there were but three degrees; but as at present practiced, there are but seven: 1, Apprentice; 2, Fellow Craft; 3, Master; 4, Mark Master; 5, Past Master; 6, Most Excellent Master; 7, Holy Royal Arch. There are three other degrees—appendages to this rite—viz: the order of High Priesthood—an honorary degree conferred on the first officer of a chapter—and the degrees of Royal and Select Master.—*Macoy.*

Upon most of Bro. Macoy's points I agree, and agree with him when he states that the York Rite was at first composed of but three degrees; but I go further, and say that there are *still* but *three.*

As to the appendages, the honorary degree of High Priesthood is appropriately named, and so was the degree of Past Master, until Webb and his *confreres* manufactured the chapter degrees.

The degrees of R. and S. Master are just as much an appendage as the degrees of Mark and Most Excellent Master.

Mackey *agrees* substantially with Macoy, but acknowledges that the York Rite has somewhat deviated from its purity—the most lamentable instance of which is the engrafting of numerous illegitimate degrees on the parent stock.

Another author, just returned from a tour of exploration in Palestine, thus speaks of the chapter degrees as practiced in the American system:

> "In other countries, the degree of Royal Arch is communicated without the intermediate degrees of Mark Master and Most Excellent Master. All the degrees of the chapter here named are intensely *Americanized.*"

And "all the degrees of the chapter here mentioned" include all of them.

> York Rite.—This rite practices the following degrees: 1, Apprentice; 2, Fellow Craft; 3, Master Mason; 4, Mark Master; 5, Past Master; 6, Most Excellent Master; 7, Holy Royal Arch; 8, Royal Master; 9, Super Excellent Master; 10, Select Master.—*Aug. Row, K. T.*

Here the degrees of R. and S. M. are recognized, not as appendages, but as a component part of the York Rite, and another degree added.

We make our present article short, from want of time, and propose in our next to take up the American Rite proper in its first addition, viz: Mark Master.

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The more polished the society is, the less formality there is in it.

Grand Commandery, Illinois.

The proceedings of the Grand Commandery, held at Masonic Temple, Chicago, October 27, through the politeness of Grand Recorder J. H. Miles, have been received:

PRESENT:

R. E. Sir V. L. Hurlbut, G. Com.
V. E. Sir J. R. Gorin, D. G. Com.
E. Sir A. W. Blakesley, as G. G.
E. Sir C. E. Munger, G. C. G.
Rev. E. Sir C. A. Gilbert, G. Prel.
E. Sir John M. Pearson, G. S. W.
E. Sir A. J. Dunning, G. J. W.
E. Sir R. H. Foss, G. Treas.
E. Sir James H. Miles, G. Rec.
E. Sir Daniel Dustin, G. St. B.
E. Sir Wm. Rounseville, G. Sw. B.
E. Sir A. S. Converse, G. W.
E. Sir L. K. Osborn, G. C. G.
E. Sirs Geo. C. Lanphere, N. F. Prentice, H. C. Ranney, Wm. H. Turner, P. G. Coms.; P. A. Armstrong, Past Deputy; Wm. Rounseville, P. G. G.; E. Wilcox, W. M. Egan, H. G. Reynolds, Past Commanders.

REPRESENTATIVES.

Apollo.—T. T. Gurney, W. H. Gayle, C. H. Brower.
Belvidere.—R. B. Smith, John M. Pearson.
Peoria.—Geo. L. Lucas, M. E. Erler, Louis Furst.
Joliet.—S. C. Stearns, W. A. Steele, R. P. Denker.
Blaney.—Perry A. Armstrong.
Elwood.—P. A. Dorwin, R. D. Lawrence, O. H. Miner.
Freeport.—N. F. Prentice.
Galesburg.—A. S. Converse, G. C. Lanphere.
Beaumanoir.—Henry B. Durfee.
Ottawa.—W. L. Gibson, J. F. Lamb, W. E. Bowman.
Beauseant.—A. W. Blakesley, Jeptha Dudley.
Waukegan.—A. D. Hutchins, Daniel Brewster, W. A. Johnson.
Cairo.—Louis H. Jorgensen, A. H. Irwin.
Gorin.—Geo. Mason.
Sycamore.—A. W. Sawyer, Daniel Dustin, H. B. Peirce.
Crusader.—W. D. E. Andrews.
Everts.—John L. Ramsey.
Chicago.—George Gardner, A. M. Bennett, Geo. F. Letz.
Temple.—L. L. Jerome, Joseph Mesigh.
Dixon.—James A. Hawley.
Aurora.—J. E. Forrester, J. H. Thompson, J. B. Hall.
Cyrene.—H. W. Hubbard.
De Molay.—Goodman Ferre, J. D. Harbert.
Calvary.—Enos W. Smith.
St. John.—G. W. Lininger.
Palestine.—W. H. Goehagen.

COMMITTEES.

On Credentials.—J. H. Miles, A. W. Sawyer, H. W. Hubbard.
On Visitors.—D. Dustin, A. J. Dunning, L. R. Jerome.
On Doings of Grand Officers.—O. H. Miner, G. C. Lanphere, N. F. Prentice.
On Charters and Dispensations.—W. M. Egan, J. E. Forrester, A. D. Hutchins.
On Finance and Accounts.—A. W. Blakesley, L. H. Jorgensen, J. A. Hawley.
On Grievances.—H. C. Ranney, C. E. Munger, Wm. Rounseville.
On Unfinished Business.—P. A. Armstrong, J. M. Pearson, H. B. Durfee.
On Mileage and Per Diem.—H. G. Reynolds, R. H. Foss, W. L. Gibson.

[The address is omitted, having been previously published.]

Sir J. H. Miles presented a good report on correspondence.

The Grand Recorder's schedule shows 1,677 members; increase, 329. Created, 349; admitted, 16; previously admitted, 46; demitted, 59; suspended, 6; expelled, 3; died, 14; receipts, $2,297.00.

Sir O. H. Miner, from Committee on Doings of Grand Officers, submitted a report, from which we take the following resolutions:

1. *Resolved*, That the appointment of Sir Knight Alfred Creigh as Representative of this Grand Commandery near the E. of the Right Eminent Grand Commandery of Pennsylvania; Sir Knight William Sewall Gardner, near the E. of the Grand Commandery of Massachusetts and Rhode Island; Sir Knight Josiah H. Drummond, near the E. of the Grand Commandery of Maine; Sir Knight George Frank Gouley, near the E. of the Grand Commandery of Missouri; Sir Knight Heman Ely, near the E. of the Grand Commandery of Ohio; and Sir Knight William Barrett, near the E. of the Grand Commandery of New Hampshire, be confirmed, and the patents issued to each of said Representatives approved.

2. *Resolved*, That the Eminent Grand Commander elect appoint four skillful Sir Knights, who with himself shall be appointed a Committee on Work, whose duty it shall be to determine the work and ritual within the jurisdiction of this Grand Commandery, and make report or exemplification thereof at the next annual conclave.

3. *Resolved*, That the Grand Commander be authorized to appoint some skillful Sir Knight annually as Inspector General; who shall be authorized to instruct commanderies and Sir Knights in the tactics and drill, ritual and work of the orders, at the expense of those by whom he may be employed.

4. *Resolved*, That each commandery in this grand jurisdiction be furnished with three copies of the tactics and drill adopted by this Grand Commandery, and that they be required to conform thereto.

5. *Resolved*, That the sum of four hundred dollars be appropriated to Sir Knight Charles H. Brower, for his services in preparing the tactics and drill adopted by this Grand Commandery.

6. *Resolved*, That the sum of fifty dollars be appropriated to each of the Representatives of this Grand Commandery in attendance on the Triennial Conclave of the Grand Encampment in St. Louis in September last, for expenses incurred by them, and one hundred dollars in addition to the Rt. Eminent Grand Commander, for increased expenses devolving on him on account of his station.

Resolved, That the thanks of this Grand Commandery are hereby tendered to the Grand Commandery of Missouri and the commanderies of St. Louis, for their Knightly courtesy to and magnificent entertainment of members of this Grand Commandery and the Sir Knights of Illinois in attendance at the Grand Encampment of the United States at its late triennial conclave.

Sir H. G. Reynolds presented the report on mileage and per diem, making a total of 5,043 miles, $491.50 mileage, $76 per diem; total, $567.50.

J. R. Gorin, of Decatur, was elected Grand Commander; Chas. E. Munger, Joliet, Deputy; Andrew J. Dunning, Springfield, Grand Generalissimo; John M. Pearson, Godfrey, Grand Capt. Gen.; Rev. C. A. Gilbert, Joliet, Grand Prelate; Daniel Dustin, Sycamore, S. G. Warden; James A. Hawley, Dixon, J. G. Warden; R. H. Foss, Chicago, Grand Treasurer; James H. Miles, Chicago, Grand Recorder; Hiram W. Hubbard, Centralia, G. St. Bearer; A. S. Converse, Galesburg, G. Sw. Bearer; L. H. Jorgensen, Cairo, Grand Warder; L. K. Osborn, Chicago, G. C. G.

Sir George Gardner, from the Committee on Templar Jurisprudence, submitted the following resolution, which was adopted:

Resolved, That every petition for a dispensation for a subordinate commandery shall state, in addition to the matters heretofore usually set forth, that some one of the petitioners, who shall be named, is competent to discharge the duties of Eminent Commander in conducting the ordinary business of a commandery, and is also sufficiently skilled in the work and ritual of the Order to be able to open and close a commandery in due form, and to confer the Orders of Knighthood in a proper manner; and the recommendation required from the nearest commandery shall affirm that the facts stated in the petition are true, and the commandery so recommending shall be held responsible to the Grand Commandery for the truth of such affirmation.

Sir Wiley M. Egan, from the Committee on Charters and Dispensations, recommended that charters be granted to *Bethany Commandery No. 28*, Mendota; *Hugh De Payens Commandery No. 29*, Carrollton; and to *St. Omer Commandery No. 30*, at Litchfield, and they were granted.

The following resolution was adopted with a will:

Resolved, That the signal ability displayed by the Right Eminent Grand Commander, Vincent L. Hurlbut, in the administration of Templar affairs in this State; the character which he has given to the Chivalric Orders at home and abroad, and the good temper and impartiality of his acts, entitle him to the warmest gratitude of this Right Eminent Grand Commandery.

After the installation, R. E. Grand Commander Gorin appointed the following standing committees:

On Foreign Correspondence.—Sirs James H. Miles, A. W. Blakesley, O. H. Miner.
On Jurisprudence.—Sirs Vincent L. Hurlbut, H. G. Reynolds, N. F. Prentice.

Sir Charles H. Brower was appointed Inspector General.

Apollo Commandery has 290 members; *Elwood*, 102; *Chicago*, 112.

The appendix contains by-laws for new commanderies, and several valuable forms.

Address of Grand Commander: R. E. Jerome R. Gorin, Decatur.

Address of Grand Recorder: E. James H. Miles, drawer 5,862, Chicago.

Balloting Again and Re-investigation.

We thought that the leading features which govern the admission of candidates and advancement of brethren into and in lodges of this State, had been so discussed and acted upon in Grand Lodge, so fully reported in its transactions, and given to the Craft so generally through Masonic papers, that but little was left to be inquired about. We have recently, however, received several communications on the subject, and among the rest the following:

MASONIC EDITOR OF THE N. Y. DISPATCH—*Dear Sir:* Please answer the following question, which has been the source of controversy with many Masons in the Fourth Masonic District: A candidate is proposed, a committee appointed, a favorable report made, committee discharged, a ballot had, and candidate elected. Immediately after the ballot is declared by the W. M., a member of the lodge, who voted favorably, addresses the W. M., and states, since the vote was taken he has come in possession of information which leads him to believe the candidate has been guilty of a very heinous offense, the nature of which he states to the lodge, and desires that a new committee be appointed to re-investigate the case. Question—Would it be in the province of the lodge, through its Master, to appoint such committee?

Yours, truly, CENTRAL.

The others which we have received are somewhat similar in their general purport, and we now propose to answer them together. We should have done this in our last issue, but lack of space prevented.

A candidate, as we have frequently declared, does not acquire any *right* whatever by being accepted, as such, by a lodge. The act of acceptance is simply a declaration that he is deemed to be of good moral character, and possesses the necessary physical qualifications. It is equivalent, too, to saying that those who voted for his admission knew of no reason why he should not be made a Mason at the time when they voted on his petition. Starting with this proposition, the justice of the whole of our Grand Lodge legislation becomes at once clear. The question quoted above we answered affirmatively, but without giving any reasons, in our last issue. The brother referred to, who asked for the appointment of a new committee, needed not to have prefaced the request by any declaration whatever. It was equally his duty and his right to ask for the appointment of a committee, and it was the duty of the Master to appoint it, and this, too, without having recourse to the lodge. The power of the Master in all such cases should be promptly exercised. Otherwise, the very aim of the brother, that of keeping an unworthy man out of the Fraternity, might be defeated; for if the lodge should decide by a majority vote not to appoint a new committee, and the Master refused to appoint one, the moving brother would be without a remedy, unless he called for a new balloting on the spot, which we will presently refer to. The course of moving for a new committee was a conservative one. While the mover did not see fit to act definitely against the candidate on the information received, he still evinced a desire to have such an investigation as would show that his information was either true or false. He then should have objected to the progress of the candidate until the report of the new committee should be made; for by so doing no harm could be done either to the lodge or to the candidate—to the lodge by the initiation of the candidate prematurely, or to the candidate by estopping his progress for six months. Wherever there is a doubt as to the fitness of a candidate, that doubt should be against the candidate and in favor of the lodge, and until it is removed the progress of the former should be stayed.

Another question asked was virtually this: All of the preliminary steps have been taken by the lodge; a committee of investigation has reported favorably; the report has been received, and the lodge has balloted upon the candidate, who has been declared elected. Can a brother of the lodge then demand a new ballot? He can, in our judgment, beyond all question, and it would be the duty of the Master to order the ballot to be spread without delay. The candidate has gained no *right*, and the only *right* that exists is that which is reserved to every member of the lodge to choose with whom he will associate. This right is not foreclosed by any ballot, but it exists up to the latest moment, when it can be effectually interposed. A mere objection to a candidate has the same effect. The Grand Lodge decided in 1864 (see pp. 28, 185, of transactions of that year,) "That any member of the lodge has a right to object to the initiation or advancement of a candidate at *any time*, and that such objection shall be a bar to the further progress of the candidate until withdrawn."

That a candidate has no rights at all as against the lodge, is shown by a decision made in 1861, in which it is declared that "The Master of a lodge has an undoubted right to refuse to initiate a candidate, notwithstanding his acceptance by the lodge, if in his judgment such initiation would be improper." The Master, in this respect, possesses no more power than any other member of the lodge in good standing. All are equally bound by duty to keep out every candidate whose "initiation would be improper."

When a mere objection has such force, how much more forcible, it may be asked, is the ballot spread a second time, and found to be unfavorable? We can only answer that the objection acts as a temporary or indefinite stay of the candidate, while an unfavorable ballot absolutely stays his progress in the particular lodge, and, without its consent, for all time in any other lodge. A disinclination to the initiation of a candidate may therefore be made manifest in two forms after he has been balloted for favorably by the lodge. The first by objection, and the second by an unfavorable ballot.

The rule of this jurisdiction, that a ballot may at any time be called for, is a healthful one in all of its aspects. A member of a lodge may find that a person whose character he knows to be bad, and with whom he could not sit in his lodge, has been proposed and accepted in his lodge. He has the power to shut the candidate out by the exercise of the ballot, instantly and effectually. The power, or more properly duty, he can not exercise by proxy, for the grand lodge decided, in 1858, that "a brother is not required to black ball a candidate against whom he has and knows no objection, at the hail of another brother." It makes no difference where the ballot may be demanded, for it can be done at a special communication or at a regular one, the only difference being that it must be *had* at a regular one. If called for at a regular communication (no matter though it be at the same one at which the candidate was elected) it should be had on the spot; for the brother making the demand may be so situated as to be unable to attend at a subsequent communication, or his business may call him away from his residence, and inasmuch as he can not ballot by proxy, the candidate may be received in his absence, and against his wish.

The most recent decision on this subject by our Grand Lodge, was made in 1866 (see Transactions), when it was declared "That when a second ballot, after a first favorable one, is demanded on a candidate, the lodge can not lay the balloting over, but must proceed forthwith to ballot, if the demand be made at a regular communication. If the demand be made at a special communication, the candidate becomes immediately stopped, and the ballot must be taken at the next regular communication." In 1862, the Grand Lodge decided that "A ballot, on the application of a candidate for the degrees, can not be indefinitely postponed, but must be acted on by the lodge." In 1863, the following decision was made: "A Master has no right to order a ballot on a candidate to lie over to a subsequent communication after the candidate has once been balloted for." This decision was no doubt made in view of an unfavorable ballot having been cast. The rule, however, works both ways. It was intended to keep a bad man out, and it applies with equal force to both phases.—*Dispatch—P. G. M. Holmes.*

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A mile a minute was made recently by a train running from Baltimore to Washington.

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The Queen of Madagascar has abolished idol worship, and encourages the missionaries.

Extract.

If the ancient history of our Order is illustrious for having participated in great events, it will be found that its career in modern times is not less so for having furnished a remedy for evils which could find no redress from any other of the institutions of man. A very brief retrospect of the history of our afflicted race will show a necessity for the establishment of a society, having a sublime and pure morality for its ethics, and a scheme of benevolence towards man enforced by penalties distinct from the common obligations of social or municipal law. The earliest records of man are replete with the history of his cruelties and crimes. He was indeed created upright, in the image of his God; but, alas! how brief was the season of his continuance in his primitive state. Scarcely had the first family taken its social form when the blood of Abel ascended to the skies, a melancholy witness to the apostacy of man, and a sure presage of his future career. Hence, the faithful historian, from Adam to the deluge, and from thence to our own times, speaks only of tribe warring with tribe, power conflicting with power, till some warlike butcher, more fortunate than his peers, brought contending communities and tribes within the grasp of his sole domination, and compressed them into one bloody mass, subdued and inert, upon which he exerted his uncontrollable dominion. Religion, it is true, held forth her persuasives to virtue, but, in the estimation of thoughtless men, her rewards were valueless, because they were postponed beyond the term of his mortal career. Her dreadful penalties appalled him not, because they were to fall on him hereafter, and he hoped by amendment to avoid their infliction. The destinies of the world seemed to be committed to man, and he used his power only for the purposes of destruction. War, cruel and relentless war, in every age, has deluged the peaceful earth with the blood of its inhabitants, and embittered it with their tears. Government and jurisprudence, it is true, in modern times, have done much for suffering humanity; but so various are the characters of men, so complex the structure of society, and so diversified the crimes with which it is afflicted, that the wisest statesmen have given up the task as hopeless, and submit patiently to endure evils which their utmost sagacity cannot prevent. Treachery in friendship, hypocrisy, and deceit, and ingratitude—that sin denounced by savage and civilized man—must still go unpunished. In despite of all political regulation, power will sometimes accumulate in the hands of the few, and the weak are subjected to its licentious sway. We still see oppression in some shape pursuing its victim with the eye of the eagle and the vulture's appetite. The philanthropist, with all his ardent desires for the happiness of his species, looks on in hopeless impotence. Here, Masonry interposes. Power, wealth, and all the adventitious aids of fortune, create no preference in her choice; she receives the sufferer within her walls, and throws the ægis of her protection around him. If the purple of majesty, as has been the case, finds its way into the lodge, the monarch sees and confesses that his regal diadem is of no more value than the sordid rags of the beggar. There all meet on the level of perfect equality. The brow of power unbends its haughty curve at the well known sign, and the frown of anger gives place to the smile of conciliation at the "mystic word." There all are taught that stern perseverance in a virtuous life can only give pre-eminence to one man over another. Thus instructed and qualified, the Mason goes forth from the Lodge with new motives and added obligations to rectitude of life. However humble or unambitious his fortune or name, he goes forth with confidence; if he be "just and true," that confidence is never deceived. The fidelity of Masonry is universal, he shall not be forsaken. To whatever clime he wanders, it is still the same; the language of Masonry is universal, he shall be recognized as a brother: no matter how adverse his fate, the charity of Masonry is universal, if worthy he shall be relieved. Shall I be told that these are the fanciful theories of a creed that wastes itself in idle boast and empty show? Was the immortal Warren, the fated martyr of Bunker Hill, the patron of hypocritical profession! Could the mighty soul of Washington stoop to hypocrisy, or be delighted with idle pageantry? Could the philosophic Franklin, who encountered the tempest and disarmed it of its bolt, be pleased or satisfied with boastful pretensions or ceremonious frivolity?—*Simon Wolf, Washington, D. C.*

Explorations at Jerusalem.

A meeting of the parties interested in the great work of exploring the sacred places of Palestine, was recently held at London, at which Lieut. Warren, under whose immediate directions the explorations at Jerusalem are being carried on, read a highly interesting paper, in which he said:

"There are at present engaged on the works two corporals of engineers and about seventy Mussulmen of different races, and, though the latter required great supervision, yet, what with the jealousies of race and religion, the dragoman being Greek and the overseers Jews, anything going wrong soon "cropped out." Very few articles found in the works had come to hand, and what had been found consisted mostly of pottery, bronze nails, and glass (the former of many different dates, and the glass of the third and fourth centuries of the Christian era); but a few Hebrew coins had been turned up. Among the findings was a seal with characters showing it to be that of "Haggai, the son of Shebaniah," and it was supposed in Jerusalem to be of the time of Ezra. However, the main object of the work was with regard to nether Jerusalem in its topography, *and it was desired particularly to find out where the Temple stood.* (Cheers.) In studying the Holy Land it was most disappointing to find a dearth of evidence as to sites of places, and the more the matter was looked into the more difficult it became. There were points which were known beyond contradiction, such as Joppa, Jerusalem, and others; but when details were sought there was the most conflicting evidence.

"All parties agree that the Temple stood somewhere in a rectangular spot, called by the names of Haram and Moriah, and that the Mount of Olives was on the whole or part of a hill indicated on the map. It was probable, too, that the valley of the Kedron could be traced; and if he made use of Biblical names in speaking of places, he did so because they were generally received names, and not because they were established as such. The explorers must be content, he feared, to be baffled and perplexed for a long time to come before they could bring out Jerusalem as it was; for, startling as it might appear, they had not a single fixed point from which to commence. For instance, though the Temple was known to be on a particular space (the Moriah area), yet there was space there for three such sites; and Mount Sion was put to the north of Moriah by some, and to the west by others of authority. It was only by patient investigation that hopes could be entertained of a satisfactory conclusion. He then proceeded to describe the Haram area, in which he said there was no doubt a mine of information. The Moriah area was scooped into large tanks, and one would hold one million gallons of water; another was found capable of holding seven hundred thousand; and altogether about five million gallons could be stowed away. Near here was a place called the Well of the Leaf, of which the legend was told that a man wandered down it, and coming to a door, opened it. He found himself in a beautiful garden, and, plucking a leaf, he returned. On telling his tale, he was greeted as of little sense for leaving a garden which his listeners believed to be a Paradise, which he would never have another chance of seeing again." The gallant officer continued at some length, and explained that the stables of Solomon had been discovered as well as streams of water, which led to the opinion that the course of King Hezekiah's hidden spring of water would be discovered. He concluded, amid warm cheers, by expressing the interest taken in the works by those who are called the Anglo-Saxon race, from both Britain and America."—*Freemason's Magazine.*

Eulogy on the Life and Character of Charles A. Fuller, P. G. M.

These emblems of mortality bring most vividly to mind the sad and solemn fact that a burning taper of life has been extinguished—a bright star has fallen from our mystic constellation.

In the town of Springfield, Otsego county, New York, on the 25th day of August, 1816, Past Grand Master and R. W. Grand Secretary Charles A. Fuller, entered upon life's journey to the tomb. In the town of Edgefield, Tenn., on the 5th day of June, 1868, in the fifty-second year of his age, our distinguished brother

Quit his friends on earth
To join with those above;

and we are here to pay the last tribute to departed Masonic greatness.

As a citizen of the State, his life was a most striking exemplification of Masonic teaching, for he was indeed a "peaceful and quiet subject."

With malice toward none, and charity for all, he pursued his avocations with that dignity which marked the entire pathway of his life.

Though he aspired not to the statesman's honors, nor descended into the sloughs of political chicanery, yet his counsel was deemed of interest, and his words were accounted wisdom. He led no hosts to battle, nor marshaled those in military array, but he did what was better, wiser, and still more honorable—he led out the instincts of a pure and correct disposition to the subduing of his passions, and the conforming of his actions to the purer dictates of reason and of right.

His presence was not seen in the councils of the nation, nor his voice heard in party strife. He engaged not in these, yet he commanded the most profound respect, and enjoyed the most implicit confidence of all who knew him.

A *philanthropist* by nature, and a benefactor by practice, his heart was ever engaged to commiserate distress, and his hand ever open to relieve it. Deprecating the conduct of the low and vicious, his appreciation was unsurpassed for the virtuous and honorable.

His *social* qualifications were truly enviable. Extraordinarily fluent, and abundantly gifted in this respect, our brother stood almost peerless. Who that ever spent "the passing hour" in his society, was not impressed with the dignity of his style, and the genial manner of his deportment? No silly affectation accompanied his manner. His words revealed the spontaneous outgushings from wisdom's store. And while it is true that "man is the chief architect of his own character," it is nevertheless a fact that he who appears *natural* is at the same time graceful and companionable.

Endowed by his Creator with a strong and vigorous intellect, by his own indomitable industry he had so embellished his thoughts, and adapted his disposition to the various capacities with which he came in contact, as to gain the admiration and win the esteem of all, from the tender mind of the youth to the inflexible faculties of the aged sire. Yet, with all this, he was without dissimulation. Honest, frank, and unobtrusive, he manifested most clearly that he was willing to stand upon *merit* or fall for want of it. Illustrious friend and valued companion, thou hast done well!

As a *Mason*, his worth was known, and the power of his influence realized, almost co-extensive with our world-wide Fraternity.

Initiated into the mysteries of our Order in *Columbia Lodge No. 31*, in 1842, step by step he ascended the mystic ladder until its topmost round had been gained. It was his to enjoy the entire confidence of his brethren and companions.

Zealous and industrious as a Mason, he justly merited the confidence of an appreciative Brotherhood, whose pleasure it was to bestow upon him repeatedly the highest honors known to our Institution. Just here I will call your attention to a noteworthy fact: *Not a single blot darkens the escutcheon of his Masonic trestle-board.*

He was at every meeting of the Grand Lodge of Tennessee during a period of twenty-six long years, and I presume that no member in this grand jurisdiction was more favorably known or justly appreciated. No one has done more, if indeed as much, to place this Grand Lodge before the world in its present enviable position. This was comparatively a small body when he became identified with it, but he was spared to see it grow to magnificent proportions. Almost a generation of noble worthies passed him in the great thoroughfare of life; and few, if any, are here this evening who grasped Bro. Fuller's hand on his first visit to this body. The partiality of the Craft was frequently manifested toward him, from which came the most gratifying results. His shadow is still here, but the substance is gone! His portrait occupies its place on our wall—his intelligent eye still looking down to see if we are faithful to our trust! The gavel has passed forever from his hand, and his ready pen is wielded by another! Well done, victorious conqueror of evil passions, well done! Thou hast taken up thy work for *inspection!* It has doubtless passed the Grand Overseer's square! Thou art entitled to wages! Thou hast received them; and with them thou art abundantly satisfied!

And now, notwithstanding the many notices and able biographical sketches that have already been given, all have failed—and I must equally fail—to portray the excellences of his character. Yet I can not close without calling attention to that trait which shone the brightest, and well-nigh dimmed the luster of the rest. I refer to his faithful and constant reliance on the merits of the "Lion of the tribe of Judah." Unostentatiously he moved forward, right forward, to the altar of consecration. If his Masonic life rendered him great, his Christian life illustrated that he was *good*. In every department of life, in all its varying, trying scenes, in no phase does the "good man" shine out with such transcendent brilliancy as in the sphere of an humble and devoted Christian. Faithfully he worked—ardently he strove—and heroically he battled in the mighty host of Israel's God.

The banner of the cross, which he triumphantly unfurled to the breeze in the face of many a bitter antagonist, he only lowered to pass under the unyielding arch of death. The star of his hope shone as a beacon light to attract the wayward of our apostate race to the sunlight of eternal day.

It was my privilege to visit him, for the last time, but a few weeks before his demise. And with what composure and confidence he anticipated the hour of his dissolution, I never shall forget while memory holds her reign. Looking forward to the labyrinth of the future, he rejoiced that the time of his departure was near. In reply to my inquiry, he said: "There is but one reason why I would like to live longer, and that is, to work for the 'Masonic Orphans' Home.' If I had fifteen years yet to live, I would spend the whole time in that business. I commend that work," he said, "to the Masons of Tennessee, and I know that it is in safe hands." Thus, when the death-messenger was at the very door, his Christian heart, in imitation of the world's Redeemer while on the reeking cross, was moved with compassion for the widow and the orphan.

My brethren, let the name of Charles A. Fuller—the synonym of Masonic perfection—be inscribed upon our every banner! Let his virtues be portrayed on the walls of the inner temple of our hearts! Let his Christian life ever point us to the straight and narrow path, which leads to the *sanctum sanctorum* above! And may we so imitate his wise and good example, that, when called from labor below, we may join in refreshment with him around the table of our Immaculate Grand Master in heaven!—*By Wm. A. Nelson. Tennessee Proceedings.*

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PRESENTATION.—At a regular communication of *Lodge Emulation, No. 1,100,* held on the 17th September, 1868, a magnificent and most accurate chart of the Middle Chamber, a Masonic plate showing the emblems of each degree from the E. A. to the R. A., with explanations by Bro. Harris, and another plate entitled "Sapientia Generalis," from America, a gift to the lodge by Wor. Bro. Avron, were exhibited to the brethren present. The W. M., in few but appropriate remarks, thanked Wor. Bro. Avron for his beautiful present.

Wor. Bro. Avron handed copies of THE MASONIC TROWEL, received from Bro. H. G. Reynolds, of Springfield, Illinois, U. S., to different brethren present.—*Mas. Record, Bombay.*

Meeting at Leland Hotel.

The following article, published in the *Daily Journal,* October 6th, was laid aside for publication, but has been missed until now:

At a meeting of the Masters, Past Masters, and representatives to the Grand Lodge from the city of Chicago, held in room No. 14, Leland Hotel, on the evening of October 5th, 1868, on motion of Worshipful Brother Simon Quinlan, Worshipful Brother Wiley M. Egan was called to the chair, and Right Worshipful Brother John W. Clyde was appointed Secretary.

On motion of Worshipful Brother Samuel C. Smith, Right Worshipful DeWitt C. Cregier, David A. Cashman, and John W. Clyde were appointed a committee to draft resolutions expressive of the sense of the Masonic Fraternity from Chicago, in regard to their entertainment at Springfield this day.

Said committee, after a brief absence, reported the following resolutions, which, on motion of Worshipful Brother Wm. G. Swan, were adopted, and ordered to be published in the Springfield *Journal* and *State Register:*

Resolved, That our present annual visit to the city of Springfield has been rendered indelible in our memory, not only by the great event of laying the "corner stone" of the magnificent State House, but, also, by the magnificent preparation for our entertainment on the part of the authorities of the city of Springfield and county of Sangamon, as well as by the whole-souled and fraternal hospitality of the citizens and Craftsmen of Springfield generally.

Resolved, That the magnitude and elegance of the banquet at the Rink was fully commensurate with the occasion, as it was characteristic of our great State.

Resolved, That the said banquet was rendered doubly pleasureable by the great number of beautiful ladies of Springfield who honored us with their presence, and whose fair hands dispensed the bounteous repast prepared for the occasion, in a manner which afforded us unalloyed pleasure.

DEWITT C. CREGIER, S. G. W.
DAVID A. CASHMAN, J. G. D.
JOHN W. CLYDE, D. D. G. M.
Committee.
WILEY M. EGAN, Ch'mn.
JOHN W. CLYDE, Sec.

◆

A Touching Incident.

A young man and his wife were preparing to attend a party at the house of a friend some miles distant. "My dear husband, don't drink too much at the party, to-day; you will promise me, won't you?" said she, putting her hand upon his brow, and raising her eyes to his face with a pleading smile. "No, Millie, I will not, you may trust me," and she wrapped her infant in a soft blanket, and they descended. The horses were soon prancing over the turf, and a pleasant conversation beguiled the way. "Now don't forget your promise," whispered the young wife, as they passed up the steps. Poor thing, she was the wife of a man who loved to look upon the wine when red. The party passed pleasantly; the time for departure drew near; the wife descended from the upper chamber to join her husband. A pang shot through her beating heart as she met him, for he was intoxicated; he had broken his promise. Silently they rode homeward, save when the drunken man broke into snatches of a song, or unmeaning laughter. But the wife rode on, her babe pressed closely to her grieved heart. "Give me the baby, Millie; I can't trust you with him," he said, as they approached a dark and swollen stream. After some hesitation she resigned her first-born—her darling babe, closely wrapped in a great blanket—to his arms. Over the dark waters the noble steed safely bore them; and when they reached the bank, the mother asked for her child. With much care and tenderness he placed the bundle in her arms; but when she clasped it to her heart no babe was there; it had slipped from the blanket, and the drunken father knew it not. A wild shriek from the mother aroused him, and he turned round just in time to see the little rosy face rise one moment on the waters, then sink forever, and that by his own intemperance! The anguish of the mother and remorse of the father are better imagined than described.—*Glasgow News.*

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Voters in Italy have to pay a tax and be able to read and write.

Grand Banquet of Lafayette Chapter in Washington.

Our companions of the District are flourishing finely. *Lafayette Chapter* was instituted June 1, 1867. At a recent celebration, nearly the entire membership, numbering 68, with a large number of visitors and honored guests, were present. The High Priest, M. E Comp. Noble D. Larner, made the speech of welcome, as follows:

Companions—In the name of *Lafayette Chapter No. 5*, I extend you a fraternal greeting, and bid you welcome here to-night.

To each and every companion we extend the right hand of fellowship, and hail his prssence here with joy and satisfaction. As High Priest of this young and growing chapter, it becomes my pleasant duty to present to you all around the festive board, the compliments of *Lafayette Chapter*. And with our compliments I beg you to accept the warm and hearty salutations we offer as a slight token of the esteem and friendship we bear to you all. Let us join hands together at this banquet, resolving that Masonic friendship, here pledged, shall never be broken.

It was the custom in Europe and America, fifty years ago, to call the Craft from "work to refreshment," at the declaration of the High Priest. Refreshment *then* did not mean simple conversation between companions, but food and drink for our fraters, such as workmen crave after severe labor. They met together around the festive board, and renewed their pledges of good will, esteem, and friendship to each other. The cares and troubles of the world were here forgotten, and happiness ruled the hour. The chain of friendship that bound the companions together in those days was never broken by petty dissensions of party or secular discussion; and so the whole world pointed to the Fraternity and said: "Behold how Masons love one another."

These festive occasions among Masons tended to cement them in the holy bonds of Masonry, which remained sealed to the hour of death. It was during this period that Freemasonry secured a reputation all over the world, which we now enjoy. While these occasions are still adhered to all over Europe and about half of the United States, they have been sadly neglected in our jurisdiction; and this, in my judgment, accounts, in a great measure, for a want of unity of action, harmony, and love among us that that has sometimes been manifested by a few, and, for the credit of the Craft, by a very few in our jurisdiction. Let us overcome this unmasonic tendency by meeting around the festive board and exchanging Masonic courtesies, congratulations, and good cheer, until brotherly love possesses every Mason's heart.

In honor of the ancient custom just alluded to, the officers of *Lafayette Chapter* propose in all future times, as on the present occasion (at least such is the determination), to observe these ancient landmarks and send out their cards, and once a year they propose to be "at home," and, as on this occasion, invite every member of our chapter, the officers of the Grand Chapter, and the elective officers of the subordinate chapters to meet with them and receive their salutations.

Companions, as we look into each other's faces here to-night, let us rejoice in the prosperity of Capitular Masonry in this jurisdiction. Such very remarkable prosperity was never vouchsafed to any other jurisdiction in so short a time. Two years have not yet elapsed since we determined to cast off the yoke that held us in unnatural ties, and established ourselves as independent R. A. Masons. The sequel proves that we were right in the course we pursued, and we now stand an equal member of the great family of R. A. Masons throughout the country. And now, my companions, in this the hour of our prosperity, let us not forget that it is the time, above all others, when we should be generous and forgiving. Let us try to heal all differences that may exist growing out of the establishment of our Grand Chapter, and extending the right hand of fellowship to our misguided companions, invite them to again enter our circle and become true and faithful companions among us. In so doing we will not only exhibit the true principles of our Order, but will receive the plaudits of our companions throughout the land for being true to our obligations and ever ready to forget and forgive the errors of our companions.

We extend our hands to-night to greet the officers of old *Columbia* and *Washington Chapters*, the ever-faithful *Mt. Vernon*, and our twin sister *Eureka;* and our only regret is, that circumstances are such that we can not have the pleasure of also greeting our sister, *Potomac Chapter*, of Georgetown. But, companions, let us hope that long before another occasion of this kind shall come, *Potomac Chapter* may be enrolled under the banner of our Grand Chapter, where she properly belongs, and where her presence would be hailed with delight by us all. To all of you we bid a hearty welcome, and hope you will all enjoy yourselves in our company. The prosperity of your own chapters we shall always rejoice in equally with that of our own. Let neither envy or jealousy be harbored or tolerated. Let us be happy and united forever.

In behalf of the officers of *Lafayette Chapter*, I tender to every companion of the chapter their sincere thanks for the unanimity shown in their election. May our election always be as unanimous. The officers now present their compliments, and ask the fraternal salutations of one and all of you around this festive board.

Companion J. Edwin Mason, Secretary, read the toasts in a loud, clear voice, as follows:

The Grand Chapter of the District of Columbia—Like Phœnix arising from its ashes, so our Grand Chapter exalts itself as in former days, after encountering persecution unknown in the history of capitular Masonry. In all future time, "let us have peace."

Response by Hon. B. B. French, Grand High Priest of the District of Columbia, who said there was nothing remaining for him to say, since the Eminent High Priest had said all that could do honor to the occasion.

He hoped to see *Potomac Chapter* back with the Grand Chapter of the District of Columbia, and Maryland recognizing the Grand Chapter here, as do all the other State Grand Chapters. He was glad to see the officers of this Chapter bring back the good old custom of the olden days—that of calling the "workmen from labor to refreshment." That was the way they did in his own early Masonic days. They met and feasted, and then they would "part upon the square."

◆

Voice of Fraternity.

At the recent session of the Grand Lodge of Kentucky, the Grand Master was, for the first time since the organization—now 68 years—elected the second time, or two years consecutively. The circumstance was so unusual, that it demanded a special notice; and, after the Grand Lodge had adopted a resolution of thanks to the Grand Master "for the very able, efficient, and impartial manner" in which he had discharged his duties, that officer made the following response. It is no less touching in sentiment than beautiful in language, and does equal honor to the head and heart of that distinguished Mason. We give it entire.—*Review.*

Brethren of the Grand Lodge of Kentucky:

I cannot permit this—the last of an accumulated series of kindnesses—to pass to record without tendering to you my sincere and most profound acknowledgements..

Fifteen years ago I was welcomed into your midst a young and obscure Mason, representing a feeble and obscure lodge, located in one of the frontier districts of the State. On that occasion, quite unexpectedly to myself and friends, I was honored at your hands with the office of Grand Orator. At the ensuing session your flattering appreciation of my services in that capacity was manifested in the most signal manner, by conferring my humble name on one of the lodges in this jurisdiction—an honor which that lodge has since perpetuated by retaining the designation you then gave.

After an interval of many years' unavoidable absence from the communications of this grand body, I again met with you for the first time in this city. Without any general acquaintance with the new membership, or any special claims whatever to your partial consideration, I was again honored with a very complimentary election to the office of Grand Junior Warden. At your next communication you made a departure from your usual custom of rotation and passed me directly to the exalted station of Deputy Grand Master, and at the last grand reunion you elected me to the highest official position within your gift. This, I had supposed, was the culmination of your fraternal sympathy and support, as it certainly was the summit of my Masonic ambition and achievement, and I returned to the present grand body only, as I supposed, to render an account of my stewardship, and to surrender the gavel into abler hands, and with it, the delicate, honorable, and highly responsible trust which you had committed to my charge.

My re-election now to the same office—so very unexpected, so extraordinary and so unprecedented in the history of this Grand Lodge—has, I assure you, touched and thrilled my emotional nature to its profoundest depths—and it will ever be regarded as the most memorable event of my life, and whatever may be the future of that life, whether prosperous or adverse, overshadowed with clouds or radiant with sunshine, its bitterest sorrow will find a solace, and its present joy a richer zest, in the recollection of this distinguished appreciation and approval of my brethren of the mystic tie.

That the Grand Lodge of Kentucky should have thus diverged in my behalf from its unbroken line of precedents, running through sixty-eight consecutive years, is surely a pre-eminent token of partiality and confidence, which, while it overwhelms me with surprise and amazement, is also well calculated to humble me in the dust, in view of the increased obligations and responsibilities which gather around my renewed engagements—sanctified, as they are, by the endearing sympathies and hopes of the best of friends and the most devoted of brethren.

Under a deep sense of grateful obligation and unaffected self-distrust, I submit to your decision, and would to God I could only render vocal the wild throbbings of a grateful heart, that you might know and feel, to some extent at least, the intensity of that love and devotion toward the brethren in Kentucky which has been thus re-enkindled with undying flame upon the altar of my inmost soul.

An unfortunate mute was once asked to give the definition of gratitude. He immediately took his pencil in hand and traced out this beautiful sentiment: "Gratitude is the memory of the heart." Brethren, in this sacred sense believe me grateful. And however much our paths may diverge in future life, and to whatever distance the current of destiny or the rulings of Providence may remove me from your midst, rest assured that my Masonic heart, until forever stilled in death, will make its annual pilgrimage to this grand altar with a zeal no less ardent than that which leads the devoted Moslem to worship at the shrine of his fiery prophet! Around the altar we will soon assemble for the last time during the present session. The farewell word will soon be spoken, the farewell grip soon exchanged, and each will seek again the "loved ones at home." Before we go, let us dedicate ourselves anew to the cause of Universal Benevolence, and when you shall have reached your respective homes, and shall gather around your respective Masonic altars, I beg you will remember the Grand Master whom you have thus signally honored, and by your kind and fraternal advice and hearty co-operation, enable him, in some good degree, to meet the high expectations which you have excited among the Fraternity throughout the State; while it shall be his constant aim to devote whatever ability he may possess to shield from humiliation and disappointment this faithful and devoted band of craftsmen, who, of all others upon earth, have the holiest claims upon him to be saved and sheltered from such sorrow.

"It is not in mortals to command success;" but with your assistance I may at least hope to "deserve it."

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Bad Breath.—If when the face is brought near another's the lips are kept firmly closed there is no bad breath, that which comes from the nose being not perceptibly disagreeable.

Much of the disagreeable odor of a late meal may be avoided if the teeth and mouth are well rinsed with warm water, and the tooth-brush is passed across the back part of the tongue.

In some persons, a fetor of breath and of the feet alternate. In others, both are present at the same time.

A fetid effluvia arises usually, if not always, from three causes: first, it is hereditary, being connected with a scrofulous taint; second, it arises from a want of personal cleanliness; third, it attends a disordered stomach. The second and third suggest their own remedies. The first is a grievous and mortifying misfortune to all sensitive minds, but it may be remedied to a very considerable extent, by persistent habits of strict personal cleanliness, by large out-door activities, personal regularities, and the temperate use of plain, substantial food, carefully avoiding all gross and rancid articles of diet, suet, cheese, pies, puddings, smoked and fried meats, fish and the like, using often and efficiently the vapor or warm bath, with soap and plentiful friction.—*Hall's Journal of Health.*

◆

A Noble Wife.—A bankrupt merchant, returning home one night, said to his noble wife; "My dear, I am ruined; everything we have is in the hands of the sheriff." After a few moments of silence, the wife looked calmly into his face and said: "Will the sheriff sell you?" "Oh, no!" "Will the sheriff sell me?" "Oh, no!" "Will the sheriff sell the children?" "Oh, no!" "Then do not say we have lost everything. All that is most valuable remains to us—manhood, womanhood, childhood. We have lost but the results of our skill and industry. We can make another fortune, if our hearts and hands are left us."

Can we wonder that, encouraged by such a noble wife, he is now on the road to fortune again?

◆

Keep a smile on your countenance. Smiles breed dimples, which are more ornamental than seventy-five cent vest chains. It is dangerous to sleep in the same town with the proprietor of a perpetual frown. Don't walk around looking as dismal as a sick undertaker, or as if you were going to your wedding or your funeral. If you feel down-hearted avoid laudanum. Take to clean linen and victuals, curl your hair, stand chuck up, and you'll come out all right.

◆

Want of a Pursuit.—A man who without a predominant inclination is not likely to be either useful or happy. He who is everything is nothing.

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We will hereafter publish regular lists of our agents, so that the brethren may always know who are authorized to receive money for us for The Trowel.

The place of birth, age, name, time and place of death, and membership of deceased brethren, are solicited. Resolutions are declined.

We are responsible for our agents, and none others, but favors will be gratefully received from all who may send us subscribers, orders, or work.

Notice.—Remittances by Express and Registered Letters at our risk. Parties sending us *money* by *mail* must assume the risk.

HARMAN G. REYNOLDS, Editor.

SPRINGFIELD, ILL., JAN. 15, 1869.

☞No communication or advertisement is likely to receive attention, if received after the first of each month, in the issue immediately following.

Intolerance and Inconsistency.

Among our Masonic people there is some diversity in regard to forms of prayer. Why there should be, is incomprehensible to us. There is in Masonry, as in churches, some who profess an intense liberalism, which, in downright earnestness, is nothing less than French atheism, or more attractive infidelity under some religious name.

These exceptionists are the most intolerant of men. With one, prayer should be modeled after a Hebrew form—that is one kind of liberality; with another, there is to be no Christ, because it is illiberal for a conscientious Christian to use that name before one who does not believe in Him; and, if our memory is not at fault, one journal thought all prayers had better be omitted. This latter idea is simply horrible to a Mason who believes "that no one should enter on any important matter without first craving the blessing of Deity."

So far as the Fraternity is concerned, a few words must suffice. The religion of Masonry is that in which all good men agree, but admits of no sectarian disputes. There the Christian, the Mahometan, the Hebrew, and others, who acknowledge that against temperance, patience, charity, godliness, and brotherly kindness, there is no law, may meet in common, and, so far as forms are observed at all, they are made to meet and harmonize with the views of all. From the points where all good men agree, they go out and practice their religious tenets in conformity with their peculiar individual views.

These exceptionists are loud in denouncing any who pray according to their faith. If a Jewish Rabbi were to come into our lodge, we should request him to pray, and expect him to do so agreeably to the teachings of his persuasion. So of a Mahometan, or of any other sect. And we should expect the same courtesy from our Hebrew or Mahometan brethren. By the course these objectors pursue, they disclose the patent fact that they have no respect for the conscientious convictions of brethren whose lives are to them a reproach, and whose presence only reminds them of their ill-breeding and selfishness, to say nothing of the fact that they have no consciences or convictions themselves. Neither we, nor any one else, give assent to the utterances of those who speak in prayer. God alone knows the heart, and He knows in what we concur and wherein we dissent. Let none go out of his way to give offense, and let every man of prayer deal honestly with his own conscience. This alone is true toleration.

The Anti-Masons, however, in their malevolent and ill-grounded suspicions, are ready to seize upon any difference in order to make any point, and, with criminal unfairness, charge any fault, any opinion, or any point presented for common use, as binding upon and practiced by the entire Masonic Fraternity. There are objectors everywhere. There are malice, meanness, suspicion, and undermining dispositions in all classes, societies, and conditions of men. Such men flock into the church, and, in the general desire of their like *outside* to deride the church, these *insiders* are constantly pointed at, and the church is condemned because of them. Few men reflect that the soundest argument in favor of the church grows out of this very state of things. While it reveals the miserable rottenness and baseness of the men who seek it as a cover to their nefarious and mercenary intentions, it also demonstrates their shrewdness in their calculations, and in their association with pure and upright men.

Anti-Masons are no more united in religious belief than Masons—far less so. They are a common herd, and generally a very mean one, embracing every variety of color, stripe, and form in opinions, character, and morals. Let a Congregational minister be rejected by a lodge in Ohio, and he will come to Illinois, and, sheltered behind the veil of supposed oblivion, issue blast after blast, croak after croak, and bellow after bellow, until in his insanity he sees a murdered Morgan behind every bush, an assassin in every carriage, and a red-handed murderer upon every bench.

Such men are ready to prevaricate, to conceal, to change, suppress, and add to, or do anything to create false impressions, with vows of ordination upon them, in order to bring into disrepute an Institution which rejected them.

We have long since ceased to expect either generosity or magnanimity from such zealots, to say nothing of common fairness, justice, or truth.

The objection is raised in some quarters that Masons reject Christ, and that in their devotions they reject Him. Such Masons as do not believe in Christ are fairly subject to the charge, as are all such persons everywhere. But the charge is untrue in regard to Christian men, and in regard to their teachings either in or out of the lodge. We think that some men have been wrought up to believe this charge in all honesty. But there is not one educated and intelligent man, who mingles with Christian Masons as he does with other men, who believes it for one moment; and when he utters such gross untruths, he does it maliciously, knowing and believing that his statements are false, and that he is falsely accusing his fellow men.

To carry this point further: We have our mind now on one man alone. When he wanted to go to Congress he shirked his anti-Masonry considerably. But when he found that hope gone, he fell back into his old slough. This man is a noted temperance advocate. He does not hesitate to join with men of every sect, and to unite with Universalist and Unitarian ministers on such occasions in prayer. He is also an anti-slavery man, and a member of their societies. From the scoffing atheist up to the Episcopalian and Roman Catholic, all are anxiously urged to join the movement, and no questions are asked about Christ. In their constitution and laws, Christ is entirely ignored. Then this man can join with anybody in prayer, "*for the sake of the cause.*" In Christian churches it is expected that Christ will be preached. It is not expected of anti-Christians. Temperance, anti-slavery, horticultural, educational, agricultural, charitable, benevolent, Masonic, Odd Fellows, literary, scientific, or other societies, will carry out and develop the principles of their organization, and those only. To undertake to pervert them from the legitimate end and aim of their formation to build up some other thing, is only to destroy it, and is not only gross intolerance, but vile and inexcusable ill-breeding and bad manners.

The House of Representatives.

The House is said to contain seventy out of eighty-five who have never sat in the General Assembly before. It is a fine body of really representative men, and we feel sure that they mean business. Of those we know to be Masons, are Hons. J. M. Baily, of Freeport, an old and experienced member; L. L. Bond, Chicago; A. J. Bradshaw, La Harpe; Beatty F. Burke, Carlinville; Charles Burnett, Shawneetown; James E. Callaway, Tuscola; Henry C. Childs, Wheaton, who has seen good service; Ansel B. Cook, Libertyville; John Cook, Springfield; Joseph Cooper, Willow Hill; Silas H. Elliott, Paris; Calvin H. Frew, Paxton; E. M. Gilmore, Litchfield; Thos. Jasper, Quincy; Daniel Kerr, Edwardsville; Alonzo Kinyon, Amboy; D. H. Morgan, Russellville; Timothy M. Morse, Fairview; the two last, members four years ago; Smith M. Palmer, Jacksonville; James G. Phillips, Mound Station; John Porter, Monmouth; N. N. Ravlin, Kaneville; Alexander Ross, Mascoutah; John W. Ross, Lewistown; Hiram F. Sickles, Moline; William F. Smith, Lexington, a former member; E. S. Taylor, Chicago; Bradford F. Thompson, Bradford; Jonathan C. Willis, Metropolis; David M. Woodson, Carrollton, a member in 1840–41, and for a long time since Circuit Judge. There are probably several others whom we do not know. Of these thirty, three, Hons. D. H. Morgan, T. M. Morse, and John W. Ross, are Masters. In this article we will notice two; others hereafter.

Gen. John Cook, Representative from this District, is the grand son of Gov. Ninian Edwards, who was Governor of Illinois Territory; afterwards Senator and Governor of the State. His father, Daniel P. Cook, represented this State in Congress. Passing over all his previous history, we find him on board the Lady Gay in September last, at St. Louis, in the noted excursion up and down the river, in which the steamers Mississippi, Lady Gay, and Belle of Alton were engaged. The Commander of *Elwood Commandery* had been compelled to go home. Gen. Cook intended to go up the river, land on return, and take the afternoon train. Gathering a few Templars around us, we said, "General, you must stay." He candidly said, "You know how my house is injured by fire, how my family and property are exposed, and I *must* go." The reply was quick and earnest: "Your affairs will not suffer; we are liable to accidents and troubles, and we must have a Commander in such an event whose voice will be heard, and whose commands all will obey. You cannot leave us."

Accepting the situation, no accident occurred until returning; the Mississippi was ahead of the Lady Gay, and was snagged. Backing, she commenced to sink, and started for the Illinois shore, where she sank up to the guards. As soon as the Captain learned the extent of the injury, he signalled the Lady Gay. Instantly, Gen. Cook took command of all but the crew, stated the case, sent the men from all parts of the boat to the boiler deck, gathered suitable aids, and stationed guards. Upon coming alongside, the men were quietly transferred to the boiler deck, and the ladies to the cabin. Upon starting, the same condition and discipline was observed, and upon landing, as the ladies came down, their attendants were called and passed out, until all were ashore, when the Templars formed and returned to their quarters in good order. We have ever since believed that his coolness and presence prevented serious disasters, and from that time his election was a certainty.

Hon. John W. Ross is the grandson of an old settler long known at Havana and Lewistown, Ossian M. Ross. We think that he laid out Lewistown, and named it for his son, Lewis, now a member of Congress. Just twenty-eight years since we met Lewis in the same House as a Representative where his son now sits.

John W. is twenty-seven years of age, Master of *Lewistown Lodge No. 104*, and D. D. G. Master. In 1850 we were prosecuting in Lewistown. Meeting a lad one day, and struck with his likeness to Lewis W. Ross, we asked him if he were not Lewis Ross' boy. He replied in the affirmative. Last October, while at Grand Lodge, he reminded us of the conversation. When nominated, he was not looking for it, and hesitated about accepting, but upon the advice of his father accepted, canvassed his county thoroughly, and was elected by over five hundred majority.

Trip to Kansas.

A long-deferred trip to Kansas could be deferred no longer. So on Thursday, December 24, we started with our better-half, and after a pleasant ride in the comfortable cars of the Toledo, Wabash & Western Road, under the care of the gentlemanly conductor, Bro. Eugene Burrill, we passed in due time to Quincy; there taking the spacious sleeping-cars of the Hannibal & St. Joseph Railroad, we glided swiftly and smoothly, embraced in the arms of balmy sleep, until we neared St. Jo., on the banks of the mighty Missouri, now bridged over by the fiat of the Ice King. A warm breakfast at the depot, and an hour's ride by rail down the river, and by express over the surging waters on the ice, brought us, December 25, to the Massasoit House, Atchison, just one hour too late for the cars west. Saturday, the cars took us over an extended upland, rolling prairie, with numerous streams, a few new towns, thriving and growing, sparse settlements with very little forest or timber, and these all skirting the streams. Passing through Irving just at sunset, the conductor politely landed us at the Deep Cut, five miles out, and soon we were snugly ensconsed in the hospitable home of our wife's uncle, Judge William Thompson, on the banks of the beautiful Blue. Soon sons, daughters, and sons and daughters-in-law, with sister and their children, numbering about thirty, came in, and a grand old frontier re-union ensued. Farther west, about four miles, is Waterville, the present terminus of the Central Branch of the Union Pacific Railway from Atchison to Fort Kearney. At the point of our stopping is the junction of the Little Blue from the west, and of the Big Blue from the north, streams about equal in size, and forming the most natural union we ever saw; the waters of each are sky-blue, and as clear as the most transparent glass.

Our visit ended, we returned by the same route, arriving safely home on the last day of the year. We hope to see the old patriarch and his tribe more frequently hereafter.

The Inauguration.

The second Monday in this month was a pleasant day, and the Springfield Zouaves,—now the Governor's Guard,—the Emmett Guards, and the Capitol Artillery, made a fine display. The Governor and Lieutenant Governor elect were escorted from the Governor's Mansion to the Representatives Hall, where, before entering upon their great and important undertakings, the blessing of Deity was reverently invoked by Rev. A. Hale. Chief Justice Breese administered the oath of office, and the new Governor delivered his inaugural address.

The State Cabinet stands as follows: Governor, John M. Palmer, a R. A. M. and member of *Mt. Nebo Lodge* and *Burke Chapter*, at Carlinville; Lieutenant Governor, John Dougherty, a member of *Jonesboro Lodge*, at Jonesboro; Secretary of State, Edward Rummell; Auditor, General C. E. Lippincott, a member of *Central Lodge No. 71*; State Treasurer, General E. N. Bates; Attorney General, Washington Bushnell, a member of *Occidental Lodge, Shabona Chapter*, and *Ottawa Commandery*, at Ottawa; Superintendent of Public Instruction, Newton Bateman, W. M. *Central Lodge No. 71*, and a member of *Springfield Chapter* and *Council*, and Past Commander of *Elwood Commandery No. 6*.

New Grand Commandery.

The Grand Commandery of Knights Templar of the State of Kansas was organized at Leavenworth, on the 29th of December, by virtue of a warrant from the Grand Master of the United States, M. E. W. S. Gardner. There are four chartered commanderies in the State, to-wit: *Leavenworth No. 1*, at Leavenworth; *Washington No. 2*, at Atchison; *Hugh De Payens No. 3*, at Fort Scott; *De Molay No. 4*, at Lawrence, all of which were represented in the organization. The following are the grand officers:

R. E. W. O. Gould, Grand Commander.
V. E. J. L. Philbrick, Deputy Grand Commander.
E. E. A. Smith, Grand Generalissimo.
E. O. A. Bassett, Grand Captain General.
E. M. S. Adams, Grand Prelate.
E. John M. Price, Senior Grand Warden.
E. A. T. Dorwin, Junior Grand Warden.
E. C. Beck, Grand Treasurer.
E. E. T. Carr, Grand Recorder.
E. R. R. Rees, Grand Standard Bearer.
E. C. S. Wheaton, Grand Sword Bearer.
E. John A. Chase, Grand Warder.
E. F. Magers, Grand Sentinel.

The first annual conclave will be held at Leavenworth on the third Monday in October, 1869.

Dedication.

Prophetstown Lodge No. 293, Whiteside county, Ill., having just completed a neat, commodious, and tasty hall—which, by the way, they have fully paid for—dedicated the same on Thursday, December 10, 1868. R. W. Bro. Jas. C. Luckey, D. D. G. M., presided, assisted by W. Bro. John Ruggles, Jr., as Grand Marshal. Ceremonies of dedication and consecration, with appropriate addresses and oration by D. Dep. Gr. Master—music by the "Shaw family"—a happy and joyous time, not to be forgotten in this vicinity. A large number of brethren and their wives, with several invited guests, were present. In the evening a joyous festival and collation, seldom equaled outside of our large cities. Such gatherings can not fail to be of great utility in disseminating the principles of our ancient Craft, and convincing the "outer world" that Masonry is not a "dark-lantern affair," but an Institution whose aim and purpose is to elevate the human race and prepare the way for "brotherly love."

Elections.

GRAND MASTER'S OFFICE,
NEW ORLEANS, Dec. 20, 1868.

H. G. Reynolds, Esq.:

DEAR SIR AND BRO.—An article in THE TROWEL, just received, entitled "The Elections in Lodges," calls to mind a recent incident here, such as never before occurred in my Masonic experience, and which I jot down that, if you see fit, you may put into shape and add reflections which must be naturally suggested by its perusal. It is another very possible illustration, to me, of my theory that, in Masonry, or rather in the teachings, &c., of Masonry, we can find a solution of any question in politics, morals, and religion, at all disputable or otherwise doubtful. I believe its form of organization—I mean by it the forms such as the landmarks teach, and not as may be found in some of our recently made constitutions. As, for instance, the question of suffrage in all political bodies is answered by the answer of a candidate at the door, declaring his qualifications for becoming a Mason.

Let me, at this late day, though none the less thought of, welcome you among us Grand Masters.

As ever, fraternally yours,

J. Q. A. F.

Not this Time.

By our rule, all whose time expired in December, and who have not renewed, would be stricken from our books. But a large number of prospectuses are out, and we hope they will all be returned immediately. For this reason we shall strike off no names this month, and hope that every one whose time has expired will either renew by letter or by our agents, *without delay.*

The Western Monthly

Is the title of a new candidate for public favor, published monthly by Reed & Tuttle, 115 Madison street, Chicago, at $2 per year. It is the usual size of magazines, and has 64 pages. We have received No. 1, Vol. 1, for January. Facing first page is an engraving of Wm. B. Ogden, one of the early settlers in Chicago, an eminent business man, and a large-hearted, public-spirited citizen. The first article is a biography of Mr. Ogden. Robert Collyer and Schuyler Colfax are contributors, and all its articles are excellent. We hope it will at once bound into general circulation throughout the West.

CHICAGO COMMANDERY No. 19.—Ammi M. Bennett, Com.; Geo. F. Letz, Gen.; Charles McFarland, C. G.; George H. Gibson, Treas.; John Whitley, Recorder; E. Clarence Hubbard, S. W.; Albert G. Tull, J. W.; Truman W. Steele, St. B.; James Irons, Sw. B.; Wm. Henry Woodbury, Warder; Moses Gray and Herman A. Pundt, Stewards.

Tidings.

Items.

Hardin Lodge No. 44, at Mt. Sterling, has a splendid new hall, which will be ready for occupancy soon.

Massachusetts.—Hon. Wm. Sewell Gardner, Grand Master of Templars U. S. A., is elected Grand Master Grand Lodge of Massachusetts; Charles Levi Woodbury, Deputy; Ithamar F. Conkey, S. G. Warden; Ivory H. Pope, J. G. Warden; John McClellan, Grand Treasurer; Solon Thornton, Recording Grand Secretary; Chas. W. Moore, Corresponding Grand Secretary.

WELL DONE.—Upon retiring from the chair of *Waukegan Lodge No. 78*, at the late installation, the lodge, by the hands of R. W. Bro. E. M. Haines, Past J. G. Warden, presented R. W. Bro. John C. Baker, Past Deputy Grand Master, with an elegant Past Master's jewel elegantly and appropriately inscribed. We hope that our good brother may be duly honored among our Craftsmen in his present professional tour.

The gap in the Pacific Railroad is but 420 miles.

The 1,500,000 inhabitants of Cuba are taxed $35,000,000 annually.

The word of an honest man is surer than the gold of a villain.

The January *Voice of Masonry* comes to us with a fine portrait of the publisher, Bro. John C. W. Bailey, Chaplain of *Oriental Lodge No. 33.*

There are three hundred denominational newspapers and publications in the United States.

We tender our acknowledgements to Grand Secretaries Gouley, of Missouri, Frizzell, of Tennessee, Thornton, of Massachusetts, Langridge, of Iowa, McCorcle, of Kentucky, Bramwell, of Indiana, and Caldwell, of Ohio, for proceedings of various Masonic bodies.

The cost of fitting up the splendid Oriental Hall in Chicago was about $27,000. About two months before the election, it was found that about $5,200 was unliquidated. *Oriental Lodge* went to work with a will to clear it off before election, and on the night of election $791 only remained. Bro. Swan sent a committee round the lodge and raised the sum in ten minutes.

Twelve thousand five hundred human lives have been lost in the British coal mines within the last twelve years.

Our W. Senior Grand Deacon, Bro. Wm. G. Swan, after a faithful service as Senior Deacon, Junior and Senior Warden, and W. Master of *Oriental Lodge*, retires with honor, and was presented, on the night of election, by President Blaney, on behalf of the lodge, with a costly Past Master's jewel. Right royally has Bro. Swan earned this elegant testimonial.

ONE-IDEAISM.—Our cotemporary of the St. Louis *Freemason* first proposed the question, "What is a Lodge?" and ran it into the ground. Then the Scotchers got it, and he was run into the ground. Now it is "*nigger*, NIGGER, NIGGER."

PENNSYLVANIA—*Grand Lodge.*—Rich'd Vaux, Grand Master; Robert A. Lamberton, Deputy; Samuel C. Perkins, S. G. W.; A. R. Potter, J. G. W.; John Thomson, Grand Secretary. *Grand Chapter.*—George Griscom, G. H. P.; Michael Nisbet, G. K.; C. E. Meyer, G. S.; John Thomson, Grand Secretary.

Grand Commandery of Virginia.—Edward H. Gill, G. Com.; John Robin McDaniel, Dep.; Wm. B. Isaacs, G. Gen.; John W. Potts, G. Capt. Gen.; Geo. W. Dame, G. Prel.; John Dove, Richmond, Grand Recorder.

Belvidere Commandery No. 2, Alton.—Sirs R. B. Smith, E. Com.; Geo. D. Hayden, Gen.; Wm. Jarrett, Capt. Gen.; M. H. Dutro, Prel.; Robson Graham, S. W.; John Koehne, J. W.; W. C. Quigley, Treas.; H. N. Pierson, Rec.; Henry Watson, St. B.; T. H. Kingsley, Sw. B.; S. V. Crossman, Warder; Isaac E. Hardy, Capt. Guards.

Chicago Commandery No. 19.—We are in receipt of a beautiful card and letter of invitation, with complimentary ticket, to attend the first annual banquet given at the Sherman House, January 12. *Committee:* A. M. Bennett, Geo. F. Letz, E. C. Hubbard. *Receptionists:* W. M. Egan, Geo. Gardner, C. McFarland, Jos. Harris, S. P. Crumb, A. R. Atkins, Wm, Pingree, P. I. Husander, I. Gilman, Jr. We presume—we know—the occasion was a joyous one.

North Carolina Grand Lodge.—Robert B. Vance, G. M.; Ellis Malone, Dep.; Joseph B. Batchelor, G. S. W.; Samuel H. Rountree, J. G. W.; D. W. Bain, Raleigh, G. Sec.

R. W. Bro. Gamaliel Washburn, Past Dep. Grand Master of Vermont, died at Montpelier, December 30, and was buried January 2, under the direction of the Grand Lodge. He was one of the number who patiently bore poverty, persecution, and contumely in the anti-Masonic war of 1827, never yielding one iota, and preserving throughout a calm, courteous, and Christian demeanor and character.

Wellsburg Lodge No. 2, Wellsburg, W. Va.—Wm. H. Harvey, W. M.; John Briggs, S. W.; R. T. Roberts, J. W.; J. D. Lloyd, Treas.; T. M. Lloyd, Sec.

Garden City Lodge 141.—The officers were publicly installed by R. W. Bro. D. C. Cregier, Deputy Grand Master, on Tuesday evening, December 28. Rev. J. A. Gray made an address upon Brotherly Love, which was exemplified when the Lodge presented the retiring Master, R. W. Bro. G. W. Barnard, with a tea set of eight pieces, and a smoking set of four pieces, valued at $500. Verily, Chicago does nothing by halves.

We alluded in our last to the crystal wedding of R. W. Deputy Grand Master Cregier. We are told that he literally lives in a glass house; that it is glass to the right of him, glass to the left of him, glass to the front of him, glass to the rear of him, glass everywhere.

The majority of General Grant in Illinois for President is 51,152; of Gen. Logan for Congress-at-large, 49,633; of Gen. Lippencott, for Auditor, 49,910; of Edward Rummell, for Secretary of State, 50,113; of Washington Bushnell, for Attorney General, 49,192; for State Convention, 848.

GREEN BAY.—G. A. Lamb is W. M., Oliver Libby S. W., W. J. Fisk J. W., and W. H. Norris, Jr., Secretary, of *Washington Lodge No. 21.* Bro. T. R. Hudd delivered an able address at the installation.

DEPERE, WIS.—E. T. Sprague W. M., H. F. Tinker Secretary, of the lodge at Depere.

Our brethren at Chesterfield had a good time at their installation. Bro. Loomis installed the officers, and Bro. Wood, of *Lincoln Lodge*, delivered a good oration. Then all went to the seminary, and had a good supper; wives, daughters, sisters, mothers, and sweethearts.

Johnson Harries died in Perry county, in this State, on the 3d of December, aged ninety-nine years. He came to Illinois in 1829. He had 12 children, 106 grand-children, 237 great-grand-children, and 12 great-great-grand-children, being 367 in all.

The Marengo *Republican*, edited by D. D. G. Master J. B. Babcock, refuses all doubtful advertisements. We are glad to see this. A good conscience is better than gold. We have been offered prices that we do not like to name, *for even one insertion.* They shall never see the light of day in our columns. We wish all editors would imitate Bro. Babcock in this matter.

The *New Age*, the organ of the I. O. O. F. of California, comes to us draped in mourning for the death of Mrs. Mary A. B., wife of Frank B. Austin, the accomplished editor.

The House of Representatives in the small State of Vermont has 299 members; of these, 151 are farmers, 20 attorneys, 18 merchants, and 17 are manufacturers; 210 are natives of Vermont, 18 of New Hampshire, and 11 of Massachusetts; 54 are Congregationalists, 42 Methodists, 35 Baptists, 27 Universalists,; 224 Republicans, 14 Democrats.

Hon. Thompson Campbell, Secretary of State under Governor Ford, and afterwards Member of Congress from the Galena district, died in San Francisco, December 6. He was one of the most brilliant men in the country.

The debt of Tennessee is $38,000,000.

New York raised 35,000,000 bushels of potatoes this year.

France has 1,300,000 men ready for service, and Prussia 1,130,000.

The salary of the Governor General of India is $125,000, and he receives in addition $130,000 for expenses, all in gold.

The French fleet numbers 4 frigates, 4 guard-accostas, 1 float-battery, 16 iron-clads, and 316 steam vessels.

Gorin Commandery, Olney.—H. Hayward, Commander; H. M. Eidson, Generallissimo; Mortimer O'Kean, Capt. Gen.; H. E. Thomas, Prelate; J. P. Cullen, S. W.; J. H. Cartwright, J. W.; H. Studor, Treas.; G. D. Slanker, Recorder.

Hon. Josiah H. Drummond, 33°, of Portland, Me., M. P. Supreme Commander of the Supreme Council of Sov. Ins. Gen. Northern Jurisdiction, is a member of the Lower House in Maine, and was elected Speaker with great unanimity. He has served in that station before.

Our brethren of the Masonic Publishing and Manufacturing Company, at 432 New York, have suffered severely by a recent fire. The office of the Secretary Gen. A. & A. Rite lost all its correspondence, but the records were saved.

Expulsions.

By *Olney Lodge No. 140.* CHARLES BOYD, for gross unmasonic conduct.

Published by order of the lodge.

By *Vienna Lodge No. 150.* WM. H. GROVES, for gross unmasonic conduct.

Published by order of the lodge.

A Mute Impostor.

URBANA, Ill., Dec. 28, 1868.

Bro. Reynolds:

Some weeks since a man, hailing under the name of H. B. CAMPBELL, and claiming to be a deaf mute and a Mason, passed through this place. While here he called upon me and asked that I should purchase a book he had for sale, or give him an order upon the Treasurer for some money to help him in his necessities, neither of which propositions I complied with. Not crediting his story of having lost both speech and hearing, as avowed by him, he became much incensed at me and informed me he should take much pleasure in "reporting me to the Grand Master." I learn recently that he passed through the towns north of here, and was in some places more successful than here. In one place, however, he, in an unguarded moment, let fall a few hasty and inconsiderate words which plainly revealed his true character of an arrant impostor.

Let the brethren be on their guard.

J. O. CUNNINGHAM.

Masters and Wardens as Returned up to January 7.

No. *Masters.* *S. Wardens.* *J. Wardens.*
1...Thos. J. Heirs, Jeptha Dudley, Albert Demaree.
2...S. K. Gibson, Alfred Smith, Chris. Helm.
3...Stephen Ellis, Alfred Bounguard, David Wilson.
4...William Lavely, H. J. Pike, R. J. Coats.
7...Wm. A. Levanway, J. D. Crabtree, Jas. Stewart.
8...Jerome R. Gorin, Paul F. Jones, Jno. L. Adams.
9...John C. Bagby, Louis D. Erwin, R. P. Suthey.
13...J. R. Fairfield, Peter Sonne, Jos. Rosenhaupt.
15...W. Y. Francis, J. S. Hazzard, Jacob B. Woolley.
16...B. B. Vance, John N. McCord, John Gericke.
17...C. N. Harding, C. S. Churchill, H. R. Bartleson.
19...John Bennett, Hobart Hamilton, John Carver.
20...J. D. Hamilton, W. C. Hooker, G. W. Batchelder.
23...L. L. B. Miller, Jos. Bolijack, H. B. Wilson.
24...F. H. Cobb, John Heinzelman, Geo. C. Miley.
25...F. A. Maxey, T. P. Yerkes, B. F. Culp.
26...T. J. Davis, A. Steigall, F. F. Frans.
27...B. H. Croft, F. H. Ferguson, J. E. Davis.
29...W. F. Henry, J. W. Webb, E. F. Stickley.
30...J. C. Brinkerhoff, John Chaffee, W. P. Tanquary.
31...N. C. Pace, C. H. Patton, R. D. Guthrie.
33...Edwin Powell, F. P. Cram, E. B. Bennett.
34...David J. Wike, David Rippey, John L. Sweet.
36...John Weber, Geo. Marshall, John Hefty.
37...James Wilson, M. Halliday, M. L. Stansbury.
39...Isidor Benjamin, Isaac Abrahams, F. Drude.
42...Thos. J. Stevens, Wm. E. Spears, S. Williams.
43...B. R. Baughen, Wm. Spurgin, J. S. Spaulding.
44...A. A. Glenn, F. Keyser, A. K. Lowrey.
45...W. W. Bonnell, J. A. Rider, E. W. Baxter.
46...Barnhart Meals, H. Geo. Belcke, John Sewall.
47...J. M. Davidge, Jas. Bartleson, E. B. Watkins.
49...A. Gould, B. F. Barge, J. L. Jennings.
50...Geo. W. Davis, Wm. L. Greene, J. B. Nulton.
51...I. H. Shimer, Wooten Harris, Wm. P. Johnson.
52...S. S. Winegar, James Watson, Chas. Heinz.
54...M. M. Morrill, G. F. Thomas, John Bauer.
56...G. W. Jones, E. W. Patterson, R. M. Atkinson.
57...James M. Gow, J. A. Gray, B. Newburgher.
59...W. C. Benedict, T. H. Bras, John Seastone.
60...C. P. Loop, L. H. March, C. H. Peck.
63...B. F. Church, E. E. Richards, J. S. Wheat.
64...F. M. Youngblood, W. E. Smith, R. H. Green.
65...Mark A. Naper, Chas. Schulz, Wm. H. Jeffers.
66...D. M. Eiker, Geo. F. Smith.
69...R. Hayford, Wm Francis, Alex. Owens.
70...Joseph Holland, C. D. Bartlett, E. M McElwain.
71...N. Bateman, R. L McGuire, C. C. Cromwell.
74...W. R. Weld, Samuel Widdowson, E. A. Seeley.
75...Giles P. Ransom, Henry C. Craig, D. P. Nichols.
77...D. G. Burr, Levi Sisk, Stephen Collier.
78...Daniel Brewster, A. Z. Blodgett, W. A. Johnson.
79...A. H. White, J. W. Peterson, H. Dougherty.
82...Theron D. Walden, Edward Kipp, J. W. Page.
86...G. W. Staley, Francis Menteer, G. B. Morrison.
87...John Wickel, A. L. Gideon, A. C. Wilson.
88...J. B. Wright, H. W. Lindley, H. Middlekamp.
89...C. M. Edwards, M. W. Robertson, M. W. Barham.
90...Jas Walker, Theodore Porter, Elijah Perrigo.
91...Thos. Moore, Wm. H. Scott, Hiram Quante.
93...Geo. Bradley, M. Shallenbarger, G A. Lowman.
95...L. P. Vail, A. B. Carey, Monroe Yates.
96...H. J. Little, J. McC. Miller, David Rine.
97...L. F. Young, John Arthur, S. H. Polly.
98...J. G. Gorin, L. S. North, J. B. Miles.
100 . S. W. Green, Joseph Moore, Andrew Hoffman.
103...J. M. Cowen, O. Dent, E. Gaylord.
104...John W. Ross, Wm. H. Chain, Geo. McElwee.
105...James Ellis, Jas. M. Riggs, Wm. C. Gibbs.
108...Jas. H. Burgesser, A. J. Glaze, S. Mann.
109...Alex. H. Johnson, Chas. W. Beatty, L. Remann.
110...H. J. Blank, Geo. E. Monk, John L. Peterson.
111...H. C. Hacker, Wm. McElhany, L. Goodell.
113...H. G. Calhoun, S. H. Redmon, Wm. Willett.
114...J. W. Richards, J. C. Patterson, Wm. E. Miller.
115...Ransom R. Storm, C. G. Peck, Wm. King.
116...H. S. Jacob, John Langston, T. J. Means.
118...Jonathan Meacham, E. D. Ward, E. J. Short.
122...Oliver P. Squier, Wm. H. Green, J. S. Torrey.
123...Jas. Peterson, Jas. F. Francis, Jas. R. White.
124...Lewis P. Lott, Alex. Patterson, H. D. Hitchcock.
125...Edward Talbott, T. C. Tootwiler, W. R. Stith.
126...Wm. P. Chain, Jos. Baker, Wm. H. Seibert.
127...F. M. Simmons, S. D. Warner, A. J. Hastings.
128...G. E. Burnett, Wm. B. Jones, L. H. Adams.
129...Edwin Woolley, Thos. J. Short, Jas. Waller.
130...DeWitt C. Jones, C. D. Gresham, Wm. Moore.
131.. Samuel Roper, John B. Young, J. C. Johnson.
132...Daniel Beckley, E. D. Sargent, J. C. Hayburger.
133...Burns Archer, J. W. Walkin, Jas. R. Patten.
134...Daniel Dustin, Geo. H. Smith, Robt. L. Miller.
137...John S. Kinnear, T. L. Lockport, J. R. Riddall.
138...J. B. Babcock, P. T. Parkhurst, B. S. Parker.
139...A. McWayne, Smith Hoag, A. J. Muzzy.
140...G. D. Slanker, J. L. McCullough, Enos Gunn.
141...H. F. Holcomb, J. Butler, Geo. B. McClellan.
142...J. L. Morgan, Wm. Wilson, J. A. Sever.
143...Alonzo Ransom, A. B. Clapsaddle, E. G. Clark.
145...Orin C. Town, Julius T. Weld, E. B. Guilford.
146...Lot Chadwick, Darius Sawyer, L. C. Sawyer.
147...L. Slocum, Jacob Hazlett, A. M. Ewing.
148...Thos. Wynn, C. T. Caraway, Michael Kizer.
150...David Ragins, Gilson Slack, J. B. Kuykendall.
151...Rich'd R. Bird, F. W. Cross, J. T. Pennington.
153...Jas. W. Hudson, E. W. Tate, Geo. E. Augland.
154...E. R. Ankrum, W. E. Moore, D. E. Parks.
155...Alex. Thompson, W. R. Hoyle, J. C. Nash.
157...J. O. Cunningham, M. S. Brown, L. A. McLean.
159...Chas. Trowbridge, O. D. Bassett, W. T. Heaps.
161...A. T. Bartlett, A. C. Gish, Jacob Rauch.
162...G. K. Carson, P. Parker, A. Wilson.
163...Chas. Downey, T. Z. Thornton, H. P. Brookhart.
164...J. S. Johnson, Wm. C. Clark, Wm. W Shepherd.
165...Wm. T. Kirk, Ira A. Church, J. G. Bourne.
166...E. Charles Bean, H. W. Rowell, A. M. Davis.
170...Geo. W. Renn, Jacob Hartman, W. D. Rowell.
171...W. E. Eastham, A. A. Cooper, C. C. Armstrong.
172...G. W. Grover, John Booth, C. E. Sampson.
173...A. P. Leggett, B. B. Spencer, W. F. Ackerly.
175...Sam'l C. Stearns, H. T. Woodruff, H. T. Bush.
178...Francis Hudson, O. F. Warriner, J. P. Daniels.
179...Rich'd B. Tate, Enoch B. Hart, Jos. H. Goar.
180...Bartley Scarlett, G. P. Hardy, Jas. H. Kirkman.
181...W. B. Kilner, J. H. Waggoner, Peter Cofer.
185...David Andrews, Jno. Woodmansee, Jas. McCoy.
187...Jas. C. Luckey, Wm. Frazer, Jas. C. Burbank.
188...Chas. B. Smith, Chas. C. Farmer, Samuel Moore.
192...J. Coykendall, Nelsen Oldfield, Jas. Genvle.
195...James Mayor, Robert Sutton, R. K. Shinn.
196...John A. Apperson, Jas. Wilder, S. R. Apperson.
197...Seymour S. Wertz, W. L. Spear, A. C. Cummins.
200...D. B. Bruett, F. M. Coulter, T. P. Butler.
201...W. J. A. Delancy, E. S. Condit, Chas. F. Lape.
202...E. K. Durnbaugh, J. A. Pearce, Robert Mitts.
204...J. F. Shadwell, J. M. Williams, J. F. Wilcox.
207...C. E. R. Winthrop, E. P. Simmons, L. G. Porter.
208...O. T. Randall, L. A. Baker, Wm. Hart.
209...S. C. Smith, Albert Jack, David H. Kilmore.
211...Arthur R. Atkins, John McLaren, C. S. Crane.
212...R. Carson, F. P. Taylor, J. W. Christopher.
214...R. Brown, Jacob Querback, W. M. McDaniel.
216...Simpson Johnson, Geo. H. Shupe, W. H. Harris.
217...Jas. Claypoole, J. L. Leith, S. Hardin.
218...John Andrew Edwin E. Gray, Wm. McAllister.
219...Thos. Naphew, E. Moody, J. H. A. Mitchell.
220...J. A. Brown, E. G. Knapp, J. L. Stearns.
221...M. E. Ferguson, J. A. Kaufman, J. H. Arnold.
224...A. S. Bissell, P. Campbell, John Doyle.
226...Thos. H. McCoy, L. Johnson, E. Giddings.
230...Wm. Weaver, Samuel C. Hall, E. W. Gaston.
233...J. F. Durant, Q. C. Ward, W. W. Gilihan.
234...H. Johnson, A. Hanson, B. Sprague.
236...Jas Rogers, Geo. W. Amsden, R. Renshed.
237...Alex. S. Irwin, David S. Parker, David J. Baker.
238...Thos. Ruggles, E. P. Denton, J. E. Morrison.
240...L. W. Faulkner, J. H. Hess, E. H. McAllister.
241...T. J. Prickett, J. H. Barton, W. H. Couchenour.
244...J. S. Patchin, John Rae, H. Martin.
248...H. C. Sanford, T. L. Mayer, A. B. Cole.
249...C. C. Percival, H. G. Stahl, Geo. W. Hilliard.
253...Oliver Crissy, F. M. Nance, Geo. Rose.
254...A. W. Stolp, T. J. Bebee, Wm. Barnes.
257...Geo. O. Griswold, Wm. Raleigh, John Harris.
258...W. G. Billings, J. G. Callender, A. J. Allderman.
259...B. A. Jones, W. B. Price, H. B. Williams.
260...W. H. House, Chas. ——, E. P. Ashbrook.
261...John H. Tyler, Wm. H. Cardiff, A. Timmons.
262...Geo. B. Cook, Jas. H. Smith, Norton Buell.
263...Wm. J. Crown, J. E. Pillsbury, F. M. Barrett,
265...Jas. Sconce, Wm. Lawler, John R. Newkirk.
267...Samuel C. Moss, Daniel R. Hoyt, S. Bucklew.
268...David M. Weider, Jacob M. Bell, J. E. Dyas.
269...Melvin Smith, Levi Bisbee, James L. Wheat.
271...Edward Cook, Jos. B. Lewis, Arthur R. Briggs.
272...C. S. Conger, Jas. J. McClintock, J. M. Damron.
273 ..A. Campbell, J. C. Spare, S. K. Minier.
274...John S. Kosier, John W. Mack, E. H. Evans.
276...John Vinyard, J. H. B. Renfro, J. C. Woolrat.
277...H. Vogler, W. Floto, F. Zeigfeld.
278...John D. Platt, W. P. Hill, C. W. Elston.
279...Philip Wellsheimer, A Y. Hart, E. Miller.
280...W. H. Brown, W. F. Boyer, N. S. Haynes.
282...S. H. Carnahan, S. C. Fairchilds, J. Edmunds.
286...D. W. Huddleston, J. G. Tollin, J. A. Ross.
288...A. C. Easenka, Geo. E. Wood, John Patterson.
291...Jas. M. Holyoke, Wm. M. Driggs, Wm. Robson.
293...Silas Sears, C. H. Paddock, S. G. Baldwin.
296...Joseph Robbins, E. C. Gelleck, S B. Kingsbury.
297...John A. Roth, Geo. W. Cyrus, Thos. A. Lyon.
299...Samuel Noyer, J. S. Cooper, R. J. McNeill.
300...J. W. White, F. E. Moore, Thos. Wright.
301...S. Crossett, A. J. Driver, O. B. Ingalls.
302...E. J. Williams, Wilder Tyler, L. J. Waler.
393...A. B. Smith, Wm. S. Bunn, M. J. Richards.
304...James Clark, T. E. Culver, Geo. A. True.
305...Geo. B Fickell, Henry M. Lovell, A. K. Doe.
306...J. A. Davis, Wm. Mill, J. W. Finley.
308...Wm. B. Young, Wm. Bormer, J. C. Hilton.
309...J. Nicols, B. Groosback, M. Rogers.
310...W. H. Reid, John Sutton, L. D. Berry.
311...A. M. Thomson, J. J. Lawless, Alex. Eleler.
314...R. S. Williamson, H. D. Caldwell, G. C. Whipple.
315...Philip Herman, Lorenz Stoeher, E. Pfiefer.
316...T. M. Boor, W. A. Watkins, Wilber Waite.
318...J. F. Steinbarger, H. A. Young, W. J. Pitney.
321...Wm. Lane, John Grierson, M. Y. Lewis.
322...J. H. Gilpin, J. W. Tull, H. H. York.
323...Jas. F. Moore, Jas. B. Welch, John T. Maycroft.
325...H. J. Potts, Cornelius Baker, D. P. Grace.
327...E. E. Wright, G. H. Reynolds, Hugh Wilson.
328...F. J. Rodman, F. J. Glazier, M. J. Kelley.
330...Wm. Whiting, J. A. Florentine, J. McGregor.
333...John C. Reynolds, J. F. Burrill, S. H. Claspill.
334...N. B. Huff, C. B. James, W. D. Gilpin.
335...David Fey, Peter J. Singer, Wm. Oberhauser.
336—S. A. Cummins, L. H. Simpson, J. W. Franklin.
337...A. B. Anderson, B. F. Brown, John Wallace.
338...Alfred Morey, John Cool, John B. Wiley.
341...C. P. Stafford, Jacob Godfrey, L. B. Clark.
346...W. M. Hatfield, R. C. Morrison, Samuel Newton.
348...D. H. Morgan, J. P. Weger, Andrew Pinkstiff.
349...W. D. Tourtilott, Oliver A. Wood, Levi Mead.
351...A. Weider, N. T. P. Robertson, W. K. Stafford.
353...W. G. Smith, R. M. Murray, William Wilson.
356...Geo. Smith, J. M. Campbell, Harry Dalby.
357...Thos. S. Burns, Albert G. Maple, G. Hindshaw.
358...Wm. Jackson, D. C. Thomas, H. W. Belden.
361...Chris. Lischer, J. F. Brinkerhoff, Fred. Dilg.
363...J. K. Secord, James Lee, H. J. Cosgrove.
364...Philander Talbott, Revilo Newton, E. H. Miller.
367...M. Conley, J. B. McLaughlin, J. M. Timberlake.
368...Jared Foster, Jacob Stonemets, H. Cornelius.
369...O. H. Harris, F. W. Spealman, D. O. Root.
371...S. O. McGooden, C. J. Judd, G. W. Gilchrist.
373...James L. Metz, James H. Dennis, Jas. H. Swan.
374...M. V. Allen, H. E. Allen, P. V. Quillhot.
375...Joseph Cline, J. B. Macneal, L. P. Hereford.
377...F. J. Staufenbeihl, L. Westerman, G. C. Bunsen.
380...B. F. Glover, S. F. McBride, W. T. Wheeler.
383...T. M. Angells, Richard Boston, Wm. Glossop.
384...Wm. H. Meserve, John Wilson, Wm. Scott.
385...J. McCracken, H. Elgelking, W. H. Westbrook.
386...M. D. Frazer, Daniel Leach, Robert Smith.
387...John Bowman, James Pittman, J. D. Schamp.
388...Wm. Evans, Henry Hall, E. J. Mansfield.
389...Wm. A. Sibley, Milton D. Butts, W. Bonfield.
391...A. T. Darrah, P. Richards, T. B. Blackshaw.
393...Simon Quinlin, S. F. White, John O'Neil.
394...John L. White, Chas. Miner, Jas. D. Russell.
395...Robert Hunter, R. M. Terrell, W. D. Louden.
398...M. Wilson, U. M. Humble, W. Deuel.
400...Adam Brewer, John Gelwicks, Thomas Collins.
402...J. B. Gilbreath, Wm. H. Cooper, H. Nichols.
403.. J. S. Bauer, S. M. M. Badger, T. J. Watkins.
404...A. N. Merrill, Frank Cranden, John H. Briggs.
405...J. C. Jones, S. C. Morrison, M. Harris.
406...Wm. L. Piggott, R. J. Stirratt, Jacob Hupert.
408...D. A. Morrison, N. Sandford, D. B. Blackman.
409...David A. Cashman, G. C. Smith, W. M. Stan.
410...C. Brinkmeir, John C. Meyer, James Strasser.
411...J. Hennesheet, E. C. Hubbard, D. L. Seymour.
413...B. K. Shryock, S. W. Potter, J. T. Campbell.
414...J. R. Hamil, Geo. Osterhout, G. W. Becker.
416...Wilson Hoag, J. W. Scott, E. T. Glacener.
418...Fred. Koberlin, Matthew Carr, L. D. Turner.
420...Wm. J. Mix, Louis Harmell, Jos. E. Hitt.
424...Luke Bonsteel, John Pope, Stephen Redshaw.
425...C. H. White, Geo. M. Crego, T. W. Murrill.
436...Wilson Fleming, E. H. Johnson, F. S. Cone.
438...Wm. Lapham, Geo. Tapper, Dwight S. Weaver.
439...W. M. Avise, Wm. Harvey, Alfred Chenowith.
441...C. F. Hitchcock, T. E. Gapen, Andrew Wise.
449...Chas. C. Brown, S. H. Bradley, David Furry.
452...R. B. Keyes, J. H. Askins, H. Whittenburg.
453...Jas. Brown, P. W. Sullivan, D. D. String.
454...R. C. Crocker, O. J. Harlin, Jas. Jones.
457...J. P. Lowery, W. D. Deanes, E. S. Brown.
459...James Judd, Thos. Elliman, R. M. Van Doren.
461...John Tunnell, Wm. J. Easley, L. R. Darby.
465...B. J. Vertner, W. H. Crane, W. G. Denny.
468...P. H. Hiett, L. B. Grant, R. J. Cheney.
469...Sam'l I. Leach, J. L. Moore, Samuel Walker.
470...Jno. Donovan, Jno. North, St. John Van Arman.
472...F. F. Loveland, J. B. Trull, John McWilliams.
474...Fred. Daub, James McKee, M. G. Nixon.
476...H. A. Sweet, Smith Mosher, J. B. Meigs.
478 ..John Evans, R. J. Colburn, John Moore.
481...W. D. Lane, J. B. Chipman, S. Metcalf.
482...A. B. Davidson, T. Roberts, Geo. W. Knotts.
486...A. E. McNeall, J. J. Evans, D. F. McNeall.
488...Cyrenus Cole, John T. Evans, Robt. E. Duff.
490...F. R. Sponsler, Geo. M. Lashell, Geo. W. Lasher.
491...J. M. Daggett, Sam'l Cook, C. P. Fox.
492...L. H. Howell, I. G. Gleason, J. Heath.
493...Geo. T. Wolfley,, Morton Hanson, Nelson Neil.
494...Warren Heberling, H. H. Moore, T. P. Renshaw.
496...J. W. Akin, A. G. Owen, O. A. Young.
500...Nicholas Strott, Geo. A. Amos, A. L. Knapp.
502...J. H. Peyton, D. Harshman, G. A. Richards.
505...A. B. Sechler, Wm. Rice, W. K. Brown.
508...W. E. Wheeler, Thos. Nicols, T. H. Patterson.
510...John Harlin, J. D. Moody, Woodson Cheeley.
513...A. J. Corley, L. H. Williams, W. C. McClanahan.
514...B. F. Thompson, C. R. Thompson, H. Phenix.
515...Chas. E. Adams, J. V. Dimon, W. A. Washburn.
516...B. F. Eby, James Cozad, Wm. W. Hartman.
517...G. W. Raymond, Wm. E. Bacon, G. A. Stoddard.
519—Wm. Clayton, D. M. Bradley, F. M. Talliaffero.
520...C. Kirkpatrick, W. H. Willard, J. A. McKinney.
521...M. H. Wilmot, Isaac Mitchell, J. L. Lindsey.
522...S. A. French, N. J. Bloomfield, Geo. Hunter.
526...Chas. E. Hyde, Wm. Pingree, Andrew Wilson.
527...S. D. Lewis, A. M. Davis.
529...F. Harris, Oscar Wagy, Allen Lewton.
531...H. H. Glenn, Richard Tilton, Geo. R. Barse.
533...J. C. Russell, P. P. Carpenter, S. Cochran.
537...O. C. McConney, W. H. Brown, A. J. Tenbrock.
539...D. A. Shaw, L. Lehman, A. F. Anway.
540...E. H. Humphrey, B. H. Alden, Wm. Amerson.
542...Cyrus Jones, Samuel Marsh, Jesse Ogden.
543...D. H. Mattice, J. K. Glasscock, O. N. Whitford.
549...C. H. French, Chas. O'Brien, W. H. French.
550...John H. Welch, J. H. Moore, H. C. Greeley.
552...Abel Bradley, A. J. Bosserman, J. C. Mills.
554...Hiram Tyrrell, Geo. A. Bixley, Francis Tyrrell.
556...O. P. Hall, R. K. Hawley, J. P. Smith.
557...Julius Ulrich, John Feldkamp, Chas. Salzman.
559...R. D. Smith, Peter Holman, John Green.
562...H. W. Dyer, W. R. Crain, J. S. Fombelle.
563...Milton J. Hull, John Linkogle, T. W. Anderson.
564...Henry Pym, Nathan C. Tyler, J. W. Saucerman.
565...S. R. Canon, J. Mills, J. P. Mason.

566...J. M. Eaton, H. M. Booth, Wm. T. Cretzer.
570...S. M. Martin, M. Milbarn, Jr., H. A. Gilman.
572...Charles Wells, Wm. S. Hagar, Jas. A. Roberts.
574...Jos. A. Harnit, W. E. Smith, Fletcher E. Neff.
596...L. A. Hamblen, Henry P. Baldwin, W. T. Jones.
597...N. Dugan, A. F. Talbott, E. F. Dugan.
605...James A. Chase, Geo. M. Wright, R. C. Outlaw.
606...E. F. Swift, W. D. Catterlin, S. J. Perce.
607...John C. Fulton, Cyrus W. Mason, R. P. Smith.
608...Wilson Ong, J. S. McElhiney, M. M. Pulver.

LODGES U. D. AND MASTERS.

Continued over.—*Melrose*, Joel L. Cox; *Basco*, D. McGinnis; *Berwick*, A. J. A. Smith; *Dubois*, R. L. Caldwell; *Milan*, David Adams; *Hopedale*, J. W. Morey; *Venice*, Preston Bishop; *New Hope*, J. A. Patton; *Locust*, Philip Baker.

New Dispensations.—*Union*, Lick Creek, Union county, John Gardner; *Fortitude*, Sagetown, Henderson county, A. S. Swartz; *Caberry*, Norton, Kankakee county, Walter A. Colton; *Rock River*, Sterling, M. S. Bowman; *Colcta*, Genesee Grove, Whiteside county, R. B. Colcord; *Forrest*, Forrest Station, Livingston county, J. B. Dillie; *E. F. W. Ellis*, Rockford, S. G. Bronson; *Union Park*, Chicago, G. P. Randall; *Wadley*, Franklin, Morgan county, Francis M. Wadley.

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High Priests, Kings, and Scribes, as Returned to January 8th.

No. *High Priests.* *Kings.* *Scribes..*

1...Frank W. Tracy, Richard Young, T. G. Gorman.
3...W. H. Broadwell, Elias Keemer, H. A. Gilman.
4...A. J. McMurtry, W. E. Roberts, L. W. Fairbanks.
7...Samuel Tart, I. G. Reynolds, Chas. Spalding.
11...R. B. Conn, J. B. Thompson, O. D. Critzer.
17...Seth H. Redmon, J. P. Wycoff, E. Hammack.
34...J. P. Going, O. W. Owen, George Gage.
38...Horace Hayward, M. O'Kean, H. M. Eidsen.
43...Peter Button, A. R. Atkins, W. W. Kennedy.
46...Wm. Livingston, T. L. Clark, R. C. Hawes.
47...Chas. Trobridge, C. S. Wilson, E. V. Bronson.
52...S. O. Vaughan, W. H. Allen, N. N. Burpee.
56...Jas. A. Hawley, Jason C. Ayres, Rufus B. Viele.
61...Jas. C. Luckey, John Ruggles, jr., Wm. Frazer.
63...I. H. Shimer, L. F. Stoddard, —— Logan.
72...Andrew F. Asley, John A. Ross, P. P. Newcomb.
75...Samuel T. Brush, Isaac Rapp, S. E. North.
76...Jas. Claypoole, J. L. Leith, Jesse Newman.
85...W. H. House, Thos. Carter, F. K. Lefever.
93...W. S. Pease, R. D. Hays, C. B. Ullyette.
06...T. E. Lawrence, A. L. Clark, Elisha Lee.
97...Jos. B. Miles, John H. Anthony, B. Tobias.
101...Thos. Moore, S. Tanhauser, J. E. Roberts.
106...Chas. A. Monk, F. H. Cobb, Fred. Reiss.
109...Simpson Johnson, Winstow Mayo, John Frank.
126...John C. Reynolds, O. P. Hall, R. K. Hawley.

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Festival of the Chicago Commandery No. 19, K. T.

CHICAGO, January 13, 1869.

It is with great pleasure that the Deputy acknowledges the receipt of a "complimentary" ticket of admission to the first annual festival of the above named commandery. Cross-wise on the end of the aforesaid, in red ink, in the "hand o' write," I should judge, of the "Grand Panjandrum," appears the word "complimentary," and on the lower side thereof is the characteristic signature of Sir Kt. E. C. Hubbard. The ticket was duly presented, but not (through an oversight) taken up—and it was on the morning after surrendered to Sir Kt. Egan.

While there we "run agin" Sir Knights Huntley, Clark, Whitley, Hurlbut, Sr. and Jr., Pitkin C. Wright (Grand High Priest Iowa), Myers, Avery (*Apollo's* big man), and several others, whom we can not now remember—not forgetting, above all others, "Gurney," who has been re-elected E. C. of No. 1.

A right royal time they had, judging from appearances when we left—not having a wedding garment on, we felt somewhat at a loss, and at a quarter past twelve were reposing in the arms of "Morpheus."

R. E. Sir Munger, Deputy Grand Commander, Em. Sirs Dunning, Grand Gen'o, and Pearson, Gr. Capt. Gen., were present, and were received with due honors.

On Monday we visited M. E. Comp. Miles, G. H. P., paid our respects, and then called at the office of Comp. Egan, and found him at home, as usual. At night we visited, in company with Breth. Pearson and "Hub," *Chicago Commandery*, and witnessed the conferring of the templar degree, "Am. I. Bennett" presiding. There we met Breth. Cleveland and Atkins, the "small" W. M. of No. 211. We also met there Bro. Smith, who was Deputy Grand Secretary in 1859. We fraternally received that introduction, as we have a "feller" feeling for "Deputies." Cregier, "him of Blaney," we have not yet seen, but will before we leave. This morning we ran across Bro. Hoag, of 416, Hawley, 7, and Luckey, 187.

More anon, DEPUTY.

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The Masonic Token.

The Masonic Publishing and Manufacturing Company, 432 Broome street, New York, have laid upon our table a beautiful gift book of the above name, elegantly bound, ornamented, and illustrated. It has eight beautiful, full page plates, named "The Sanctuary of the Temple," "The Indian Mason," "Chamber of Death," "Oriental Architecture," "The Judgment Hall," "The Masonic Ladder," "Secret Vault," "The Captivity," with many others of less size, but appropriate and elegant.

This book, presented by husband to wife, son to mother, brother to sister, father to daughter, or gentleman to lady, would be highly appreciated, and would de much to cause the gentler sex to regard Masonry as its surest earthly friend.

PAST Grand Master Thomas J. Pickett is W. Master of *Plain City Lodge*, at Paducah, Kentucky. We notice that at the installation of the officers of *Golconda Lodge*, R. W. Bro. Thos. Moore, of Metropolis, officiated as installing officer, and Bro. Picket as orator.

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Grecian Bend.

Ridiculo, satire, nor vehemence ever overcame a disagreeable, reprehensible, or expensive fashion. We have felt our cheeks tingle with indignation as we have seen some of our gentlemen bloods adopting and adhering to a fashion that is disgusting and simply shocking to all rational sense of modesty. And we hope this fashion will be confined to such bloods as are anxious to make a show of themselves.

We think our lady readers are sensible women. Those who judge Masonry from its effect upon their fathers, husbands, brothers, and sons are, more than any other like number, sensible, teachable, reliable women. *To them we appeal.* And in doing so, we give them the following remarks from Mrs. Walker, of the *Sorosis*, as pertinent and well-timed:

We behold with shame the gradual approach and popularity of the hideous protuberances and various ungraceful attachments to women's garments. We had trusted to the idea that these things being absolute deformities, they could not be adopted by women of taste or common sense. But it is useless to deny the fact that the bustle which causes a tinge of shame to rise to the cheek, the panier which is an added extravagance, the idiotic Grecian Bend, and the horrible wriggling walk, are becoming so common that they will soon cease to shock our sensibilities, and become universal, if we make no effort to stay their encroachments.

These wretched monstrosities are already on the streets in considerable numbers, and the fact that they are first adopted by women of doubtful reputation, does not deter others from greedily adopting them. No wonder that woman is a standing subject for ridicule, if she has no higher object in life than the questionable one of making herself conspicuous without regard to propriety or decency. We may surely know without question, that if the first view of a new fashion in dress or manner shocks our tastes or sensitiveness, that it is wrong, that it is an outrage upon delicacy, and should not be tolerated.

No wonder that woman holds an inferior position. Women are judged by their actions and appearance, and the result is, that destruction is certainly ours if we can make no change in this bondage to fashion.

Women are the centers of homes and love, and respect. They are modest, they are graceful from nature's hands, they use little ornament, they have refinement that shrinks from publicity, they have courteous demeanor, they have the halo of motherhood, the saintship of life's duties nobly filled, they have a deep religious faith that guides them, they have an unselfish regard for the rights of others, they have a conscience that shrinks from the faintest breath that would sully the true glory and power of womanhood.

Jurisprudence.

To the law and the testimony.—ISA. 8, 20.

DECISIONS BY THE GRAND MASTER.

22. If the Master elect declines installation, the old Master holds over, unless a dispensation is obtained, by desire of the lodge, for another election.

23. The dedication of halls, constitution of lodges, laying of corner-stones, and installation of lodge officers, may be in public, and, when public, the lodge is not required to be opened.

24. A dispensation is unnecessary to elect any officer under the rank of Treasurer.

25. In trials of persons who can not be served with notice, the record should set forth that the residence of the accused is unknown.

Miscellaneous Reading.

Clerical Table Talk--The Right Kind of Preaching.

Dr. Gilly related the following anecdote, which was told by a well known Irish character, Thaddeus Conolly, who used to spend much of his time wandering through Ireland, and instructing the lower classes in their native language. "I went," said he, "one Sunday into a church to which a new incumbent had been lately appointed. The congregation did not exceed half a dozen, but the preacher delivered himself with as much energy and affection as if he was addressing a crowded audience. After the service I expressed to the clergyman my wonder that he should preach so fervently to such a small number of people. 'Were there but one,' said the rector, 'my anxiety for his improvement would make me equally energetic.'"

The following year Conolly went into the same church; the congregation was multiplied seventy fold. The third year he found the church full.

The following has been going the rounds of the newspapers. Men seemed to forget that the distinction of clean and unclean beasts were expressly abolished in the vision of St. Peter on the housetop of Simon, the tanner, just before he was called to visit Cornelius, the centurion:

Dr. Adam Clark, who had a strong aversion to pork, was called upon to say grace at a dinner where the principal dish was a roast pig. He is reported to have said: "O Lord, if Thou canst bless under the Gospel what thou didst curse under the law, bless this pig!"

When Rowland Hill, some years ago, was in Scotland, he was introduced to an aged minister, somewhat resembling himself in eccentricity and piety. The old man looked at him for some time very earnestly, and at length said: "Weel, I ha' been looking for some teem at the leenes of your face." "And what do you think of it?" said Mr. Hill. "Why, I am thinking that if the grace o' God hed na changed your heart, you would ha' been a most tremendous rogue." Mr. Hill laughed heartily, and then said: "Well, you have just hit the nail on the head."

Let clergymen beware how they attempt to speak in a stilted style to children, or ask them questions. Somewhere we saw the following story:

A clergyman, on a Sunday school occasion, was speaking to a large audience of children, when he saw that he must do something to rouse their attention. Just then he had spoken of Peter, so he paused and asked if any of the children could tell him anything about Peter, but their mouths were all closed. He appealed to the older scholars—younger scholars, and then at last he came to the youngest, and then he said: "Come now, little ones, shame your elders, and tell me something about Peter."

"I can," exclaimed a little four-year old.

"Can you? that is a good girl. Well, come right up here, and tell us all that you know about Peter."

The little girl was then passed forward to the stage.

"Now," said the speaker, "let us hear what you know about Peter. Speak right out."

The little girl spoke:

Peter, Peter,
Pumpkin eater, etc.

Oh, dreadful fall. Had the speaker spoken of St. Peter, perhaps the little girl might have done better. But let those who address children beware how they trust those little minds, for no one knows what associations he may wake up.

An American, once attempting to address a Parisian audience extemporaneously, earnestly exhorted them to take of the water of life freely, in a literal translation from the English, "*eau de vie*," the French for brandy (he should have used the phrase *eau vivant*). The audience lost the force of the exhortation entirely.

A Frenchman once returned the compliment in English by endeavoring to give the benediction in the following form: "May the good Lord pickle you." He meant preserve.

A clergyman going to a miserly old lady to beg for a worthy object, found himself refused on the ground of poverty. Feigning himself much interested in her story, he expressed great surprise thereat, and said, "I had not thought you in such want;" and then taking out some money, he said, "here is something that will do for the present purpose; when I call again I will bring you more." The old lady was so enraged that she gave him a good round sum to show him that she did not mean she was a pauper.—*Church Monthly.*

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The Star-Chamber.

The origin of the name "Star-Chamber" has been much disputed; but the most satisfactory explanation appears to be that given by Mr. Caley, namely, from the ceiling of the chamber being anciently ornamented with gilded stars. The occupation of the "*Chambre des Estoyers*" or "Estoilles," by the king's council, in the palace at Westminster, can be traced to the reign of Edward III.; but no specific mention of the Star-Chamber *as a court of justice* can be found, Mr. Bruce believes, earlier than the reign of Henry VII., about which time the old title of "the Lords sitting in the Star-Chamber," seems to have merged in this one distinguishing appellation. After the sittings, the lords dined in the inner Star-Chamber at the public expense. The mode of the proceedings before the council was twofold; one, *ore tenus* or by the mouth; the other, by bill and answer. The proceeding *ore tenus*, usally adopted in political cases, originated in "*soden reporte*," which Mr. Bruce thinks means private and probably secret information given to the council. The person accused or suspected was immediately apprehended, and privately examined. If he confessed any offense, or if the cunning of his examiners drew from him, or his own simplicity let fall, any expressions which suited their purpose, he was at once brought to the bar, his confession or examination was read, he was convicted *ex ore sue* (out of his own mouth), and judgment was immediately pronounced against him. Imagination can scarcely picture a more terrible adjudicature. The tribunal was bound by no law, but created and defined the offenses it punished; the judges were, in point of fact, the persecutors; and every mixture of those two characters is inconsistent with impartial justice. Crimes of the greatest magnitude were treated of in this court, but solely punished as trespasses, the council not having dared to usurp the power of inflicting death. Among the many abuses of the process was, that in the time of Queen Elizabeth, "many solicitors who lived in Wales, Cornwall, or the farthest parts of the north, did make a trade to sue forth a multitude of subpœnas to vex their neighbors, who, rather than they would travel to London, would give them any composition, though there were no color of complaint against them." The process might anciently be served in any place; in Roman Catholic times it was usually served in the market or church. The highest number of the council who attended the court in the reigns of Henry VII. and VIII was nearly forty, of whom seven or eight were prelates; in the reign of Elizabeth the number was nearly thirty, but it subsequently declined. The Chancellor was the supreme judge, and alone sat with his head uncovered. Upon important occasions, persons who wished "to get convenient places and standing" went there by three o'clock in the morning. The counsel were confined to a "laconic brevity;" the examinations of the witnesses were read, and the members of the court delivered their opinions in order from the inferior upwards, the Archbishop preceding the Chancellor. Every punishment, except death, was assumed to be within the power of the Star-Chamber Court. Pillory, fine and imprisonment, and whipping, wearing of papers through Westminster Hall, and letters "seared in the face with hot irons," were ordinary punishments.

Henry VII. had a fondness for sitting in the Star Chamber; the court was the great instrument for his "extort doynge;" and "the king took the matter into his own hands," was a Star-Chamber phrase; and "my attorney must speak to you," was a sure prelude to a heavy fine. Wolsey made a great show of his magnificence in the Star-Chamber; he proceeded to the sittings of the court in great state, his mace and seal being carried before him; "he spared neither high nor low, but judged every estate according to their merits and deserts." After his fall, with the exception of occasional interference in religious matters and matters of policy, we seldom hear of the Star-Chamber.

The Star-Chamber held its sittings, from the end of Queen Elizabeth's reign until the final abolition of the court by Parliament in 1641, in apartments on the eastern side of New Palace Yard; these buildings bore the date 1602, and E. R. and an open rose on a star; they corresponded with the "Starre Chamber" in Aggas' plan of London in 1570. The last of the buildings were taken down in 1836; drawings were then made of the court, which had an enriched ceiling, but no remains of the *star* ornamentations, notwithstanding, behind the Elizabethan panelling, the style of the chamber was Tudor Gothic. The remains are preserved at Leasowe Castle, the seat of the Hon. Sir Edward Cust, in Shropshire.

◆

Beware of injury to your neighbor. If you have wronged another, you may grieve, repent, and resolutely determine against any such weakness in future; you may, so far as it is possible, make reparation. This is well. The injured party may forgive you, according to the meaning of human language, but the deed is done, and all the powers of Nature, were they to conspire in your behalf, could not make it undone; the consequences to the body, the consequences to the soul, though no man may perceive them, are there—are written in the annals of the past, and must reverberate throughout all time.

Repentance for a wrong done, bears, like every other act, its own fruit—the fruit of purifying the heart and amending the future; but not of effacing the past.—*Scottish Rite.*

◆

Worthy of Imitation.

The following resolution was adopted by the Grand Council of Arkansas, 1867:

"*Resolved*, That the Grand Council will adopt the son of a Royal and Select Master, for the purpose of his education, so far as to provide for his board and tuition at St. John's College; *provided*, that sufficient pledges be given that such adopted son shall, on being so educated, devote at least two years to teaching within our jurisdiction—such selection to be made by the M. P. Grand Master."

Mrs. Staunton says of Mrs. Winslow's soothing syrup, that she don't believe there is a Mrs. Winslow, and says that it is compounded by some ignorant man in whiskers, broadcloth and boots, who lives and fattens on his ill-gotten gains; while babies are sent by the hundreds to untimely graves, or made idiots or lunatics for life.

◆

About Cats.

The cat was originally brought from Persia, and was unknown to Pliny and the Roman writers; and the term puss is thought to be a corruption of *pers.* She is the emblem of the moon, from the great changeableness of the pupil of the eye, which in the daytime is a mere narrow line, dilatcable in the dark to a luminous globe; and she can, for this reason, like most animals of prey, see best by night.

It was formerly the trick of the English countrymen to substitute a cat for a sucking pig, and bring it to market in a bag; so that he who, without careful examination, made a hasty bargain, was said to buy a pig in a poke, and might get a cat in a bag; and a discovery of the cheat gave rise to the expression of *letting the cat out of the bag*, as a premature and unlucky disclosure.

The fur of the cat was of old used in trimming cloaks and coats; and in allusion to the unfitness of her flesh for food, it is said of anything confined to one purpose only, "what can you have of a cat but her skin?" The catgut used for rackets, and for the finer strings of violin, is made from the dry intestines of the cat; the larger strings being from the intestines of sheep and lambs. A smaller kind of fiddle is called a kit. The scratch of the cat is supposed to be venomous, because a lacerated wound is more apt to fester than a definite cut with a sharp instrument. The tenacity of her hold has given her origin to many metaphorical expressions and appellations, as the cat, or tackle, on board ship; and a cat-o'-nine-tails, or scourge, so called from the scratches it leaves on the skin, like the clawings of a cat. There is a belief that, however a cat may be thrown, she always fall on her legs. This cats usually do, because of the facility with which they balance themselves when springing from a hight; which power of balancing is in some degree produced by the flexibility of the heel, the bones of which have no fewer than four joints. Again, cats usually alight softly on their feet, because in the middle of the foot is a large ball or pad, in five parts, formed of an elastic substance; and at the base of each toe is a similar pad. It is impossible to imagine any mechanism more calculated to break the force of a fall.

From her great powers of resistance, the cat is said to have *nine lives.* "'Tis a pity you had not ten lives—a cat's and your own," says Ben. Johnson, in "Every Man in his Humor."

The well known tale of the monkey seizing hold of the paw of the cat, to get the roasted chestnuts from the hot embers, gave rise to the proverb, "to make a cat's paw of one," or to make another subservient to one's own services.

This phrase is of greater antiquity than many suppose; for we find a story of a cat and a monkey, in "A Voyage around the World," by Dr. John Francis Gemelli Careri, in 1695. The Doctor was told by D. Anthony Machado de Brito, admiral of the Portuguese fleet in India, that in order to punish a mischievous monkey he placed upon the fire a cocoanut (of which monkeys are particularly fond), and then hid himself to see how the monkey would take it from the fire without burning his paws. The cunning creature looked about, and seeing a cat by the fireside, held her head in his mouth, and with her paws took off the nut, which he then threw into water to cool, and ate it.

She is thought to be particularly fond of eating fish:

"What female heart can gold despise?
What cat's averse to fish?"

But this is not probable; for if a plate of fish and a plate of meat, either raw or dressed, be placed before the cat, she will generally prefer the meat.

The cat, especially the black kind, is highly charged with electricity, which is visible in the dark when the cat is irritated, and may be produced as follows:

Place your left hand upon the throat of the cat, and with the middle finger and the thumb press slightly the bones of the animal's shoulders; then, if the right hand be gently passed along the back, perceptible shocks of electricity will be felt in the left hand. Shocks may also be obtained by touching the tips of the ears after rubbing the back. The same may also be obtained from rubbing the foot. Placing the cat on your knees, apply your right hand to the back; the left fore paw resting on the left palm of your hand, apply the thumb to the upper side of the paw, so as to extend the claws, and by this means bring your forefinger into contact with one of the bones of the leg, where it joins the paw; when, from the knob or end of this bone, the finger pressing on it, you may feel distinctly successive shocks, similar to those obtained from the ears.

The attitudes and motions of the cat are of great elegance, in consequence of her being furnished with collar bones; she can therefore convey food to the mouth by the paw, like the monkey; can climb and clasp, strike sideways, toss her prey upwards, and seat herself on an eminence of very narrow and confined surface.

Carerra, the Pirate.

BY LIEUT. J. M. PLATT.

I once had the misfortune, while yet a "middy," to fall into the clutches of Carerra, the Pirate Chief, who at that time was known from the Canary Isles to the Capes of Florida, as being one of the most daring as well as the most successful freebooters that ever floated over the broad Atlantic. I had been appointed to a berth on the old Constitution, then cruising around the West India Islands, and was forced to take passage in a small merchantman trading between Charleston and Porto Rico, in order the more speedily to join my ship.

Our captain was a hale, bluff old sea dog, who had weathered more gales than I had counted years, and who was fond of spinning long yarns. I was much entertained by this quality in him, as we walked the deck together, while nearing the lower latitudes, where we found light breezes and pleasant weather. He was apt to speak of his personal exploits with a braggadocio air—that to one unaccustomed as I then was to the skipper's fancies, seemed to me not only marvelous, but true. It is difficult for me now to recall the number of battles he had been engaged in, the names of the pirates he had slain, or the names of the vessels in which he had distinguished himself. After one of these confidential conversations, I said to him,—

"But those times have passed, Captain Willis. There are no pirates now."

He looked at me some time in silence, with a view to detect in my countenance some expression that would belie my words. But as I really thought as I had said, his glance went for nothing.

"Why, bless your landlubber's heart," he replied, when satisfied, "in course there are pirates now, and powerful nasty ones, too! may I lose the number of my mess, if I don't expect to fall in with some of the sharks this cruise."

"Fall in with pirates," I exclaimed in surprise. "And this trip, too!"

"Aye, my lad—but I hope you aren't afraid, be you?"

"Afraid! oh, no! I am anxious to see a real pirate."

"Oh, you be, eh! Well, youngster, you'll haul in your stun' sails if you ever do come athwart the bows of one of them free traders. You'd like to see one, eh? There's one cruising all the way from the Canaries to the Gulf—up and down the coast, that it would shiver your toplights to see."

"Who is he? what do you call him?"

"He's known to us as Carerra, the Antigua buccaneer. He's a dare-devil, and wouldn't show his heels—no, not to one of Uncle Sam's frigates. He commands a taut little craft, and handles her as I would a marlin-spike."

"And have you ever chanced to meet him?" I inquired.

"Meet him, youngster? in course I have. I recollect some three years ago, when I had the 'Bouncing Fanny,' and on a voyage to the Azores and a market, while lazily creeping along the edge of the trade winds, falling in with this same pest of the sea. May I never splice the main brace again, if I wasn't all aglow to meet him face to face."

"And what did you do? Made all sail. Hauled out your bowlines and run, eh?"

"No, sir! I hauled aback, and waited for him to run down, just as I should do now if he should appear. Run? You don't know Captain Willis. He runs from no man!"

"Would you then face him if he should appear now!"

"Of course I would. Haven't we got a 'long tom' in the bows, and a 'stern chaser' to boot? Then look at our armament—cutlasses, pistols, and boarding pikes enough for any emergency."

"Sail ho!" crid the man aloft.

The fussy, bragging captain turned pale with fright, as he inquired:

"Where away?"

"Three points off the weather bow."

"What does she look like?"

"A low, long, black schooner, a slaver, I reckon, bound to Cuba."

"It's Carerra, I know it," cried the excited captain. "Square the yards. Keep her away, you man at the wheel. Quick, put her before the wind."

"Why, Captain," I remonstrated, "where is your bravery?" You were anxious to meet him."

"Ay, boy; but not on this tack. We will come about soon."

I saw at once that he was a coward. His orders were obeyed, and soon we were sailing with a free sheet, directly before the wind. I took a seat upon the main topsail yard, and with the ship's glass, watched the motions of the stranger, who had by this time come fully in sight.

"Captain Willis," I said, "now is the time for you to haul aft your sheets and lay to the wind. This vessel is coming down upon us."

He did not answer me, but shouted at the top of his voice:

"Lay aloft there and rig out them stu'nsail booms. Quick, men, or we are lost!"

Then turning to me he said, apologetically:

"I have too valuable a cargo to risk the chances with him. Besides, I must not, as a faithful commander, run my crew, small as it is, into any danger. But we shall meet him on our return; then, if he is cruising here, let him beware of me!"

I was disgusted with his evasion, almost boy as I was, determined to take command by appealing to the men, and fight Carerra myself, should it indeed be he.

Meanwhile it became evident that the schooner was nearing us, and it was a mere matter of time and the relative qualities of the two vessels, whether or not we should be overhauled. Again I urged the captain to reconsider his act, but with dignity ill becoming his trembling accents, he then replied:

"My reasons have been given! How dare I basely betray my trust? The owners of this vessel have a right to demand that I should use every effort to save her. And I shall do so."

"Then, sir, you will not only have the credit of having attempted an escape, you will also have to give up the ship; for see, this craft is close aboard of us, even now. Come, Sir Valiant, haul down your flag and surrender at discretion."

I was not prepared for the readiness displayed by the poltroon in acting upon my remark. What I had uttered in badinage, he seized upon as advice.

"Well, sir, if you think we had better yield without imperilling the lives of the crew, I am forced to follow your advice. Haul down the mainyard!"

"You mistake me!" I said. "Do not, I beg of you, give up so meanly."

But it was useless. The sails flapped against the mainmast and the vessel came to the wind. I hereupon determined to appeal to the men, who were grouped to the windward looking anxiously at the fast approaching schooner.

"There goes the black flag," cried the man on the lookout.

I immediately sprang upon the main hatch, and with a loud voice appealed to the men—

"Will you then allow yourselves to be made prisoners, and not strike one blow in defence of the flag under which you sail? Are you willing to have your names desecrated and hooted by the noble tars that float over the ocean? Come, lads, you do not mean to skulk now. Go to the steward and he will give you arms for defence. If your captain will not, I will be your leader, and we will not yield an inch, even though death stares us in the face. It is better to die fighting than to live to be a pirate's slave."

"Ay! ay! we'll fight the pirate!" cried the crew to a man.

Willis, seeing perfectly how matters stood, now stepped forward, and with an eye on the advancing foe, and another on the men, said:

"Certainly! we'll stand by you. You as a naval officer, sir, must have commaad, and act as you please. Meanwhile, I will go below and provide arms for you all."

He went down, and we did not see him again until he was a prisoner.

The pirate neared us fast, and, deeming that there would be no resistance offered, a boat was lowered, which soon came under our larboard quarter. The reception they met with on our deck was somewhat warmer than they anticipated. Being unprepared for a defence, every one, the mate at their head, were secured and bound. The captain of the schooner, which was now lying to, near us, saw the proceeding and giving appropriate orders, hauled alongside.

Then came the hand to hand struggle. Our men fought with desperation, but at great odds in favor of the attacking party. By some fatality, Carerra and myself were combattants. His superior prowess and skill soon disarmed me, and I stood at his mercy. But he did not strike. He sheathed his cutlass calmly, and, calling to our sailors, said:

"Whoever of you strikes another blow shall die. Lay down your arms, and Carerra promises, upon his honor, that your lives shall be spared."

"Captain," said the pirate chief, now striding towards me.

"I am not the captain, sir," I replied.

"You are not! Where is he?"

"He went below to arm himself some time since, and has not yet appeared."

"Here, Belpont, go below and hoist out the grampus from his cabin. What, did he leave you to fight his battles for him?"

"He did!"

The chief eyed me narrowly for some few moments—I returned his gaze unwaveringly.

"What is yeur name, youngster?" he finally inquired.

I told him. Again he regarded me fixedly.

"Are you the son of a former captain of the old Constitution?"

"I am, sir, his only son."

"I was once a boatswain under his command. He was a generous, brave, and just man. I should have been still in the service were I not—Carerra, the pirate!"

"I am surprised to hear—"

"What?" he interrupted sharply; "that I was once an honest man?"

"That you knew my father," I replied.

Captain Willis was now brought on deck. He was trembling with fear, and livid from the same cause. He almost sank with apprehension as he confronted his captor.

"So, sir, you take good care to keep out of the way when danger comes! What a brave man you must be to resign your vessel to the care of a stripling!"

"Why, sir, I have an affection of the—"

"Heart! Coward!" thundered the pirate, "an affection of the heart! an absence of courage that prompted you to take care of yourself, let what may come to your crew and ship. Pitch him overboard, boys!"

The captain fell upon his knees and begged him for mercy.

"I have a wife and six chiidren," he urged.

"What a pity! six more poltroons to grow up and disgrace their humanity. Why, you're the meanest man I ever saw. Not fight! Bah!"

He then turned to his own men, and motioned them to go on board of their own vessel. Then again coming to me, he offered his hand, saying:

"You will not refuse to give me your hand in parting. Your presence on board of this vessel has saved her to her owners, and saved the lives of all with you. The name you bear is one which I must ever respect. Farewell, sir. Bear to your father my kindest regards."

He touched his cap in salute, jumped on the rail, and in a little while his schooner was close hauled on the wind far ahead of us.

As soon as the captain's fright was over, he resumed all the pompousness of his usual manner. He ordered all the men to duty, then turning to me exclaimed:

"I think we fought those rascals finely."

I arrived at the island in due time, and joined my ship. This was the last I saw of Carerra, the pirate.

◆

Madagascar and the United States have concluded a treaty by which religious liberty and free commerce are guaranteed to Americans.

◆

HOPE.—This passion "predominates in every mind till it has been suppreseed by frequent disappointment."

◆

A Yankee drives an omnibus over the new macadamized road from Jaffa to Jerusalem.

A Lot of Puzzles.

"Two brothers," began the professor impressively, addressing the hostess, "were walking together down the street, and one of them, stopping at a certain house, knocked at the door, observing, 'I have a neice here, who is ill.' 'Thank Heaven,' observed the other, 'I have got no niece;' and he walked away. Now, how could that be?"

"Why, it's a riddle," exclaimed Mr. Funnidog, delightedly.

"And one that you will not guess in a hurry, simple, as it is," observed the professor, confidently. "Come, ladies and gentlemen, solve the problem."

"I see ———," ejaculated Mrs. Housewife.

"Hush! whisper in my ear," cried Puzzleton, with all the excitement of a child with a toy. "Don't let 'em hear it. 'Niece *by marriage?*' Stuff and nonsense. The thing is not any foolish catch at all," and once more he glanced with hostility at Funnidog, as much as to say, "such as he would ask you." "Nothing can be simpler than my question. 'I've got a niece here that's ill," says one brother. 'Thank heaven I have not got a niece,' says the other. How can that be? You all give it up? Well, the invalid was his *daughter!*"

"Oh, I *see,*" said Mrs. Housewife despondingly. "How very stupid in us not to find it out."

"Yes, indeed, ma'am assented the remorseless savant. "The failure only shows how difficult it is for ordinary minds to grasp more than one idea at the same time. The attention is solely fixed on the different varieties of nieces."

"And also," observed Mr. Aloes (who was much displeased at being classed among "ordinary minds") "and also, the attention is naturally distracted from the point at issue by the brutality of the father's remark. Now, that is in itself a 'catch" in my opinion."

"Well, sir, I will give you another simple exercise for the understanding, that has no such distracting element," observed the professor coolly. "A blind beggar had a brother. The brother died. What relation were they to one another? Come, tell me that."

"Why, they were brothers," exclaimed the colonel, with the rapidity of a small boy at the bottom of his class, who hopes to gain promotion

"No, sir," answered the professor, regarding Thunderbomb with interest, as a significant type of some low order of intelligence; "they were not brothers, or I should scarcely have asked the question."

"They might be brothers-*in-law,*" suggested Funnidog.

"Undoubtedly they might be," replied Puzzleton, with a pitying smile; "but they were not."

"Stop a bit," observed Mr. Macpherson hurriedly, like one who has not got his answer quite ready, but yet does not wish to be anticipated. "The blind beggar, you say had a brother, and the brother *died.* Well, of course, if one was *dead,* you know they could not be brothers any longer."

"The idea is novel," observed the professor gravely, "but you have not hit upon the exact solution. The fact is, gentlemen and ladies, a blind beggar may be either male or female. In this instance, she was a female. They were brother and *sister.*"

"I call *that* a catch," said Aloes, gloomily.

"Well, at all events it was an easy one, and you all missed it," returned the professor, with quiet triumph. "Now, I will give one more example of social arithmetic, which shall be in all respects *bona fide.* It is a simple question in subtraction, and all I ask of you is—since two or three guesses would arrive at the truth by mere elimination—to write down the reply on paper. A man went to a cobbler's and bought a pair of boots for sixteen shillings. He put down a sovereign, and the cobbler having no change, sent it to a neighboring public house, and gave it him. Later in the day, the landlord of the inn sent in to say that the sovereign was a bad one, and insisted upon the cobbler making it right; which he accordingly did. Now, how much did the cobbler lose by the whole transaction? There is no sort of play upon words, or anything but a common sum in arithmetic."

"Why, its the easiest thing in the world," ejaculated Housewife. "Of course the cobbler los' just—"

"Be quiet, sir!" cried Puzzleton, very angrily. "Write it down, will you—if you can write."

"Scratch a Professor, and you find a Tartar," whispered Aloes. "You had better do as he wishes."

So we all wrote down what we imaginad to be the loss which the cobbler had sustained; and it was wonderful how opinions differed within such narrow limits.

The colonel made him lose two pound.

Mr. Aloes made him lose just a pound and the boots.

Mr. Funnidog made him lose just six-and-thirty shillings.

Mr. Macpherson made him lose sixteen shillings and the boots, minus the profit which he made upon the boots (which, said the professor, it was not necessary to take into consideration.)

Mr. Scale Hill, who used to investigate the bills of extortionate Swiss landlords, set down the loss with confidence at twelve shillings and the boots.

Mr. Smooth Smyler wrote: "I am not sure, but it seems to me he only lost eight shillings, besides the boots and his temper."

Housewife wrote: "Why, *of course,* he lost the boots and twenty-four shillings."

Mrs. Housewife and the ladies bit their pens, but declined to commit themselves. "They had never been taught, they said, the Rule of Three."

"You are all wrong," said the professor, quietly, "as I expected you would be. The way to get at the matter is to consider what is gained. The landlord, and the whole story of his changing the sovereign, may be taken out of the question, since he is neither better nor worse for the transaction. The buyer of the boots gets in exchange for his bad sovereign four shillings and a pair of boots, and that is just what the cobler loses."

"If one had only a room to one's self, and the whole day before one to do it in," sighed Mrs. Housewife, "I think I could answer any of these things."

"Very good, ma'am," said the professor, "then answer me this, when I come to see you next. A man bought twelve herrings for a shilling; some were twopence apiece, some a halfpenny, and some a farthing—how many did he buy at each price?"

◆

LOVING OUR ENEMIES.—A clergyman in the north of Scotland was reproving a parishioner for his habits of intemperance. He told him whisky was his greatest enemy. "Are we not told in Scripture to love our enemies," said the irreverent bacchanalian. "Yes, John," replied the minister, "but it is not said we are to swallow them."

◆

INVENTORS NOT USUALLY TRAINED.—It is remarkable that inventors have seldom come from those trained in any particular department. The stocking frame was invented by an Oxford scholar, the spinning jenny by a barber, the power-loom by a clergyman, and the electric telegraph by an artist.

◆

PUNNING NOT THE LOWEST SORT OF WIT.—A friend ventured to remonstrate with Mr. Erskine on his habit of punning, observing that it was the lowest species of wit. "Precisely so," rejoined the humorist, "and hence it is the foundation of the whole."

Married.

In Kansas, Edgar county, on Christmas Eve., (December 24th) by Prof. N. S. Haynes, W. Bro. W. H. BROWN, Master re-elect of *Kansas Lodge No. 280,* to Miss LUCY J. WILLEY.

We wish the happy couple many happy years, many merry Christmases, and joyful silver, golden, and diamond weddings.

In Little Rock, Ark., R. W. Bro. WILLIAM D. BLOCHER, Grand Secretary Grand Lodge of Arkansas, to Miss ELBERTA ENGLISH, daughter of Grand Master English, late Chief Justice of the State.

At the residence of the bride's father, December 26th, by Rev. Mr. Otho, Bro. FREDERICK DAUB, W. M. *Columbia Lodge No. 474,* at Columbia, Monroe county, to Miss SOPHIA BECK.

We wish them much joy.

In Leslie, by Eld. E. K. Groute, J. A. ASHBY, of Henrietta, Mich., to JULIETTE BLOSS, of Bunker Hill.

Also, in Aurelius, December 31st, by the same, Mr. C. C. CARR to Miss C. MARSHALL, of Aurelius, Mich.

Died.

At Hillsboro, Montgomery county, Ill., September 23, 1868, Bro. WM. M. HAYES, a worthy member of *Mt. Moriah Lodge No. 51,* A. F. & A. M.

At Hillsboro, Montgomery county, Ill., Bro. PHILIP W. MILLARD, a worthy member of *Mt. Moriah Lodge No. 51,* A. F. & A. M., for the past twenty-seven years.

At Parkersburg, Richland county, December 2d, the wife of W. Bro. GEO. MASON, aged 57 years.

The deceased was from the well-known Parker family of Edwards county, and for nearly forty years has filled the station of wife and mother with honor, dignity, and womanly grace. And in her family, church, and neighborhood, she has been a mother in Israel, a Christian in deeds, a comforter to the poor, and a crown to her husband. Her children can truly rise up and call her blessed.

In Upper Alton, Bro. JOHN WILLIS, a respected member of *Franklin Lodge No. 25.* The Lodge passed a beautiful set of obituary resolutions, Dec. 26th.

In Upper Alton, Bro. ALEXANDER HODGE, a devoted husband and father, and a valuable member of *Franklin Lodge.* Resolutions of condolence were adopted.

At Anna, Union county, W. Bro. NATHAN DRESSER, formerly W. M. *Naples Lodge No. 68* and of *Centralia Lodge No. 201,* aged 63 years.

Moneys Received for Masonic Trowel,

FROM DEC. 11, 1868, TO JAN. 9, 1869.

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$6.25.—H. S. Jacob.

$7.50 each.—Edwin James, John McLean.

$10.00 each.—J. L. Dewey, J. G. Tollin, George W. Fisher, S. D. Jaynes, Cyrus Jones, C. J. McIntire, L. R. Penick (twice), J. R. Thompson, L. L. Wakefield.

$1.00 each.—A. H. N. Boyd, C. G. Cotting, T. W. Cochran, J. J. Clark, L. Clark, G. B. Davis, Wilson Hoag, Geo. Kellar, Geo. H. Nixon, Jacob Querback, S. S. Roby.

$2 each.—H. Blumenthal, T. L. Cleveland, T. W. Cochran, Geo. L. Cross, John J. Cook, J. T. Evans, John Ford, J. A. Farnham, G. Gore, F. R. Millard, J. H. Onetta, Geo. Osborne, John A. Reid, John W. Sanders, Wm. Sampson.

$3 each.—Thos. Bollen, Mrs. H. A. Birdsong, G. Gore, Alex. Grierson, B. W. Knott, J. Richards.

$4 each.—Alex. Grierson, W. R. Gearhart, F. Moreland, J. K. Pollock, J. Sackett, jr.

$6 each.—Thos. Carter, W. W. Perry, G. E. Terry.

$7 each.—A. H. Boyd, J. W. Green, D. H. Mattice, Geo. D. Reynolds, P. C. Reed, Julius Tower, Gibson Wright.

$8 each.—O. P. Burgett, F. R. Drake, J. E. Y. Hanna, James Judd, Wm. Lockstein, J. T. Nichols, John Sutherland.

$9 each.—Wm. H. Meserve.

$11 each.—Bartley Scarlette, John Whitley.

$12 each.—H. L. Currier, E. A. Simmons, Noyes Spicer, H. R. Torrey, Geo. Wainwright.

$13 each.—J. O. H. Batterton, F. J. Filbert, S. C. Hall, D. W. McGinnis, J. M. Wilcox.

$14 each.—James Eads, John Ford, L. L. B. Miller, H. M. Orahood, D. C. H. Rothchild, H. R. Torrey.

$15 each.—D. Gill, W. E. Hill, J. A. Hunter, W. T. McClure.

$16 each.—A. E. Moreton, W. S. Pease.

Other Sums.—Wm. Amerson, $24.00; J. W. Agard, $18.85; John W. Banker, $22.00; Anson Ballard, $13.75; C. W. Boutin, $2.25; J. F. Boulware, $11.25; M. A. Cline, $1.88; D. G. Clark, $23.00; Joseph Cook, $2.90; R. Cone, $5.50; J. W. Carr, $4.75; E. E. Drumb, $1.90; H. G. Dearborn, $10.75; A. Dennis, $6.90; J R. Davis, $2.40; Geo. W. Davis, $1.45; W. G. Eaton, $12.65; H. J. Flint, $1.05; R. A. Gaunt, $5.25; L. A. Hamblen, $18.75; J. P. Jewell, $1.40; W. H. Johnson, $1.15; John Keyes, $24.85; L. Keyon, $6.15; Wm. Melvin, $7.75; J. J. McCoy, $8.50; J. T. Nichol, $3.85; W. L. Orr, $16.25; Wm. Powell, $27.00; S. H. Pearse, $10.90; B. F. Rogers, $3.90; James Stephenson, $1.05; Cyrus Strickler, $5.40; M. H. Smith, $1.50; H. A. Turton, $1.15; H. L. Upton, $5.90.

I WILL conclude with a few suggestions regarding the proper qualifications of a candidate for the mysteries of Capitular Masonry, which I hope will not be lost on my companions. I take it that ZEAL is the general password to the Royal Arch degrees, and therefore should be regarded as a test of qualification. If a brother seldom or never attends his lodge, unless summoned to appear, no matter how good or clever a man he may be personally, his lukewarmness should be taken as evidence that he has had enough of Masonry. Has not Masonry, also, had enough of him? In a practical point of view, to what use can he be converted in rebuilding the Temple? He is neither "oblong nor square," and he certainly does not bear any of the regular marks of the Craft. We are taught to reject such material as unfit for the building, by a lesson which holds perfectly true, although in our exemplification of the truth it happened that something above our comprehension became the "head stone of the corner." As a general rule, there are no marks of a Mason whatever on a brother who neglects his Masonic duties in the lodge, and here the law of rejections is imperative.—*Martin Collins.*

◆

Lieutenant Grinnell, of New York, is Inspector General of the Japanese navy for $15,000 per annum.

◆

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The Masonic Trowel.

"The grand object of Masonry is, to promote the happiness of the human race."--Washington.

VOL. VIII. SPRINGFIELD, ILLINOIS, FEB. 15, 1869. NO. 2.

Poetry.

The Cane-Bottomed Chair.

BY WM. MAKEPEACE THACKERY.

In tattered old slippers that toast at the bars
And a ragged old jacket perfumed with cigars,
Away from the world, and its toils and its cares,
I've a snug little kingdom up four pair of stairs.

To mount to this realm is a toil, to be sure,
But the fire there is bright, and the air rather pure;
And the view I behold on a sunshiny day
Is grand, through the chimney-pots over the way.

This snug little chamber is crammed in all nooks
With worthless old knicknacks and silly old books,
And foolish old odds and foolish old ends,
Cracked bargains from brokers, cheap keepsakes from friends.

Old armor, prints, pictures, pipes, china (all cracked),
Old rickety tables, and chairs broken-backed:
A two-penny treasury, wondrous to see,
What matter? 'tis pleasant to you, friend, and me.

No better divan need the sultan require
Than the creaking old sofa that basks by the fire;
And 'tis wonderful, surely, what music you get
From the rickety, ramshackle, wheezy spinet.

That praying rug came from a Turcoman's camp;
By Tiber once twinkled that brazen old lamp;
A Mameluke fierce yonder dagger has drawn;
'Tis a murderous knife to toast muffins upon.

Long, long through the hours, and the night, and the chimes,
Here we talk of old books, and old friends, and old times;
As we sit in a fog made of rich Latakie,
This chamber is pleasant to you, friend, and me.

But of all the cheap pleasures that garnish my nest,
There's one that I love and cherish the best;
For the finest of couches that's padded with hair,
I never would change thee, my cane-bottomed chair.

'Tis a bandy-legged, high-shouldered, worm-eaten seat,
With a creaking old back and twisted old feet;
But since the fair morning when Fanny sat there
I bless thee and love thee, old cane-bottomed chair

It was but a moment she sat in this place!
She'd a scarf on her neck, and a smile on her face!
A smile on her face and a rose on her hair,
And she sat there and bloomed in my cane-bottomed chair.

And so I have valued my chair ever since,
Like the shrine of a saint, or the throne of a prince;
Saint Fanny, my patroness sweet, I declare
The queen of my heart and my cane-bottomed chair.

When the candles burn low, and the company's gone,
In the silence of night as I sit here alone—
I sit here alone, but we yet are a pair—
My Fanny I see in my cane-bottomed chair.

She comes from the past and revisits the room;
She looks, as she then did, all beauty and bloom;
So smiling and tender, so fresh and so fair:
And yonder she sits in my cane-bottomed chair.

GRAND ENCAMPMENT U. S.

Proceedings of the Triennial Conclave at Saint Louis.

ADDRESS OF THE GRAND MASTER IN FULL.

The seventeenth triennial convocation met at St. Louis, Sept. 15, A. D. 1868, A. O. 750.

GRAND OFFICERS.

Henry L. Palmer, Grand Master.
Benj. B. French, Past Grand Master.
Wm. S. Gardner, Deputy Grand Master.
John Q. A. Fellows, G. Generalissimo.
Kent Jarvis, G. Capt. General.
A. T. C. Pierson, P. G. Capt. General.
J. V. Z. Blaney, P. G. Capt. General.
Rev. Jos. S. Evans, Grand Prelate.
Geo. W. Belt, G. Sen. Warden.
Vincent L. Hurlbut, G. Junior Warden.
John W. Simons, Grand Treasurer.
John D. Caldwell, Grand Recorder.
Wm. C. Munger, G. St. Bearer,
Ezra L. Stevens, G. Sw. Bearer.
James M. Cole, Grand Warder.
R. C. Elmes, Grand Guard.

The Grand Commanderies of Connecticut, Illinois, Indiana, Iowa, Louisiana, Massachusetts and Rhode Island, Michigan, Minnesota, Missouri, New Hampshire, New York, Pennsylvania, Tennessee, and Wisconsin, were fully represented.

The Grand Commanderies of Alabama, New Jersey, Ohio, and Virginia, had three delegates each; California, Georgia, and Mississippi, two each, and Texas one.

Hugh De Payens Commandery, at Little Rock, Ark., *Washington* and *Columbia,* at Washington City, *Maryland* and *Baltimore,* at Baltimore, and *Mount Calvary,* at Nebraska City, were also represented.

CHAIRMEN OF COMMITTEES.

On Doings of Grand Officers.—Orrin Welch, of New York.

On Finance.—Heman Ely, of Ohio.

On Dispensations and New Commanderies.—John Frizzel, Tennessee.

On Unfinished Business.—William Hacker, Indiana.

On Grievances.—James R. Hartsock, Iowa.

On Masonic Jurisprudence.—John Q. A. Fellows, Louisiana.

On Next Meeting.—B. B. French, Washington City.

On Credentials.—John D. Caldwell, Ohio.

On the Address.—Thomas Newby, Indiana.

On Obituaries.—Alfred Creigh, Pennsylvania.

We give the elegant address of the M. E. Grand Master in full:

SIR KNIGHTS:—When the Grand Encampment assembled at Boston, one of the easternmost cities of the Republic, eighteen years since, our late Most Eminent Grand Master, Sir William B. Hubbard, addressed those there assembled in the following language: "The subordinates, both State and individual, are steadily increasing throughout the entire extent of our common country, and in a short time from this we will witness a succession of encampments (commanderies) from the Atlantic to the Pacific Ocean, and from the Rio Del Norte to Lake Superior." To-day, assembled upon the banks of the Mississippi River, at a point not long since regarded as the western boundary of American civilization, we realize the fulfillment of the prophecy. From ocean to ocean, from the great lakes on the north to the Gulf and the Mexican boundary on the south, our Order has spread itself over the land. Would to God that he who uttered the prophetic words I have quoted could now be with us to witness this gathering of the representatives of grand and subordinate commanderies, which are, to a great extent, the work of his hands, the fruit of the seed sown by him, and to mingle his counsels with ours for the best interests of the orders committed to our charge.

I congratulate you, Sir Knights, that we are assembled under such favorable auspices; that for the first time in several years the grand standard of the Order floats over a united and faithful constituency throughout the length and breadth of the American Republic. I congratulate you, that under the wise and prudent government of the Grand Encampment, the department of Masonry committed to its care is making as rapid progress as its most ardent votaries can desire. For these, and the numerous other blessings we have been permitted to enjoy, let us, before entering upon the general business for the transaction of which we have assembled, reverently render our acknowledgements to the Grand Master of Heaven and Earth; and with grateful hearts humbly invoke His divine favor upon the labors which lie before us.

On this occasion it becomes my duty, in accordance with custom and the requirements of the Constitution of the Grand Encampment, to lay before you a detailed report of such official acts as I have had occasion to perform since your last meeting. This I shall proceed to do as briefly as possible.

Since the last triennial session of the Grand Encampment I have, upon proper petitions duly signed by the requisite number of Sir Knights, issued dispensations for the formation of the following new commanderies, viz.:

January 13th, 1866.—*Colorado Commandery No. 1,* at the city of Denver, in the Territory of Colorado. Sir Joshua H. Gest, Em. Com.; Sir Samuel H. Jones, Gen.; Sir Richard Sopries, Capt. Gen.

May 3d, 1866.—*Monumental Commandery No. 3,* at Baltimore, Maryland. Sir Alexander S. Walton, Em. Com.; Sir James W. Booze, Gen.; Sir Joseph P. W. Richardson, Capt. Gen.

August 27th, 1866.—*Virginia City Commandery No. 1,* at Virginia City, in the county of Madison, and Territory of Montana. Sir Hezekiah L. Hosmer, Em. Com.; Sir James R. Royce, Gen.; Sir Fernando C. Cornell, Capt. Gen.

November 8th, 1866.—*Central City Commandery No. 2,* at Central City, Gilpin county, Colorado Territory. Sir Henry M. Teller, Em. Com.; Sir Andrew Mason, Gen.; Sir A. J. Van Deren, Capt. Gen.

January 25th, 1867.—*Mount Olivet Commandery No. 2,* at Nebraska City, in the county of Otoe, in the then Territory now State of Nebraska. Sir Orsamus H. Irish, Em. Com.; Sir H. T. Davis, Gen.; Sir Wm. E. Hill, Capt. Gen.

February 4th, 1867.—*De Witt Clinton Commandery No. 1,* at the city of Virginia, Storey county, State of Nevada. Sir Jacob L. Van Bokkelen, Em. Com.; Sir John P. Smith, Gen.; Sir John S. Kaneen, Capt. Gen.

April 13th, 1867.—*Hugh De Payens Commandery No. 3,* at Fort Scott, in the county of Bourbon, and State of Kansas. Sir E. A. Smith, Em. Com.; Sir George Dimon, Gen.; Sir Charles Van Fossen, Capt. Gen.

April 13th, 1867. *Bertrand De Gueslin Commandery No. —,* at Camden, Ouachita county, State of Arkansas. Sir E. H. Whitfield, Em. Com.; Sir Ezra M. Hill, Gen.; Sir John Chidester, Capt. Gen.

November 23d, 1867.—*Jaques De Molay Commandery,* at the city of Frederick, in the county of Frederick, in the State of Maryland. Sir George A. Hanson, Em. Com.; Sir Peter S. Bantz, Gen.; Sir D. A. Piper, Capt. Gen.

March 10th, 1868.—*De Molay Commandery No. 4,* at Lawrence, in the county of Douglas, and State of Kansas. Sir Owen M. Bassett, Em. Com.; Sir Thos. J. Anderson, Gen.; Sir Alvin T. Dorwin, Capt. Gen.

March 10th, 1868.—*St. John's Commandery No. 1,* at the city of Wilmington, in the county of New Castle, and State of Delaware. Sir Stillman A. Hodgman, Em. Com.; Sir Jacob F. Myrick, Gen.; Sir Samuel E. Kirkpatrick, Capt. Gen.

June 20th, 1868.—*Cœur De Lion Commandery No. —,* at the town of Warrington, in the county of Escambia, and State of Florida. Sir William Morrill, Em. Com.; Sir A. F. Clapp, Gen.; Sir Joseph B. Vaughn, Capt. Gen.

In the case of *Virginia City Commandery,* Montana Territory, being satisfied that the circumstances justified such a course, I first issued, upon proper petition, a special dispensation to open and hold a commandery with the indispensable number, until a sufficient number of Sir Knights should be created to form a regular commandery. This was done, and in due time the preliminary commandery was closed, and proper report of its transactions made to me, accompanied with a petition, duly signed, for a dispensation for a regular commandery. The fees for the several dispensations above enumerated, $90 each, were received by me and immediately transmitted to the V. E. Grand Treasurer, with the exception of the fee for *Cœur De Lion Commandery,* at Warrington, Florida, which was received and will be accounted for by the Grand Recorder, with whom the petitions for these several dispensations have been deposited.

It is presumed that the several dispensations so issued have already been or will be returned with a proper report of the work performed under each. It will be for you to determine whether these dispensations were properly granted, whether the incohate commanderies thus created have manifested the requisite skill, and whether charters should be granted to all or any of them.

At the last triennial session of the Grand Encampment, the following resolution was unanimously adopted, viz.:

WHEREAS, In consequence of the unhappy troubles which have afflicted our country during the last four years, and the position of military lines, some of the Grand Commanderies, under the jurisdiction of this Grand Encampment have failed to hold their annual meetings as prescribed by their constitutions: therefore,

"*Resolved,* That it is the policy of this Grand Encampment, and its officers present and elect are hereby directed accordingly, to lend all the influence and power which belongs to it to aid in the establishment of all State Grand Commanderies which have lapsed, or become extinct or defunct, by failure to hold meetings during the past four years."

Being aware of the fact that during the civil war, which had then recently closed, some of the Grand Commanderies. severed from their sisters by the cordon which had been established by military authority, separating one portion of the Union from the other, had deemed it their duty to assume to withdraw themselves from the jurisdiction of the Grand Encampment, I construed this resolution as in spirit, if not by its letter, applying to them; as extending to all such an invitation to return to their allegiance, and as enjoining upon your grand officers to lend all the influence and power of this body with which they were entrusted to secure a restoration of the relations formerly existing between such Grand Commanderies and the Grand Encampment. In November, 1866, I received from R. E. Sir E. H. Hill, Grand Commander of the Grand Commandery of Virginia, a letter explaining the position of that commandery, and asking in the name of the Grand Commandery to return to allegiance to the Grand Encampment.

To which I replied officially in what I deemed to be the spirit of the resolution above quoted. My response to R. E. Sir Knight Gill will be found on pages 2, 3, and 4, of the Grand Master's Letter Book.

I am gratified to state that the Grand Commandery of Virginia promptly complied with all the conditions imposed, and has since been treated by me as a regular Grand Commandery under this jurisdiction.

In April, 1866, the Grand Commander of Mississippi opened a correspondence with me by his letter of January 31st, of that year (which, however, owing to my absence from home did not come to my notice until the above date), inclosing a copy of the proceedings of the Grand Commandery of that State, including a series of resolutions, as follows:

"Whereas, This G. Commandery for the last five years has been, by force of circumstances, entirely severed from the G. Encampment of the United States; therefore,

"*Resolved*, That this G. Commandery deem it inexpedient, at this time, to renew their former connection with that G. body, having never derived any benefit therefrom, and, therefore, respectfully withdraw from the same.

"*Resolved, further*, That the foregoing resolutions be submitted to the subordinate commanderies of this jurisdiction, with instructions to authorize their delegates at the next convocation of this G. Commandery to vote thereon."

My reply will be found in the Letter Book, on pages 20, 21, 22, 23, and 24.

I am gratified to be able to inform you that the subsequent action of this Grand Commandery was all that could be desired, and that she still retains her position on the roll of Grand Commanderies under your jurisdiction, the peer of her sisters.

In 1863 the Grand Commandery of Georgia also adopted resolutions asserting her independence of the Grand Encampment for the reasons, and actuated by the motives, set forth in the communication of R. E. Sir Wm. Tracy Gould, Grand Commander, and appended to this report and marked "A."

My reply to R. E. Sir Knight Gould will be found on pages 41, 42, and 43 of the Letter Book. I have been furnished with and have had the pleasure of examining a copy of all the proceedings of the Grand Commandery of Georgia from 1860 to 1868. From the proceedings of that body at the conclave of 1866, I extract the following:

"The committee specially appointed on the Grand Commander's address made the following report, which was unanimously adopted:

"That they had the same under consideration and recommend the following in relation to the withdrawal of this Grand Commandery from the Grand Encampment of the United States in (1863) eighteen hundred and sixty-three:

"We believe that the political condition of the country, at the time, rendered our action then just and proper. But in view of our present political relations, we recommend the following resolutions:

"*Resolved*, That the resolutions passed by this Grand Commandery, at the regular grand conclave held in 1863, dissolving its connection with the General Grand Encampment of the United States, be, and the same are hereby repealed, and that this Grand Commandery again acknowledge the authority and jurisdiction of the Grand Encampment of the United States.

"*Resolved*, That the E. G. Recorder notify the Grand Recorder of the United States of the action of this Grand Commandery."

The course pursued by our esteemed Fraters of Georgia, in 1863, in view of the circumstances with which they were then surrounded, was not altogether inexcusable. And their prompt action in 1866, when those circumstances had become changed, must meet the cordial approval of all true Templars. "Let the past be buried with the eternal past," and let us heartily welcome the Grand Commandery of Georgia back to her old position among the Grand Commanderies under our jurisdiction.

Since your last triennial session, the Grand Commandery of Ohio has also amended her constitution, so as to conform in all respects to the Constitution of this Grand Encampment. There is now no grand or subordinate commandery within the jurisdiction of this body that does not acknowledge its allegiance to the Grand Encampment, and but one Grand Commandery whose constitution does not, in all respects, conform to the Grand Constitution; and that one, I confidently believe, will not long remain an exception to the general rule; but that, as soon as surrounding circumstances will enable them to do so, the members of that one will place it fairly upon an equality with the other Grand Commanderies under jurisdiction, and that, long ere we shall assemble again in triennial convocation, we shall be able to say in truth of all under your jurisdiction, "Behold how good and how pleasant it is for brethren to dwell together in unity."

Numerous questions, relating to the jurisprudence of the order, and the practice of grand and subordinate commanderies, have been from time to time submitted to me. The disposition of all such questions made by me may be learned by reference to the Letter Book. It is scarcely necessary that I should specially notice more than the following:

1. Any member of a commandery, in good standing, is eligible to the office of Eminent Commander, notwithstanding he may never have held either the office of Captain General or Generalissimo.

2. The officers of a commandery should be elected on the day prescribed in the by-laws of the commandery for that purpose. It is not necessary that they should be elected on Good Friday.

3. The questions having been submitted to me by letter, I determined, for the purposes of uniformity, that whenever two or more commanderies appear in public together, the command of the whole devolves upon the Commander of the senior commandery; and,

4. That in such case the senior commandery is entitled to the right of the line; adding, however, that a proper exercise of knightly courtesy would under the circumstances stated, always yield the command to the most experienced and most efficient Commander present, and the right of the line to the best drilled and best equipped commandery

5. No one can properly be a member of our Order, which "is founded on the Christian religion and the practice of the Christian virtues," who is not a firm believer in the religion of Jesus Christ; no one who does not acknowledge Him as the Saviour of mankind, and believe in the atonement offered up by Him on Cavalry, can be a worthy Knight Templar. The rules of the order, however, do not require any further or more definite profession of faith than is comprehended in the ritual. One who ridicules or makes light of the Holy Bible, or scoffs at religion, is an unworthy member of the order.

6. A Knight Templar, in good standing, has the right to object to conferring the orders of Knighthood upon a companion Royal Arch Mason in his commandery, after such companion has been balloted for and declared elected; and this, whether the objecting Sir Knight was present at the time of balloting or not; and when such objection is made in open commandery, verbally or by a formal communication thereto in writing, the Eminent Commander is not authorized to proceed and confer the orders upon the candidate. The Sir Knight making the objection can not be required to disclose his reasons therefor.

7. Every member of a commandery, in good standing, has a right to know what transpires in his commandery, but no member of a commandery should disclose to any one not a member, any matters arising during the hours of a regular assembly; nor should any Sir Knight disclose anything transpiring in a commandery to an absent member, which might be productive of discord and unkind feeling. It should be the constant care of all Knights Templar to promote harmony and concord, not only in their own commanderies, but among all the members of the order within the circle of their acquaintance.

8. An Eminent Commander can not resign his office during the term for which he is elected, after being duly installed.

9. To the question, "Can a Sir Knight be an active member and enjoy all the privileges and rights of two commanderies at the same time, one of them being under dispensation?" I answered: He can not. When a Templar signs a petition for a dispensation to form a new commandery, if the dispensation be granted, his membership in the old commandery remains in abeyance, and he is an active member of the new commandery while under dispensation; and if the dispensation be followed by a charter to the new commandery, he continues a member of that and ceases to be a member of the old one.

10. That whenever a Grand Commander removes from the jurisdiction of his Grand Commandery he thereby vacates his office, the powers of which devolve upon the Deputy and remaining officers, according to seniority. That as a permanent removal from the jurisdiction vacates the office of the Grand Commander, it follows, as a necessary consequence, that after such removal he can not exercise the powers of the office.

11. That a commandery under dispensation has the same exclusive jurisdiction within the territory which, in case a charter should be obtained, would belong to it, that would appertain to a chartered commandery.

12. That in the absence of any provision in the bylaws of a commandery to the contrary, the petition of a companion who is rejected may be presented at any regular meeting, subsequent to that at which the rejection occurs.

13. The ritual of the Orders of Knighthood should not be written.

14. Uupon application for the Orders of Knighthood, the vote must be by ballot. The ballot is secret and has the shme effect as a bellot in a lodge of Master Masons.

15. Petitions for the Orders of Knighthood can only be received and acted upon at *regular* conclaves of the commmandery.

16. To the question, "Can a Past Commander who is an honorary member of a commandery open the same, in the absence of the three principal officers i. e. Em. Commander, Generalissimo, and Capt. General), he being, at the time, an active member and also an officer of another commandery?" I answered as follows: He can not. The last clause of section 4 of article 3 of the Grand Constitution relates to Past Em. Commanders who are members of the commandery. Honorary membership does not confer the right to vote in any commandery, nor any rank or standing therein, but is merely complimentary.

A serious difficulty having arisen in the commanderies at Washington, growing out of the organization of the Grand Chapter of the District of Columbia, and the subsequent action of the General Grand High Priest in relation thereto, it became my duty to examine the questions involved, and to make a determination of them, so far as they affected the commanderies. This I did on the first of January, 1868, and directed the commanderies in the District of Columbia to recognize the Grand Royal Arch Chapter of the District of Columbia as a regularly constituted Grand Chapter, having, under the General Grand Chapter, exclusive jurisdiction over Royal Arch Masons, and chapters thereof, within the District of Columbia, and to give full faith and credit to all its acts, legally performed within the scope of its authority. In the Letter Book, pages 126 to 129 inclusive, will be found at length the communication which I felt bound to make on this subject. In the hope that all questions, touching an apparent conflict of authority in the government of Royal Arch Masonry in the District of Columbia, will be honorably and satisfactorily adjusted, ere the the close of the present session, and an examination of the whole subject thereby rendered unnecessary, I forbear to weary you at this time with a rehearsal of the facts in this case, or a discussion of the principles which led me to the conclusion above mentioned. If, however, this hope shall prove futile, I may herefter ask leave to make a further communication to you upon this subject.

Complaint having been made that in January last *Columbia Commandery No. 2*, at Washington, D. C., had improperly, as was alleged, stricken from the rolls the names of Sir Knights H. Alvord and W. H. Faulkner, I directed the commandery to forward to me a copy of all its proceedings in the premises, and after an examination of the papers and documents presented to me by the respective parties, I arrived at the conclusion that the proper remedy of the complaining Sir Knights, to secure review of the proceedings of the commandery of which they complain, was to take an appeal to the Grand Encampment, and, doubting the power of the Grand Master to review the proceedings of a subordinate commandery in a case of discipline, I declined to make an order or adjudication in the premises. I return to the Grand Encampment all the papers relating to the cases in question.

Since the last triennial convocation of the Grand Encampment, death has been busy amongst us, and from our ranks has stricken down some of the most eminent Templars whose names have ever graced our roll of members.

Sir William Blackstone Hubbard, Knight, Most Eminent Past Grand Master of Knights Templar of the United States of America, closed his earthly pilgrimage and was called to "that rest prepared from the foundation of the world," on the 5th day of January, A. O. 784.

Past Grand Master Hubbard was born at Lowville, Lewis county, New York, on the 25th day of August, 1795. He emigrated to Ohio about the year 1816, since which time he has been a resident of that State. He presided in its Senate, and became, in all the relations of life, one of its most honored and highly esteemed citizens.

In the various departments of Masonry, he was always a most earnest and zealous member, and as a "wise and accomplished Mason," he was also well known, not only throughout our own country, but also in foreign lands. The fact that he was called by his brethren to honor the stations of Grand Master of Masonry of Ohio, Grand High Priest of the Grand Royal Arch Chapter of Ohio, Captain General and Grand Generalissimo of the Grand Encampment of Knights Templar of the United States, and finally, as a fitting conclusion to long and faithful official service, he was honored with the position of Most Eminent Grand Master of Knights Templar of the United States of America, which exalted station he most worthily filled for twelve years, affords ample evidence of the high esteem and affectionate regard in which he was held by those "who remember him in scenes in which the world was not witness," and where the better feelings of humanity were exhibited without disguise.

His superior talent, purity of life, honesty of purpose, and profound knowledge, have all been devoted, with unsurpassed energy, to the cause of truth and justice; and the impress of his character has been left, not only upon the history of Masonry, but upon the spirit of his day and generation. "The memory of his virtues lingers in our remembrance, and reflects its shining luster beyond the portals of the tomb." "To his name and memory be justice done, as we hope to receive the like meed ourselves."

It is gratifying to know that our deceased frater was known and appreciated beyond the limits of our own jurisdiction, and that others sympathize with us in the loss we have sustained by his decease. I submit to you the courteous and fraternal letter of condolence of Sir William Stewart, Grand Master of the Royal Exalted Religious and Military Order of Knights Templar of England and Wales, received in reply to the official circular announcing the decease of Past Grand Master Hubbard.

Most Eminent Archibald Bull, Knight and Past Grand Master of Knights Templar of the United States of America, died at the city of New York, on the 22d of December, 1865, A. O. 747. He was born at Hoosic Falls, Rensselaer county, New York, on the 16th of July, 1789. I regret that I am not in possession of such facts as will enable me to detail his personal or Masonic history to any extent. Having enjoyed a personal acquaintance with him from 1840 to 1849, during which time we were residents of adjoining counties, I speak of him as I knew him. During the period of time I have mentioned, he was regarded among those who knew him best, as a warm-hearted, generous, and exemplary Mason. In 1844, Judge Bull was elected Grand Master of the Grand Encampment, which position he filled creditably for the succeeding three years.

As a Judge of the Court of Common Pleas of Rensselaer county, for many years, he won for himself the reputation of an honest, upright, and able jurist, and in the less public relations of life, he was a kind father, an affectionate husband, and a highly esteemed citizen. It is meet that we who were his brothers while he lived, should pay due respect to his memory.

On the 11th of August, 1866, A. O. 748, Sir Anthony O'Sullivan completed his earthly pilgrimage, and was summoned to that asylum where we shall be at rest forever. Who here does not remember him as an intelligent and genial gentleman, an estimable Mason, a most worthy companion, and a true and courteous Sir Knight? And who here but feels a deep disappointment, that on assembling at the home of our deceased frater, his seat is vacant? It is no disrespect to our friends of Missouri to say that the absence from the asylum of that "noblest Roman of them all," Sir Anthony O'Sullivan, deprives us of much of the pleasure we had anticipated in meeting them here. I transfer, from the proceedings of the Grand Lodge of Missouri, the following brief biography of our esteemed frater:

"Bro. Anthony O'Sullivan was born in the county of Kerry, Ireland, on the 29th of November, 1808. He emigrated to America about the year 1838, and lived in New York City until the next year, when he removed to New Orleans, where he was married to Miss Mary Drake, January 30, 1841. In that year he removed to Missouri, and settled in Arrow Rock, Saline county, March 17, 1841. In that place he was initiated, in *Arrow Rock Lodge No. 55*, on the 9th of May, 1846. Passed June 6, and raised June 20, same year. He was exalted a Royal Arch Mason, in *Boonville Chapter No. 5*, Boonville, Cooper county, in the year 1849, and received the degrees of Royal and Select Master in same chapter. He was created a Knight Templar on the 1st of August, 1852, in *St. Louis Commandery No. 1*. He received the degrees of the Scottish Rite, in the southern jurisdiction, in 1859, at a meeting called in Chicago, in that year. He was then made a 33d, and Sov. Grand Inspector General of Missouri and bordering States.

"In 1852 he removed to St. Louis, where he resided until 1860, when he removed to Springfield, Mo., and remained until 1863, when he returned to St. Louis, and remained until the close of his life. On Wednesday, May 5, 1852, he was elected Grand Secretary of the Grand Lodge. On Friday, April 7, 1854, he was elected Grand Secretary of the Grand Chapter. On Tuesday, May 19, 1863, he was elected Grand Recorder of the Grand Commandery, and on May 19th, 1864, he was elected Puissant of the Grand Council, and from the organization of the order of High Priesthood, he was its Secretary. All of the above offices he filled until death came to summon him from his labors. Of the subordinate bodies of which he was an active member, in the latter years of his life, we find the following: In 1851 he became a member of *Missouri Lodge No. 1*, and in 1852 he affiliated with *Meridian Lodge No. 2*. May 21, 1858, he was elected a member of *St. Louis Chapter No. 8*, and by his indefatigable labors he raised it from a precarious existence to be one of the first chapters in the West. He was its High Priest in 1853-4-5-6-7-8 and 9. He was first Thr. Ill. G. Master of *St. Louis Council No. 7*, during its charter from Illinois, and remained such after the formation of the Grand Council of Missouri, and was considered one of the best authorities in Cryptic Masonry in the United States. He remained a member of *St. Louis Commandery*, in which he filled the office of Em. Commander during the years 1855 and 1857. For fourteen years, as Grand Secretary of the Grand Lodge of Missouri, he ever displayed those rare qualities which belong to that office, and without any disparagement to his illustrious predecessors, we doubt whether there ever was a more faithful and laborious officer. He served under fourteen Grand Masters, and received the cordial approval of all, and was fourteen times re-elected without scarcley any opposition, and in the last two elections he was chosen by acclamation."

And yet another has been stricken from the bright galaxy of names, loved, honored, and revered by American Freemasons. On the 5th day of June, 1868, A. O. 750, Brother, Companion, and Knight, Sir Charles Arnold Fuller, of Tennessee, in obedience to the mandate of Him who rules the universe, laid aside the cross and assumed the crown. Sir Knight Fuller was born in Otsego county, New York, on the 25th of August, 1816. He became a resident of Tennessee in 1832, and remained a citizen of that State until his decease. He became a Mason in 1843, from which time until his decease he was an active and zealous member of the Fraternity, and almost constantly filled prominent official positions, in one or more of all the departments of Masonry, in all of which he discharged the duties incumbent upon him with such integrity and fidelity as won for him the respect and admiration of all his brethren. In the beautiful and expressive language of the Grand Lodge of Tennessee: "After having, in a life of usefulness as a citizen, a Mason, and a Christian, given practical evidences of his faith in God, hope in immortality, and charity to all mankind, thus illustrating how a good man should live, the scene of his death-bed most impressively demonstrated how a good man ought to die."

Thus, as time rolls on, we are passing away. These events speak a language more emphatic than mere words, and inculcate a lesson of deep significance. That lesson is to

"So live, that when thy summous comes to join
The innumerable caravan, which moves
To that mysterious realm, where each shall take
His chamber in the silent halls of death,
Thou go, not like the quarry slave at night,
Scourged to his dungeon, but sustained and soothed
By an unfaltering trust, approach thy grave,
Like one who wraps the drapery of his couch
About him and lies down to pleasant dreams."

From the report of the Grand Treasurer, which will be submitted to you, it will be seen that the expenditures of the Grand Encampment, from year to year, are so much in excess of its receipts, that a few years only will be required to exhaust its treasury, unless its expenditures shall be reduced or its revenues increased. The revenue of the Grand Encampment, under its present constitution, is limited to the amount received for charters and dispensations for new commanderies, in territory not governed by Grand Commanderies, and the dues required to be paid by such commanderies as are under its immediate jurisdiction. The territory within which the Grand Encampment may lawfully establish subordinate commanderies is constantly becoming more and more circumscribed, and the revenue derived from these sources must be from time to time diminished, until ere long it will cease altogether. It is doubtful if any considerable diminution in the expenses can be made. Resort must, therefore, soon be had to other means to obtain the requisite amount needful to defray the necessary expenses of this body.

I deem it proper to call your attention to this subject, not doubting that you will be able to devise a proper remedy for the apparent difficulty.

After the close of the last session of the Grand Encampment, I issued a special dispensation to M. E. Sir B. B. French, to constitute and install the officers of *Columbia Commandery No. 2*, at Washington, D. C.; to Very Em. Sir Geo. W. Belt, to perform the same service for *Leavenworth Commandery*, Kansas, *Washington Commandery*, at Atchison, Kansas, and *Mount Calvary Commandery*, at Omaha, Nebraska; to Sir A. T. C. Pierson, to perform a like duty for *Cœur De Lion Commandery*, Winona, *Mankato Commandery*, at Mankato, and *Zion Commandery* at Minneapolis, in Minnesota, each of whom performed the duty assigned him and made due report.

In compliance with the request of the Grand Commandery of Pennsylvania, I lay before you an official copy of the proceedings of that body, had in December last, on the subject of the ritual, for such consideration and action as you may deem proper.

Sir Knights, to our care are committed the interests of one of the noblest institutions of human origin. An institution well calculated, if properly cared for, to accomplish great good to the human family. It should be our steady purpose to extend its usefulness, and to preserve its reputation unsullied. Not only by such wise and prudent legislation as may be needful, but also by such a course of conduct on our part as will bring no discredit upon our profession. The intelligence and experience of the members of the Grand Encampment here assembled justifies me in the confidence I feel that all your legislation will be well considered, and such as will promote the general interests of the order; and your own high character and attachment to the Orders of Knigthood, are sure guarantees that the character of Chivalric Masonry will not suffer in your hands.

Sir Knights, I commend you to the labors for which you have assembled.

We reserve portions of Grand Master Gardner's report for a future number.

The report of the Treasurer showed $2,565.09 balance in hand.

William Sewell Gardner, of Boston, was elected Grand Master; John Q. A. Fellows, of New Orleans, Deputy; Kent Jarvis, of Massilon, Ohio, Grand Generalissimo; George W. Belt, of Weston, Mo., Grand Captain General; John Frizzell, Nashville, Grand Senior Warden; Wm. C. Munger, Louisville, Grand Junior Warden; John W. Simons, New York, Grand Treasurer; John D. Caldwell, Cincinnati, Grand Recorder; Alfred Creigh, Washington, Pa., Grand St. Bearer; William Barrett, Nashua, N. H., Grand Sword Bearer; Thomas Chandler, Atlanta, Georgia, Grand Warder; Alfred Creigh, Historiographer.

The next triennial meeting is to be held at Baltimore.

The Committee on Obituaries submitted the following report:

In calling the attention of the officers and Sir Knights of the Grand Encampment of Knights Templar to the very eloquent remarks of the M. E. Grand Master, Sir Henry L. Palmer, on the subject of perpetuating the memory of the illustrious Sir Knights who have died since the last triennial conclave, your committee feel as Moses felt, when before the burning bush, and in the very presence of Deity, he took the shoes from off his feet, because the ground upon which he stood was holy ground. Your committee also feel that they, too, stand upon consecrated ground—consecrated by the virtues of the deceased—the tears of widows—the aching hearts of orphan children—the heart-felt sorrow of whole communities—the new made graves—and the unknown future—a future, however, the darkness of which is relieved by the declaration of our glorified and ascended Redeemer, who himself declared: "*What I do, thou knowest not now, but thou shalt know hereafter.*"

What thoughts crowd upon the human mind at the recital of this glorious doctrine, breathed from the lips of Deity itself. It speaks in unmistakable language to our hearts, that although death has taken from the Masonic family P. M. E. Sir William Blackstone Hubbard, Grand Master, P. M. E. Archibald Bull, of New York, P. V. E. Sir Anthony O'Sullivan, Grand Recorder of Missouri, P. V. E. Sir Charles Arnold Fuller, Grand Recorder of Tennessee—that although their eyes are sealed to earthly things, and their hearts have ceased to throb, yet they shall awake in the image of the Redeemer, become ransomed spirits in the Grand Conclave of Heaven, and shine as stars of the first magnitude in the eternal ages of the spirit world.

"We yield them up, not dead, not dead,
To dwell with Christ forever."

As Christian Knights, they were taught in our commanderies that our Redeemer was *born* to redeem mankind; that *by his purity of life* they were to follow Him as the way, the truth, and the life; that by His death He paid the debt of nature, and satisfied the rigor of the law fully, in order to make their bed of dust perfumed with his own glorious body; that by his *resurrection* they were taught in full faith to commend their departing souls to their Heavenly Father until the happy resurrection morn, when their sleeping ashes shall be reanimated and fashioned like unto his glorious body; and that by his glorious ascension He had ascended into heaven to prepare a place for those who love Him. With these Christian principles governing their hearts, based upon the birth, life, death, resurrection, and ascension of Christ, as taught in our commanderies, who can doubt the result of such teachings, or refuse to believe that eternal happiness is the result of a well spent, virtuous life, and that the dead have all the glory of the world. But, notwithstanding this temporary separation, we shall again behold our beloved Sir Knights, when we shall pass the river of death, bridged by the cross of Christ, we shall again recognize them in the spirit land,

"When safely landed on that heavenly shore,
Where sighings cease and sorrows come no more;
With hearts no more by cruel anguish riven—
As we have loved on earth—we'll love in heaven."

In view, therefore, of the Christian character, unsullied honor, unwearied devotedness of our deceased Sir Knights, William Blackstone Hubbard, of Ohio, Archibald Bull, of New York, Anthony O'Sullivan, of Missouri, Charles A. Fuller, of Tennessee, members of the Grand Encampment of Knights Templar of the United States; of their fidelity to their obligations, their unswerving attachment to the principles of our Order, their zeal, faith, and love in propagating Christian Knighthood, and their conscientious determination throughout their eventful lives to continue Christian soldiers in the great battle of life; be it

Resolved, That the representatives from all the States of this American Union, meeting around the common altar of Knighthood and Masonry, and in behalf of themselves and their respective commanderies, fraternally, sorrowfully, tender to the families of our deceased Sir Knights, in the afflictive dispensation through which they have passed, our heartfelt sympathies, and our desire to mingle our tears and our sorrows with those whom death has bereaved of their earthly comfort.

Resolved, That appropriate Templar tablets, with suitable inscriptions, be printed with the proceedings, and that the families of our deceased Sir Knights be furnished with copies of said proceedings.

New commanderies were chartered, as follows:

Hugh De Payens, Fort Scott, Kansas.
De Molay, Lawrence, Kansas.
Bertrand De Guesclin, Camden, Arkansas.
Colorado, Denver, Colorado.
Jaques De Molay, Frederick, Maryland.
Mount Olivet, Nebraska City.
Monumental, Baltimore, Md.
St. Johns, Wilmington, Delaware.
De Witt Clinton, Virginia, Nevada
Virginia City, at Virginia City, Montana.

The dispensations of *Cœur de Lion* and *Central City* were ordered to be renewed.

The following resolution was adopted:

Resolved, That the thanks of this Grand Encampment are heartily tendered to M. Em. Sir Henry L. Palmer, for the zeal, fidelity, and ability with which he has administered his high office, and that a committee be appointed to procure and present to him, in behalf of this Grand Encampment, an appropriate testimonial of the high esteem in which he is held by all Knights Templar.

The Committee on Jurisprudence submitted the following report, which was adopted:

The several decisions of the M. E. Gr. Master meet our cordial approval, with exceptions as follows:

1st. While we assent to the general propositions contained in the seventh decision, we can not assent to that portion of it which denies the right of a knight who may have been absent from a meeting of his commandery, to know all the transactions at such meeting, whether affecting himself or not.

Your committee have had their attention called to a question upon which different opinions are entertained by different Grand Commanderies, to-wit: How does the expulsion or suspension of a knight from his lodge or chapter affect his standing in the commandery to which he belongs?

In order that Templar law may be uniform throughout the jurisdiction of this Grand Encampment, we think that question should be definitely determined by this body. Inasmuch as no one can become a Knight Templar who is not in good standing in lodge and chapter, we hold that a forfeiture of that good standing deprives him of all the rights and privileges gained thereby, and necessarily degrades him from the Orders of Knighthood.

We are also asked to decide what is the status of a knight who held membership in a commandery whose charter has been surrendered or revoked? We think the knight, in such case, ceuld join another commandery, upon petition and certificate from the G. Recorder of the State holding the charter and papers of the commandery to which he last belonged that his standing therein was good when said commandery ceased to exist.

Who should be eligible to office in the Grand Encampment? is also asked.

We hold that no one not an actual member of this grand body shouid be permitted to hold office therein.

The Grand Recorder appends the following note:

If one hundred pages were devoted to a description of the processions, banquets, excursions, and other hospitable entertainments furnished officers, members, and visitors of the Grand Encampment of the United States, there could not even then be justice done to the heartiness, geniality, and fullness of the welcome afforded us by the Fraternity and citizens of St. Louis.

STATISTICS OF STATE GRAND COMMANDERIES.

ALABAMA.—Organized December 1, 1860; 7 commanderies, 7 reported, 258 members, 31 created, $289 dues, 4 deaths, 15 demitted, 13 suspended.

CALIFORNIA.—Organized August 10, 1858; 7 commanderies, 350 members.

CONNECTICUT.—Organized September 13, 1827; 8 commanderies, 8 reported, 973 members, 114 created, $342 dues, 7 deaths.

GEORGIA.—Organized 1860; 7 commanderies, 360 members, $360 dues.

ILLINOIS.—Organized October 27, 1857; 27 commanderies, 1,339 members, 387 created, $2,226 dues, 8 deaths, 70 demitted, 10 suspended.

INDIANA.—Organized May 16, 1854; 12 commanderies, 3 extinct, 547 members, 126 created, $540 dues, 4 deaths, 27 demitted, 2 suspended.

IOWA.—Organized June 6, 1864; 11 commanderies, 11 reported, 428 members, 145 created, $513 dues, 4 deaths, 15 demitted, 6 deaths.

KENTUCKY.—Organized October 5, 1847; 12 commanderies, 9 reported, 417 members, 49 created, $307 dues, 8 deaths, 29 demitted, 2 suspended.

LOUISIANA.—Organized February 12, 1864; 3 commanderies, 3 reported, 225 members, 83 created, $415 dues, 25 deaths, 6 demitted.

MAINE.—Organized May 5, 1852; 11 commanderies, 11 reported, 762 members, 172 created, $516 dues, 8 deaths, 12 demitted.

MASSACHUSETTS AND RHODE ISLAND.—Organized 1805; 26 commanderies, 2,700 members.

MICHIGAN.—Organized January 15, 1857; 22 commanderies, 1 extinct, 21 reported, 770 members, 241 created, $865 dues, 2 deaths, 21 demitted, 7 suspended.

MINNESOTA.—Organized October 23, 1865; 4 commanderies, 4 reported, 250 members, 29 created, $90 dues, 3 deaths, 6 demitted.

MISSOURI.—Organized May 22, 1860; 10 commanderies, 10 reported, 350 members, 63 created, $628 dues, 11 deaths, 31 demitted.

MISSISSIPPI.—Organized January 1, 1857.

NEW HAMPSHIRE.—Organized August 22, 1860; 7 commanderies, 6 reported, 585 members, 48 created, $192 dues.

NEW JERSEY.—Organized February 14, 1860; 6 commanderies, 1 extinct, 5 reported, 266 members, 59 created, $192 dues.

NEW YORK.—Organized June 18, 1814; 42 commanderies, 6 extinct, 36 reported, 3,558 members, 726 created, $3,077 dues, 34 deaths, 144 demitted, 34 suspended.

OHIO.—Organized October, 1843; 19 commanderies, 15 reported, 1,240 members, 250 created, $1,621 dues.

PENNSYLVANIA.—Organized April 14, 1854; 33 commanderies, 1 extinct, 32 reported, 2,290 members, 612 created, $4,045 dues, 21 deaths, 97 demitted, 11 suspended.

TEXAS.—Organized 1854; 7 commanderies, 3 extinct, 5 reported, 230 members.

TENNESSEE.—Organized October 12, 1859; 9 commanderies, 9 reported, 620 members, 104 created, 9 deaths, 8 demitted, 1 suspended.

VERMONT.—Organized August 14, 1851; 5 commanderies, 400 members, 80 created, $400 dues.

VIRGINIA.—Organized November 27, 1823; 10 commanderies, 5 reported, 600 members, $300 dues.

WISCONSIN.—Organized October 20, 1859; 7 commanderies, 7 reported, 600 members, 122 created, $524 dues, 4 deaths, 21 demitted.

TOTAL.—313 commanderies, 15 extinct, 20,118 members, 3,341 created, $17,482 dues, 152 deaths, 502 demitted, 86 suspended.

It will be seen that Illinois is fourth in commanderies and members, and third in number of creations.

Communications.

From New York.

NEW YORK, January 24, 1869.

DEAR SIR AND BROTHER:—I read in THE TROWEL of January 15 an item about the Vermont Legislature, which puzzles me not a little. I find, first, that it consists of 299 members. When I add them by their occupations, there seems to be 206; when by nativity, 239; when by religious persuasion, 158; and when by politics, 238. But remembering, from having been two years an assistant clerk of the aforesaid House, that there are 242 towns in the State, each entitled to one representative, but some few usually failing to send one, I have concluded that they have managed to get things decidedly "mixed" in our native State. It is a noble old State, though, and my love for it is greater, I believe, since I left it, than it was when I lived in it.

Am glad to see your notice of Bro. Gamaliel Washburn. He was a good man and Mason, and never forgot the charge he received in the Northeast corner. He initiated, passed, and raised me, and instructed me in all the lodge lectures. I regretted deeply to hear that he was gone.

I need hardly add my congratulations to those you have already so numerously had upon your accession to the office of Grand Master. I know your views of the office, and agree with them all.

The Fraternity flourishes here in all its numerous divisions. Much work is done, and, so far as I observe, well done—a little more "style," perhaps, than in the country, and yet, I think, with more real dignity and decorum in the ceremonies. C.

[We expected somebody to take up our item—we gave it exactly as we got it.—EDITOR.]

The Deputy in Chicago.

In my note which appeared in the last TROWEL, I intimated "more anon."

I have, however, a "personal explanation" to make, and accordingly rise to a point of order. I alluded to the "small W. M. of No. 211." I did not mean (and hereby deny the same) that he was small in brain, or capabilities. I simply alluded to his stature, breadth of beam and bottom.

The "water-works man" I have seen and talked to on various, divers, and sundry subjects, much to our mutual satisfaction, as he agreed with himself and I agreed with myself, and consequently we were both satisfied. Saw the "big engine," and received an invitation to go down a deep hole and see the tunnel. Didn't do it, 'cause it looked dark, and as C—— had on his "Sunday go to meetin's," I knew he didn't care very much to make the descent.

Monday evening (18th), visited No. 160, and was kindly received by W. Bro. McElwaine, Master, and Bro. Church, Secretary, not to forget the committee who so kindly took me in charge and tried to find out what I knew.

Query: Is "St. John" one of the "original patrons?"

Tuesday (19th), visited *Apollo Commandery No. 1*, and witnessed the conferring of the Red Cross. While there, met several that I didn't know and several that I did. Among the latter, Gurney (E. C.) and Brower (C. G.), Myers, Reed, Horton, Leonard, Hitchcock, Osborn, Hurlbut (V. L.), and Miles. As a Prelate, J. H. M. is the best we ever saw. There were two others at that "conferring," one of whom we knew, and one we didn't. The first is that individual who held possession of that inverted mud scow, and who is denominated "WHAT," the first letters of whose name correspond to BIGELOW. He's had a lodge named after him—438. His offer to divide 12½ on 200 was not, I regret to say, received in that spirit of kindness with which it was offered. The other is named "Htims." Him I don't know. He's Warder—and when I've said that I've said pretty near enough; nevertheless, I can not refrain from expressing the opinion that if he don't quit pulling his voice up from the "vasty deep," he won't have any soles on his brogans afore long.

We also visited *Gourgas Chapter, Rose-Croix*, and the same evening No. 409, where we found "Cash" conferring the F. C. degree. Friday and Saturday, we were at *Washington Chapter No. 43*, and sojourned there. Monday, Feb. 1, visited No. 438, and was welcomed by W. Bro. Lapham and W. Bro. Ferns, our Grand Tyler. No Springfield Mason who wishes to see the Masonic sights in Chicago, should fail to call on Bro. John. DEPUTY.

Woman's Influence.

Earnest and powerful are the words of a true hearted woman. When aroused by the call of duty or sympathy, she can do great deeds and speak deep-meaning words. Then her noble thoughts come forth, clad in the simple language of nature.

Her tearful eye and sweet-toned voice, employed in behalf of those she loves, have melted the stout hearts of war-worn veterans, and moved kings to deeds of mercy. When the fire of religious love burns upon woman's heart, it does not expire with a transient blaze, but flashes up in perpetual brightness towards heaven. The words of prayer and praise which she then utters are the warm emanations from her heart of love.

Miriam, the prophetess, stood upon the shores of the Red Sea and sang the praises of the delivering God. Never before had words so eloquent echoed among the wild mountains. Good news, when borne upon a glad and sweet-toned voice, is the truest eloquence.

Never was mortal permitted to bear tidings more glorious than the news which Mary bore to the desponding disciples: "Jesus is risen from the dead!" the eloquence of these simple words moved men and angels.

The strongest eloquence which the world has ever heard, has fallen from woman's tongue. Historians have recorded some of her burning words, which will make their volumes brilliant forever. D. A. Mc.

JACKSONVILLE, ILL.

For the Trowel.

Tribute to Bro. Wm. Frazer, deceased, Polo, Ill.

Thus, before the silent scythe of time, in the prime of manhood, has gone to "that bourne whence no traveler returns," one on whom bright hopes of future usefulness well depended, leaving a loving wife and two tender babes to deplore the loss of their life's protector; a numerous circle of the Brotherhood, to sigh as they view the "vacant chair" and miss the familiar face and the warm clasp of the hand, ever extended to those whom he loved. He has gone before.

Sorrowing that here we shall "see his face no more," we bow submissive to the decree of "Him who doeth all things well," assured that our loss is his greatest gain.

ADDRESS.

BY BENJAMIN B. FRENCH.

My Brethren:—One of the best writers of our country has said: "Man is essentially a social being; communion with his kind is a condition indispensable to his moral and intellectual development; to his very existence, in short, *as* man." "Man in solitude ceases to be human."

These are great truths, which the history of mankind, from the time when the Lord God said, "It is not good that man should be alone," to this day, has illustrated. So we find in the sacred record, that when "the whole earth was of one language and one speech," "they said one to another, go to, let us build us a city and a tower whose top may reach into heaven, and let us make us a name, lest we be scattered abroad upon the face of the whole earth."

In this we find, if I may so express it, the natural fear of mankind that they should be separated and scattered, and the first record of a human effort to escape that destiny.

But He, in whose hands are all the issues of life, had ordained a different destiny for man. Not one that should conflict with the fiat "that it is not good that man should be alone," but one that should scatter mankind "upon the face of all the earth." Not, however, in individual loneliness, but in families, and tribes, and nations.

Thus commenced man's social condition, and his individual indebtedness for happiness and prosperity to his fellow-man. The ties of family were doubtless the first which bound communities together; but, as man extended his dominion, and the race enlarged, families became tribes, and tribes nations, so that human institutions became necessary to perfect man's social relations, and we believe that amongst the earliest of those institutions Freemasonry must be ranked.

We do not, however, seek to draw sufficiently aside the veil of the past to fix our vision upon the exact age when this venerable society was established; we are content to say it is of very ancient origin, and has had a vast effect upon man through centuries of by-gone years.

Up to the time of the erection of King Solomon's Temple, Freemasonry, if it existed, was practical. Mackey says, after speaking of the dstruction of mankind by the flood,—"that on the plains of Shinar man again rebelled, and as a punishment for his rebellion, at the lofty tower of Babel, language was confounded, and Masonry lost; for Masonry, then as now, consisted in the knowledge of these great truths, that there is one God and that the soul is immortal."

Taking the definition of Masonry as here given, I have no objection to Brother Mackey's assertion that Masonry was again lost at the building of the tower of Babel. He doubtless founded it on some ancient legend known to him, although he refers to no authority in his Lexicon.

But, reviewing Freemasonry as a brotherhood of men, from its beginning to this day, first formed, without doubt, for practical purposes, cemented by a firm belief in God, the immortality of the soul, and the necessity of a moral and upright life, I much doubt whether we can, with propriety, go farther back than the building of the temple. I have stated, in public discourses and private conversation, that I never should seek to establish an antiquity for it anterior to that time.

Some writers have attempted to make, in some way, a connection between our Order and the *Eleusinia*, the *Dionysia*, and *Druidæ*. These ancient "mysteries" and "orders" are so mingled with each other in history that it is almost impossible to come to any definite conclusion respecting their initiation.

After no trifling research, I confess my mind has been left in considerable doubt, whether any historian who has written on the subject has left it with a clear perception of the beginning, the middle, or the end, of any of these curious societies, orders, or associations of ancient days.

It is impossible to come to any conclusions, from anything I have been able to find, whether the Druids existed before Freemasonry was established, or afterwards. And as evidence of the uncertainty of history on this subject, I quote from Dr. Oliver's history of "the Celtic mysteries," wherein he quotes from "Mr. Faber" as follows: "Dr. Borlase has traced a surprising uniformity in the temples, priests, doctrines, and worship of the Persian Magi and the British Druids. This conformity, indeed, is so striking and extraordinary, that Pelloutier, in his history of the Celts, will have it that the Persians and the Celts were originally one and the same people. Major Vallencey is of the same opinion; adding that the Druids first flourished in the East; in Hindoostan, as Brahmins; in Babylon and Syria, as Chaldeans; and in Persia as Magi; and from thence came hither (to Britain) and with that great body of Persian Scythians, whom the Greeks call Phœnicians." "These opinions," says Dr. Oliver, "collected by Mr. Hutchinson, can only prove that the nations agreed as to the practice of similar rites and ceremonies in the administration of religious worship; for the Druids flourished in Gaul and Britain, at least coeval with the planting of many other nations from which theorists have conjectured they might derive their original."

My own conclusion is, that the Druids had no existence *by that name* till long after Freemasonry, and that, if there was any similarity in their ceremonies to those of Freemasonry, they took them from Freemasonry, not Freemasonry from them; and the rites and mysteries, so far as I have examined of both the Dionysiæ and Druidæ, are such generally as Freemasonry would repudiate.

The Dionysiæ were ancient Egyptian and Grecian festivals in honor of Bacchus; for, admitting that Bacchus and Osiris are one and the same,—and the article on Bacchus, in Lempriere, remarks, "Bacchus and Osiris of the Egyptians"—the Dionysiæ of the Greeks, and festivals celebrated by the Egyptians in honor of Isis, are the same, Isis having been the wife of Osiris.

These festivals were "observed at Athens with more splendor and ceremonious superstition than in any other part of Greece." They were public, consisted of processions formed of people of both sexes, clothed in all sorts of fantastic garments, whose dresses and actions were like those of drunken men. There were a number of different festivals of this name, and, in the words of the historian, they "were celebrated by the Greeks with great licentiousness, and they contributed much to the corruption of morals among all classes of people."

The Druidæ, or Druids, were the ministers of religion among the ancient Gauls and Britons. The woods and solitary retreats were the places of their residence. They professed great power, were believed to be acquainted with the art of magic, and made sacrifices, in which they often immolated human victims to their gods. They believed in the doctrine of metempsychosis, and in the immortality of the soul.

The Eleusinia was a festival observed every fourth year by the Oceleans, and other cities of Greece, and every fifth year by the people of Athens, at Eleusis, in Attica, where it was introduced by Eumolpus in the year 1356 before Christ, about 340 years before the building of the temple. It was the most celebrated of all the religious ceremonies of Greece, whence it is often called, by way of eminence "*The mysteries.*"

There is in one of the Eleusinian mysteries, as described in the classical history of them, a resemblance to some of our Masonic rites, and it is by no means improbable that some of the forms used in the performance of those rites may have been adopted by our ancient brethren, and have come down, in a model shape, to us. The historian, in speaking of the ceremony of celebrating those mysteries, says: "It was so superstitiously observed that, if any one ever revealed it, it was supposed that he had called down divine vengeance upon his head, and it was unsafe to live in the same house with him. Such a wretch was publicly put to an ignominious death."

"Persons of all ages, and of both sexes, were initiated at this solemnity, and it was looked upon as so heinous a crime to neglect this sacred part of religion, that it was one of the heaviest accusations which contributed to the condemnation of Socrates."

"The initiation was performed in the following manner: The candidates, crowned with myrtle, were admitted by night into a place called the mystical temple, a vast and stupendous building. As they entered the temple they purified themselves, by washing their hands in holy water, and received for admonition that they were to come with a mind pure and undefiled, without which the cleanliness of the body would be unacceptable. After this the holy mysteries were read to them from a large book. After this, the priest proposed to them certain questions, which they readily answered. After this, strange and amazing objects presented themselves to their sight, etc., etc. The chief person that attended at the initiation was called the revealer of sacred things." He was attended by a proper number of attendants and officers to perform all the ceremonies.

The festival of the Eleusinia was held in September, and continued nine days. "If any woman rode from Athens to Eleusis in a chariot, she was obliged, by an edict of Lycurgus, to pay 6,000 drachmas. The design of this law was to destroy all distinction between the richer and poorer sort of citizen."

The several days of the festival were each marked by some particular ceremony.

I cannot recount them all, but the ceremony of the last day was so peculiarly symbolical that I will quote it.

"On the ninth and last day of the festival it was usual to fill two earthen vessels with wine, one of which being placed towards the east and the other towards the west, which, after the repetition of some mystical words, were both thrown down; and the wine being spilled on the ground, was offered as a libation."

Although there may be some things in these Eleusinian ceremonies to remind us of some of our own, it is very evident to my mind that we can lay no reasonable claim to them, or to either of the others, as prototypes of our sublimely moral Institution. They used symbols and emblems; so do we.

Brother Mackey says in his Lexicon: "The fraternity of Dionysian Architects were linked together by the secret ties of Dionysian Mysteries, into which they had been initiated. Thus constituted, the fraternity was distinguished by many peculiarities that strikingly assimilate to our Order. In the exercise of charity, the 'more opulent were sacredly bound to provide for the exigencies of the poorer brethren.' For the facilities of labor and government, they were divided into lodges, each of which was governed by a Master and Wardens. They employed in their ceremonial observances many of the implements which are still to be found among Freemasons, and used, like them, a universal language, by which one brother could distinguish another in the dark as well as in the light, and which served to unite the members scattered over India, Persia, and Syria into one common brotherhood. The existence of this order in Tyre, at the time of the building of the temple, is universally admitted; and Hiram, the widow's son, to whom Solomon intrusted the superintendence of the workmen, as an inhabitant of Tyre, and as a skillful architect and cunning and curious workman, was doubtless one of its members. Hence, we are scarcely claiming too much for our Order, when we suppose that the Dionysians were sent by Hiram, King of Tyre, to assist King Solomon in the construction of the house he was about to dedicate to Jehovah, and that they communicated to their Jewish fellow-laborers a knowledge of the advantages of their fraternity, and invited them to a participation in its mysteries and privileges."

And I have seen in a newspaper the following paragraph:

"Doctor A. G. Mackey, in his discourse on Freemasonry, at New Orleans, clearly shows that the symbolism of the Egyptian priests, the Brahmins, the Druids, and the Freemasons, are almost identical and from a common origin."

Now, there is no living man for whom I have more respect and regard than for Brother Mackey, and I am always ready to award to him the highest praise for his learned, laborious, and persevering efforts to place Freemasonry in the exalted position which it should of right occupy, and to acknowledge the vast obligations which the Craft owe to him for his industrious researches into the ancient arcana of our Order.

But it is my belief that even Dr. Macky can err, and that he has erred in some of his deductions from the premises from whence those deductions were drawn.

An old writer on Freemasonry (from whom I shall quote more fully directly) well remarks, that "a certain class of men, a little over anxious for the dignity of their Order, have represented it as coeval with the world; while others, influenced by an opposite motive, have maintained it to be the invention of English Jesuits, to promote the views of that intriguing and dangerous association. Some philosophers, among whom we may reckon the Chevelier Ramsay, have labored to prove that Freemasonry arose during the Crusades; that it was a secondary order of chivalry; that its forms originated from that warlike institution, and were adapted to the peaceful habits of scientific men. Mr. Clinch has attempted, with considerable ingenuity and learning, to deduce its origin from the institution of Pythagoras. M. Barruel supposes it to be a continuation of the society of Knights Templars; while others, with a degree of audacity and malice rarely to be found in the character of ingenious men, have imputed the origin of Freemasonry to secret associations averse to the interests of true government, and pursuing the villainous and chimerical project of leveling the distinctions of society, and freeing the human mind from the sacred obligations of religion and morality.

"Without adopting any of these untenable opinions, or attempting to discover the precise period when Freemasonry arose, it may be sufficient to establish its claim to an early origin, and to show that it has existed in different ages of the world under different forms and applications."

I have made this extract from a learned writer of years gone by, as a contrast to the arguments of Bro. Mackey, and to show you what uncertainty exists relative to the true period from which we should date the term of the beginning of Freemasonry. Why not say we can go back with no certainty anterior to the building of the temple, as we really can not, and from that event establish our point of departure. What advantage is there in claiming greater antiquity? That certainly is far enough back for any modern purpose.

(To be continued.)

Josiah Hayden Drummond,

Past Grand Master of the Grand Lodge; Past Grand High Priest of the Grand Chapter; M. Puissant Grand Master of the Grand Council R. and S. Masters; Past Senior Grand Warden of the Grand Commandery; Chairman of the Committee on Foreign Correspondence of all the above grand bodies in Maine, and Sovereign Grand Commander of the Supreme Council; Sovereign Grand Inspector General 33°, Ancient Accepted Scottish Rite for the Northern Jurisdiction of the United States of America, was born August 20, 1827, at Winslow, Kennebec county, Maine, and was the son of Clark and Cynthia (Blackwell) Drummond. He commenced his education in the common schools, prepared for college at Vassalboro Academy (where at an early age he was assistant teacher in mathematics, his favorite study), entered Waterville College (now Colby University), in August, 1842, graduated in August, 1846, at the head of his class, and devoted some time to teaching.

He commenced the study of the law in 1848, and was admitted to the bar, October, 1850. On the 10th of December, of the same year, he married, and visited California, for a temporary purpose, in the first part of 1851.

In August, 1851, he commenced the practice of the law, at Waterville, Maine, and in 1860, removed to Portland, where he still resides, closely devoted to the pursuit of his profession.

In 1856 he was elected to the House of Representatives of his State; re-elected in 1857, and chosen the Speaker of the same. In 1859 he was elected to the Senate of Maine; during the session in 1860, the Attorney General died, and he was elected, almost spontaneously by the Legislature, to fill the vacancy; but he served through the session as Senator, and resigned at its close to accept the new office to which he had been elected. He was three times re-elected, once unanimously. At the close of his fourth term, finding political life incompatible with the practice of his profession, he withdrew from active participation in it.

Save attending two Masonic funerals, he knew nothing of Masonry until near the close of the year 1848, when a friend placed in his hand a *Monitor*, which he eagerly and carefully read, and was so much impressed with the principles of the society, that he at once made application for initiation. He was initiated January 1, 1849, passed January 8th, and raised on the 22d of the same month, in *Waterville Lodge No. 33*, Maine, of which he has ever since continued a member.

In the Grand Lodge, he was elected Deputy Grand Master in May, 1858, re-elected in 1859, elected Grand Master in 1860, and re-elected in 1861 and 1862.

In the Grand Chapter, he was elected R. A. Captain in 1860 and 1861, Grand C. of Host in 1864, Grand King in 1865, and Grand High Priest in 1866 and 1867.

In 1864 he was appointed Committee on Foreign Correspondence in the Grand Council, and chairman of a similar committee in the Grand Commandery. Before the session of the grand bodies in 1865, the lamented Cyril Pearl, chairman of the Committee on Foreign Correspondence in the Grand Chapter and Grand Lodge, died, and the subject of our sketch was appointed in his place, and prepared the reports of that year; since which time he has prepared all those reports, in all the grand bodies of Maine.

In May, 1862, he was invested with the degree of S. G. I. G., 33°, by the Supreme Council, having its Grand East at Boston, Mass. He was at the same session designated as Grand Commander, but declined to accept the position, and was thereupon elected Lieut. Grand Commander, which office he continued to hold by re-elections, until the union in May, 1867, of the Supreme Councils having their Grand Easts at Boston and New York respectively, when he was elected Most Puissant Sovereign Grand Commander of the Supreme Council, Northern Jurisdiction of the United States of America, which exalted station he now fills.

As a Masonic writer and jurist, our illustrious brother has made his mark high up in the niche, as will be freely admitted by all those who have read his classical addresses as Grand Master, etc., as well as his elaborate and exhaustive reports on foreign correspondence.

Maine has good reason to be proud of him, and in his more extended sphere of usefulness as Grand Commander of the Supreme Council for the fifteen Northern States—the largest in the world—he will undoubtedly win additional laurels, if that be possible.—*Keystone.*

Blue Lodge Masonry.

Blue-lodge Masonry is an improper term for Symbolic Freemasonry, which consists of the three degrees of Entered Apprentice, Fellow Craft, and Master Mason, and is the *pure* Freemasonry that was developed from the system of Ancient Craft Masonry which existed prior to 1717—during that year the transition of the Fraternity took place from an operative and speculative character to a speculative alone, and then it was first termed Modern Freemasonry. The degrees of this body are the foundation and root of all the rites that exist in this country and Europe. Chapters, councils, commanderies, consistories, &c., are but branches of this noble tree; hence the tie of a Mason to his blue lodge should be more closely guarded than any link with which he may afterwards connect himself. Generally speaking, the members of the Fraternity understand this, but a few imagine that the higher degrees have the prior claim. *This a mistake.* True, many of the other degrees are very solemn and impressive—we readily admit their beauty, but we assert that our *first* allegiance is due to our mother lodge, or rather to the blue lodge to which we at the time belong.

The E. A. degree is *the degree of Freemasonry;* two hundred years ago the mass of the Fraternity were satisfied with the simple framework or skeleton of the present ritual of this degree; a few were passed to that of F. C., and the presiding officers alone knew the tradition as exemplified in the ceremonial of the M. M.'s degree. At the present time few neophites stop till they have been raised, and it is well that it is so, as a thorough acquaintance with these degrees unveils mysteries of the most interesting character, and teaches lessons of the greatest importance. These three degrees, we repeat, are inexpressibly beautiful and sublime; gradually leading the mind of the candidate from the dark, rough ways of the outer world, to the joys and happiness of the Masonic home. The profane gropes in darkness for *that light* which Freemasonry sheds upon her children; it is a divine light that illumines his path when abroad, and cheers his family at the evening fireside. Let us then cherish this pure and simple rite, taught two thousand years before the Christian era, and handed down to us through a chain of godly, moral, honorable men.

Blue-lodge Masonry inculcates *first, faith*—not only in the Supreme Being, but faith in the honor and unselfishness of man; faith in the victory of truth over falsehood, a faith in the justness of her cause; a faith in the probity of her principles; a faith in the final triumph of liberality and fraternity over her enemies, bigotry and ignorance.

Symbolic Masonry teaches *secondly*, the propriety of a well founded *hope* in the goodness of the Supreme Grand Master; she impresses upon the neophyte that by leading an upright, honorable life, by obeying the laws of God, and observing his duties towards his fellow-man, he may *hope* at the last day to be rewarded by a seat in the Grand Lodge above. This lesson is one of vast and deep interest to every brother, as all should strive to so live here, that when called away to that "undiscovered country from whence no traveler returns," they may *hope* to enjoy the reward of a well-spent life on earth.

Modern Freemasonry, in the *third* place, inculcates constantly upon the minds of her members the importance of *charity*—not only the cold formal charity of dollars and cents, but the fraternal charity of brotherly love, relief, and truth. Masonic charity throws her mantle over the backslidings of a brother, the errors of a friend, the vindictiveness of an enemy.

These are some of the *few* lessons taught in the first three degrees. Now, let us ask ourselves, are we as true to those three great principles as we should be? We think not. *The mission of Masonry has not yet been half fulfilled.* In this country our numbers are counted by hnndreds of thousands, but we fear our deeds of charity and brotherly love are hardly in proportion. Let us then put our shoulders to the wheel and yet more earnestly perform our duties to God and our fellow-man. There is much that we can daily and hourly accomplish, if we only are true to our obligations. Then, in the name of Freemasonry, we should urge our brethren to *more practical* labors; the day for theoretical charity has passed, and if we listen not to the cry of the widow and the orphan, the distress of an unfortunate brother, then we are false to our Fraternity.

In conclusion, we would remind our readers that the very badge of a Master Mason signifies *purity.* The *lambskin* is emblematic of the gentle, loving innocence of childhood, and is a type of the simplicity of truth; when edged with blue, it reminds us of that friendship that should ever unite brother to brother. This badge has been worn by many of the greatest men in America, and by the kings and princes of the old world. We are assured that it is an honorable badge; its unassuming plainness may be viewed as a characteristic feature of Modern Freemasonry. Our cause is a noble one, far more than the world gives us credit for; and we must not allow ourselves to forget the *first great, strong tie that unites us to modern, or symbolic, or blue-lodge Masonry.—Keystone.*

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Extract from an Address

Delivered before Dorchester Lodge No. 598, A. F., & A. M., by Rev. J. W. Lane.

The order of Free and Accepted Masons is an institution or society of men firmly bound together by their mystic ties in the relations of true brotherhood. The order is antiquated in age. Many of its lessons are taught and much of its instruction given to its members and initiates by the aid of symbolic characters, the *true* meaning of which are only known and appreciated by the members of the Craft themselves and the persons to whom they reveal them. Secrecy is enjoined upon all the members. This is our safeguard, or at least one of the protectives of our time honored Institution. May I not say that here our enemies have hurled their sharpest javelins, and urged their most serious objections to our Order?

Said one to me in Bunker Hill: "If your *Masonic principles* are *good and true*, and men are benefited by initiation into your lodges, then why not remove your barriers, hold open doors, and let all receive your benefits. If *your principles* are *Christlike*, then, like the blessed Master, say to all 'come,' and by partaking of your Masonic benefits and communion, be made better, and our communities be raised to a higher plane." But these very *anti-masonic enthusiasts* seem to forget that our great and good Master had protectives to his church, and every avenue leading to it guarded with the greatest vigilance, and even then the anthemas of the Master of ceremonies fall upon one of the guests because he had not on the wedding garment, he having gained a seat at the table in an improper manner; and for this desire to partake of the feast without due preparation was seized, bound hand and foot, and cast into outer darkness. Did not our great and grand Architect place the angelic Tyler with drawn sword at the gate of Eden to prevent the passage of spies and the unworthy? Did not our blessed Savior caution his primitive disciples to use great care in the distribution of costly pearls? By having our temples closed to all but Masons, and the gateway closely and secretly guarded, we protect ourselves from our enemies (who seek our overthrow), and also perpetuate our principles and practices from one generation to another without change, perversion, or corruption. It is also demonstrated to observing minds, that the pleasure and possessions obtained at slight expense or labor are soon parted with. So we, as Master workmen, are unwilling to bestow pains and labor upon any one unless such an one, by due diligence and study, show to the Craft their determination to advance in and become proficient in the work of Masonry; and that we be not deceived and bestow labor in vain, we must have our trial tests, and hence our secrecy. Would you find fault with your merchants for having their secret mark for their self protection? and yet these men rank among our noble benefactors.

* * * * * *

While a prisoner of war in the city of Atlanta, Georgia, your speaker had shown him many little kindnesses, for the officer in charge of the prison guard was a Mason, and in his bosom rested true Masonic benevolence. Often when jaded and hungry, and with health and appetite that refused our soldier fare, have I been the guest of southern hospitality, and the invitation was given and accepted because of Masonic influence.

I could record many instances, but these serve my present purpose. But I insist that the greater benefits of Masonry are found amid those deeply laid principles of virtue in the hearts, and exhibited in the lives of all true Masons. These benefits are numberless, while they are silently yet surely enjoyed by the Fraternity.

The history of Free and Accepted Masonry shows that great improvements have been made in Masonic society. Yet we are conscious that many defects may be pointed out in the lives and characters of Masons. The labor that will *lessen* and *perfect* in the lives of our brethren what may now be defective, is the labor to which the brethren of this new Lodge are now called.

I trust that the brethren of Dorchester Lodge No. 598 will not only prove to be worthy Free and Accepted Masons, but be also qualified by the Spirit of our God for a seat in that Temple not made with hands, eternal in the heavens.

I will close my remarks by reciting an epilogue I have read with much interest:

◆

Shocking.

Not content with *defiling* the feelings of the late Grand High Priest of Iowa, the incorrigible and exacting Past Grand Master of that State—and a more disobedient, destructive fellow never lived—who does up the editorials of *The Evergreen*, thus assails the quiet and defenceless Grand High Priest, who is now *wrightfully* governing all the Royal Arch Masons in Iowa—said editor excepted:

Getting Acquainted with his Wife.—We have now in our mind's eye—and he *fillls* it well, for he "lives, moves, and has his being" in two hundred pounds, averdupois, of "too, too solid flesh"—we have in our mind's eye a companionable and much esteemed, a very capable and thoroughly in earnest Grand Chapter official, whose name it would not be *Wright* to mention in connection with the circumstance we are about to relate. We had in the discharge of our solemn duty as a chronicler of events, to tell the Craft awhile ago, how one Grand Chapter official was so far obfusticated by the blandishments of the Royal Craft in Du buque, as to confound the picture of *Shiloh* with that of *Columbus*, evincing at the same time a more intimate acquaintance with the history of the *latter* than with that of the *former!*

It is incumbent on us now to inform the same audience how *his* immediate successor proposed, under propitious surroundings, to *become acquainted with his* WIFE!

The subject; the *male* one we mean; the subject of our sketch, be it known, is a man of extensive correspondence, who has many business "irons" in the "fire" of affairs, none of which, under his almost ubiquitous supervision, are suffered to "burn." He is a banker, an express agent, dabbles in loans and collections, and withal, finds his account in suffering the "wear and tear" of conscience incident to the performance of the duties of a railway attorney on a railroad where smash-ups are *not* semi-occasional, and where actions for exemplary damages are generally nipped in the bud, by our friend, who must have kissed the "Blarney stone of New England," ere he came from the land of bass-wood hams, so shrewd is the tongue which he uses on such occasions. By the masses he is supposed to be committed, body, soul, and breeches, to the love of riches, the which do not elude his grasp as they do that of most of us. Those who know him intimately, are aware that he has, however, a large and susceptible heart, one which dictates and enforces the doing of noble actions, without regard to the cost thereof. So much by way of preface. Now for the "ower true tale." Some three years ago, when for our sins we were serving as Grand Master of Masons in Iowa, we had occasion, in the line of our official duties, to visit the place where our friend resides. Aware of our coming, he met us at the station, and, tucking us under his brawny arm, he escorted us to his business den, where the parties whom we came to see were in waiting. We had but three hours to stay, and as his residence was a mile away, he, knowing how to do a neat thing, tendered us a sumptuous repast at the leading hotel. After dinner, our business having been happily concluded, we remarked as we were discussing the dessert, that we desired to pay our respects to the long-suffering party whose millinery bills he was permitted to pay. Whereupon he said, "Come along," and we went, through the mud, to a cozy homestead, in what John Phœnix calls the "outsquirts" of the embryo city. Arrived, we were made welcome by the charming woman, who, by a singular concatenation of events, is yoked to this "off ox." While enjoying our visit, we observed that our friend grew more and more restless as the moments fleetly passed, and that he seemed to be as uneasy "as a fish out of water," for he was jumping up ever and anon, now running to the window, and now sitting down again with a long drawn sigh of unrest. Finally, in answer to his remark—that it was almost car time, we said, "Pitt, what's the matter with you? You don't seem at home here?" "That is so," spoke the grieved daughter of Eve, "I do not see half as much of him as do you Masons, for it is seldom indeed that daylight and he are here together. He leaves home very early, takes his dinners down town, and does not return until long after dark, as a rule." To which the atrocious business man responded: "I confess. But then, I am hurrying to get rich, and when I do, am going to take my wife on a trip East, and then I shall *have a chance to get acquainted with her!*"

Shocked, in view of the climax he had thus reached, we replaced our battered tile, and sadly went our way.

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Definitions.

The following definitions, taken from the proceedings of the Grand Lodge of Massachusetts, are good law in this jurisdiction:

1.—*Ample Form.* The Grand Lodge is declared to be opened in *ample form* when the Grand Master presides.

2.—*In Due Form,* when the Deputy Grand Master presides. And—

3.—*In Form,* when it is opened in the absence of both the Grand Master and his Deputy.

5.—*Suspension.* The suspension of a brother excludes him from all his Masonic privileges, and prohibits all Masonic intercourse between him and his brethren during the time of his suspension.

6.—*Expulsion.* This is the highest penalty that can be incurred, and the severest punishment that can be inflicted, for any violation of Masonic engagements. It excludes a Mason from all his Masonic rights and privileges forever, unless he be restored by the grand lodge. It ought never to be exercised but with extreme caution, and in cases where a lighter punishment would be of no avail.

7.—*Summons and Notification.* These terms are used in the old regulations, and by many of the grand lodges in this country, synonymously. The Grand Lodge of Massachusetts makes the following distinctions:

A *Notification* is the notice by which the time, place, and hour (and frequently the business) of the lodge are communicated to the members. This notice every brother receiving it is expected to obey, unless his doing so would materially interfere with his *business* engagements.

A *Summons* is a call of authority; a citation to appear and answer to the charges therein set forth. Or, it is an imperative injunction to appear at a special meeting of the lodge with which the brother receiving it is affiliated; or to attend on the Grand Master, the District Deputy Grand Master, or any committee, or other body authorized by the grand lodge to issue it. The obligation to obey it is special and obligatory on every brother receiving it. The penalty for its non-observance is expulsion; unless the party offending be able to urge a pressing and positive necessity for his excuse.

8.—*The Lodge.* The term *Lodge* is generally understood to refer to the members of a particular Masonic association, or the place in which they meet. In a few of the States, it technically signifies the Ark of the Covenant, which is kept in the hall, and frequently carried in public processions. The Ark is not used in our lodges. The *flooring*, or Master's carpet, is frequently called the lodge.

9.—*The Flooring, or Carpet,* is a regularly arranged painting of the masonic emblems on canvas. No lodge should be without one.

10.—*The Trestle-Board or Tracing-Board* "is for the Master to draw his designs upon"; or it is the board on which the designs of the Master are already drawn. The term is frequently used synonymously with *flooring* and *carpet*.

THE MASONIC TROWEL,

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H. G. REYNOLDS & SON.

One copy, one year..$1 25

We will hereafter publish regular lists of our agents, so that the brethren may always know who are authorized to receive money for us for The Trowel.

The place of birth, age, name, time and place of death, and membership of deceased brethren, are solicited. Resolutions are declined.

We are responsible for our agents, and none others, but favors will be gratefully received from all who may send us subscribers, orders, or work.

Notice.—Remittances by Express and Registered Letters at our risk. Parties sending us *money* by *mail* must assume the risk.

HARMAN G. REYNOLDS, Editor.

SPRINGFIELD, ILL., FEB. 15, 1869.

☞No communication or advertisement is likely to receive attention, if received after the first of each month, in the issue immediately following.

Powers of Lodges U. D.

We do not intend to write an exhaustive article on this subject, but to consider two or three points.

The Grand Master, in vacation, and he only, can create a lodge U. D.; he designates the members as well as the principal officers, and does so on the recommendation of two or more chartered lodges. A lodge thus created does not have the power of reproduction; it can not create other lodges U. D. or add to itself by admitting members in any method. It may initiate, pass, and raise—for those are powers conferred on it at its formation—but its initiates are not of right *members*, and are such only by sufferance and policy, but for the good of the Craft they may well vote, because they are a part of the Masonic family, and in that every Mason has a direct and personal interest.

Lodges U. D. can not admit Master Masons by petition. This, to many who have been accustomed to different usages in other jurisdictions, may seem harsh. It is the misfortune of the Grand Lodge of Illinois that she is so much the junior of the Grand Lodges of Ohio, Indiana, Kentucky, and Missouri, when she ought to have been, practically, cotemporary with all of them. For long years, their jurisprudence, through the lodges they gave us, and the representative men they have sent us, controlled our decisions, and swayed us to and fro between dissimilar opinions. *That time is past.* Our jurisprudence, long sifted in the crucible of exposition and reason, has been made mainly to harmonize with our own laws, the ancient charges, landmarks, and constitutions, our rituals and lectures, and is as clearly and sharply defined as the radiant rainbow upon the cloud.

But for all things there ought to be a reason—that is, for all human opinions and decisions which affect any or all classes of men. Under our laws, and the laws of a majority of Grand Lodges, a lodge U. D. is composed of a certain number of brethren who petition the Grand Master for leave to meet at a certain place and at a certain time, where they may promote the genuine interest of Freemasonry. Before the Grand Master can grant them their desire, they must present their petition to two lodges—in some cases to three—and after one month's consideration, if deemed advisable, the petition is recommended. One of the important things considered by the recommending lodges, is the character of the petitioners. *They*, and they only, are vouched for to the Grand Master. Another thing into which the recommending lodges inquire is the character of the materials which are to build up the new lodge. The quality of the material, and the capacity of the petitioners to judge of its fitness, are inseparable considerations. To allow lodges U. D. to admit Master Masons to membership by petition, would be to admit persons not recommended by any lodge. This would be a different lodge from the one originally contemplated. Every lodge U. D. works in the name of the Grand Master. They are directly responsible to him, and under his absolute control. It therefore becomes his duty to see to it that the petitioners render to him, and in due time to the Grand Lodge, a good account of their stewardship, and as a reward for diligence, faithfulness, and *capacity*, a charter—the most majestic act of a Grand Lodge, and the most far-reaching in results—may be vouchsafed to the petitioners. If the petitioners prove to be indolent, unfaithful, or, what is worse, incapable, the recommending lodges should be held responsible, to the very letter, for all consequences.

A lodge U. D. can not try its own members. It does not follow, because certain brethren consent to assist in the formation of a new lodge, that they are to remain as members when a charter is obtained. The Grand Lodge of Illinois discourages non-affiliation, and does not permit the members of its subordinate lodges to become non-affiliated where it can be prevented. Hence, brethren of one or more lodges may unite to form a lodge at a favorable locality, a portion of whom join in a petition for a charter, with such as may have been advanced to the third degree, while the others may prefer to remain in the lodge to which they belong. For these reasons, demits are unnecessary. When the petition is preferred to the Grand Lodge for a charter, every lodge interested may appear and make objections to the applicants or any of them, to the work of the lodge, or to aught else that may seem to be advisable. The charter being granted in the presence of the represented lodges, is itself a demit to every member of a lodge in Illinois named therein. Therefore, setting aside all other reasons, no lodge so situated could try its members. Nor is it in the nature of a body, created for temporary purposes, and instituted for the purpose of testing the capacity, fidelity, and discretion of its members, to be entrusted with trials involving reputation, and requiring experience and legal ability. None but bodies invested with a charter and permanent existence, should undertake business requiring experience and conscious power.

A lodge U. D. has no jurisdiction as against a chartered lodge. While a lodge U. D. will be restricted to such jurisdiction as it would have, if chartered, its uncertain tenure creates no bar to the jurisdiction of a chartered lodge, which is not bound to take legal notice of the existence of a lodge U. D. until acted upon by the Grand Lodge.

The points set forth in italics in this article have all of them been settled law in this jurisdiction for fifteen years or more.

Reuben Cleveland.

Cleveland Lodge No. 211, in Chicago, was named for Bro. Reuben Cleveland, its first Master. Rising to colossal proportions, it found itself in the finest lodge-room in the State, but in Sept. 1859, the fire king reduced it to common dust. Humiliated and saddened, but trustful and reliant, the brethren sought a temporary home, and for many years, have shown the highest number of resident members of any lodge in the State. Egan, Huntley, Gibson, Cutler, and Gurney have graced the East, but last year the brethren called the veteran to preside once more. And when the noble sailor Atkins was recently called to the East, Bro. Cleveland was made the recipient of presents valued at $500. Brother John Whitley devised, and Bro. Gurney, in his happiest vein, made the presentation. All honor to the lodge and to the recipient.

Presenting and Referring Petitions.

The 37th section Grand Lodge by-laws provides that no petition for membership or initiation shall be returned until balloted for. The return *at all* is in cases of rejection. If the ballot is clear, the petition remains on file. Reference follows presentation; without presentation there is no reference; in case of the latter, both are indispensable. But, to our mind, reference is *not bound* to follow presentation; for good reasons, a petition may lie over, before being referred, or, after having laid over for a time, may not be referred at all.

But, it is an unpleasant duty to suggest such a course, although much trouble and exposure might be avoided by doing so.

We presume that some by-laws require the reference of a petition when received; if so, all intermediate opportunity to avoid unpleasant results is cut off, and reference, report, and ballot follow, and if a candidate must be rejected, then comes exposure, publication, heart-burnings, and discontent.

What ought to be done? Masonry owes nothing to the world. Her principles are immutable and eternal. She is uninfluenced by few or many. But her influence upon the world—upon human destiny and character, are greatly retarded, warped, and injured by the transactions of her initiates.

The first thing to learn in regard to candidates is, that none are to be solicited, or even directly encouraged, to apply; second, that all the members of a lodge stand on equal terms, and that none are to be admitted to the grief of any brother; next, that no brother is bound to give reasons why he is unwilling to admit a candidate, nor is any one at liberty to ask or seek for them.

On the other hand, a good man should not be rejected, for if Masonry numbered every good man in her fold, there could be no possible objection; but while hundreds of good men may be admitted, and Masonry move along undisturbed, a bad man *is sure* in some way to mar her harmony. A good man loses nothing by proper and conservative delays, but a bad man may gain, and Masonry lose, by haste. If American Masons would put each of the three symbolic degrees at $25 or more each, and place twelve months between degrees, good men would not complain, and Masonry would be immensely stronger, and immeasurably safer.

For the present, we seriously advise the lodges to amend their by-laws so that applications for admission or for any of the degrees, shall lie on the table four weeks before being referred, and then, if referred, shall not be reported in less than the same length of time.

Very many applicants are elected who would be rejected were it not for charitable feelings toward friends, an unwillingness to mark an applicant or create unpleasant feeling. If such by-laws were adopted, any brother could say to the W. M., under the seal of sacred confidence, that he would rather that petition should be withdrawn. Not having been referred, the petition could be quietly withheld, and the candidate and his friends could be spared the pain and odium of a rejection, and its subsequent publicity, and the applicant would go as good as he came.

The Grand Secretary.

As our Illinois readers are all aware, the distinguished Craftsman who now fills the position of Grand Secretary of the Grand Lodge, Hon. O. H. Miner, was lately the Auditor of Public Accounts, and one of the constitutional advisers in the State administration of Governor Oglesby. How well he discharged his duty, his associates, the assessors, collectors, treasurers, and county clerks, with the Board of Equalization and public men generally, can testify.

At the time of his election as Grand Secretary, the Board of Equalization, of which he was President, was in session, and his vast and complicated duties of Auditor were rapidly approaching their termination, and required his constant and anxious attention. Up to the time he practically left the Auditor's office, we had charge of the office of Grand Secretary mainly, and, saving the matter of correspondence, discharged the duties in our usual way.

At the time stated (January 15), he entered upon the full discharge of the duties of the office, and has already acquired the necessary knowledge to manage, with accuracy and celerity, all the general business details.

Some matters can be fully learned only by practical experience, but no one can master them more successfully than he.

The gain that the Grand Lodge has made in Bro. Miner over ourself, is in the matter of finances. His knowledge of accounts, and thorough acquaintance with monetary affairs, make him a valuable accession. We think we can say that, as Grand Secretary, we are very seldom at fault in anything; we are nearly always confident. In money matters—especially for the last five years—we have been afraid and uncertain. *This* we know *now*, that the balance is largely in our favor—probably from one to two thousand dollars.

In these matters Bro. Miner will never be in fault. His accounts will stand the test either way, or in any department, to a cent.

He will be found to be a clever journalist, a genial correspondent, and accurate and sound in Masonic matters. We bespeak for him, as our successor, unlimited confidence, and perfect freedom in consultation and correspondence.

He was born in Wells, Vermont, came with his people when a small child to Ohio, where he was educated and bred to the trade of a watch-repairer. He received the symbolic degrees at the hands of Past Grand Master Thrall, in *Columbus Lodge No. 20,* in February and March, 1849, the chapter degrees in *Lancaster Chapter No. 11,* at the hands of P. G. H. Priest Gates, the council degrees at the hands of Past Grand Master Kreider, at Lancaster, Ohio, in the fall of the same year, orders of knighthood in this city, and the degrees of the Scottish Rite in Chicago.

It has been his fortune to be always in harness. As S. D. and S. W. in *Central Lodge,* eight years Master in *Tyrian,* Principal Sojourner, Captain of the Host, King, and High Priest of *Springfield Chapter,* Captain General of *Elwood Commandery,* and Master of *Van Rensselaer Council* Scottish Rite, he has seen constant and laborious service. The same is true of him in Ohio, Indiana, and Central America.

Commencing with Principal Sojourner, he passed through every station to Grand High Priest, and was elevated to the position of Grand Puissant by succession gradations.

He is now Sovereign Commander of the Scottish Rite, Generalissimo of *Elwood Commandery,* Treasurer of *Tyrian Lodge* and *Springfield Council,* and General Grand Royal Arch Captain of the G. G. Chapter U. S. A.

Twelve Calendar Months.

The thirty-eighth section of the Grand Lodge by-laws positively instructs subordinate lodges not to initiate any candidate who has not resided in the State of Illinois twelve calendar months before such *application* is made.

The applicant for initiation must have resided in this State twelve months, or one full year, continuously, before making his application, meaning the time that the petition is presented to the lodge. In ordinary acceptation, all this is very plain.

Some matters of usage arise, however, which it may be well to consider and settle.

A single man, reared and educated, say in Sangamon county, goes to Iowa and keeps school a few months, thence to the mines for a time; travels for business houses, or as a correspondent, or in any other way, but gains no residence; his residence all the while is constructively in Illinois; but if he gains citizenship elsewhere he loses his residence in Illinois.

A man of family leaves his wife, if he has no children; or, if his wife be dead, divorced or separated from him, then his children, if dependent on him, *in Illinois,* while he may be absent years for any cause or several; the domicile of the wife or family determines his residence, and he will be considered in law a resident of Illinois.

The twelve-months law does not apply to applicants for affiliation or for the second or third degree.

What shall be Done?

A candidate is elected for initiation; a brother not present at his election, objects. Should the objection be made in open lodge or in private; and what is to be done with the money?

Resolution No. 16 is as follows:

Resolved, That the lodge has no right to interfere with the right of private ballot; and that, if a member of a lodge objects to conferring a degree upon a petitioner, even after the ballot is passed and found fair, and does not disclose the reasons therefor, he stands in the same position as if he had cast a black-ball, and his reasons can not be demanded by his lodge, nor should the degree be conferred until the objection be removed.

In answer to the question, the objector may make the objection to the Master, or to the lodge. The former is the preferable way, for the Master is bound to keep his secret and stay the candidate. If the objection is made in open lodge, curiosity, or perhaps something worse, is aroused, and such as do not know the law of this jurisdiction may desire to know or demand to know the reasons. A timid or hesitating master inevitably wavers in the face of a clamor, and in cases where objection is made in open lodge, and unless the objector be a cool and self-possessed brother, or the Master firm and able to enforce the law, confusion is apt to follow an objection in open lodge. There is much to be said upon this topic which is not germain to the question. As we have said in some other place, the money is to be retained only so long as may be necessary to determine whether the objection is likely to remain, when it should be returned, and the candidate be declared rejected, and the usual notices follow.

When may a Demit be Granted.

The Ancient Constitutions say that no Mason should live in the vicinity of a lodge without becoming a member thereof, and that every Mason should be a member of a lodge.

No application should be entertained for a demit while the applicant is in bad or doubtful standing, or not clear on the books. If in good standing and clear on the books, he may be lawfully demitted if he is a resident of another grand jurisdiction, or if he wishes to join a lodge nearer or more convenient to his place of residence. The Grand Lodge has also provided that where a brother's peace in his family or his church can be preserved in no other way, that he, too, may demit. We hope there are few such. We do not believe in sacrificing any good principle to gratify any clamor, whim, or caprice.

Craftsmen's Life Assurance Co., N. Y.

Bro. A. W. Mitchell, of Naples, sends us the circular of E. L. Chapman and Short, managers of the above company for Illinois, Wisconsin, and Iowa, with the remark that he had written the agents that he would give the concern his hearty opposition now and forever. We have had some bitter and costly experience in insurance matters, and that too, in the house of our friends. In regard to the company mentioned in this article, it is composed of good men, and no company can start or progress in New York and be extensively unsafe.

And we hope that the Illinois Legislature will act wisely, provide for ample security, and avoid class legislation. Let every company stand upon its own capital and character. The idea of running any company as a Masonic, Odd Fellows, or church organization, is wrong in principle, and should be discountenanced.

Grand Lodge Proceedings.

One short copy has been sent to each lodge, and full copies, embracing report on correspondence, and other important matters, will soon be forwarded to each lodge which has returned its list of officers elect as required by law, in such proportions as they may be entitled to receive. Upwards of eighty lodges are in arrears, a large proportion of which are new lodges.

Chapter Notices of Rejections.

The Grand Chapter of Illinois, at its last session, decided that when the petition of a candidate for the chapter degrees was rejected, all chapters within twenty-five miles, and the Grand Secretary of the Grand Chapter, must be notified of said rejection. We have for sale blanks for notices of rejections for chapter use. Price, $1.50 per 100, sent by mail, postage prepaid.

Delay in Issuing The Trowel.

This number of The Trowel would have been issued to our subscribers in due time, but by circumstances beyond our control we were prevented from receiving the necessary paper in time, and we did not receive notice of the delay until it was too late to purchase elsewhere.

Destructive Fire.

Our brethren of the Masonic Publishing and Manufacturing Company (late Macoy & Sickels, lost about $3.000, which we presume is covered by insurance, barring the losses by delay, etc.

The great loss is in the destruction of correspondence, archives, and matters of business with important clothing, and many valuable relics, articles of *vertu*, and priceless private gems, which can not be replaced. The records were saved, but they could have been supplied again, and are all that could be.

This reminds us that the Scotch Rite should have a local habitation and a safe repository. There is wealth enough to this end. If the two bodies North and South could be united, as they should be, Cincinnati, Louisville, St. Louis, Springfield, or Indianapolis, would be convenient centres. If we are to remain separate, then we name Cleveland, Ohio.

Ancient and Accepted Rite.

A convention of the Ancient and Accepted Rite, under the direction of *Occidental Sovereign Consistory*, and the appendant orders, for the purpose of conferring degrees, will be held at Masonic Temple, in the city of Chicago, commencing on Wednesday, the 17th day of February.

The order of conferring degrees will be as follows, viz:

VanRensselaer Grand Lodge of Perfection, G. R. Smith, T. P. G. M.—Wednesday, 4 to 14 degrees; 9 A. M., 2 P. M., and 7.30 P. M. *Illinois Council, Pr. J.*, W. H. Gale, S. P. G. M.—Thursday, 15 and 16 degrees; 2 P. M. *Gourgas Chapter, Rose Croix*, E. B. Stevens, M. W. & P. M.—Thursday, 17 and 18 degrees; 7.30 P. M. *Occidental Sovereign Consistory*, V. L. Hurlburt, Commander in Chief—Friday, 19 to 32 degrees; 2 P. M.

Ill. K. H. Van Rensselaer has signified his intention to be present and assist in the work.

Applicants for the degrees will consult either of the above, or the Grand Secretary, James H. Miles, P. O. Drawer, 5862.

The Architectural Review,

AND AMERICAN BUILDERS' JOURNAL, edited by Samuel Sloan, Architect, is published at 819 and 821 Market street, Philadelphia, at $6 per annum. The trade in the West can be supplied by A. J. Bicknell & Co, Springfield, Ill., by whose politeness we are favored with the February number. The art of building is a leading idea in operative Masonry, and all that teaches and explains, that gives new improvements and important facilities, should be supported and studied. Among our thousands of intelligent readers, self-interest will dictate the necessity of being squarely up to the movements of the hour, but those who stand on the journeyman list may not feel able to take a costly work. They are the men who *should* take this journal, and two, three, or more should club to that end.

The National Free Mason.

In the December TROWEL we alluded to the present *status* of *The National Free Mason*, and supposed it to be under the control of the Masonic Publishing and Manufacturing Company, whereof our respected brethren, Simons, Macoy, and Sickels are members. We were the more easily led into this error, because we knew that he editorial rooms were formerly in their building. It seems, however, that the paper is published at 658 Broadway, corner of Bond, by the National Publishing Company, of which we have no knowledge whatever.

Beauseant Commandery.

The Quincy *Herald* comes to us with an imposing account of the ceremonies of installation of the new officers of *Beauseant Commandery*, at Quincy, by Sir John Marshall, Commander at Galesburg, assisted by Sir Charles W. Mead, Superintendent of the Hannibal & St. Joseph Railroad.

A large array of beautiful and elegantly dressed ladies was present, and the services were all in order and perfect. Sir A. W. Blakesly still commands. Sir George A. Dills heads the forces. Who the other officers are, we have not learned. Supper followed, with toasts, short speeches, and much wit.

We give the following toast:

"*Symbolic Masonry.*—The parent trunk, whereof all other orders are but branches. If the trunk be neglected, the branches must wither and decay."

Cambridge Lodge No. 49.

Whatever concerns this Lodge at Cambridge, Henry county, concerns us. We were its first Junior Deacon and its second Master. At a recent installation, Bro. W. H. Shepard delivered an elegant, scholarly, and courteous address to a numerous audience of ladies and gentlemen, which was well received.

Some friend sends us a speech made by a Mr. J. D. Baker, in which falsehood, perversion, malevolence, and mis-statements are the essential elements, and that, too, under the cloak of Christian truth and honor. What a contrast it presents to the manly and charitable utterances of Bro. Shepard. Let the two go side by side, and Masonry will be the winner.

Dedication.

We have been waiting for a communication in relation to the dedication of the new hall at Elgin. We have received none. So, out of such materials as we have, we will say our say.

The Fraternity at Elgin have *Elgin Lodge No. 117*, *Monitor Lodge No. 522*, and *Loyal L. Munn Chapter*. We are not informed whether the new hall (pronounced by Past Grand Master Gorin to equal any hall outside of Chicago) is occupied by the three bodies jointly or by *Monitor Lodge* alone, but we do know that the latter lodge has expended over $3,000 in fitting it up.

Our M. W. Bro. Gorin dedicated the hall Jan. 1, assisted by Bro. Paul F. Jones, of Decatur, for which he has our thanks. *Monitor Lodge* already has 53 members, and the other bodies are in a prosperous condition.

The American Builder,

AND JOURNAL OF ART, published by Lakey & Adams, Chicago, monthly, is supplied to the trade at $3.00 per annum, by A. J. Bicknell & Co., Springfield, Ill., who have politely placed the February number on our table. Important matters are advertised in it, and interesting themes carefully discussed. Every architect, superintendent, employer, master, and journeyman will be greatly improved by it, and every journeyman, striving for a mastership, should not only read, but study it thoroughly. The Chicago Tunnel; Falling Buildings—the remedy; Ventilation of Sewers; Tumble-down Buildings; and the Ethics of Architecture; are among the leading articles. Our brother, G. P. Randall, is a contributor.

Grand Chapter Proceedings,

Embracing transactions, Constitution of the General Grand Chapter, Constitution, By-Laws, and Standing Resolutions of Grand Chapter, returns of Chapters, forms, and transactions of the Grand Council of High Priests, will be ready for mail as soon as the covers can be prepared, and will be sent to each chapter which has returned its list of officers; nearly fifty chapters are delinquent, mostly new ones.

Mail Depredations.

A letter from Hancock county, and another from Richland county, say that there are complaints of intermeddling with the mails. Let those sending money from those sections of the State send by P. O. orders, registry, or express. P. O. orders are troublesome and safe; registry is troublesome to the sender, and *not* safe; express is costly, but almost absolutely certain.

Gen. John Cook.

The editor of the St. Louis *Freemason* criticises what we said about the part taken by Gen. Cook, in relation to the accident in the memorable excursion, and states what was done on the Mississippi. We have no doubt that all the editor says was true; what we said of Gen. Cook applies to the Lady Gay only, of which we were an eye-witness.

Assassination.

Gen. Murray McConnell, an old citizen of Jacksonville, and a resident of this State from its organization, who has held many responsible positions, and was a noted and able lawyer, at the age of seventy years, was brutally murdered in his office attached to his mansion on Monday morning, February 8, at about 9 o'clock. He was in good health, and was seen handling his papers as usual, not ten minutes before the murder was discovered.

Sovereignty.

The rights, powers, privileges, restrictions, and liabilities of grand and subordinate lodges, and of individual Masons, about which so much controversy now exists, can, we think, be clearly settled by a careful consideration of grand lodge sovereignty.

We intend to prepare an article, which may appear in two or more numbers of THE TROWEL, commencing with the next number.

Nor this Time, Neither.

So many old subscribers whose time expired in December have renewed their subscriptions, that we are encouraged to send the February number to such as are in the same condition, hoping that every one will renew by the time of our March issue, when such as shall not have renewed will be stricken from our list.

One-Idealsm—No-Idealsm.

The editor of the St. Louis *Freemason* is evidently hit by our item in regard to his "*one idealsm.*" He thinks he has trapped us. He had better look and see if we are *there*. He had better not get on the wrong *scent*.

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WE are requested by "Tyrian" to say that, owing to important duties in another part of the State, it will be impossible for him to present his article on the Mark degree this month.

Tidings.

Items.

R. W. Bro. Rodney Ashley has visited Fairbury and has lectured at Dwight. Grand Inspector Burr is lecturing at Mattoon.

The Ohio State Fair will be held at Toledo, Sept. 13th to 17th.

Grand Inspector Prickett has put the brethren at Patoka in condition to apply for a dispensation; from thence he went to Vandalia, and will go from there to Hillsboro.

Our brethren at New Boston had a gala time at their installation. Bro. Warner presented the faithful Secretary with an elegant Elgin silver watch, and then, under the glad inspiration of the hour, ample justice was done by the brethren and their female friends to a full-grown supper.

R. W. Bro. John Bennett has been called again to the Oriental chair of his lodge, *Clinton No. 19,* at Petersburg. "On time" is a portion of his system, and the first meeting after his installation was on the evening of January 23, when the lodge was congregated precisely at the minute, with the compliment of a "full room."

In our notice of *Palatine Chapter,* on page 2, January TROWEL, the number was wrongfully printed 177. It should have been 117.

Comp. Gouley, Grand Secretary of Missouri, has our thanks for copies of the proceedings of the Grand Lodge, Chapter, Council, and Commandery, of Missouri.

Cuba has 30,000 foreign whites, 730,000 natives of foreign extraction, and 1,000,000 negroes and Chinese.

There are 1,000,000 paupers in England and Wales.

About 12,000 persons in Russia are exiled every year to Siberia. The latter country ought to be populous soon.

The annual trade in rabbits in the north of France is estimated at $240,000.

The stipulated boundaries of the new Territory of Wyoming embrace area of about 107,000 square miles, or 67,480,000 acres. The Pacific railroad will pass over 480 miles of its territory.

Michigan has a cash balance of over $1,000,000 in her treasury.

A Swedish nobleman has a copper mine for which he has refused $70,000,000.

The rod of the Prophet brought forth sweet water from the rock at Horeb; afflictions, sanctified by Deity, soften the heart to the flow of the gentler affections.

Pomeroy's railroad bill in Congress grants a subsidy of $2,400,000, and a grant of 1,924,000 acres, to extend the Central Branch of the Union Pacific R. R. from Waterville, Kansas, to its junction with the main line, with the privilege of issuing first-mortgage bonds. We hope it will pass.

John Bright entered Parliament twenty-five years ago.

The January interest of the national government amounts to more than $3,000,000, to be paid in gold.

It is announced that His Royal Highness, the Prince of Wales, recently received the degrees of Freemasonry at Stockholm, Sweden.

Queen Victoria is the only British sovereign who ever saw Switzerland.

The colored population exceeds the white in South Carolina and Mississippi.

Freemasonry has gained a foothold in Austria. Don't tell it to the "dog's tail."

If you dislike a person, never speak of him.

A bride's best dowry is mildness in her countenance, wisdom in speech, modesty in behavior, and virtues in her life.

If you would not be forgotten, show kindness, love, and mercy.

A shabby coat is no excuse for shabby morals.

Salt Lake City has a population of 25,000.

The City Council of Louisville gave the poor of the city 16,000 bushels of coal on Christmas day.

The Masonic Record for January is at hand, and full of interesting matter. We sincerely hope that Bro. Frizzell will make it a success.

May 12, 1860, *Western Star Lodge,* at Nebraska City, Nebraska, lost its building and property, excepting its altar and jewels; with energy and patience, it now has a building worth $7,000, a lodge-room well furnished, and an annual rental income of $1,300.

Joseph Metcalfe, aged ninety-four years, said to be the oldest Mason in the United States, died in Erie, Penn., a few weeks since.

W. Bro. Simon Quinlan, W. M. of *Blair Lodge 393,* Chicago, is the recipient of a Past Master's gold jewel. Worthily bestowed, too.

R. W. Bro. Wade has lectured the brethren at Mound Station, Brown county, and has had several other calls.

R. W. Bro. Stevens has installed the officers of *Knoxville Lodge No. 66, Pacific 400, Yates City 440, Altona 330,* and *Sherman 535.* He lectured the latter lodge, in which a bright, progressive Master was elected, by dispensation, from the floor.

GOOD.—R. W. Bro. Adam Brewer, of Knoxville, Past J. G. Warden, and now considerably over seventy years old, was presented with a gold headed cane by *Pacific Lodge,* at his recent installation as Master.

E. Comp. S. Stevens has installed the officers of the Chapters at Canton, Yates City, and Knoxville. The latter Chapter presented him a purse of $20 on New Year's Day.

In St. Johnsbury, Vermont, 475 hands are employed in making Fairbanks' scales, the sales of which last year amounted to $1,500,000.

The wheat crop of Oregon last year will yield 1,000,000 barrels of flour.

The rate for registered letters is 15 cents.

Omnipotence regards the smallest things.

If you want law suits, leave to memory what should be written.

Do not be in such hurry in the morning, that night finds you uncertain what to do.

The great see the world through the glass of flattery; others through that of neglect; meanness is the essential element in both.

"Catskill mountains!" said Sambo; "sho', they only kill mice."

R. W. Bro. John D. Caldwell, Grand Secretary and Recorder of the national and Ohio Masonic bodies, has laid us under obligations for copies of the proceedings of the Grand Encampment and General Grand Chapter U. S., and of the Grand Lodge, Chapter, Council, and Commandery of Ohio.

New Jersey.—The Grand Lodge met at Trenton, January 20. Eighty lodges were represented. Henry R. Cannon was elected Grand Master; Robert Husling, Deputy; William E. Pine, Senior Grand Warden; Aaron R. Throckmorton, Junior Grand Warden; Wm. R. Clapp, Grand Treasurer; Joseph H. Hough, Grand Secretary.

St. John's Commandery No. 4, K. T., Philadelphia, will celebrate its *fiftieth* anniversary June 1st, 1869.

The California proceedings are at hand. Charles Marsh, of Nevada, is Grand Master, and A. G. Abell, of San Francisco, Grand Secretary. Twelve lodges in San Francisco return 1,811 members; whole number reported in the State, 8,106; number initiated, 817.

Eight thousand sheep, valued at $25,000, perished in one snow storm recently, in France.

There are upwards of 700,000 cats in Paris.

In New Haven, Conn., 500 buildings were erected last year, at a cost of $3,000,000.

Massachusetts has one mile of railway to every six square miles; Connecticut, one to seven; Rhode Island, one to eleven; New Hampshire, one to fourteen; Vermont, one to seventeen; and Maine, one to sixty-two.

R. W. Bro. Rodney Ashley, Grand Lecturer, recently spent several days at Dwight, and has placed the lodge there in good working order. An application will soon be made for a dispensation for a new chapter at that thriving point.

The American people earn $7,500,000,000 annually.

Forty thousand Gipsies, in Germany, refuse to live in houses.

The London postoffice delivers, on an average, 730,000 letters per week.

In London, 527 trains pass each other daily at the Canon street station.

Grand Lodge of Maryland.—This Grand Lodge has an annual and semi-annual communication, besides several Stewards' Grand Lodges. The Stewards' Grand Lodge receives complaints against Masters and lodges, acts upon them, and expels or closes until the meeting of the Grand Lodge. The annual communication was held at Baltimore, Nov. 16. John Coates was elected Grand Master, and Jacob H. Medairy, No. 6 North Howard street, Baltimore, Grand Secretary.

We are indebted to some one—whom, we do not know—for several copies of a pamphlet entitled "Minnesota: its advantages to settlers." Published by act of the Legislature. In 1865, the population was 250,000; it is now 460,000. The laws exempt from execution a farm of eighty acres and a house and lot, without regard to value, and a large amount of personal property.

Grand Lodge of Massachusetts.—This ancient Grand Lodge has quarterly communications in March, June, and September; an annual one in the first part of December, at which time the elections are held, and a stated one after St. John's Day, when the officers are installed. The distinguished and talented Grand Master of Templars, Hon. William S. Gardner, presides over the Grand Lodge, and Solon Thornton is Grand Secretary. We give a table of definitions in another place.

Grand Lodge West Virginia.—The fourth annual communication was held at Wheeling, Nov. 10. Twenty-four lodges were represented. Charters granted by the Grand Lodge of Virginia are to be returned, and commissioners were appointed to adjust all differences between the two grand lodges. Wm. J. Bates, G. M.; T. H. Logan, Grand Secretary; both of Wheeling.

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THE AMERICAN ENTOMOLOGIST should be in the hands of fruit growers, gardeners, or horticulturists. Published at St. Louis, by R. P. Studley & Co., 104 Olive St., at $1 per annum.

Impostors.

GRAND LODGE OF MASSACHUSETTS,
G. SECRETARY'S OFFICE, BOSTON, Dec. 17, 1868.

A person calling himself JOHN ELY, *alias* Dr. HUNTER, *alias* Dr. GEORGE LEVI, but whose real name is GEORGE LEVISON, has been imposing upon the charities of the Masonic Fraternity for some months past. He represents himself as being Past Master of a lodge in Charleston, S. C., which city he left on the day the bombardment of "Sumter" was commenced, enlisting as a private in the Seventh U. S. Infantry; as having been taken prisoner, and afterwards released by Gen. Lee. Sometimes he claims to be a physician, at others a Methodist minister. By his ready answers to all questions, he has succeeded in victimizing the Fraternity in this city and vicinity to a considerable extent.

All his statements are false, as we have evidence that at the time he says he was a soldier in the U. S. Army, he was serving out a three years' sentence in the Trenton, N. J., State Prison, for bigamy.

This LEVISON is a man of genteel appearance, about 55 years of age, five feet nine or ten inches in height, mixed grey hair, and a capital talker, calculated to excite the sympathies of all with whom he may come in contact.

SOLON THORNTON,
Grand Secretary.

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GRAND LODGE OF MASSACHUSETTS,
OFFICE OF G. SECRETARY, BOSTON, Jan. 30, 1869.

H. G. Reynolds, Springfield:

DEAR SIR AND BRO.: — Information has been received at this office, that a person calling himself HENRY L. ABBOTT has been soliciting pecuniary aid from a lodge in Waukegan; claims to be a Mason, and that he received the degrees in *Mt. Tabor Lodge*, East Boston.

No such person has ever received the degrees in that lodge. Mr. ABBOTT is an impostor.

Fraternally,
SOLON THORNTON,
G. Sec.

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CONNECTICUT ROCK LODGE No. 92,
NEW HAVEN, Nov. 23, 1868.

Doubts have arisen in the minds of some members of this lodge, whether a certain ROBERT STROINSKY, hailing from the lodge of the *Three Crowns*, in Breslau, Prussia, is a Mason in good standing. The undersigned was ordered by the lodge to make due inquiry about the same. Having corresponded with lodges in Breslau, we found that no lodge exists there with that name, nor has a ROBERT STROINSKY been made a Mason in any of the three other lodges in Breslau.

He is a man about thirty years old, of small size, black hair, black eyes, dark but fair complexion. and speaks English fluently; pretends, also, to be a physician and wonder-doctor; shows certificates that he has brought even the dead to life again. He also pretends to have served in the war, in Gen. Hurlbut's brigade, as Surgeon, and lived some time in Providence, R. I., where he says he married. Sometimes he is a fresco-painter, but generally gets his living by sponging on lodges and unsuspecting generous brother Masons. He has been arrested here for obtaining goods from apothecaries, to a large amount, under false pretenses.

All lodges and brethren are notified to look out for this accomplished impostor and swindler.

CHARLES RUICKOLDT,
Secretary.

—

A very plausible mendicant, calling himself BOULTON PARSONS, made his appearance in Belleville, on the 8th January last, and remained three days, seeking aid from Masons. Said he was a member of *Owen Lodge No. 128*, Owentown, Ky.; that he had been in Missouri, and was on his way to his daughter, living near Greencastle, Ind. Was an elderly man, walking feebly with two canes; was rather dirty, but did not seem to be dissipated. Well calculated to deceive, and did deceive several brethren here and in East St. Louis, who contributed liberally to his aid. Suspecting him to be an impostor, inquiries were set on foot, and it is now learned that *Temple Lodge No 47*, at Greencastle, Ind., know no such man in that neighborhood; further, I have now before me a letter from Bro. A. H. Nunemacher, Secretary of the General Relief Committee, at New Albany, Ind., dated May 11, 1868, stating that a few weeks previous they had relieved this same BOULTON PARSONS, who told the same story, word for word, that he afterwards repeated in Belleville. Bro. N. also states that *Owen Lodge No. 128* disclaims all knowledge of any such member; so that he is undoubtedly an impostor of the deepest dye.

A. B. RUSSELL,
St. Clair Lodge No. 24, Belleville, Ill.

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HALL OF BATAVIA LODGE No. 404,
BATAVIA, January 16, 1869.

Brethren of Subordinate Lodges:

There has been stopping in this place some time, a man by the name of P. F. HALL, representing himself as hailing from *King Solomon Lodge*, Troy, New York. He is imposing on the Fraternity by misrepresentation, getting in debt, borrowing money, and living on the Fraternity from place to place, and will not try to help himself. He is a good mechanic, and has good health. He should not be allowed to visit lodges to get acquainted with members of the Fraternity to help him in his impositions.

Take due notice thereof, and govern yourselves accordingly.

Fraternally yours,
CHAS. C. STEPHENS,
Secretary.

Expulsion.

By *Warren Lodge No. 14*, at Shawneetown, JOHN D. NEEL was unanimously expelled, February 2d, for abandoning his family, swindling, and other unmasonic conduct. He is about 39 years of age, 5 feet 8 inches high, slim built, light hair, and weighs about 120 lbs. A druggist by profession.

JAMES H. HART,
Secretary.

Masters and Wardens as Returned to Feb. 6, and not yet Reported.

Nos. W. Masters. S. Wardens. J Wardens.
35...Wm. E. Ginther, H. S. Parcels, Jos. E. Curd.
38...W. I. Reynolds, R. McCormack, J. B. Mann.
40...Geo. J. Burgess, Robert Henning, Gilbert Goff.
53...H. L. Martin, Jas. T. Weakley, A. R. Lanney.
55...G. S. Anderson, F. W. Maxwell, Martin L. Palmer.
61...Michael Rogers, Joseph Cooke, Theron H. Rose.
67...Chas. J. Miller, F. G. Crane, Darius B. Gates.
68...James F. Crawford, A. A. Mitchell, A. W. Gould.
76...Thaddeus Philips, F. A. Stewart, Royal Hayes.
80...F. H. Clark, S. D. Ohapin, W. P. Worcester.
84...L. H. Cope, Jos. Treadenstein, R. M. Ewing.
85...E. B. Rushing, T. S. Rushing, Herman Stanton.
92...P. A. Sweeney, Thos. H. Small, Wm. Leach.
99...John Hobson, C. E. Clark, Alonzo Kellar.
102...E. H. Baker, R. F. Crawford, John S. Johnston.
107...J. W. Teaney, John Hogan, John Bates.
112...J. H. Fawcett, M. G. Loverin, N. A. Bacon.
117...A. L. Clark, C. E. Mason, Jos. Hemenway.
119...James G. Hull, H. M. Sampson, P. W. Wikoff.
136...Robt. W. Truett, J. H. Rackerby, T. J. Edwards.
144...N. N. Burper, S. D. Burt, D. D. Hunt.
149...W. D. Alexander, H. B. Kepley, W. McPherson.
160...G. McElwain, J. C. Howell, E. St. John.
169...John H. Palmer, W. H. Huffman, R. Andrews.
174...Adam Kemper, F. W. Byers, T. J. Kaufman.
177...Lee A. Hall, Jas. F. Chapman, Felix Spurgin.
183...Wm. R. Haight, Asa Kelsey, James Simons.
189...R. H. Adams, Geo. D. Vanhorn, E. W. Dutcher.
190...W. W. Norton, C. F. Slaid, J. C. Wiltsie.
191...R. McConnell, John Dunn, C. C. Burch.
193...John Moyes, Richard Cheadle, John W. Hutson.
194...Wm. Pool, James Bye, Frank Bradshaw.
198...Geo. A. Gilbert, Geo. Marshall, John A. Waltz.
199...W. A. Conkey, B. H. Green, James Smith.
205...J. S. Lobdell, J. B. Hyde, H. S. Dickerson.
206...Carroll C. Boggs, D. W. Barkly, Oliver Holmes.
228...Jas. Bennett, Elihu Dunscomb, Curtis Nichols.
227...J. W. Colwell, John Grisby, Geo. Phirman.
229...M. H. Smith, A. L. Swallow, B. B. Hicks.
231...C. Schoettler, J. M. Dalton, J. A. Hays.
235...Josh. P. Rand, Mich'l McCartney, W. C. Walker.
247...M. A. Cushing, J. W. McChesney, W. A. Bell.
251...Wm. W. Elder, Jas. C. Johnson, John Cuesy.
256...James Philp, G. S. Southworlh, G. W. Earley.
264...A. B. Fitch, Wm. Forbes, J. M. Forbes.
275...W. B. Grimes, N. Kibler, Milton Grimes.
283...A. Marcy, M. Carpenter, Geo. Kleinsmid.
284...R. B. Smith, Geo. D. Hayden, John W. Ash.
285...G. W Tilton, Peter Wolf, G. W. Wolf.
287...H. Hudson, H. T. Wright, L. H. Reed.
295...Oscar J. Reese, G. W. Williams, Jacob Craven.
298...D. Huntington, B. F. Gardner, D. McClain.
307...John Neff, Wm. J. Frisbie, A. T. McDowell.
313...R. Falley, C. W. Reed, S. B. Lake.
319...H. A. Barnard, J. G. Saulsbury, J. B. Magill.
331...A. F. Nisbet, E. Blackford, J. M. McCormick.
332...W. H. Lamb, W. Taggart, C. Bye.
340...John L. Drennan, Henry Gough, John M. Hill.
344...W. R. Philips, O. M. Southwell, Wm. Moore.
345...L. C. Belding, Jr., J. Q. Russell, Daniel Fryer.
347...G. W. Hartman, Wm. Freeman, Wm. Black.
352...H. S. McKibben, F. Shurtleff, J. W. Maberry.
354...James M. Stout, J. G. Spencer, Wm. P. Brooks.
360...J. L. Blanchard, L. M. Andrews, Wm. H. Alter.
366...Benj. R. Hickok, S. A. Newcomb, Isaac Cosler.
370...Daniel Wingate, W. A. Dodds, Alex. Lowery.
372...Wm. Livingston, Jas. McC. Lee, Risley Haines.
376...Gabriel F. Keath, Morgan Carlton.
378...A. Mellen, David Shannon, C. L. Hazen.
379...Alfred Seehorn, F. J. Ulrich, James Peirce.
381...L. T. Lemon, T. D. Wilcoxen, James Durst.
383...E. McDaniel, S. Z. Roth, D. D. Bailey.
392...H. J. Short, James Smith, John Gray.
397...Lewis Miller, H. Meinhard, J. Gift.
399...Reuell W. Morse, Wm. T. Lewis.
401...C. H. Ellenwood, C. Finefield, D. A. Walden.
407...Newton Griffing, J. R. Bowers, John E. Tuttle.
417...J. F. Lamb, Wm. E. Pritchard, P. A. Smith.
419...J. L. Morton, J. P. Woodside, Josiah Whitnell.
421...J. Freeman, Enoch Buckingham, G. W. Burson.
427...T. J. McBride, Wm. J. K. Owen, Jas. Milne.
428...A. Stewart, Thos. Jefferson, Samuel Faxon.
432...Wm. J. Jackson, J. W. Kennedy, J. B. Beadles.
437...L. Wampold, D. Westermeyer, Leon Maadel.
440...A. Salisbury, Geo. C. Gill, G. B. Houk.
442...J. M. McClary, J. M. Hendricks, Aaron Jacobs.
443...E. J. Allen, S. C. Rowell, John Cool.
445...Jas. W. Lumpken, J. J. Leach, E. G. Duckels.
446...John L. Donovan, C. F. McNeill, E. Kice.
448...G. N. Price, J. W. Hensley, W. H. Langdon.
450...J. D. Sanborn, S. P. Colburn, W. L. Tuttle.
456...S. T. DuBois, Geo. S. Taylor, L. A. Swaney.
463...C. Capps, A. C. Farmer, T. B. Ross.
466...T. A. E. Holcomb, John Buck, B. F. Ross.
467...John Halfield, D. C. Webb, M. V. Shanks.
470...John Donovan, John North, St. J. Van Arnam.
473...Samuel Horner, P. C. Reed, J. H. C. Gordon.
475...Wm. Towell, T. C. Kirkland, Jas. H. Kingston.
483...Chas. S. Todd, C. S. Mitchell, J. P. Johnson.
484...Jonathan Hook, V. M. Gilmore, Wm. McNeill.
487...J. F. McAnally, J. H. Stuart, J. G. Mitchell.
489...W. H. Eidson, James Stewart, J. B. McNair.
495...W. E. Chitwood, Thos. Smith, J. H. McSparin.
497...Jacob Stillwaugh, J. L. Greene, J. Hawkins.
498...C. W. Schirmer, Lemuel Wilson, S. C. Shumard.
503...T. J. Whitehead, H S. DePew, Samuel W. Bird.
504...Geo. W. Davis, Luke H. Hite, Wm. A. Knight.
509...M. L. Howe, Wm. Parker, Blasdell Foster.
512...Dr. Lee Smith, A. Buchanan, James E. Miller.
523...J. M. VanDeren, J. A. Wright, Dallas Davis.
524...J. B. Geer, Wesley Brainard, J. W. Ludlum.
528...W. P. Pierce, G. Dahlem, E. N. Weese.
532...Wm. R. Batten, Chas. Carpenter, H. Betterman.
536...E. McAllister, Geo. Niver, D. Robertson.
538...Chas. H. Bacon, E. L. Gooding, Wm. Hanley.
541...J. J. Carrey, J. J. Cleveland, Joseph Hartman.
544...G. F. Hillig, L. P. R. Yaple, Thurston Stopher.
545...Arthur Paullin, W. H. Davis, Henry Callum.
546...James J. Rider, J. N. Corrington, S. Corrington.
547...Wm. Wayne, Robert Lee, Wm. Adams.
548...M. Hayward, J. P. Blank, H. J. D. Maynard.
558...Jas. L. Bishop, Jos. H. Freeman, Curtis Ball.
560...M. A. Cline, John F. Robb, Abram Allen.
561...E. C. Johnson, John Young, A. S. McGrew.
568...Jas. M. Munn, M. L. Dunning, E. P. Burlingham.
569...Evans Scott, Geo. Main, E. F. Binns.
571...H. C. Clark, Otis Durfee, James M. Hough.
575...O. P. Burghett, T. F. Berry, George S. Deans.
576...B. J. Van Court, J. H. Atkinson, Geo. Crosby.
581...J. H. Samson, W. J. Williams, R. S. Hundley.
583...Robt. Suppiger, H. M. Thorp, Louis Kinne.
584...O. F. Price, John M. Morse, J. C. Stewart.
588...Samuel Rawson, F. A. Sabine, S. G. Barnes.
589...A. Bugh, Geo. W. Gray, J. P. Westbay.
592...Sylvester Redfield, Wesley Park, E. F. Brown.
593...D. B. Fonda, L. A. Budlong, Geo. Dunlap.
594...E. P. Robertson, Cullen Keefe, S. White, Jr.
600...W. L. Reed, Eli Drum, B. J. Mallone.
601...S. M. Gentry, J. A. Nevins, E. C. Park.
603...Aug. G. Fetter, Geo. W. Ewalt, J. T. Alexander.

High Priests, Kings, and Scribes, as Returned up to Feb. 6, and not before Reported.

Nos. High Priests. Kings. Scribes.
2...A. W. Hitchcock, S. Brown, W. R. Stubblefield.
5...A. W. Blakesley, James Lowe, S. O. Taylor.
8...Geo. D. Hayden, John H. Kohne, Jas. Mann.
10...C. L. Higbee, S. R. Gray, Wm. Steers.
15...A. F. Rodgers, T. P. Yerkes, B. F. Culp.
18...Henry Burgower, T. Brittingham, E. Burrall, Jr.
21...A. A. Murray, J. B. Babbitt, R. J. Young.
23...E. L. Cronkrite, Jacob Krohn, Geo. P. Kingsley.
24...F. K. Conkling, E. B. Perry, Henry Richings.
28...Geo. O. Ide, C. J. Peckham, J. H. Fawcett.
32...Jeremiah Curl, W. H. Geohegan, Joseph Beyls.
33...J. D. Hamilton, H. G. Ferris, Wm. A. Patterson.
36...J. Northrup, A. L. Salisbury, G. B. Richardson.
37...Henry F. Clark, R. M. McArthur, John Paul.
45...C. Kirkpatrick, H. C. Hacker, W. C. Rich.
51...J. C. Smith, D. Wann, E. A. Small.
55...J. W. Johnson, E. E. Waggoner, E. D. Steele.
60...John B. Powell, Samuel Strouse, J. B. Lininger.
64...D. C. Jones, J. M. Morrow, J. S. Muzzy.
66...Derrick Lamb, C. Bye, W. Taggart.
69...J. T. Moulton, A. D. Bascom, Louis Schaffner.
78...H. C. Clark, I. B. Hatch, A. Burchim.
87...T. A. Brown, T. D. Craddock, Geo. Wright.
88...Geo. White, John P. Grubb, B. W. Alkire.
98...B. Kersey, G. N. Pierce, W. H. Eastman.
100...A. N. Lodge, J. D. F. Jennings, Hardin Goodall.
103...D. S. Booth, James Douglas, L. D. Burgess.
105...Samuel J. Dodds, R. Snider, B. G. Stover.
108...A. Sallee, John Eddy, S. W. Johnston.
113...S. J. Toy, Wilson Hoag, J. W. Scott.
116...James Davie, Geo. W. Sparks, M. A. Cline.
129...Peter C. Rooney, A. B. Fitch, Nathan Whitney.
130...Jas. Thompson, O. P. A. Myers, Jos. H. Moore.

Jurisprudence.

To the law and the testimony.—Isa. 8, 20.

DECISIONS BY THE GRAND MASTER.

26. Entered Apprentices, who, by their own neglect, have failed to apply for advancement for one year, must petition anew in writing for the other degrees, be regularly recommended, and pass through all the forms of reference, investigation, report, and ballot. The same rule applies to Fellow Crafts.

27. The oldest chartered lodge in any city, town, or place in Illinois may receive and try charges against *any* Mason affiliated elsewhere, or non-affiliated, who may be residing within its jurisdiction.

28. A lodge U. D. can not add to its numbers by affiliation, nor can it try its members. Its only accessions while U. D. are by way of degrees.

29. Objections made by a *member,* to advancement of a candidate for any degree, either before or after election, *without reasons stated,* is in the nature of a rejection, until the objections are removed or withdrawn, nor can the lodge lawfully advance the candidate, or give consent to any other lodge to entertain the application, while such objections remain.

After a proper lapse of time, and when it is reasonably certain that the objections will not be withdrawn, the candidate should be notified that he is rejected, his money should be returned, and the usual notices sent as required by law.

30. Ballotings in all cases, except by dispensation or in trials, take place at regular meetings only. Examinations as to proficiency may be had in open lodge at any time before or after balloting.

31. Should any lodge U. D. initiate a candidate who has been rejected in this jurisdiction *at any time* heretofore or hereafter, without first obtaining the unanimous consent of the lodge which rejected him, its dispensation will be liable to be vacated.

32. Every candidate for initiation must have the limbs, members, and senses of the body that a man ought to have. The fixed and unchangeable landmarks of Masonry regard neither the time, the manner, the place, or the cause of dismemberment, disfigurement, or mutilation. The *fact* alone, like the *law,* is to govern a Mason.

33. Any pretended lodge of Masons, working anywhere in the State of Illinois, without regard to race or nationality, which does not hold a dispensation or charter from the Grand Lodge of Illinois, Ancient, Free, and Accepted Masons, is, together with any member thereof, **clandestine**, and all Masonic intercourse with any such **clandestine** lodge, or member or members, is strictly unlawful and forbidden.

34. Every lodge and every Mason in this jurisdiction is cautioned and directed to regard and treat as clandestine, any person claiming to be a Mason and hailing from any pretended lodge which is not within the jurisdiction of and subordinate to a recognized Grand Lodge of the State, district, dominion, territory, kingdom, empire, or country where situate; and of which is here mentioned the following: The States of Alabama, Arkansas, California, Connecticut, Delaware, Florida, Georgia, Indiana, Iowa, Kansas, Kentucky, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Nebraska, Nevada, New Hampshire, New Jersey, New York, North Carolina, Tennessee, Texas, Vermont, Virginia, West Virginia, Wisconsin, the District of Columbia, the Territories of Colorado, Idaho, Montana and Washington, the Dominion of Canada, including the Grand Lodges of Canada, Nova Scotia, and New Brunswick.

35. Lodges in this jurisdiction should be opened and closed on the first, second, and third degrees at every regular communication.

36. No brother can be suspended or expelled without charges, notice (if to be found), trial, and conviction.

37. A lodge has a by-law that no member shall be entitled to vote who is in arrears for dues: a brother in arrears votes at an election; is it a subject of charges?

When an election of officers is about to take place, the Master should have every brother in reach notified of the time of election, and the amount of his dues, and that in default of payment he will not be entitled to vote. When ready to proceed to election, the names of delinquents should be read and opportunity given to pay. After which, delinquents should be notified that they are not entitled to vote. If any delinquent, after such notice, should vote at any such election, he would be guilty of an intentional violation of the by-laws. Otherwise, in my judgment, the offense is a censurable irregularity simply, which should be guarded against in future, but insufficint to justify charges.

A Cane Tribute.

We have received a long account of the presentation of a cane to the venerable Frederick Bell, late High Priest at Hillsboro, who had been chief officer from the first, but at the late election declined further service. After the Chapter had adopted several happy resolutions, Hon. A. H. H. Rountree, an old-time Mason and gentleman, made the presentation speech, from which we cull the following:

That you may carry with you into your retirement an evidence of that high appreciation, and at the same time, in a measure, relieve the debilities arising from increasing age, as well as gratify themselves in doing you honor, the companions of your chapter have obtained and dedicated to your use this *staff* for your declining years, which I am requested to present to you with these expressions of affectionate regard, and at the same time to present also a copy of these, the very expressive resolutions of your chapter, with the earnest prayer that this staff may long be your companion, reminding you constantly of the affectionate regard of your companions, coupled with their desires that many, *many*, long, *long* years of usefulness may still remain to you.

And now, Companion Bell, having fulfilled the wishes of your companions, permit me most reverently, *sincerely*, and affectionately to pray that the *Great High Priest above—The Grand Author of the Universe*—may take you into his holy keeping, so that when done with *earth* and earthly *cares*, your departure hence will be an entrance into the *Grand Chapter above.*

The cane is ebony, silver-mounted, and upon receiving it Father Bell replied as follows:

For this beautiful token of your friendship, receive my sincere thanks. Although I have passed many mile-stones which mark the progress in the journey in life, still I hope to have the pleasure of frequently meeting with you, my beloved companions, ere I am called home to dwell in the Tabernacle above.

"Here the exile, o'er the waste,
Trudging homeward, shall repose;
All his toils and dangers past,
Here his long sojournings close.
Entering through the sacred veils,
To the holy cell he bends;
Then, as sinking Nature fails,
Hope in glad fruition ends."

But so long as I walk upon the earth, the cane you have presented me will support my old age until I am called to cross the dark stream whose turbulent waters flow between time and eternity.

"Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; Thy rod and Thy staff they comfort me." To me it has been, is, and will be a pleasure to think of the devoted faith, the willing zeal, and increasing union and liberal-mindedness which have characterized you from our acquaintance. The memories awakened by this pleasant occasion are happy ones. I recall similar scenes when I was the recipient of friendship's mementoes, but none of them will, in the future, be cherished more than the present one. Companions, I hardly know how to thank you for your kindness; time, distance, nor the force of circumstances can ever lessen in my soul the sense of gratitude and love begotten here. To-night my active duties among you cease. Need I say that my heart is full of blessings toward you? my dear companions, you know it is. Continue in well-doing, and in due time you shall reap your reward if you faint not.

"In the quarries should you toil,
Make your mark.
Do you delve upon the soil,
Make your mark.
In whatever path you go,
In whatever place you stand,
Moving swift or moving slow,
With a firm and honest hand,
Make your mark.

Silver Service.

Our brethren at St. Joseph, Mo., are not unmindful of service or merit.

W. Bro. Joseph S. Browne has just vacated the Master's chair, after a service of ten years in various capacities in *St. Joseph's Lodge No. 78.*

The presentation was made in public by Rev. J. W. Flowers, Chaplain, who, among other good things, remarked:

Allow me to congratulate you upon the fact that the duties of your office (symbolized by the square, the compass, the level, and the plumb-line), you have faithfully and successfully discharged for several years. In the name of and for *St. Joseph Lodge* I say these things to you. For this faithful discharge of duty, the brethren through me return to you their grateful acknowledgements. Permit me again to invite your attention to this service. On it will be found engraved the Square, symbolizing morality and virtue; the Compass, teaching the duties of circumscribing our desires; the Level, indicating our common origin, and the fact that all will be brought down at last to death, where goodness alone secures approval; the Plumb line, which teaches us so to act as to be worthy of a coming immortality. This service, with all these significant symbols, I now present to you from *St. Joseph Lodge,* as a slight testimonial of the regard and esteem in which you and your years of service are held by them.

And thereupon Bro. Browne responded as follows:

Allow me, Reverend Sir, through you, to return my heartfelt thanks to my brothers of this lodge for these elegant tokens of their regard, which shall ever be cherished by me as valued mementoes of their kindness and affection. I avail myself of this opportunity to tender my grateful acknowledgements to each officer and member for their uniform kindness and courtesy, and for their hearty and unanimous support while serving as their Master, and to express the hope that by the influence of the pure principles of our Order, we may all so "act by the Plumb," and "square our actions by the Square of Virtue," that, when called from our terrestrial labors here below, we may "meet upon the Level" in the Celestial Lodge above.

The service consists of a massive silver pitcher, two silver goblets lined with gold, and a large silver salver. The articles were handsomely chased and ornamented with Masonic emblems.

Banquet and Ball of the Chicago Commandery, K. T.

The first annual festival and banquet of the *Chicago Commandery No. 19, K. T.*, was held at the Sherman House, and was a very fine affair. The knights had determined to hold a convocation at which their ladies could be present, and so show them the gallantries of which they were the possessors, as the lineal successors of the "knightly days of old."

In point of attendance and elegance, as well as in those significant little accessories that mark true culture, the party was certainly the finest of the season. For its general perfection, much credit is due to Sir Knights A. M. Bennett, George F. Letz, and E. C. Hubbard. The knights appeared in full uniform, decorated with the various orders and ribbons they were entitled to wear, and the ladies being arrayed in silk fabrics and decked with jewels, the scene was one long to be remembered.

Among Masonic notables present may be mentioned Charles E. Munger, Deputy Grand Commander of the State; Drs. V. L. Hurlbut and J. V. Z. Blaney, Past Grand Commanders; P. C. Wright, Deputy Grand Commander of Iowa; E. C. Hamilton, Eminent Commander, of Laporte; T. T. Gurney, Eminent Commander of *Apollo;* R. D. Lawrence, Eminent Commander, of Springfield; J. M. Pearson, Grand Generalissimo; A. J. Dunning, Grand Captain General of Illinois; W. M. Egan and George Gardner, P. Cs. of *Chicago Commandery;* and other distinguished individuals from abroad.

At half-past eight the assembly filed into the spacious ball room, which was so filled that at first much inconvenience was experienced, but by the management of the floor committee affairs were soon satisfactorily arranged. The supper room was splendidly ornamented, and the long tables were loaded with substantials and delicacies.

The Great Western Band furnished the music.

The entertainment did not conclude until the approach of the small hours, and will be long remembered by the Sir Knights and their fair companions.—*Chicago paper.*

Miscellaneous Reading.

The Rescue.

It was in the month of February, 1831, a bright moonlight night and intensely cold, that the little brig I commanded lay quietly at her anchors inside of the Hook.

We had a hard time of it, beating about for eleven days off the coast, with cutting northeasters blowing, and snow and rain falling for the most of that time. Forward, the vessel was thickly coated with ice, and it was hard work to handle her, as the rigging and sails were stiff, and yielded only when the strength of the men was exerted to the utmost. When at length we made the port, all hands worn down and exhausted, we could not have held out two days longer without relief.

"A bitter cold night, Mr. Larkin," I said to my mate, as I tarried for a moment on deck to finish my cigar.

The worthy down-easter buttoned his coat more tightly around him, looked up to the moon—and felt at his red nose before he replied—

"It's a whistle, captain, as we used to say on the Kennebec. Nothing lives comfortable out of blankets in such a night as this."

"The tide is running out swift and strong; it will be well to keep a sharp look-out for the floating ice, Mr. Larkin."

"Aye, aye, sir," responded the mate, and I went below.

Two hours afterwards, I was aroused from a sound sleep by the vigilant officer.

"Excuse me for disturbing you, captain," said he, as he detected an expression of vexation on my face; "but I wish you would turn out and come on deck as soon as possible."

"Why, what's the matter, Mr. Larkin."

"Why, sir, I have been watching a cake of ice that swept by at a little distance a moment ago; and I saw something black upon it; something that I thought moved; the moon's under a cloud, and I could not see distinctly, but so help me God, I believe there's a child floating out to sea, in this freezing night, on that cake of ice."

We were on deck before either spoke another word. The mate pointed out, with no little difficulty, the cake of ice, floating off to the leeward, and its white glittering surface was broken by a black spot; more I could not make out.

"Get me the glass, Mr. Larkin; the moon will be out of that cloud in a moment, and then we can see distinctly."

I kept my eye upon the receding mass of ice, while the moon was slowly working her way through a heavy bank of clouds. The mate stood by with a glass. When the full light fell at last upon the water with a brilliancy only known in our northern latitudes, I put the glass to my eye. One glance was enough.

"Forward there!" I shouted at the top of my voice, and with one bound I reached the main hatch, and began to clear away the little cutter which was stowed away in the ship's yawl.

Mr. Larkin had received the glass from my hand, to take a look for himself. "My God!" he said in a whisper, as he set to work to aid me in getting out the boat—"my God, there are two children on that cake of ice!"

The men answered my hail, and walked lazily aft. In an incredibly short space of time we launched the cutter, into which Mr. Larkin and myself jumped, followed by the two who took the oars, I rigged the tiller, and the mate sat beside me in the stern sheets.

"Do you see that cake of ice with something black upon it, lads?" I cried; "put me alongside of that, and I'll give you a bottle of rum each to-night, and a month's extra wages when you are paid off."

The men bent to their oars, but their strokes were uneven and feeble. They were used up by hard duty of the preceding fortnight, and though they did their best, the boat made little more way than the tide. This was a long chase—and Mr. Larkin, who was suffering as he saw how little we gained, cried out—

"Pull, lads—I'll double the captain's prize; two bottles of rum and two months' pay; pull lads, for the love of God, pull!"

A convulsive effort at the oars told how willing the men were to obey, but the strength of the strong men was gone. One of the poor fellows washed us twice in recovering his oar, and then gave out; the other was nearly as far gone. Mr. Larkin sprung forward and siezed the oar.

"Lay down in the bottom of the boat," said he to the man, "and captain, take the other oar; we must row for ourselves."

I took the second man's place; Larkin had stripped to his Guernsey shirt, and as he pulled the bow, I waited for the signal stroke. It came gently, but firm, and the next moment we were pulling a long, steady stroke, gradually increasing in rapidity until the wood seemed to smoke in the oar-locks. We kept time, each by the long, deep breathing of the other. Such a pull! We bent forward until our faces almost touched our knees, and then throwing all our strength into the backward movement, drew on the oar until every inch of the space covered by the sweep had been gained. At every stroke the boat shot ahead like an arrow discharged from a bow. Thus we worked at the oars for fifteen minutes—it seemed to me as many hours. The sweat rolled off of me in great drops, and I was enveloped in steam generated from my own body.

"Are we almost to it, Mr. Larkin?" I gasped out.

"Almost, captain—don't give up; for the love of our dear little ones at home, don't give up, captain!"

The oars flashed as the blades turned up to the moonlight. The men who plied them were fathers, and had fathers' hearts; the strength which nerved them at that moment was more than human.

Suddenly Mr. Larkin stopped pulling, and my heart for a moment ceased its beating; for the terrible thought that he had given out—crossed my mind. But I was quickly reassured by his voice:

"Gently, captain, gently—a strike or two more—there, that will do"—and the next moment the boat's side came in contact with something, and as Larkin sprang from the boat with his heavy feet upon the ice, I started up, and calling upon the men to make fast the boat to the ice, followed.

We ran to the dark spot in the center of the mass, and found two little boys, the head of the smaller nestling in the bosom of the larger, fast asleep! The lethargy which would have been fatal but for the timely rescue, had overcome them. Mr. Larkin grasped one of the lads, cut off his shoes, tore off his jacket, and then loosing his own garments to the skin, placed the cold child in contact with his own warm body, carefully wrapping over him his great coat, which he procured from the boat. I did the same with the other child; and we then returned to the boat, and the men, partially recovered, pulled slowly back.

The children, as we learned when we subsequently had the delight of restoring them to their parents, were playing on the ice, and had ventured on the cake, which had jammed into the bend of the river, ten miles above New York. A movement of the tide set the ice in motion, and the little fellows were borne away on that cold night, and would inevitably have perished, but for Mr. Larkin's espying them as the ice was sweeping out to sea.

"How do you feel?" I said to the mate, the morning after this adventure.

"A little stiff in the arms, captain," the noble fellow replied, while the big tears of grateful happiness gushed from his eyes—"a little stiff in the arms, captain, but very easy here," and he laid his hand on his manly heart. My quaint, brave down-easter! He who lashes the seas into fury, and lets loose the tempest, will care for thee! The storm may rage without, but in thy bosom peace and sunshine abide always.

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The Story of a Bee.

What a big chestnut tree that was, down by the brook! In summer time it was like a huge green umbrella, all full of glancing, bright-eyed squirrels, and birds that popped in and out of their nests, chatting away like so many Frenchmen. And in the autumn, when the leaves fluttered down, and the red apples began to glow in the orchards, what a bursting open of brown prickly burrs there was, and what a falling of shiny big chestnuts! I tell you, there was a running and scampering then among the little boys at the farm-house, and the squirrels, and the greedy field mice! Which got most, we don't pretend to say; but as the squirrels were the earliest risers, and moreover were always promptly on hand after the brisk autumn gusts sent the nuts rattling down through the boughs, long before Jack and Tommy could get their caps and boots on, we rather think the little bushy tails came out first and foremost.

But that was not all the big chestnut tree held. About half-way down the main trunk there was a great hollow place, where a colony of wild bees had built up their cells, and filled them with delicious, gold-cored honey. Busy little people they were, always on the wing, and generally on the buzz, and great travelers besides.

"Don't you think those bees make an unnecessary noise in the world?" said Spot, the toad, as he sat in Silverwing's bower, one day. Now, Spot, being neither handsome nor good-tempered, had a habit of grumbling at everybody and everything, which made him rather disagreeable company.

"Here comes Mrs. Buzz, now, I *should* think her wings would be tired, gadding here and there. I shan't stay to hear her gossip!"

And Spot hopped briskly away, scolding as he went, greatly to Silverwing's relief.

"Won't you take a seat on my rose-buds, Mrs. Buzz?" said Silverwing, good-naturedly.

"Well, perhaps I will," said the busy little bee. "The truth is, Silverwing, I'm in trouble."

"Dear me!" said good-natured little Silverwing, "what's the matter?"

"It's that boy of mine, Lazylegs," said Mrs. Buzz. "He sits all day on the comb, eating honey, and won't stir out to look for sweets among the flower-bells. Nothing that I can say to him makes the least impression, and only yesterday the queen-bee said she would turn him out of the hollow tree, if he didn't alter his course of conduct. Just fancy the disgrace of having my boy, Lazylegs, turned out of the hollow tree!"

"It would be awful, indeed," said little Silverwing.

"I think," said Mrs. Buzz, "that if you would step around and talk to him, Silverwing, it would do more good. Here it is bright noonday, and every bee abroad except him, and there he sits, gorging himself with honey, and listening to the foolish stories of the chattering little yellow bird that lives in the crook of the tree! I don't wonder the queen-bee gets out of patience!"

"Nor I either," said Silverwing. "However, I will go round and see what I can do, Mrs. Buzz."

The July sunshine was very hot, but under the big chestnut tree it was cool and shady, where Silverwing floated in and out of the green boughs upon a glancing thread of sunlight.

There sat Mr. Lazylegs in the opening of the hollow tree, winking his sleepy eyes, while his mouth was all smeared with fresh honey.

"Lazylegs," said the Fairy, balancing herself on her sunbeam, "why don't you go to work?"

"Work!" echoed the little drone. "Don't you see how hot it is? Work never did agree with me, Fairy Silverwing."

"But all the rest of the family are working!"

"Because they are fools it's no reason I should be one."

"But, Lazylegs, you ought to earn your living."

"I went out last week, Silverwing, and you can't imagine what a pain I had under my yellow belt. Besides, I'm a poet, and poets never work."

"Fiddlesticks!" said Silverwing, in great scorn.

"Yes, but I am indeed. Shall I read you the poem I wrote this morning on the wrong side of a chestnut leaf?"

"I won't trouble you to read it, Lazylegs; you had a great deal better go out and try to get a little honey against winter weather."

"Oh, I assure you that's entirely against my principles," said Lazylegs. "I may go up to the farm-house towards evening. I always try to get out of the way when the old folks come grumbling home, with their everlasting clack about 'shiftlessness,' and 'indolence,' and 'coming to poverty.' Then I come quietly home, when they are all fast asleep and snoring. There's a fine family of hornets among the blackberry bushes, and we have fine times stinging the cherries by moonlight."

"Lazylegs, I'm afraid your're a miserable vagabond," said Silverwing.

"Oh, no! you're mistaken. I'm only a gentleman of leisure," answered Lazylegs, pertly.

So Silverwing skimmed away on her sunbeam, feeling very sorry for hard-working, industrious Mrs. Buzz.

But the queen bee had overheard this conversation from her nook in the crystal cells, and no sooner was Silverwing gone, than she sent her maid of honor to summon Lazylegs to her presence.

"Well, your majesty, what's wanting?" said the drone, flippantly.

"I want you to get out of my sight and hearing," said the queen bee, indignantly. "I won't have such a ne'er-do-well in my swarm. Now go, and never come back."

"Just as your majesty says," said pert Lazylegs, drawing out his gauzy wings to make a low bow. And off he went, humming a tune he had learned from the little boys who came to play under the chestnut tree.

"The hornets will take me in," said Lazylegs. "They're jolly, hospitable fellows."

But Lazylegs found himself entirely mistaken. The hornets liked an occasional frolic with Lazylegs very well, but they had no idea of being burdened with him *all* the time.

"No you don't," said Striped Jacket, the chief hornet. "Go about your business, and don't hinder my boys and girls from working."

Lazylegs whimpered a little, but nobody paid any attention, as he wiped his eyes with his wing, and went on up to the farm house, to see what the big grasshopper under the currant bushes would say to him.

"I'm really afraid, at this rate, I shall have to work for a living, like the commonest bee in the swarm," thought he. "Hallo! here's something quite extraordinary!"

It was a gilded cage, hanging out on the parlor window, with cups of seed, and cups of water, and oh, delight! a great lump of sparkling white sugar pushed in between the wires; while on a wooden perch in the centre of the cage, a fat brown mocking bird sat with his head under his wing, fast asleep.

"This is famous," chuckled Lazylegs. "Who wants to go sticking their noses into honeysuckle bell and hollyhocks, when there's such fat living as this to be had for no trouble at all. Here goes for a fine supper of white sugar, such as all the bees in the swarm never tasted before."

But Lazylegs, in his incautious haste, buzzed so loudly, and attacked the crystalline lump so greedily, that the brown mocking bird waked up from his afternoon nap.

"Hallo!" thought the mocking bird, "here is uninvited company, but I'll soon settle his business."

And before Lazylegs knew what he was about, the mocking bird had darted from the perch, and swallowed him, wings, legs, yellow belt, and all.

That was the end of Lazylegs, and poor little Mrs. Buzz never knew what had become of her graceless son.

"I'm afraid he's gone to Australia," said the little mother.

"Just as well," said the queen be. "He never would have come to any good here."

The mocking bird knew all about it, of course —but he kept his own counsel.

"If any of the rest come to inquire about him, I'll serve them just the same!" said the warlike bird.

But no one came for Lazylegs. Like all indolent people, he had very few friends, and so the mocking bird had no more bees supper.

Woman.

Give ear, fair daughter of love, to the instructions of prudence, and let the presence of truth sink deep in thy heart; so shall the charms of thy mind add lustre to the elegance of thy form; and thy beauty, like the rose it resembleth, shall retain its sweetness when it's bloom is withered.

In the spring of thy youth, in the morning of thy days, when the eyes of men gaze on thee with delight, and nature whispereth in thine ear with the meaning of their looks: ah! hear with caution their seducing words; guard well thy ear, nor listen to their soft persuasions.

Remember that thou art made man's reasonable companion, not the slave of his passion; the end of thy being is not merely to gratify his loose desire, but to assist him in the toils of life, to soothe him with thy tenderness, and recompense his care with soft endearments.

Who is she that winneth the heart of man, that subdueth him to love, and reigneth in his breast?

Lo! yonder she walketh in maiden sweetness, with innocence in her mind, and modesty on her cheek.

Her hand seeketh employment; her foot delighteth not in gadding abroad.

She is clothed with sweetness, she is fed with temperance; humility and meekness are as a crown of glory circling her head.

On her tongue dwelleth music; the sweetness of honey floweth from her lips.

Decency is in all her words; in her answers are mildness and truth.

Submission and obedience are the lessons of her life, and peace and happiness are her reward.

Before her steps walketh Prudence, and Virtue attendeth at her right hand.

Her eyes speaketh softness and love; but Discretion, with a sceptre, sitteth on her brow.

The tongue of the licentious is dumb in her presence; the awe of her virtue keepeth them silent.

When scandal is busy and the fame of her neighbor is tossed from tongue to tongue, if charity and good nature open not her mouth, the finger of silence resteth on her lip.

Her breast is the mantle of goodness, and therefore she suspecteth no evil in others.

The troubles of her husband are alleviated by her counsels, and sweetened by her endearments: he putteth his heart in her bosom, and receiveth comfort.

Happy were the man that should make her his wife; happy the child that shall call her mother.

She presideth in the house, and there is peace; she commandeth with judgment, and is obeyed.

She ariseth in the morning, she considers her affairs, and appointeth every one to their proper business.

The care of the family is her whole delight; to that alone she applieth her study; and elegance, with frugality, is seen in her mansion.

The prudence of her management is an honor to her husband; and he heareth her praise with a secret delight.

She informeth the minds of her children with wisdom; she fashioneth their manners from the example of her own goodness.

The word of her mouth is the law of their youth: the motion of her eye commandeth their obedience.

She speaketh, and her servants fly; she pointeth, and the thing is done; for the law of love is in their hearts, and her kindness addeth wings to their feet.

In prosperity she is not puffed up; in adversity she healeth the wounds of fortune with patience.

Happy is the man that has made her his wife; and happy the child that calleth her mother.

The Dying Wife to Her Husband.

The following most touching fragment of a letter from a dying wife to her husband, was found by him after her death, between the leaves of a religious volume, which she was very fond of perusing. The letter, which was literally dim with tear marks, was written long before the husband was aware that the grasp of a fatal disease had fastened upon the lovely form of his wife:

When this shall reach your eye, dear ——, some day when you are turning over the relics of the past, I shall have passed away forever, and the cold white stone will be keeping its lonely watch over the lips you have so often pressed, and the sod will be growing green that shall hide forever from your sight the dust of one who has so often nestled close to your warm heart. For many long and sleepless nights, when all beside my thoughts were at rest, I have wrestled with the consciousness of approaching death, till at last it has forced itself upon my mind; and although to you and others it might now seem but nervous imaginings, yet, dear, it is so! Many weary hours have I passed in the endeavor to reconcile myself to the thought of being separated from you whom I love so well, and this bright world of sunshine and beauty; and hard, indeed, it is to struggle on silently and alone, with the sure conviction that I am about to leave all forever, and go down alone into the dark valley! But "I know in whom I have trusted," and leaning upon His arm, "I fear no evil." Don't blame me for keeping all this from you. How could I subject you, of all others, to such sorrow as I feel at parting, when time will soon make it apparent to you! I could wish to live, if only to be at your side when your time shall come, and pillowing your head upon my breast, wipe the death damps from your brow, and usher your departing spirit into its Maker's presence, embalmed in woman's holiest prayer. But it is not to be so, and I submit. Yours is the privilege of watching, through long and dreary nights, for the spirit's final flight, and of transferring my sinking head from your breast to my Saviour's bosom! And you shall share my last thought; the last faint pressure of my hand, and the last feeble kiss shall be yours; and even when flesh and heart shall have failed me, my eye shall rest on yours till glazed by death; and our spirits shall hold one last communion, till gently fading from my view—the last of earth—you shall mingle with the first bright glimpses of the unfading glories of that better world, where partings are unknown.

Well do I know the spot, dear ——, where you will lay me; often have we stood by the place, and as we watched the mellow sunset as it glanced in quivering flashes through the leaves, and burnished the grassy mounds around us with strips of burnished gold, each perhaps has thought that some day one of us would come alone, and whichever it might be, your name would be on the stone. But we loved the spot; and I know you'll love it none the less when you see the same quiet sunlight linger and play among the grass. that grows over your Mary's grave. I know you'll go there often alone when I am laid there, and my spirit will be with you then, and whisper in the waving branches, *"I am not lost, but gone before."*

◆

[Advertisement.]

W. Bro. C. W. Clark.

At a regular meeting of *Mt. Pulaski Lodge No. 87*, A. F. and A. M., held on Saturday, the 23d day of January, 1869, the following resolution was offered and unanimously adopted:

Resolved, That we feel indebted to W. Bro. C. W. Clark, late Master of this lodge, for the faithful discharge of the duties assigned to the chair so ably filled by him during the last five years, and the interest manifested in the prosperity of the lodge. In grateful ackowledgement of his invaluable services, we unite in returning to Bro. Clark our sincerest thanks.

Died.

In Polo, Ogle Co., Feb. 3, Bro. WILLIAM FRAZER, Senior Warden of *Mystic Lodge No. 187*, and E. King of *Tyrian Chapter No. 61*, aged 29 years.

A kind husband, valuable citizen, zealous craftsman, and a warm-hearted Christian. His memory will ever be held in grateful remembrance.

At Russellville, Jan. 27, Bro. ANDREW PINKSTAFF, a member of *Russellville Lodge No. 348*.

A good father, citizen, and Mason. The lodge passed several sympathetic resolutions, and Bro. Morgan, of the Legislature, speaks of him in high terms.

Moneys Received for Masonic Trowel,

FROM JAN. 10, 1869, TO FEB. 5TH, INCLUSIVE.

$1.25 each.—J. B. Anthony, W. H. Beckwith, J. S. Buckley, John Booth, J. T. Bullard, N. Bailey, J. M. Bennington, H. Countryman, S. H. Claspill, G. W. Carico, F. P. Cram, J. J. Cain, J. M. Chain, B. H. Crofts, Thos. Conant, A. B. Davidson, J. R. Davis, J. L. Franklin, L. P. Fulda, H. Hamilton, J. W. Hathaway, H. F. Holcomb, L. H. Howel, H. A. Hazlett, T. J. Heirs, G. H. Hanna, H. Hayward, E. F. Hatch, G. W. Kingsbury, G. W. Lininger, R. P. Nugent, Wm. K. Owen, E. B. Perry, Harlow Pease, P. Roll, J. H. L. Slayton, Jas. Shepard, F. Snider, C. P. Stafford, W. F. Sutcliffe, W. Sweeney, Guy Smith, T. B. Tyler, E. Voester, John Weckel, A. Weigle, X. B. Mendenhall, T. H. McBride, C. G. Manning, E. Meininger, Henry Margraff, Frank Marion, Isaac Orton.

$2.50 each.—O. S. Calvert, H. N. Hogan, S. Macey, H. L. Ogden, H. B. Pierce, A. B. Young.

$3.75 each.—Wm. Lowman, J. F. McAnally.

$5.00 each.—T. B. Babcock, J. L. Berch, B. F. Church, J. L. Dewey, H. Dunn, Jr., G. B. Heberling, W. C. Hewett, H. S. Hook, F. Jones, James Judd, John Keyes, J. W. Kise, D. C. McKelvey, Wm. J. Mix, J. L. Morton, J. A. Nathess, E. Nichols, W. B. Orner, E. S. Richmond, J. H. Samson, B. Thorp, H. Tyrrell, W. W. Walker.

$8.75 each.—L. T. Hewins.

$10.00 each.—Thomas Humble, Wm. Hart, D. A. Morrison, W. F. Mulkey, J. W. Peck, W. R. Penick, Orson Smith.

$1.00 each—Fred. Boyer, S. G. Bronson, W. E. Bacon, J. A. Hunter, Joseph Jones, W. Lewis, Dr. W. McGinniss, A. A. Mitchell, Jas. McKelvey, H. Nichols, Wm. Powel, L. D. Throop, G. E. Terry, John H. Tyler, W. W. Winter, D. Wadsworth.

$2.00 each.—G. W. Barnard, H. L. Currier, D. G. Comstock, C. L. Dew, J. A. Farnham, L. L. B. Miller, John R. Mars, F. M. Simmons, Daniel Weston, P. H. Walker.

$3.00 each.—E. A. Blakesly, Jesse Davis, G. C. King, John Luther, W. W. McAllister, A. Tipsword, D. Wadsworth.

$4.00 each.—C. A. Bradshaw, E. K. Groute, T. J. Jones, N. S. Misener, T. Ruggles, T. J. Vanderslice.

$6.00 each.—James Gall, P. W. Hull, S. B. Knapp, J. L. Morton, M. Maynard, E. S. Robertson, Wm. Snyder, E. A. Simmons, C. M. Thayer, J. C. Winslow.

$7.00 each.—A. French, Henry Gough, J. B. Johnson, Wm. Lockstine, J. P. Smith.

$8.00 each.—R. E. Berry, W. J. Finch, O. B. Hamilton, J. F. McCormack, A. W. Martin, Wm. Simpson, J. S. Whiteside, W. A. Westrope, A. Willing.

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$15.00 each.—J. H. Crocker, J. B. Geer, J. C. Johnson.

$17.00 each.—H. N. Hurlbut, F. H. Moseley.

Other Sums.—J. Osman, $6.25; Wm. E. Bacon, $8.25; S. C. Buckman, $18.75; J. W. Bunker, $20.65; R. B. Colcord, $3.90; J. W. Cole, 23.00; J. F. Cummings, 55 cents; L. Federlin, $4.75; S. E. Foster, $3.90; W. L. Greene, $1.50; Isaac Gibson, $2.95; James A. Hawley, $18.00; J. G. O. Harvey, $6.85; E. B. Hollister, $1.30; D. R. Harrison, 35 cents; Geo. O. Ide, $11.85; D. C. Jones, $1.90; L. Keyon, $4.90; N. D. Larner, $31.20; James McKelvey, $5.80; S. B. Mitchell, $5.50; F. K. Nichols, $1.45; S. Olney, $6.75; James Potticary, $3.50; O. M. Rogers, $5.80; D. A. Stitzel, $10.25; J. W. Sweeney, $14.75; W. H. Shepherd, $9.85; G. W. Short, $12.50; John H. Tyler, $3.50; Charles Todd, $7.85; Wm. Thompson, $6.85; D. M. Virney, $3.25; C. H. Wooll, $9.90; G. Whitehead, $7.85.

WANTED.—For a Grand Lodge Library, the Proceedings of 1840, 1841, 1842, 1844, 1845, 1846, 1847, 1848, 1849, 1852, and 1853, Grand Lodge of Illinois, for which a fair price will be paid, in cash, goods, or for TROWEL, if sent to us by first of April next. H. G. REYNOLDS & SON.

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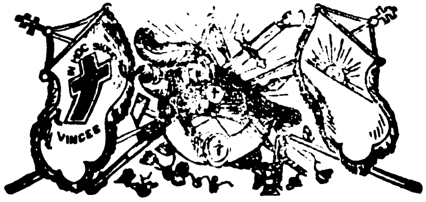

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The Masonic Trowel.

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VOL. VIII. SPRINGFIELD, ILLINOIS, MARCH 15, 1869. NO. 3.

Poetry.

Lines on the Burial of a Senior Warden.

Emblem of life, the Scythe of Death, sweeps ceaselessly about;
Emblem of time, the Hour-Glass stands, its sands, unmarked, run out.
How frail is man, how brief his time,
Cut off before he reaches prime,
Help us, O! God, with strength divine!

The Spade, the Mattock, and the Grave, their solemn lessons teach;
Be ready when the alarm is given, is what they say to each;
Work soon must cease, in temple new,
Not made with hands, now hid from view,
The worthy shall their work renew.

Broken Columns are a symbol of the frailty of our race,
And they are an illustration, which the Craft alone can trace—
The mem'ry of departed worth;
To all they say, e'en from our birth,
Dust must to dust, and earth to earth.

Death loves, 'tis said, a shining mark; it changes light to gloom,
The morn of life to eve—the long night of the tomb;
We mourn to part, yet can not stay
The summons calling friends away;
It will admit of no delay.

Our brother here must go, and in the lonesome grave be laid.
Sunder all ties below, death's call must be obeyed;
Sorrowing friends and kindred dear,
Though sadly met around his bier,
Can not retain him longer here.

His morn was bright as May, but night soon cast its pall;
Short was his working day, when came the Master's call.
So mote it be, let all respond,
Kinsmen who feel affection fond,
And brethren by Masonic bond.

His place is vacant—in our midst he'll be no longer seen;
His mem'ry, like Acacia's sprig, we'll cherish ever green;
When to the West our eyes we turn,
In coming days, we'll often mourn,
For him who never can return.

May he have joined that ransomed throng, that multitude who there
Still meet upon the Level, but who *part not* on the Square.
Peace to his soul! soft rest his head;
Let charity its mantle spread
O'er all the faults of him who's dead.

Draw, then, around his open grave, and the last honors give.
His soul to God we now commend, his mem'ry with us live;
We lay his body in the dust,
Reposing in the blissful trust,
The resurrection of the just.

D. C.

The Two Rabbis.

BY JOHN GREENLEAF WHITTIER.

The Rabbi Nathan, two score years and ten,
Walked blameless through the evil world, and then
Just as the almond blossomed in his hair,
Met a temptation all too strong to bear,
And miserably sinned. So, adding not
Falsehood to guilt, he left his seat, and taught
No more among the elders, but went out
From the great congregation girt about
With sackcloth, and with ashes on his head,
Making his gray locks grayer. Long he prayed,
Smiting his breast; then, as the Book he laid
Open before him for the Bath-Col's choice,
Pausing to hear that Daughter of a Voice,
Beheld the royal preacher's words: "A friend
Loveth at all times, yea, until the end;
And for the evil day thy brother lives."
Marvelling, he said: "It is the Lord who gives
Counsel in need." At Ecbatana dwells
Rabbi Ben Isaac, who all men excels
In righteousness and wisdom, as the trees
Of Lebanon, the small weeds that the bees
Bow with their weight, I will arise, and lay
My sins before him.

And he went his way
Barefooted, fasting long, with many prayers;
But even as one who, followed unawares,
Suddenly in the darkness feels a hand
Thrill with its touch his own, and his cheek fanned
By odors subtly sweet, and whispers near
Of words he loathes, yet can not choose but hear,
So, while the Rabbi journeyed, chanting low
The wail of David's penitential woe,
Before him still the old temptation came,
And mocked him with the motion and the shame
Of such desires that, shuddering, he abhorred
Himself; and, crying mightily to the Lord
To free his soul and cast the demon out,
Smote with his staff the blankness round about.

At length, in the low light of a spent day,
The towers of Ecbatana far away
Rose on the desert's rim; and Nathan, faint
And footsore, pausing where for some dead saint
The faith of Islam reared a domed tomb,
Saw some one kneeling in the shadow, whom
He greeted kindly: "May the Holy One
Answer thy prayers, O stranger!" Whereupon
The shape stood up with a loud cry, and then,
Clasped in each other's arms, the two gray men
Wept, praising Him whose gracious providence
Made their paths one. But straightway, as the sense
Of his trangressions smote him, Nathan tore
Himself away: "O friend beloved, no more
Worthy am I to touch thee, for I came,
Foul from my sins, to tell thee all my shame.
Haply thy prayers, since naught availeth mine,
May purge my soul, and make it white like thine.
Pity me, O Ben Isaac, I have sinned!"

Awestruck Ben Isaac stood. The desert wind
Blew his long mantle backward, laying bare
The mournful secret of his shirt of hair.
"I too, O friend, if not in act," he said,
"In thought have verily sinned. Hast thou not read,
Better the eye should see than that desire
Should wander? Burning with a hidden fire
That tears and prayers quench not, I come to thee
For pity and for help, as thou to me.
Pray for me, O my friend!" But Nathan cried,
"Pray thou for me, Ben Isaac!"

Side by side
In the low sunshine by the turban stone
They knelt; each made his brother's woe his own,
Forgetting, in the agony and stress
Of pitying love, his claim of selfishness;
Peace, for his friend besought, his own became;
His prayers were answered in another's name;
And, when at last they rose up to embrace,
Each saw God's pardon in his brother's face.

Long after, when his headstone gathered moss,
Traced on the targum-marge of Onkelos
In Rabbi Nathan's hand these words were read:
"*Hope not the cure of sin till self is dead;*
Forget it in love's service, and the debt
Thou canst not pay, the angels shall forget;
Heaven's gate is shut to him who comes alone;
Save thou a soul, and it shall save thy own!"

GENERAL GRAND CHAPTER.

Proceedings of the Triennial Convocation at Saint Louis.

ADDRESS OF THE GENERAL GRAND HIGH PRIEST IN FULL.

The seventeenth triennial convocation met at St. Louis, Sept. 15, A. L. 5868, A. I. 2398.

GRAND OFFICERS.

John L. Lewis, General Grand High Priest.
Ira A. W. Buck, Dep. Gen. Grand High Priest.
A. T. C. Peirson, General Grand King.
J. Q. A. Fellows, General Grand Scribe.
John McCllellan, General Grand Treasurer.
John D. Caldwell, General Grand Secretary.
William Hacker, Gen. Grand Capt. Host.
James L. Gould, Gen. Grand R. A. Captain.

The Grand Chapters of California, Connecticut, Indiana, Illinois, Kansas, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, Ohio, South Carolina, Tennessee, and Wisconsin, were represented in full; Arkansas, by three representatives.

CHAIRMEN OF COMMITTEES.

On Credentials.—John D. Caldwell, Ohio.
On Finance.—Moses Dodge, Maine.
On Foreign Correspondence. — John W. Simons, New York.
On Masonic Jurisprudence.—L. E. Barber, Arkansas.
On Grievances.—H. G. Hazelrigg, Indiana.
On Doings of General Grand Officers.—James M. Austin, New York.
On Charters and Dispensations.—John L. Yeates, Maryland.
To report appropriate reference of topics in address.—Seymour H. Stone, New York.
On so much of the address as relates to Delaware.—Thomas J. Corson, New Jersey.
On so much as relates to the District of Columbia.—Salathiel C. Coffinbury, Michigan.
On so much as relates to Grand Chapters which have ceased their relations with the General Grand Chapter.—Harman G. Reynolds, Illinois.

Nothing comes unfinished from the pen of Comp. Lewis, as the following address clearly shows:

EXCELLENT COMPANIONS:—Seventy years ago, in the quiet capital of the State of New York, on the banks of the lordly Hudson, just below where it receives its largest tributary, the National League of Royal Arch Masonry, the progenitor of this body, was organized; and, having survived two generations of mankind, now assembles in triennial convocation in this great and growing city, which then was not, on the banks of the "Father of Waters," not far from the confluence of one of its mightiest tributary rivers.

Fitting symbol is this, of this department of Freemasonry; the tiny rivulet flowing from its limpid fountain, denoting the individual companion, merging its waters into the broader creek, the chapter; the creek pouring its swelling stream into the tributary river, the State Grand Chapter; and that again pouring itself into the broader channel of the now majestic river, on whose bosom navies may ride, and have ridden—the National Grand Chapter. And yet in its jurisdictional and governmental features the analogy fails, for it is in this respect most like the giant oak of the forest, from the root of whose parent stem all life and vitality are derived, which nurtures the branches, then the clustering twigs and leaflets, and which, if stricken, every limb withers, and all its foliage shrivels and falls.

Forever flowing be those streams, and brightly flashing be their waters, from the fountain of individual love and benevolence, till they leap in one broad volume into the ocean of humanity; forever verdant be that stately tree, "gayly to bourgeon, and proudly to grow," till it stands out like the monarch of the woods, breasting and braving the storms of the rolling centuries!

Three-score and ten years are the traditional limit of the life of man, but are yet only an atom of space in the history of nations, or of aggregated communities like ours. Of the grand old spirits that assisted in the formation of the General Grand Chapter of the United States, there is not to-day a solitary survivor; and yet the blazon of their renown is as bright, and their memory as fervently cherished, as though they were present to bestow their wonted patriarchal blessing. If I have aught for which to be grateful in my Masonic life, it is in the recollection that in earlier and sunnier days, before the storm-clouds lowered and the thunder rolled upon the darkening pathway of existence, it was my privilege to sit at the feet of some of these wise and learned Gamaliels of our Craft as an humble, although it may be an unprofitable disciple. Be the recollection of their priceless services and their manly devotion, our re-animating guide and monitor as we gather here to-day; and may the Spirit of the living God, the Great Architect of the Universe, which inspired His devout worshipers in ancient days, in the infancy of art, to erect splendid and beautiful temples to His honor, be present to assist in our chapter, to give light to our councils, and to implant in our inmost hearts an earnest and increasing desire to preserve and perpetuate that which our fathers have transmitted to us of the Good, the Beautiful, and the True!

Of all the Masonic bodies which have had a rightful existence since the days of King Solomon, none has had such obstacles to encounter as this G. G. Chapter, and none, in the face of such impediments and resistance, have achieved more important and triumphant results. Most of us are followers of the banner of Beauseant—the banner of the Cross—to which we owe and render a life-long and fadeless devotion, deserved and just; and yet that grand old standard has scarcely won such victories as the ensign of Zerubbabel, which has also the "Lion of the Tribe of Judah" emblazoned upon its ample folds: and if it be that the trowel is wielded, as well as the sword, it is but to indicate that the intellect and industry must contrive and build that which courage and constancy will so faithfully guard.

The design which the founders of this body had in view commends itself both to our respect and affections. It was to combine and concentrate the united wisdom and labors of a great fraternity in a cherished common cause, that we might all, through the length and breadth of the land, both teach and be taught; and that the distant portions of our great fraternity in the nation might be brought into communion with each other as the attached members of one common family. And if such were the design when there were but seventeen States of the Union, of which thirteen were confined to the Atlantic sea-board, how vastly more important is it when twenty others have been added to the number, and the domain in which its labors are wrought is spread from ocean to ocean, and almost from the frigid to the torrid zone! The friends of this national body are content to rest the whole argument in its favor upon this single position. They love to mingle thought and feeling with their distinguished and honored companions of the several State jurisdictions; to look upon the faces and listen to the voices of the great Master Workmen of our time, whose distinguished abilities and unblemished worth are upon the tongues of our wide-spread brotherhood in every jurisdiction; and it is with a feeling of sadness and disappointment that we have gone out from our convocations, missing the words of eloquence and wisdom from these companions in the North and the South, the East and West, who at other times and in other places have added vigor and life to the public councils of the Craft. Although in our stated convocations in the past, but little may have been done in a spirit of rule, and certainly nothing in a spirit of misrule; yet who of us has not felt cheered and re-animated for his heart-work in our fraternity by these comminglings of spirit? And if, as it pains us to remember, we have met and parted to meet no more upon earth with those whom we have thus learned to love and honor; with what deeper satisfaction and profounder reverence can we dwell upon the instructions of those whose accents shall never again fall upon our ears, but which yet linger in our memories like the swelling notes of some inspiring anthem whose cadences in by-gone years have enkindled within us a glow of loftier devotion? If, enfeebled in body and burdened with distracting cares, some of us have traveled long weary miles half way across a continent, and yet so near its center, to meet upon the banks of the Mississippi these honored and cherished companions for the last time on earth, who will say that we are not richly repaid for the toil and sacrifice, if it be that we but clasp hands and utter our farewells before the eventide? These thoughts may awaken saddened recollections, but such names as Bull, and O'Sullivan, and other mighty ones of the Craft, now passed away from us, will not soon be forgotten.

Beloved companions! brethren and friends of other days, who have gone out from our fold, return once more to the old roof-tree! Beloved companions, our brethren and friends in spirit, with whom we have communed often in spirit and affection, cast your lot with us in the coming time! We speak in no other spirit but that which distinguishes our Fraternity, for we have no selfish ends to accomplish. If you have judged that there were evils in our organization, assist in their correction; if good may be attained, come, and with a spirit of honest and hearty welcome we invite you to share it, now and ever more.

That the aims and purposes of the G. G. Chapter, as constituted, were beyond this recompensing spirit of fraternization, but yet in perfect harmony with it, need not be asserted; that there has been at times a pernicious—I do not say willful—misunderstanding of those aims and purposes, it *is* my duty to affirm.

In the formation of the G. G. Chapter there seems to have been three prominent objects in view:

1. The necessity of a body which should promote the extension and cultivation of Royal Arch Masonry in unoccupied territory, where no Grand Chapter existed.

2. The erection of a common tribunal for the arbitrament of difference of State Grand Chapters; and,

3. The establishment and dissemination of a uniform system of work and lectures.

The latter two have been classified according to their importance, and not in their natural order. To produce uniformity of work in Capitular Masonry, it was necessary that there should be a common tribunal to adjust the differences between conflicting systems. And it is here that the fears and alarms which have at times undermined the influence and impaired the usefulness of the G. G. Chapter have had their origin—the *fear* that there should be developed some great overshadowing agency or power which should at some unguarded moment throttle the State bodies; that the mother should ruthlessly and unnaturally take the life of her own offspring; and the national body should destroy or impair the powers of the constituencies from whose continued existence alone it could itself continue to exist, and whose prosperity must be *its* prosperity. If there be no State Grand Chapter there can be no G. G. Chapter; if there be a State Grand Chapter with crippled or diminished powers, then is the national body to that extent crippled and injured. The danger apprehended is that some new and monstrous system of work, differing from them and in the State's jurisdiction, should be promulgated and tyrannically enforced. The work is to be taught and promulgated by the first four G. G. officers, and hence must receive the assent of three out of four of them, always chosen from different States, and always located in far distant parts of the national jurisdiction from each other. With respect to the lectures, it may be positively asserted that there are so few differences in various parts of the jurisdiction, that neither fear nor danger can arise respecting them.

The arguments against the continuance of the G. G. Chapter deduced from the facts in its history have been two, and the positions have been destructive of each other:

1. There is danger from the powers of the G. G. Chapter; and,

2. It having no powers, or, having them, never having exercised them, is useless.

It has been briefly shown that the danger can have no real existence; it were almost vain, and certainly is not wise, to extend the argument further and to show that the fears entertained by respected companions are equally groundless. It is one of the anomalies in our Capitular history that no such fears nor dangers are entertained respecting the Grand Encampment of the United States, the very nature of whose organization, and hence the powers granted in its Constitutions, being far more peremptory, not to say arbitrary, and which claims for its legal subordinates some of these very jurisdictions whose fears of hidden dangers in subordination to the G. G. Chapter have been most distinctly expressed. It scarcely need be said that this allusion to the Grand Encampment is only made by way of argument, and in no other spirit than that of the highest respect to it, and its subordinates, State or individual.

It can not be denied that the G. G. Chapter has manifested at times a marked reluctance to exercise the powers with which it is unquestionably invested, and whose exercise would have benefited the general interests. But justice should be extended towards it, and what has been termed pusillanimity should be regarded as prudence. Conscious of the possession of rightful power, it has even been guarded in its exercise, and that fact alone is sufficient, or should be sufficient, to allay every fear for the future. No danger need be apprehended from representatives who constitute the controlling power in the G. G. Chapter, and who are the officers of the State bodies, that they would betray their trusts and vitally wound the constituencies of whom they are officially as much a part as they are of the national body.

It is scarcely expedient to discuss the subject of uniformity of work further than has been done incidentally. Its importance is not underrated, while the opinion is expressed that in dwelling too much upon it in our past Masonic history we have been grasping at the shadow and letting go the substance; we have been giving "tithes of mint, anise, and cummin," to the neglect of the "weightier matters of the law." Though our ritual leads us back to the period of the predominance of the ceremonial law, yet it has dawned upon our minds, as it did upon the minds of those who composed the Grand Council of the olden times, that these ceremonies were but the types and shadows of better things to come. We must not impair in the least degree the force or significance of those beautiful and expressive types, nor displace them for the great lessons which they so forcibly impress upon the mind, but they were merely symbols of more enduring substance; and the shadows should be like those of the morning, and not the evening rays of the sun, reaching out towards the future of the rising day, and not casting out their giant proportions as if caused by its closing beams. Each jurisdiction should certainly have a perfect uniformity within itself, and if a true, orthodox, and correct standard can be found, all should conform to it, so far as possible. The convictions of years have not changed the opinions long ago expressed upon this subject, but have been confirmed by more matured judgment and extended experience. If there be aught of heresy in them, your judgment will pronounce their condemnation and affirm the right.

But it is said that the G. G. Chapter is *useless!*

Useless! when we have shown that by its great conservative powers it has added joy and beauty to our institution; *useless!* when it has bound together by the strongest ties those who were not only the giant intellects of the fraternity, but of the nation; *useless!* when it has brought into life and existence the largest number of the grand chapters within its jurisdiction, and the sound of the gavels of its subordinates is ringing on the slopes of the Pacific, both in the Northern and Southern Hemispheres; through our widely extended territories as soon as civilization has penetrated their wilds; and beyond the seas, upon the shores of the distant Mediterranean. *Useless!* when it has been the agent of strengthening and purifying Craft Masonry where it most needed strengthening and purifying.

Utilitarianism itself must be silenced by such a volume of facts and experience.

Upon one point the G. G. Chapter has certainly ever been firm and consistent—in the assertion and maintenance of its jurisdiction; a right which has been concurred in by the consent of all parties and persons concerned, and is now fairly and conclusively established. The right of jurisdiction claimed and conceded is *within* all the territory in every portion of the territorial domain of the United States, and *over* all Royal Arch bodies therein where a State Grand Chapter did not exist at the time of its organization, and over those State Grand Chapters which have been at any time a part of its constituency; and also concurrent jurisduction with other grand bodies of Capitular Masonry beyond the United States, in all vacant territory.

Upon this point it concedes nothing, because *it can not concede anything* without aiming a blow at its own existence. It must deny the right of independence or secession, either voluntary or forcible, or cease to be not only a governing, but an existing Masonic body. In the assertion of this right, both theoretically and practically, I have not abated anything of the position taken by my respected predecessors in office.

It would be mere speculation to point out the relative position held or to be assumed by the G. G. Chapter, to any of its subordinates who have occupied, or may hereafter occupy this relation to it. It may be that its own constitution forbids any action on its part in the premises. It may be that it is unwise to discuss, or even to present it. It may be that the question of jurisdiction is fraught with more danger to its existence than that of work and lectures, or any other which has come before it.

Whatever may be the event—and I do not prophesy evil, because, relying upon the zeal, intelligence, and good will of R. A. companions, I believe it to be far distant—it is to be hoped that the G. G. Chapter will never recede from a position so essential to its existence, although the jurisdiction claimed is rather nominal than real in its practical exercise, but will rather nail the colors to the mast, and if it must perish, let it go bravely down with them flying and unfurled.

Sundry amendments to the Constitution will claim your attention at our present convocation, and your serious attention is claimed for them from their important bearing upon the future welfare of this body, the question being, in fact, whether the amendments adopted in 1859 shall continue to be in force, or the former provisions revived. The principle involved is one of moment, in view of the lights before us; and should there be any other features in the Constitution which need revision in order to define the powers and relations of the G. G. Chapter and its constituents, or to adapt them to the settled landmarks of Masonic law, let it be faithfully and fully done. Nothing is so essential to good government and the governed, and to insure harmony and tranquility, as justness and soundness of doctrine in the fundamental law; nothing for us is more desirable than the perpetuity and unimpaired prosperity of this body.

A question arose during the past year which has claimed a large share of attention in the locality affected by it, from its bearing upon the Masonic standing and relations of individual R. A. Masons. Let its history briefly be stated, corroborated as it is by documents to be laid before you.

The chapters in the District of Columbia, under the jurisdiction of the Grand Chapter of Maryland and the District of Columbia, being four in number, of which *Potomac Chapter* was one, desirous of forming an independent Grand Chapter, obtained consent of the Grand Chapter of Maryland and the District of Columbia to have its jurisdiction over them released and ceded. The four chapters then appointed nine delegates each (one chapter appointing through its H. P.) to a convention to be held for the purpose of forming a Grand Chapter. The convention met and resolved to constitute a Grand Chapter, at which point the delegates from *Potomac Chapter* left the convention, and did not again take their places in it. The convention, consisting of the delegates of three chapters, continued its sessions, adopted a constitution, and elected grand officers, and appointed a day for their installation. At this point of time application was made for the consent required by the constitution. A letter was addressed to me by the late lamented Comp. Whiting, then Grand Master, written in very courteous and fraternal terms, and asking the above-mentioned consent, and, as the time was short, requesting a telegraphic reply, leaving the formal written answer to follow. Acting under the impression that the only consent necessary was that of Maryland, but if otherwise, that all the previous constitutional steps had been taken, a telegraphic answer was forwarded, giving the required consent. The Grand Chapter was subsequently instituted, and the grand officers installed by M. E. Comp. Mackey, P. G. G. H. P.

Having subsequently learned the true state of the facts, and jealous of the rights of this grand body and determined to maintain them, I issued an edict declaring the formation of the Grand Chapter to have been irregular, and fraternally requesting the companions to retrace their steps, and to proceed legally to form anew within thirty days, and promising them all the assistance in my power toward the formation of a Grand Chapter.

This was replied to by an edict from the newly installed Grand High Priest, in substance forbidding any obedience to my edict.

Information subsequently obtained induced me for a time to believe that I had been mistaken in my views upon the question, and I thereupon stated openly, that I should voluntarily withdraw the edict issued by me, and should most willingly and promptly have done so, had I not subsequently obtained official information that my first view of the facts was the correct one.

In the meantime *Potomac Chapter*, having refused to come under the jurisdiction of the Grand Chapter of the District of Columbia, placed itself under the immediate jurisdiction of the General Grand Chapter, a right formally recognized by me, and in consequence of which it was declared by the G. Chapter of D. C. to be a clandestine chapter, and its members clandestine R. A. Masons.

Such is a brief statement of the facts growing out of this unpleasant matter; and if, in making it, I have committed any errors in the details, or omitted any fact essential to a full understanding of the subject, it has been unintentional, and will be easily corrected by the documents. And, in this connection, it is proper to state that, if any statements were made to me by parties which were erroneous, I fully believe the error was unintentional, and without attempt to deceive. The discussion to which the matter gave rise was sufficiently acrimonious, but the only pain that I felt was in the loss of the good will of my companions of the District, and not in any asperity of expression towards me.

The positions taken by me relative to this question are these:

1. That when Maryland ceded its jurisdiction over the chapters of the District, which was before the formation of its Grand Chapter, they became subordinates under the jurisdiction of the G. G. Chapter.

2. That being such subordinates, the consent of one of the first four G. G. officers was necessary before any steps whatever could be taken towards the formation of a Grand Chapter.

3. The convention which formed the Gaand Chapter was irregularly constituted, as others than the first three officers of the chapter were delegates.

The latter two points were irregularities which would have been overlooked, had not the first existed, and had it not appeared that the acts of the convention, as well as the edict of the G. H. P., were in bold defiance of the authority of the G. G. Chapter. Although the latter was subsequent to my edict, yet it manifests the spirit of the body, as it then existed, and was uncalled for by anything in the edict issued by me.

But the whole question is now divested of any practical importance, except as relates to the position of *Potomac Chapter* and its members. Authentic information has reached me that the Grand Chapter of the District of Columbia has resolved to place itself under the jurisdiction of the G. G. Chapter, and to be represented at this triennial convocation. If such be the fact, overlooking—nay, even forgetting—the past, I most cordially recommend its recognition, the irregularities in its formation being healed by your act, and its representatives admitted. The only point for which I have striven, not on my own behalf, but yours, the acknowlegement of the rightful jurisdiction of the G. G. Chapter, sinks all others into insignificance. But, on the other hand, I demand in justice that the *Potomac Chapter* be protected, its chartered rights as one of our constituents recognized, and its disciplined members fully restored.

In the month of December last I received a petition from *twenty* R. A. companions at Wilmington, in the State of Delaware, praying for a dispensation for a chapter at that place. Accompanying the dispensation was a memorial stating that the Grand Chapter of that State had not convened for several years, and that neither of its *two* subordinates had convened for over three years, the warrant of the other chapter having been demanded and surrendered to the acting G. H. P. Under this state of facts I issued a dispensation to Comps. George. W. Stone as H. P., William H. Lee as King, and Alfred Gawthrop as Scribe of a chapter at Wilmington, to be named *St. John's*, with the proviso, however, that no Grand Chapter should be found to exist in that State, and no working subordinate, it having been recommended by a New Jersey chapter. The record of the Grand Chapter has since been shown to me, affirming fully the facts stated in the memorial, so far as relates to the Grand Chapter. The same record, however, shows that a convocation of the Grand Chapter has since been held at which the three chapters were represented, although one of them is without a warrant, and, as stated to me by the G. H. P., without any new election of officers by either of them. I am fully persuaded that the State of Delaware was vacant territory, and hence under our jurisdiction at the date of issuing the dispensation. The new chapter has been successfully at labor while the other chapters have remained dormant. The newly elected G. H. P., Leslie, proposes, in the most fraternal spirit, to recognize *St. John's Chapter*, if it will take a warrant from them, and to be represented in future in this body. As this may be done as well after as before legal warrant is issued, I recommend that *St. John's Chapter* be duly warranted at the present convocation. There is good material in the quarries of Delaware, and I know of no reason why the workmen should remain idle who are willing to work, because warrants lie dormant for the want of authority in any one to demand them. There is in reality no working chapter in that State but *St. John's*. Upon granting a dispensation to that body an edict was issued by their pretended Grand High Priest, denouncing the G. G. Chapter and its presiding officer in the usual style of such documents, styled by some Masonic; but in the turn of fortune's wheel, he, too, like the fabulous body over which he claimed to preside, seems to have passed into the gulf of oblivion.

I have also received a memorial accompanying a petition for a dispensation for a chapter at Idaho City, in the Territory of Idaho, under the following circumstances: On the 18th of June, 1867, the Grand Chapter of Oregon granted a warrant to that chapter, with George H. Coe as H. P., James W. Brown as King, and George H. Dunn as Scribe, and the chapter was constituted under its authority on the 18th of August, 1867. Entertaining doubts of the legality of their warrant, they pray for a dispensation, and for the healing of the companions exalted in the chapter. The Grand Chapter of Oregon seems to have acted under the impression that the G. G. Chapter had virtually ceased to exist. As the papers were received so near the time of this convocation, and the case was an anomalous one, and the companions seeming to have acted in good faith, I deemed it best to lay the matter before you, in order that a warrant might be issued upon such terms as you might deem just. The case is strongly recommended to your favorable consideration. The usual fees accompany the papers.

A petition is also presented for a dispensation for a chapter at Salt Lake City, in the Territory of Utah. For prudential reasons, growing out of my knowledge of the condition of Craft Masonry there, but in nowise affecting the character or Masonic standing of the petitioners, I lay the papers before you for your action. No fees accompany the petition.

A memorial was also presented to me for a new chapter at Constantinople, in Turkey, but being informal, no action was taken upon it by me. It may have been presented subsequently to some other of the G. G. officers, and if so, my knowledge of the petitioners and of the high character of the companion through whom it was transmitted, leads me to urge the granting of a warrant immediately.

Dispensations have been granted for *Austin Chapter*, at Austin, in Nevada, with De Witt C. McKenny as H. P., William W. Wixom as King, and Henry Mayenbaum as Scribe; and for *Helena Chapter*, at Helena, in Montana, with William Porter as H. P., Solomon Starr as King, and Cornelius Hedges as Scribe. As the papers in each case were delayed so that no return could be made, warrants to each are respectfully recommended, if deemed expedient in the latter case.

Appeals have been received from the chapter at Helena, and from Santa Fe, in New Mexico, and will be laid before you for your action.

A large number of communications have been received which require no action from you or information to be communicated to you, as many of them were letters asking advice, or requesting information upon matters of no especial interest to the companions at large.

In glancing over the cherished record of the three past years, I have felt the most lively and grateful emotions in contemplating the steady, onward, triumphant march of the Fraternity. The proceedings of the grand chapters, although containing no marked or striking events, have been full of interest, and it is to be hoped that the Committee on Correspondence may present us with an analysis of their transactions, which, from their high character, can not but be graphic and interesting. The interests of Royal Arch Masonry are very dear to me, for 'twas my earliest attachment, and although sickness and care and sorrow have delayed the work of the hands, they have stilled none of the throbbings of the heart.

The greatest pain that I have felt is that in a twenty years' struggle for peace, and in which I have beheld peace achieved in more than one Masonic department, I should be compelled still to struggle for its accomplishment in a Fraternity like ours.

But with a consciousness of upright intention, and with a firm belief in the purity and grandeur of the principles upon which Freemasonry is founded, my courage does not wax faint, nor are my hopes desponding. When temples shall have crumbled into dust, and the Jerusalems of the earth shall have been leveled with the plains by the hand of devastation or footsteps of time, there will be a New Jerusalem, "the child of the skies," in which strife shall not enter nor sorrow be found; and the weary sojourner, having passed the veils of trial, be suffered unmolested forever to assist in rebuilding the temple and house of the Lord.

The next triennial meeting is to be held at Baltimore.

Comp. Reynolds, from the Committee on so much of the Address as relates to Grand Chapters which have ceased to hold relations with the General Grand Chapter, submitted the following report, which was unanimously adopted:

The committee to whom was referred so much of the Address of the M. E. General Grand High Priest as relates to the renewal or opening of relations with Grand Chapters with this general grand body, which have been interrupted or prevented from any cause, would respectfully report:

That the M. E. Grand Chapters of Vermont, Rhode Island, Iowa, Kentucky, North Carolina, Texas, Georgia, and Alabama, have assumed to withdraw from the jurisdiction of this supreme body.

Originally, this body was a National Grand Chapter, having jurisdiction over subordinate chapters only. It then formed Deputy Grand Chapters, and continued to do so for several years, when it assumed the form of a General Grand Chapter, and State Grand Chapters were formed thenceforward.

No Grand Chapters have been formed by any other authority within the United States, with the exception of those of Pennsylvania, Virginia, Florida, and Delaware.

This body holds the first-named chapters of Vermont, Rhode Island, North Carolina, Kentucky, Georgia, Alabama, Texas, and Iowa, subject to its jurisdiction, and is anxious that they set aside their acts of withdrawal, and return to their allegiance, and be represented here without the further action of this supreme body.

Your committee therefore recommend the adoption of the following resolutions:

1. *Resolved*, That no State Grand Chapter, organized by the authority of this M. E. general grand body, or which at any time has become a constituent member of this body, can lawfully sever its connection with the General Grand Royal Arch Chapter of the United States of America without its consent, but the allegiance of said Grand Chapter is inalienable and now due.

2. That the M. E. General Grand Council of this M. E. General Grand Chapter open correspondence with the Grand Chapters of Vermont, Rhode Island, North Carolina, Georgia, Alabama, Texas, Kentucky, and Iowa, and to induce, if possible, such acts on their part as shall restore harmonious and fraternal relations as constituent members of this body.

3. That the Grand Chapters of Pennsylvania, Virginia, and Florida, be requested to send delegates to the next triennial convocation of this M. E. general grand body, as a committee of conference to arrange terms of union, if practicable, with this M. E. General Grand Chapter.

None of the amendments to the Constitution were adopted.

The following report, submitted by Comp. Stone, in regard to the newly ormed Grand Chapter in the District of Columbia, was fully discussed and considered.

A minority of the committee, to whom was referred so much of the Address of the G. G. H. P. as relates to the Grand Chapters of Maryland and the District of Columbia, respectfully report, that in their opinion the Grand Chapters of Maryland and the District of Columbia, by resolution, duly adopted and published with their proceedings, relinquished jurisdiction over Chapters in the District of Columbia, and a Grand Chapter having been formed from those chapters, and being here present by their grand officers, and asking recognition by this general grand body, therefore,

Resolved, That the Grand Chapter of the District of Columbia is hereby recognized as a regular Grand Chapter, and its officers entitled to seats in this General Grand Chapter.

Resolved, That *Potomac Chapter*, within the territorial jurisdiction of the Grand Chapter of the District of Columbia, not having united in the formation of said Grand Chapter, is now under the jurisdiction of this General Grand Chapter, but *without territorial jurisdiction* over candidates for the capitular degrees.

Resolved, That all acts of censure, suspension, or expulsion, growing out of the formation of the Grand Chapter of the District of Columbia, be declared null and void, and the Comps. of the District of Columbia who have been in affiliation with *Potomac Chapter* be, and are hereby declared to be in good and regular standing as members of such chapter.

The first and second resolutions were adopted by a large majority; the third by yeas, 47, nays, 26. The fourth resolution was adopted without a division.

Charters were granted for new chapters at Santa Fe, New Mexico; Virginia City, Nevada; Austin, Nevada; Idaho City, Idaho; Helena, Montana; Wilmington, Delaware; Smyrna, Turkey.

The following resolution, offered by Comp. Lewis, was unanimously adopted:

Resoved, That the cordial and most heartfelt thanks of this G. G. Chapter be, and are hereby gratefully tendered to the Mayor and Common Council of the city of St. Louis; to its citizens generally, and to the Masonic Fraternity of the State of Missouri, for their generous and unbounded hospitality, for their unwearied attentions to our comfort and convenience during the present convocation, and for their courtesy and good-will extended to us on every occasion; and that the remembrance of their kindness will ever live in our memories.

The matter of Delaware was referred to the General Grand High Priest, who has since found that no Grand Chapter is in existence in that State.

Resolutions complimenting and thanking Past General Grand High Priest Lewis were adopted, and a committee appointed to present the same.

Communications.

Grand Lecturer Hubbard.

Centralia, Ill., Feb. 28, 1869.

H. G. Reynolds, Esq.:

Dear Comp. and G. Master—There is but little call in District No. 20, which speaks well for the condition of the Craft in symbolic Masonry, and everything is quiet on the Little Muddy.

I have had enough to do in the chapter. In November I visited Litchfield and Girard; constituted the chapter and installed the officers at the former, and lectured the latter and exalted six candidates before I left them. Thence to Mendota, where I constituted *Bethany Commandery* and installed their officers, and lectured the chapter and council. December 1st, visited El Paso, where I lectured *Mackey Chapter No. 130,* assisted in exalting six candidates, and left them with a promise to return and finish the lecture on the seventh degree. On the 7th of December returned home, and assisted in exalting three candidates in my own chapter, and installed the new officers—W. S. Pease H. P. Success and victory will attend our chapter, for he is the right man in the right place.

On the 12th, visited Cairo, my former home, and lectured the chapter and exalted three candidates. We were favored with the presence of the Grand Chaplain, Comp. Moore, of Metropolis, and several members of his chapter were with him. On the 24th, visited Ashley, and qualified Bro. Hudson to preside over *Clay Lodge No. 153,* since which time Bro. DeLaneey has visited them and instructed them in the work.

On the 29th December we had our St. John's celebration, by a public installation of the officers of *Centralia Lodge No. 202* and *Cyrene Commandery No. 23.* W. Bro. W. J. A. DeLancey has again taken the gavel, and the Craft are prospering under his charge. There was a large gathering in the evening in our lodge-room, and also in the public hall below, where many of our brethren and visitors enjoyed themselves until the wee hours of the night tripping the fantastic toe.

On the 30th I left for Kankakee, where I found the old veteran, Rodney Ashley, our G. R. A. Captain, who has retired from the East both in lodge and chapter, but ready to aid and assist in the great and glorious work. Comp. H. C. Clark has succeeded him in the chapter, with a zeal which is truly commendable. While there, I instructed them in the work and exalted six candidates, leaving them fully competent to confer all the degrees with credit to themselves and honor to the Craft.

On the 11th of January, met Committee on Work in Chicago, where, after patience and perseverance, we completed the duty assigned to us at the last Grand Chapter, and during the month of March the High Priests of the constituent chapters will be informed of the result of our labors. While there, our P. G. Scribe, Comp. Hawley, called on us, and on the Monday following, Jan. 18, I visited his chapter and assisted in conferring the M. E. and R. A. degrees on twelve candidates before leaving them. On the 21st, visited Sterling and installed the officers, and left them in good spirits. Thence we wended our way to Ottawa, where we found Comp. H. F. Clark presiding over *Shabbona Chapter No. 37.* Ten years ago this winter, when called to lecture them, Comp. Wallace, who fell at Fort Donelson, was presiding. Here we met many familiar faces, prominent among them was Comp. Wade, who takes charge of the chapter during the introduction of strangers among the workmen. We also found a strong desire to perfect themselves in the work, and, after exalting six candidates, am confident they are qualified to make darkness light and crooked things straight. The last evening, we were joined by C. E. Munger, D. G. C., Rev. Chas. A. Gilbert, G. Prel., Stearns, G. S. D., together with Denker and Stevens, from Joliet, on which occasion the orders of knighthood were conferred on Rev. Mr. Cohan, and at an early hour we wended our way to the depot, where, after an affectionate adieu, we separated—they for home, and I, after a few hours' ride, was greeted by the companions of El Paso, where, after exalting six candidates, I left them in full possession of the work, and started for home, where our companions were waiting to confer the R. A. degree.

On the 14th February, visited *Bloomington Chapter No. 26,* which Comp. Stillwell has presided over for two years. Here they were anxious to be set right, and after eight days left them (after exalting three candidates) in good working order. On our way home, stopped at Decatur and called on our E. G. King, Comp. Murray, who still presides over *Macon Chapter No. 21.* He has not recovered from the broken limb which prevented him from being present at our last annual convocation. There we met our P. G. M. and present R. E. G. Commander, Gorin—all are in good health.

On Wednesday next, with the assistance of Comps. Murray, Gorin, and Quinlan, from Decatur, and M. E. H. P. Pease, DeLancey, and others, from Centralia, I expect to institute a new chapter at Vandalia, where they have some twenty candidates waiting for more light. After setting them all right, my next trip will be down in Egypt, to *Shawneetown No. 6,* to remove the rubbish and bring to light those sacred treasures, which have been for some time in darkness.

Up to the present date, I have visited twelve chapters, conferred most of the degrees, and exalted fifty-four candidates. Peace and harmony prevail, and all are desirous of receiving the work as adopted at the last Grand Chapter.

Fraternally yours,
H. W. Hubbard.

Boulton Parsons.

Quincy, March 6, 1869.

I see by a Belleville letter in the last Trowel that the putative Boulton Parsons has made his appearance at that place. A reference to The Trowel of August or September, 1867, will discover a rather minute description of this venerable "carpet-bagger," together with some of his antecedents. If he is prowling around this jurisdiction, it might be well to republish it.

Fraternally,
Joseph Robbins.

The following is the letter and description referred to:

Quincy, Ill., Aug. 5, 1867.

Bro. H. G. Reynolds:

Dear Sir—Some days since, an old man applied to me for Masonic charity, giving his name as Boulton Parsons, and claiming to be a member of *Owen Lodge No. 128,* Covington, Ky. I felt very certain that I had once (in the summer of 1864) assisted him, and that his name was then "Munday," and charged him with it; but he denied the impeachment. He claimed to have belonged to *Cynthia Lodge No. 155,* at Cincinnati, and that he demitted from it for his present affiliation in Covington. I set him adrift, and wrote to Bro. John D. Caldwell, of Cincinnati, for information, who says:

> I would have saved considerable search over *Cynthia Lodge* returns if I had first gone to our veteran Tyler, Bro. Joseph H. Covert. After failing to find such names as you mentioned there, and having found that there was no "*Owen Lodge*" in Covington (but in the interior), I called on "Old Joe." "Know him! yes. He is a liar, a drunkard, and an old beast," he replied; "I drove him down stairs when he last came here, as a drunken, worthless Mason." He has been in the lodges, but is a professional practitioner of imposition on the Craft. He never belonged to *Cynthia Lodge*, and, of course, not in Covington, Ky., to "*125,*" which is in Owentown. His name is Munday—some say father to "Sue Munday." "He is known here, and in Newport, Ky., for these malpractices," says my informant. Joe says he came into an office, where he commenced making his piteous appeal, when Joe said: "You old scoundrel, you here again?" He answered, "D—n you, Joe Covert, what are you interfering with my business for?" He would meet people on the street, interrogate them, if Masons, claim assistance, and then live the life of a sot on the gains.

During our conversation, I noted him carefully, and this description will be found to fit him pretty closely:

A tall, gaunt man, claiming to be 76 years of age, which is probably correct; has lost his left upper and right lower front teeth; has dark hazel eyes, grey flowing beard and grey hair—nearly white; is bald on the top of his head, but has a few straggling locks on his forehead; is crippled, the right leg being shorter than its fellow, and walks with a cane; looks intemperate and shabby—dirty; he is quite garrulous, and claims to be a pensioner of the war of 1812.

Fraternally,
Joseph Robbins.

The following decisions made by Grand Master Englesby, of Vermont, are good law in Illinois:

You ask if gambling and intemperance and other kindred vices are consistent with, and agreeable to, Masonic law? My best answer is the language of the ancient charges. "Whoever would be a Mason should know how to practice all the private virtues; he should avoid all kinds of intemperance and excess." Again, "Masons ought to be moral men, avoiding all excess injurious to themselves or families, or which would reflect dishonor upon the ancient Fraternity."

Reasons of a personal or private nature should never be allowed to debar an individual from becoming a member of a Masonic lodge. A brother protesting against the advancement of another for such an improper reason renders himself justly amenable to lodge discipline. His charge is, never to allow personal pique or malice to enter into his Masonic action.

The criterion, in case of the loss of a limb, or portion thereof, of a man's eligibility, is the ability to approve himself a Mason. Being unable to do that, he can not, without violating the ancient charges, receive the degrees.

An Entered Apprentice may be tried for unmasonic conduct on charges preferred; the hearing to be had in an E. A. lodge, and the decision made, on report thereto, in a Master's lodge.

A lodge may confer the degrees, at the request of another lodge, good reasons existing therefor, there being no objections in either lodge, having been balloted for in the lodge making the request, and ballots returned clear.

A lodge may refuse to receive as visitor one who, having been rejected by it, goes to another State, receives the degrees, and then presents himself as a visitor, or petitions for membership.

There is no appeal from the decision of the Master; he is responsible to the Grand Lodge alone.

The Master may, and it is his duty as well, to order important matters to lie until the next regular communication before action.

The Grand Lodge By-Laws do not allow of membership in more than one lodge at the same time. A petition for membership must be accompanied by a demit from the lodge to which the petitioning brother belongs. The rule can only be varied when it is clearly made to appear that the lodge to which he belonged has become extinct.

The spirit that dictates slanders or libels, or seeks in an underhanded manner to injure a brother's character, professional or otherwise, is not a Masonic one, and should not be tolerated in a lodge, as it directly interferes with its harmony.

I should not consider it very proper, but on the contrary, highly reprehensive conduct to ridicule the proceedings of a lodge. A brother who would do so would be a very unworthy member.

It is the duty of the Master to see that his lodge is protected against improper impositions, or propositions presented with undue frequency. He has control over all such matters, subject to the Grand Lodge for the proper exercise thereof.

A visiting brother is present only by courtesy, and can exercise the privilege of speaking, or any other participation in the proceedings, simply to the extent that leave is granted, and then his action can be no other than advisory.

A lodge in this State has jurisdiction over a person who has taken the E. A. degree in another State for the purpose of conferring the remaining degrees, provided he has come here to reside permanently, and the lodge in this State is satisfied that the degree has been conferred, and the person is a suitable one to be advanced, both by information and actual observation.

A demit once taken severs the brother's connection with the lodge granting it. The connection can only be resumed by a unanimous vote, in the same manner and under the same regulations as in the case of the application of a stranger to the lodge. It does not matter for what purpose the demit is taken, the result is as above stated. The demit is evidence that the person making application for membership was once a member of some lodge and in good standing. The application must lie over one communication, as in case of new members. If your by-laws require a different method, they are wrong. You are not bound to receive a demit any way except as evidence of the facts set forth therein, and as such to be deposited among the lodge records. A lodge has a perfect right to refuse membership, notwithstanding the demit, if they so choose, and that without charges preferred.

Good for Evil,

We do not approve of noising abroad our charitable deeds, but the following from the *Mystic Star* shows one of the most strenuous opponents in the ungenerous light of abusing as a sham an institution to which he should feel that he owes a debt of gratitude and kindness. It is not the province of the right hand of Masonry to reveal what her left hand doeth, only in self-defence, to repel the slander which is promulgated, and which, in a great measure, deceives the ignorant. We, therefore, feel justified to reveal to the world wherein Masonry has been a good Samaritan in the family of Rev. C. G. Finney.

"In the city of Oshkosh, Wis., Mr. Finney has a son named after himself, who is a worthy member of the Masonic Fraternity. This Bro. Finney, a few years ago, was accidentally shot, and came very near losing his life. His brethren of the lodge took him in charge, watched over him by day and by night, and by constant care, sympathy, and love for their esteemed brother, his life was saved, and he recovered. And the lodge paid some eighty dollars to experienced watchers to take care of him, and provide for his wants. This was told us by the members of the lodge."—*Freemason's Mag.*

The Rule of Masonry in France.

We translate the following from "*La Constitution et les Statuts Generaux de l'Ordre*" of the Grand Orient of France, as indicative of the fundamental laws which govern Freemasonry everywhere, and render it a universal and homogenous society:

"Freemasonry is an institution essentially philanthropic, philosophical, and progressive, and has for its object the investigation of truth, the cultivation of universal morality, the sciences, and the arts, and the exercise of benevolence.

"It has for its principles, the existence of God, the immortality of the soul, and the obligations of humanity.

"It regards the liberty of conscience as the natural right of every man, and excludes no person for his religious belief.

"It has for its motto 'Liberty, Equality, Fraternity.'

"In the elevated sphere where it is placed, Freemasonry respects the religious faith and the political opinions of all its members, but it expressly interdicts in its lodges all discussion of religious or political matters which shall have for their object controversy upon different religions, or criticism upon the acts of the civil authorities, or the diverse forms of government.

"It enjoins upon all its adepts that one of their first duties, as Masons and citizens, is to respect the laws of the country in which they live.

"Freemasonry considers the obligation to work as one of the imperious laws of humanity; it therefore enjoins this obligation upon all its members, according to its ability, and proscribes voluntary idleness.

"It aims to extend to all the members of the human family the fraternal bonds which unite Freemasons everywhere. The propagation of Masonry by word, writing, and good example, is therefore recommended.

"It is enjoined upon every Mason, under all circumstances, to aid, enlighten, and protect his brother, and to defend him against all injustice.

"No one can be admitted to participate in the work of Masonry, who can not prove his rank as a Mason.

"None can be made a Freemason and enjoy its rights except—

"*First,* He is twenty-one years of age.

"*Second,* That he is of irreproachable reputation and morals.

"*Third,* That he has a profession, independent and honorable, and sufficient for his support.

"*Fourth,* That he is sufficiently educated to enable him to comprehend and appreciate Masonic truths.

"*Fifth,* That he has resided at least six months in the department where the lodge is situated to which he applies for admission.

"Exceptions are made in favor of persons living in a department or province where there is no lodge.

"The conditions of age are dispensed with in the case of the sons of Masons, who may be initiated at eighteen years, with the consent of their father, mother, or tutor, but can not be admitted to the second and third degrees until they are twenty-one years of age.

"The conditions of residence are dispensed with in favor of soldiers, sailors, and persons who by their profession are constrained to frequent changes of residence.

"In the bosom of Masonic lodges, all Masons are placed upon the level of the most perfect equality. There does not exist between them any other distinction than that of official rank.

"The title of Freemason, as well as the rights and prerogatives attached to it, are forfeited—

"*First,* By a dishonorable action.

"*Second,* By dishonorable conduct and a discreditable social position.

"*Third,* By a violation of engagements entered into at initiation.

"But none can be deprived of his rights as a Mason, but by virtue of a judgment rendered according to the forms prescribed by the constitution and general statutes."—*Freemason's Mag.*

"1. Is it competent for a less number than nine to ballot for a candidate? The Chapter is opened with a constituted number, and a companion leaves; can it then ballot, as well as transact other business?

"It *cannot.* Without nine companions present, it is not a Chapter, and can do nothing as a Chapter. As well might a Master's Lodge act with but two present.—*Grand Chapter New York.*

Beautiful Extract.

We have to-day opened the nineteenth annual communication of the Grand Lodge of California. Young among sister grand lodges, it occupies a high and honorable position; let it be our purpose so to legislate during the present session that, when our recorded acts shall be added to its history, we need not to be ashamed of the result of our labors as workmen of the temple. The history of the past year but repeats the prosperity of its predecessor. Harvests so abundant as to excite the admiration of the world, have brought us increased wealth, and strengthened our confidence in the resources and stability of our young State. The year has, in truth, been to us one of peace and abundant prosperity, yet amid its successes we have been called upon to pause in our labors and exclaim, as we deposited the sprig of acacia in the grave of a beloved brother, this is indeed the end of all our building and of all our labor. There is a vacant place in our temple to-day; a column has broken; one of the principal supports of our conscious edifice has fallen; "the silver cord is loosed, the golden bowl is broken, the pitcher is broken at the fountain, the wheel is broken at the cistern; the dust has returned to the earth as it was, and the spirit unto God who gave it." We mourn the loss to-day of Bro. Henry Hare Hartley, Deputy Grand Master, who departed this life at his home, in Sacramento, on the twelfth day of March last. A special communication of the Grand Lodge was called, and on the seventeenth of March the last sad tribute of respect and affection was paid to his remains. Bro. Hartley had long been identified with us; his name is familiar to all who read our proceedings, as was his manly form and genial countenance to those of you who for the last twelve years have attended our annual meetings. Exemplar of the faith he professed—zealous Mason—Christian gentleman—may the sweetness of the summer's last rose linger long over his resting-place, and green be his memory forever.—*Grand Master California.*

Is There a God?

How eloquently does Chataubriand reply to the inquiry "Is there a God?" Our French brethren in Masonic error should receive this lesson from their great countryman:

"Is there a God?" The herbs of the valley, the cedars of the mountain, bless Him; the insect sports in His beams; the elephant salutes Him with the rising day; the bird sings Him in the foliage; the thunder proclaims Him in the heavens; the ocean declares His immensity. Man alone has said "there is no God!" Unite in thought at the same instant the most beautiful objects of nature: suppose you see at once all the hours of the day and all the seasons of the year; a morning of spring and a morning of autumn; a night bespangled with stars and a night covered with clouds; meadows enameled with flowers and forests hoary with snow; fields gilded with tints of autumn; then alone you will have a just conception of the universe. While you are gazing upon that sun which is plunging under that vault of the West, another observer admires him emerging from the gilded gates of the East. By what inconceivable magic does that aged star which is sinking fatigued and burning in the shades of the evening, reappear at the same instant fresh and humid with the rosy dews of morning? At every instant of the day the glorious orb is at once rising, resplendent at noon-day, and setting in the West; or rather our senses deceive us, and there is, properly speaking, no East or West or South in the world. Every thing reduces itself to a single point, from whence the king of day sends forth at once a triple light in one single substance. The bright splendor is that which nature can present that is most beautiful, for while it gives us an idea of the perpetual magnificence and resistless power of God, it exhibits at the same time a shining image of the glorious Trinity.

ADDRESS.

BY BENJAMIN B. FRENCH.

[Continued.]

The learned Dr. Oliver, a zealous English Freemason, and the most voluminous writer of the present age on the subject of Freemasonry, has published, among other things, a volume containing twelve lectures, which he entitles "The History of Initiation." In these lectures he gives the history of the initiation into the various mysteries, antecedent to known Freemasonry, in Hindostan, Persia, Greece, Britain, and America—not our modern America, but America as it probably was centuries prior to the peopling of it from Europe. And in his opening of the lecture on the "Ceremonies of Initiation in America," he says: "Some say that America was peopled by the Carthagenians, who peopled the Cape Verd Islands, which are only three weeks' sail from that continent.

Others, judging from the similarity of some religious rites, have conjectured that it was peopled by the Ten Tribes, at the dispersion of Israel. Some think it received its population from China or Japan; others, that it was colonized by some wandering tribes of Japheth, who penetrated into the trackless regions of North America by the straits of Anian. Some have been bold enough to assert that America was not inundated by the deluge, and that consequently the aborigines were antediluvians, and the most ancient people on earth. Others suppose that there were a few individuals preserved on this vast continent at the deluge, that it might be without difficulty re-peopled."

These are a portion of the *conjectures*, and they are, after all, only conjectures, and the truth can never be known.

We know that a race of aborigines was found here, and we very well know where it went, or whither it is going, but where it came from is and ever must be conjecture. There are facts attending the modern settlement of the country, and the spread of civilization over it, so unaccountable and astounding, as to set history at naught and almost probability at defiance; facts that can be seen and described, but for which no human theory can account. We leave this digression to pursue our subject.

Dr. Oliver also describes at much length, and with much minuteness, the "Eastern Mysteries," the "Mysteries of Bacchus," the "Celtic Mysteries," the "Doctrines of the Druids," the "Gothic Mysteries," and the "Doctrines of Morality," all of which, as you may well suppose, are exceedingly interesting, and will open to a student a vast field for reflection.

He closes this volume of lectures with a corollary, which commences in the following words:

"Such were the famous mysteries of idolatry. I have designedly omitted to draw any formal comparison for the purpose of showing what portion of the true Freemasonry they retained among all their abominations, because the intelligent brother will not fail to discover the points of resemblance wherever they occur."

He then proceeds at considerable length to sum up the similarities between our modern and those ancient rites, and to form his deductions. Those deductions are such as naturally arise in any mind after reading the lectures, and such as must convince any one of what I have before remarked, that some of our Masonic rites and ceremonies have come down from those magazines of the past, and, being divested of the horrors that seemed to adapt themselves to those long-by-gone years, have, in a modified form, been adopted in Freemasonry.

I say divested of the horrors, for it would hardly seem possible to us that human ingenuity could invent such horrible ceremonies as those initiated into these ancient mysteries were forced to undergo; among them, and this is fully sufficient, I think, for an illustration: "A living serpent was inserted into the bosom of the affrighted candidate, which, passing through his garments, was taken out at the skirts of his robe."

Brother Mackey has doubtless either followed the same train of history as Dr. Oliver, or he has founded his theory upon these very writings.

But the long extract which I read from his exicon, immediately preceding this branch of lmy remarks, is based upon a work entitled "The History and Illustration of Freemasonry, compiled from an Ancient Publication," a work from which I have already quoted.

Who was the author of that "ancient publication," we know not. It contains throughout numerous references to both ancient and modern writers, with nothing to distinguish between references made by the original writers and the compiler. Among the authors and books referred to, are the Bible; Herodotus, who died four hundred and thirteen years before Christ; Pliny, who lived in the first century; Aulus Gellius, who lived in the second century; Jambilichus, an eminent philosopher and scholar, who lived in Chalcis Coelosyria, in the fourth century; Scaliger, who died in 1609; and many others of far more modern date; showing conclusively that many of the references could not have been made by the original author.

This curious history commences by showing the cause of the separate professions, the reasons why architecture must have been the first, its superiority to all other mechanical professions. The Institution of Freemasonry is then described, and various opinions as to its origin quoted, and then the writer proceeds to describe all the mysteries heretofore alluded to, more briefly, but in substantially the same manner in which they are described in Dr. Oliver's lectures, and then comes an allusion to the "*Dionysian Artificers*, in very nearly the same language used by Dr. Mackey in his Lexicon; so nearly identical is it that no one can for a moment doubt that it is the source from whence Dr. Mackey drew his information.

I will quote a few sentences from what follows the writer's description of the Dionysian Mysteries:

"Hitherto," says our ancient author, "we have considered the Dionysian Mysteries under an unpropitious aspect. Let us now trace them in their progress from Europe to Asia, etc.

"About one thousand years before Christ, (very near the time, you will mark, my brethren, of the building of the temple,) the inhabitants of Attica, complaining of the narrowness of their territory, and the unfruitfulness of its soil, went in quest of more extensive and fertile settlements. Being joined by a number of the inhabitants of surrounding provinces, they sailed to Asia Minor, drove out the inhabitants, seized upon the most eligible situations, and united them under the name of Ionia. As the Greeks, prior to the Ionic migration, had made considerable progress in the arts and sciences, they carried these along with them into the new territories, and introduced into Ionia the mysteries of Minerva and Dionysius before they were corrupted by the licentiousness of the Athenians. In a short time the Asiatic colonies surpassed the mother country in prosperity and science. Sculpture in marble and the Doric and Ionic orders were the result of their ingenuity. They returned even into Greece; they communicated to their ancestors the inventions of their own country, and instructed them in that style of architecture which has been the administration of succeeding ages. For these improvements, the world is indebted to the *Dionysian Artificers*, an association of scientific men who possessed the exclusive privilege of erecting temples, theatres, and other public buildings in Asia Minor."

This ancient writer then goes on to describe the principles, rites, ceremonies, and customs of this society, as I have before remarked, very much as Dr. Mackey describes them.

Now, mark the manifest error into which Brother Mackey has fallen, by not observing with sufficient care those very important things—when history is concerned—dates. He himself says: "The priests of Dionysius, having devoted themselves to architecture, established, about a thousand years before the Christian era, a society of builders in Asia Minor, who are styled by the ancient writers 'The Fraternity of Dionysian Architects,' and to this society was exclusively confined the privilege of erecting temples and other buildings."

All writers concur in fixing the date of the commencement of the building of the Temple at 1015 or 1016 years before Christ. This ancient writer, from whom I have quoted, fixes the time when the inhabitants of Attica went into Asia Minor as about one thousand years before Christ, and, *in Asia Minor*, and *after* this migration, this society of Dionysian Architects was formed, if I comprehend history aright. Could it have been formed, and have become so eminent as to have been sent, as Bro. Mackey supposes, to assist King Solomon in building the temple, in fifteen or sixteen years after those who formed it left Attica for Asia Minor? I think not, and the more I examine this subject the more I am confirmed in the belief that we should not go back of the erection of the Temple for the formation of our Masonic institution, with its rites, customs, ceremonies, and symbols, as it now exists.

Doctor Oliver, after having completed his very voluminous and interesting writings on Freemasonry, closes with a "valedictory," in which he says, speaking of a certain point of time in his own writings, "the plan being now fairly opened, it appeared to me to be necessary, before proceeding further, to obviate an objection which had been raised against the antiquity and originality of the Order, by bringing forward a series of authentic evidences to prove that *Freemasonry stands proudly on its own basis, without being indebted to the religious mysteries of heathen nations;* for it was confidently affirmed by some respectable authorities, that the death of Osiris, Adonis, or Bacchus, which was celebrated in those institutions, constituted the prototype of the mysteries of Freemasonry."

Our learned brother then proceeds to mention some of the arguments used by Voltaire, Volney, Professor Robison, and others in relation to this subject, and states the course he pursued in publishing his "History of Initiation," already referred to, and concludes by saying that all these things are "entirely unconnected with the traditional origin of Freemasonry." Brother Mackey is indeed a bright and shining light of our Order, but, with all deference, and in the most affectionate fraternal spirit, I am constrained to say that in some things his zeal has outrun his prudence, and he has, in my opinion, come to some conclusions that his premises do not justify. He is not alone, however, for there are many who would fain carry Freemasonry back to the Garden of Eden.

I am content to go back 2,870 years, and claim that we *can* establish that antiquity, and that he who seeks to go back further only loses himself in the clouds of mystery that he can not fathom—the horrors of initiations that chill his blood—and the uncertain myths of ages of barbarism, immorality, and crime! And I rejoice to find that the good and learned brother, Dr. Oliver, after all his investigations and writings, came very much to the same conclusions that I had before I ever read a line of his works.

And now I will return from this long digression.

During the building of King Solomon's Temple, there is no sort of doubt Freemasonry took somewhat the form and shape which it now bears—I think I am justified in saying all the material form—and at the building of that Temple occurred a tragedy which has given the most striking feature to Freemasonry as it now stands, and no doubt has stood from the days of our first Grand Masters to this day. As that tragedy occurred near the closing of the work, it is highly probable that it took the place of some other legend among those who bore away from Jerusalem the system of organization used at the Temple. It may even have been instituted by Solomon himself, in commemoration of the beloved victim, and as an appropriate close of the advancement of a brother to the summit of Ancient Craft Masonry.

The practical masonry of the Temple having ceased, and the Temple having been dedicated to the Most High, the workmen scattered abroad, and bore with them into other countries the perfect system of organization which had rendered the work upon the Temple so acceptable.

For seven years were they engaged in the work; for, as Josephus says, though it was a great work, and required wonderful and surprising application, yet God, for whom it was made, so far co-operated therewith, that it was finished in the forementioned number of years.

And have we not a right to conclude that the same co-operation of the Almighty rendered all the arrangements in regard to the workmen perfect, both as a system of labor and one of morality?

For seven years the Entered Apprentices, Fellow-Crafts, and Master Masons, under their several leaders, had gone harmoniously onward. As the sun rose in the east, they cheerfully responded to the stroke of the Master's gavel; when it reached the meridian, the voice of the Junior Warden was heard calling the Craft from labor to refreshment, and anon calling them again to labor; and as the glorious orb sank in the west, the glad sound came from the Senior Warden that they should approach him, receive their wages, and go satisfied to their retirement.

All saw the beauty of the work they had accomplished. They saw it filled with the glory of the God of heaven; they looked back, as the man looks back to the home of his childhood; they thought of the happy days and months and years they had enjoyed with their brethren, and more, of the perfect order that had always existed; and they bore their rules, regulations, and forms of labor, as if they had been their household gods, with them whereever they went.

From that time onward Freemasonry gradually became theoretical, symbolical, and emblematical; or, as it has been defined, "a sublime system of morality, veiled in allegory and illustrated by symbols and emblems."

[To be continued.]

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Cryptic Masonry.

WASHINGTON, PA., Feb. 15, An.-Dep. 2869.

Editors of the Keystone:

In my last letter I gave you the reasons why the Grand Council of this State confers the degree of Royal Master as the first degree of the council. Following the same thought, it is natural to suppose, that the *Super* Excellent Master would follow, because the incidents upon which it is founded are those immediately connected with the first temple. In the *former* you have all the arrangements made in regard to its erection; in the *latter*, its destruction and the overthrow of the Jewish people. Every Royal Arch Mason when he is exalted to this supreme and august degree, feels that the history is not perfect, that there is a link wanting in the chain to make it perfect, finished, and complete, and the Cryptic Mason, after he is in possession of it, feels that he has found the last link.

I know full well that I will be met with the assertion that the Super Excellent Master's degree has been but lately added to the degrees of the council, and that in some States they do not confer it. This assertion, however, does neither destroy its antiquity nor the facts upon which it is founded. Let us carefully examine the incidents connected with the degree, and determine its relative position, discarding the idea whether it is of ancient or modern origin, for all the degrees of the Ancient York Rite, as now practiced in the United States, except the primitive degrees of E. A., F. C., and M. M., are *peculiarly* American by *right of invention*, and among the number we claim that of Super Excellent Master.

The S. E. M. degree refers to the last night in the reign of Zedekiah, when the forces of Nebuchadnezzar besieged the City of Jurusalem, destroyed the temple, took Zedekiah prisoner, slew his wife, children, and nobles, put out his eyes, and carried him and the children of Israel into Babylonish captivity, and demonstrating to the Free and Accepted Mason, that unless he possesses a firm and abiding faith in the GREAT I AM, unless he lives to the requirements of His law, unless he worship Him in spirit and in truth, God will punish him. Hence it is evident, as our manuals assert, that this degree teaches and inculcates true devotion in spirit and in truth, in contradistinction to idolatry—teaching, by the sad example of Zedekiah, life's vicissitudes, and urges us by precept and example to become wiser and better.

What high and holy thoughts are concentrated in the symbolism of this degree! The square, the triangle, and the circle. In the *former* our minds are irresistibly carried back to the erection of the tabernacle in the wilderness by Moses, Aholiab, and Bezaleel, divided nto three parts, a type of the temple which was built at Jerusalem. Of the ark and the altar, and the candlestick, and table of shewbread, of the vestments of the High Priest, and of that peculiar sentence, *Holiness to the Lord*, which Royal Arch Masons admire, venerate, and love. Nay, it tells us that this self-same tabernacle accompanied the children of Israel in all their journeyings, with its divinely appointed furniture, until the promised land was reached.

The *Triangle*, in its three equal sides, demonstrates the three equal attributes of Jehovah, viz: His Omniscience, His Omnipotence, and His Omnipresence; while the circle reminds us not only of the lesson we were taught as E. A., *of a point within the circle*, but proves clearly and satisfactorily that while it is an emblem of friendship, yet the friendships of life are easily broken. But this circle proclaims to the Super Excellent Master, that while the friendship of life is changeable and evanescent, yet it is especially an emblem of eternity, which can never, never be broken, and which encourages the hope, full of immortality in the divine promises. Yes, the circle is an emblem of eternity.

"Archangels day
And night into its glories look; the saints,
The elders round the throne, old in the years
Of Heaven, examine it perpetually;
And every hour, get clearer, ampler views
Of right and wrong—see virtue's beauty more;
See vice more utterly depraved and vile;
And this, with a more perfect hatred, hate,
That, daily love with a more perfect love."

The history of this degree embraces the whole history of the children of Israel from Saul, the first King of Israel, down to its last King, Zedekiah—embracing a period of four hundred and ninety-seven years, during which time twenty-two kings reigned.

It might also be proper to remark, for the benefit of the Masonic student, that Zedekiah was the son of Josiah, that he was established on the throne by Nebuchadnezzar, to whom he swore fealty by the name of God—but from the Bible we learn that, notwithstending all the kindness of Nebuchadnezzar, he rebelled against him, forsook the religion of his fathers, and God, to punish him, destroyed both the temple and Zedekiah, and scattered the Jewish people, and to this day they have never been acknowledged as a separate nation.

Fraternally yours, in S. V.

ALFRED CREIGH.

◆

History of the R. A. Degree.

It is very difficult, at this late day, to trace the history of the Royal Arch as a separate and independent degree. That it was originally connected with the degree of Master Mason, there can be no doubt; but whether it was incorporated with the Master Mason's degree ritualistically, or whether it was added as an addenda, can not now be ascertained.

It was first worked, or supposed to have been, as a separate degree in England about the year 1745, and about the same time it was claimed to have been worked in a Lodge in Sterling, Scotland, but of this latter fact there is no well-defined evidence. The first conclusive evidence of its existence in Scotland was in 1778, when it was worked by St. James Lodge, in Ayr: the same Lodge, a few years later, conferred also the degree of Knight Templar. In this country the degree was conferred in Lodges as early as 1767. The history of the degree, if it were possible to collect it, would form a very interesting chapter; but it is to be feared that it is now too late to procure such a history with any minuteness or authenticity.

If the members attach importance to Masonry, it should have a history—a *written* history. But such a production will require toil, earnest, continued toil, and it is to be feared with little recompense. If Masonic history could be woven into a romance, and be called a *novel*, it would find purchasers and readers, and the author and publisher compensated.—*Review.*

◆

AS PAST MASTERS, have we, as we solemnly promised when we were installed, endeavored to work diligently, live creditably, and act honorably by all men; and have we kept our agreement to promote the general good of society, to cultivate the social virtues, and to propagate the knowledge of the art?

As Most Excellent Masters, have we availed ourselves of all suitable occasions to impart light to such as were in darkness; and has our deportment in the outward walks of life been such as to maintain that fair and unstained reputation which should ever distinguish those who have passed through the solemn and impressive ceremonies of this beautiful degree?

Have we, as Royal Arch Masons, attentively studied and treasured up the lessons of wisdom, to be found in that sacred Book of the Law, which though once buried and lost for gloomy ages, beneath the ruins of the temple, has, in this age of improvement, been multiplied by countless numbers, and so cheapened as to place it within the reach of the poorest and the most destitute?—*E. H. English.*

◆

An Examination.

There are differences of opinion as to the proper method of examining visiting brethren. Some stick to a beaten routine, while others ask such questions as may suggest themselves as tests. We make no decision as to which course may be correct, believing that both methods, or a mixture of both, may in certain cases be followed. A brief examination, if satisfactory, is always preferable, because the examining brother is always taken away from the labors of the lodge. The following mode described by the *Evergreen* is very brief indeed, and yet the examining brother must have "toed the mark," and astonished the would-be visitor.

Some fourteen years since, while Master of a flourishing lodge in Illinois, we had for a Junior Warden, a stalwart fellow, who, not to put too fine a point on it, needed "saving grace" as much as any man we ever knew. One night a seedy, self-recommended Masonic beggar, stumbled into the ante-room, and applied for admission. The J. W. was sent out to examine him, and that examination was about as follows: Beggar—"Be you boss?" J. W.—"Muchly," Beggar—"Well I want to go in, and have forgot the *gripe* and the pass." J. W.—(with a nod to the amused Tyler, who at once opened the door, which was at the head of a short flight of stairs)—"Well, I'll give them to you." Whereupon he took the fellow by the coat collar, and lifted him to his feet in a jiffy. Then grasping him forcibly by the neck, he led him to the door and remarked: "This is the gripe, and this (applying the toe of his boot to the seat of his breeches) is the pass," and incontinently the beggar disappeared into the outer darkness, and great was the fall thereof. It is scarcely necessary to say that the report of the committee was accepted and adopted.—*Dispatch.*

◆

AS A general rule, it is not the part of wisdom to advise the increase of Masonic bodies or encourage Masons to take more degrees. The profane come into the Order of Freemasonry without solicitation and without advice. This is a fundamental principle, and it is one of the impregnable safeguards. The law and the virtue of the blue lodge can never be waived without a sacrifice of honor and an injury to the Mason's profession. But after the Masonic aspirant has gained the first solid landing in the third degree, and has proved himself proficient, and an expert Master Mason, it can not be improper to tell him there is something beyond in which he might be interested, whenever he feels ready to pursue his journey toward the source of light. Then let him choose his own time to start. He eventually becomes a Royal Arch Mason; and the chapter degrees are certainly in an unfinished state, so far as the plan and philosophy of the Order are concerned. The council, though properly distinct in jurisdiction, constitutes the supplement to the Royal Arch, and the Mason who has brought to light hidden treasures of great benefit to the raft is entitled to know something of the manner of their concealment. In short, if he be a zealous and worthy Royal Arch Mason, he should be *encouraged* to take the council degrees; not by persuasion, but by ready access to them. Every true Royal Arch Mason should be admitted, as speedily as possible, a Royal and Select Master, if he desire it. To carry out this design it is requisite to have a council established wherever there is a chapter, and that the fees for the council degrees should be kept at the lowest possible rate.—*Thos. E. Garrett, Mo.*

THE MASONIC TROWEL,

HARMAN G. REYNOLDS,
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We will hereafter publish regular lists of our agents, so that the brethren may always know who are authorized to receive money for us for The Trowel.

The place of birth, age, name, time and place of death, and membership of deceased brethren, are solicited. Resolutions are declined.

We are responsible for our agents, and none others, but favors will be gratefully received from all who may send us subscribers, orders, or work.

Notice.—Remittances by Express and Registered Letters at our risk. Parties sending us *money* by *mail* must assume the risk.

***SPRINGFIELD, ILL., MARCH* 15, 1869.**

☞No communication or advertisement is likely to receive attention, if received after the first of each month, in the issue immediately following.

◆

Re-Application for Affiliation.

Some misapprehension exists in regard to the matter of affiliation. A Master Mason, bearing a demit, applies to a lodge for admission to membership. The demit is evidence of good standing in the lodge granting it. His application is testimony of good-will to the membership of the lodge where he seeks admission. He has done his part. It becomes the lodge to regard him favorably, but the duty of searching into his character and personal attributes are none the less than in the case of an applicant for the degrees in Masonry. Without expecting perfection, or freedom from faults, the committee have a right to know that he has no vices. They have a right to know, *and should know*, that his affiliation would add to the strength of the lodge. Being satisfied, and making a favorable report, then comes the ballot.

Here comes a principle never to be lost sight of. No brother, whatever may be his standing, is to be admitted to membership to the grief or discomfort of any member. The lodge owes protection to its own members in everything pertaining to their personal comfort and rights. It will be urged, truthfully, too, that this privilege may be abused. This does not affect the principle. Masonry, like the State, has general laws. *The lodge should not have admitted one who can be governed by malice, or who will vent his meanness or spite through the ballot.* If such should be the case, the fault lies in the action of the lodge, and not in the law. The presumption is, that every member is a "just and upright Mason." No greater calamity can befall a lodge than to have faulty, mean blocks. However well-concealed their defects, they will surely come to the surface, and in no place with more certainty than in the ballot. We think that every Mason can see this at a glance. In general, justice or charity govern the ballot; malice and meanness seldom. When these latter prevail, if a good man is kept out, a bad one is not let in. So no general harm results. But the broad mantle of charity hides many defects. Every Mason is bound to act justly, but there are places and positions in the temple where charity should be excluded. If any brother is satisfied that an application for degrees or affiliation will add no strength, he stands upon his conscience before the Invisible One, and justice requires him to say NO by his ballot. And with the Invisible One let the secret rest, until the "thoughts of all hearts are revealed." Under such circumstances, a brother applying for admission may be rejected. He took the risk, and should cheerfully abide the result.

The question here arises, how soon can the rejected brother apply again? Before answering this, we observe that the 42d section Grand Lodge By-Laws, in regard to mistakes or misapprehensions, may be made to apply to such cases. We say, *may*, because it is not certain that such is a fair construction, but if any lodge should apply it to such a case, we do not think it would be seriously objected to.

When can the rejected brother apply again? If he has any personal pride, or self-respect, or if the lodge has any respect for its own rejecting brother, or for individual manhood, *never*. We think the one ballot in such cases is, and should be, final.

But where shall the brother go? This is to be wrought out in another article. He has lost no rights or standing.

◆

Disqualification to Vote.

We have been called upon lately, in several instances, to decide to what extent a brother may be disqualified to vote by the by-laws of his lodge.

If by-laws could be framed to meet individual cases, there would be a great variety of them; they should be based upon general principles, and be treated in the same manner, for no law can stand the test of criticism that is enacted for a mere temporary exigency. There are some matters of voting that no lodge regulation can reach. So long as a Master Mason is a member, there are some duties for him to perform, no matter what his immediate *status* may be, which he can not lawfully avoid, and which the Master of the Lodge should take care to see performed.

The Grand Lodge By-Laws require a two-thirds vote of all the members present to suspend or expel, and a like number to restore a suspended Mason, or to recommend an expelled member to restoration; the same laws require that it shall take a unanimous vote of all the members present to recommend an expelled member to re-instatement to lodge membership. No principle of criminal law is better settled, than that an accused person shall be held innocent until he is proven guilty. He may pass through the hands of the examining magistrate, the coroner's inquest, and the grand jury, where but one side is usually heard—may be held in prison to await his trial, or be required to give bail for his appearance, yet all these steps, taken to secure the ends of justice and for the security of society, are of no weight when arraigned before the court and a trial jury, in determining the question of innocence or guilt. Up to that hour, if on bail, he may vote or do any other act that any other citizen may do.

The principle of the criminal law in this respect is true in Masonry. In all trials, all members present except the accuser and accused must vote. If it takes the vote of a member who is behind with his dues to make more than one-third to acquit, the same rule requires it to be given. The same is true in regard to restorations and re-instatements.

So, too, every member present must vote upon an application for initiation, advancement, or affiliation, unless excused by a unanimous vote.

How far a lodge may go in disqualifying members in voting by their by-laws, in the absence of any grand lodge regulation or provision in the Old Charges, is a matter of some question. That some bar may be interposed to prevent lawlessness and disintegration not only seems right, but indispensable. On all questions relating, incidentally as well as directly, to matters pertaining to trials, ballot, advancement, affiliation, proficiency, restorations, and re-instatements, every member should vote in all, upon the principle that the greater includes the less.

But upon questions involving the outlay of money, the ordinary business of the lodge, and in the election of officers, every lodge has the power and the right to say that if a member is in arrears for dues, *he shall not vote*, unless he can show that his delinquency is not his fault. The disposition of such delinquents furnishes a theme for another article.

◆

Objections by a Fellow Craft.

The question has been asked us, "can a Fellow Craft object to the advancement of an Entered Apprentice?" A Fellow Craft has an unquestionable *right* to object to the advancement of an E. A. or the initiation of a candidate; so may an E. A. object to an initiation.

The query then arises, what weight is such an objection entitled to? The 45th section of the Grand Lodge By-Laws, Illinois, reads thus: "Advancement to the degrees may be stayed at any time, for good reasons, by the lodge or Master."

No. 16, Standing Resolutions, is in the following words:

"The lodge has no right to interfere with the right of private ballot; and that, if a *member of a lodge* objects to conferring a degree upon a petitioner, even after the ballot is passed and is found fair, and does not disclose the reasons therefor, he stands in the same position as if he had cast a black ball, and his reasons can not be demanded by his lodge, nor should the degree be conferred until the objection is removed."

1. Any member may object to an initiation, passing, or raising, without reasons, without question, and without censure, upon the presumption that his motives or reasons are good.

2. The lodge has the power to stay a candidate at any time; so has the Master; *but the reasons must be good.* In the case of an objecting member who, of course, is a Master Mason, neither the Master nor the lodge is entitled to reasons, unless they are voluntarily given; if not given, the will of the objecting member is *supreme;* but such is not the case with an objection by a F. C. or E. A., for they are not members. The objection is subject to consideration by the lodge or by the Master, and if the reasons are insufficient in the estimation of the lodge, or if deemed frivolous by the lodge, they may seem otherwise to the Master. Either of the two *powers* may stay the candidate. If considered *not good reasons* by both the lodge and the Master, the objection is thrown aside.

3. *What are good reasons?* That is for *either* the Master or the lodge to decide. We have no objection to giving our opinion, as we have been solicited to do. If we were acting as Master, and a F. C. or E. A. were to object to conferring a degree, we should consider the character of the objector; if such in mind, ability, honor, and worth, as to preclude the probability of bad motives or puerile reasons, we should not ask him for them; but if we had reason to suppose that the objector might be easily influenced, or

would consider his personal objections too much, we should want his reasons. They would be sacred secrets with us. A Fellow Craft is higher in grade than an E. A., and in due time is to become a candidate for the third degree. We should consider carefully whether the reasons were such as would make it uncomfortable for the F. C. to be a member in the same lodge with the E. A. or a candidate for initiation. We should consider carefully whether the reasons were such that the good of Masonry required that the candidate should be stayed.

An E. A. is a Mason, and we should take the same course with his objection, precisely, as we should that of a F. C.

4. A member objecting to the conferring of a degree without reasons, *whatever his motive may be*, is shielded by his membership; but a F. C. or E. A. who makes a similar objection, must give reasons if required, and by so doing subjects himself to the malicious, mercenary, or captious use of the black ball, or to an objection, by a member who strikes his blow and is shielded by his silence. It argues some manliness and nerve for one who is himself a candidate to make an objection. The very precariousness of such an objector's position, would induce us to give full consideration to his reasons.

◆

Grand Lodge Sovereignty.

Some unexpected work in the office of Grand Secretary of the Grand Chapter—the protracted absence of the Deputy Grand Secretary, requiring some assistance to Bro. Miner—and an unusual and unlooked for press of other duties, have prevented us from devoting the time necessary to consult books and authorities, and to the study of so important a subject. At present, it occupies the first place in our thoughts, but some new ideas will prevent us from giving form and expression to them until we are fully prepared. We hope to be able to demonstrate that the Grand Lodge of Illinois is sovereign, Masonically, over all Masons and all territory in the State.

◆

Bombay, India.

We are in receipt of three beautiful photograph likenesses of the handsome face and person of W. Bro. H. H. Avron, Masonic Librarian of Bombay, India. One represents him as Master, another as Librarian, and the third with our Fellow Craft's chart clearly photographed before him, as he is giving instruction. We have them framed and put up in our store, and we return the W. brother our sincere thanks.

◆

Fire and Loss.

By a letter from R. W. Wilson Hoag, we learn that at mid-day January 18, the hall of *Paxton Lodge No. 416*, at Paxton, Ford county, was destroyed by fire.

A large sum had been expended in fitting up. Some furniture was saved in a damaged condition, and some relief is afforded by insurance. The Odd-Fellows kindly permit them to use their hall, until the brethren can fit up again. Measures are taking to start a Council R. and S. Masters, and, in no wise discouraged, *Paxton Lodge* and *Ford Chapter* will soon be in full armor again.

◆

1842.—Will some brother send a copy of proceedings to James H. Hart, Shawneetown, Ill., for the year 1842, with a bill for the same, to enable *Warren Lodge No. 14* to make up a complete set of proceedings; the lodge will pay a good price for the same, or exchange proceedings of 1845, 1850 (special), 1855, 1859, 1861, or 1863.

◆

St. Joseph, Missouri.

The following list of officers *ought* to have appeared in the last number:

St. Joseph Chapter No. 14.—C. A. Rowley, H. P.; L. F. Weimar, King; R. J. S. Wise, Scribe; W. P. Sanders, Treas.; George Addy, Sec.

St. Joseph Lodge No. 78.—James A. Adams, W. M.; Philip Arnholt, S. W.; John Pinger, J. W.; John B. Howard, Treas.; R. J. S. Wise, Sec.

Zeredatha Lodge No. 189.—Chas. F. Knight, W. M.; W. L. Craig, S. W.; Daniel O'Toole, Jr., J. W.; John Williams, Treas.; John L. Jourdan, Sec.

◆

From a Master.

We give place to the following extract from a letter recently received, similar to so many of a like character, that we have nearly ceased to mention them. We commend the leading idea to the attention of Worshipful Masters:

> I have long since been of the opinion that every Master should see to it that the members of his lodge, but more especially the initiates, should early be made acquainted with the advantages that may be gained by regularly reading The Trowel, and it is with a view of having it where they may see it as well as hear of it, that I have ordered a copy for the lodge. I can not but think that if the Masters of the six hundred or more lodges of this jurisdiction would interest themselves as they might, you would soon find your subscription list a formidable one, and the lodges and individual members thereof greatly benefited. Would it not be well to call the attention of Masters of lodges to this subject occasionally.

◆

Animosity Dying Out.

A good brother who acted as agent for us in the northern part of this State for several years, is now residing in the State of Iowa—a State, by the way, classed now among the three Western Powers. He says:

> On coming here I found myself surrounded by brethren who expressed themselves hostile to the Grand Secretary of Illinois; but I soon succeeded in procuring a club for The Trowel, and two years ago I presented, and *Cedar Lodge No. 11* accepted, my offering of Bro. Reynolds' photograph, and it remains suspended in the S. E. The feeling of animosity has almost entirely disappeared.

◆

Earl of Dalhousie.

A splendid engraving of the Earl of Dalhousie, Grand Master of Scotland, came with one of the numbers of the (London) *Freemason's Magazine*, which we have placed in a frame for our sanctum.

◆

Sycamore Commandery No. 15.—Daniel Dustin, E. C.; H. B. Peirce, Gen'o; S. O. Vaughan, C. G.; Charles T. Stuart, Treas.; Royal D. Branch, Recorder.

◆

Craftsman's Assurance Company,

Friend Reynolds:

I notice in the February issue of The Trowel a paragraph in relation to the Craftsman's Life Assurance Company of New York, and I respectfully ask a portion of your space to say a few words on the subject:

The idea seems to obtain that the company is being run as a Masonic organization. It has nothing to do with Masonry, beyond the fact that it seeks to illustrate a Masonic principle, in urging the brethren to provide against the wants of old age and death, by securing policies of life insurance while yet in the days of youth, and before the evil days have come upon them. To this end, the stockholders have invested $200,000, and bound themselves, by a provision in the charter, to receive only legal interest therefor; the directors and committees give their time without fee or reward, and thus the entire profits of the business are given to the policy-holders for their benefit in reducing the amount of premiums required, or in increasing the ultimate amount to be paid by the company at death. Lodges have been invited to avail themselves of this advantage, and extra premiums have been offered them to induce concerted action for their own benefit.

Do you notice anything specially unmasonic in urging men to provide against the contingencies of old age, or to put by a modicum for the benefit of their dependent families, should death suddenly call them away? Are the men who give their money to form the capital upon which these assurances rest, at a less rate of interest than they could obtain for it elsewhere, to be specially condemned? Can any one point out a single name in the list of directors that could, by any possibility, be lent to any transaction not of the most honorable and straightforward character? If not, do you notice any good reason why Bro. Mitchell, or any other man, should "give the concern his hearty opposition, now and forever."

Fraternally,

John W. Simons.

◆

Look out for him!

Murphysboro, Ill., March 9, 1869.

Editor Masonic Trowel:

Dear Sir and Bro.—From the 14th day of January last until about eight days ago, we had among us a man calling himself Peter Johnson. He worked here one month, and during that time behaved himself in an exemplary manner. After that time he took to spreeing, and wound up by leaving his boarding-house, kept by a brother Mason, leaving (in arrears) before breakfast, and wearing off an overcoat belonging to the brother boarding him. He was also in debt to a brother of whom he bought goods and borrowed money. The man undoubtedly is or has been a Mason, and claims to hail from *Escambia Lodge No. 15*, Florida, which lodge has been written to, but no answer received as yet.

He is a man of small stature; has heavy, dark moustache, side and chin whiskers; a pale, and rather rough face; speaks English very fluently; is very well mannered; during eating, wipes his mouth very frequently with a handkerchief; says he was born on the Island of Cuba, and raised from a child in New Jersey, where he professes to have been made a Mason; claims to speak six or seven different languages; usually writes individual matters in Spanish; claims to have been chief engineer of a marine engine, lately, at Pensacola, where he got seriously hurt by some accident, and was thence taken to a place about eight or nine miles south of Iuka, Miss., where he claims to have lain sick several months just before coming here.

He says he has traveled by water to most ports of the world—among them, ports in China, which he visited as "coolie agent." He is 42 years old; claims to have a daughter living with his mother at Havana, Cuba. He is a first-rate business man; writes a beautiful round hand.

He wore off a heavy black overcoat, lined with black and white checked flannel; a dark coat, with one row of buttons, under the same; dark pants; had a satchel containing some underclothes.

Very fraternally yours,

Chas. W. Shimer, W. M.
Murphysboro Lodge No. 498.

◆

The Little Chief is published at Indianapolis, Indiana, by Shortridge & Alden, at 75 cents per year. It is designed for children, and is a pretty good work—worth fully the price.

Tidings.

Items.

The railroad business in the United States affords employment for 420,000 men.

Iowa is an Indian word, pronounced E-O-Wah, and means "always at home."

Hartford, Conn., has built a School House which seats 1,300 scholars, and cost $185,000.

The rates of passage by steamer from San-Francisco to New York, are—first cabin outside rooms, $202; dining saloon, $162; second cabin, $116; steerage, $71.

The Grand Lodge of Michigan convened at Detroit, Jan. 12. A. T. Metcalf of Kalamasoo, was elected Grand Master; M. A. Partridge, of Birmingham, Deputy; Thomas N. Lee, of Houghton, Deputy for the Upper Peninsula; E. R. Landon, Detroit, S. G. W.; J. V. Lambertson, Rochester, J. G. W.; Rufus W. Landon, Niles, Grand Treasurer; James Fenton, Detroit, Grand Secretary.

Illinois furnished the New York market, last year, 165,668 cattle, of which number, 46,027 were taken from Champaign county.

The Supreme Court U. S. has decided that coin contracts can be enforced.

At the recent term of the Supreme Court in this State, Hon. O. H. Miner was admitted an Attorney and Counsellor at law.

Thanks to Senator Yates, and Messrs. Bromwell, Logan, Marshall, Ross, Cook, Judd, and Burr, for Congressional documents.

We are under many obligations to our esteemed brother, Hon. D. H. Morgan, Representative from Lawrence and Wabash, for several copies of the Adjutant General's Report. Bro. Morgan is always at his post, and is one of the most sagacious and intelligent members of the House.

James T. Brady, a celebrated lawyer in New York, and a member of *Ivanhoe Lodge*, died February 6, in the 54th year of his age. Notwithstanding his connection with Freemasonry, he received extreme unction, and the Catholics made much display at his funeral.

In the Masonic Asylum of England, for aged and decayed Freemasons, 484 have received relief since 1842, at a cost of $140,000. In the Widow's Home, 109 have been relieved at a cost of $55,000 within the same time.

Grand Inspector Pricket has completed a course of lectures at Bear Creek, Hillsboro, Irving, and Butler.

The Methodists, both male and female, are to vote on the question of lay representation.

Rev. Ammi Nichols, of Braintree, Vt., is 88 years old—has preached 64 years, of which time he has preached in Braintree 58 years.

It is estimated that there are more than 400,000 affiliated Masons within the territorial limits of the United States, and that of these not more than 36,000 are subscribers for any Masonic publication.

Public Debt—Bearing coin interest, $2,107,850,050; bearing currency interest, $71,410,000; matured debt not presented for payment, $6,910,996; bearing no interest, $424,191,720; grand total, $2,610,362,707.

Kansas City, Mo., has a population of 31,140.

M. L. Sullivan has a farm of 40,000 acres in Ford county, and John Alexander has one of 23,000 acres in Champaign county. Too large.

Louisiana—*Grand Lodge.*—Samuel M. Todd, New Orleans, Grand Master; S. G. Parsons, Deputy; Amos Kent, S. G. W.; John L. Barrett, J. G. W.; James C. Batchelor, New Orleans, Grand Secretary. *Grand Chapter.*—Samuel M. Todd, Grand High Priest; S. G. Parsons, Deputy; R. G. Stirling, G. King; Hugh Breen, G. Scribe; J. C. Batchelor, Grand Secretary. *Grand Council.*—H. R. Swasey, New Orleans, Grand Master; Rufus L. Bruce, Deputy; John G. McWilliams, Th. Ill.; H. P. Buckley, G. P. C. W.; Gustavus Sontag, Grand Recorder. *Grand Commandery.*—J. P. Hornor, Grand Commander; J. A. Stevenson, Deputy; W. R. Whitaker, G. Gen.; M. A. Colongue, G. C. G.; H. R. Swasey, G. Prel.; Gustavus Sontag, Grand Recorder.

Comp. Morgan, Secretary at Watseka, says that the new chapter is out of debt and progressing finely.

The Fremont *Tribune*, published at Fremont, Nebraska, comes to us with an eloquent address delivered by Rev. J. A. Van Anda, December 29.

The *Holy Lodge of St. John*, chartered June 24, 1734, at Portsmouth, was the first lodge established in New Hampshire.

The Boston *Masonic Monthly* says it prints forty instead of thirty-six pages. Adding one to nine makes ten. Its What Not calls our notice of the *Monthly friendly*. If we had classed it among the Peorians, we presume our notice would have been *very friendly*.

The Chicago cheese trade is estimated at $900,000 annually.

Thanks to P. G. M. Bromwell for a Directory of Churches, Masonic bodies, and other societies.

Governor Palmer's father died recently at Litchfield, Montgomery county, aged about 80 years. He stood High in Madison and Montgomery counties, and was a devoted member of the Baptist Church.

We tender to Hon. Philip Swigert, Senator, of Frankfort, Ky., for ourself and for our Grand Secretary, our warm and sincere thanks for duplicate Legislative biographical sketches of the late Governor, Lazarus W. Powell, and John L. Helm, both deceased.

Ill. Bro. Daniel Sickels, Secretary General, will please accept our thanks for a copy of the proceedings of the Supreme Council, held at New York last June.

The next session of the Supreme Council G. Ins. Gen. A. & A. Scottish Rite, will be held in Boston on the 16th of June next.

Grand Lecturer Dewey says of the lodges at Galesburg: "all is peace and harmony within our borders at Galesburg. All the lodges are doing well."

We were not quite sure in regard to the Hall of *Monitor Lodge* in our last number, but we now learn that it is occupied by *Monitor Lodge* alone. We have often asked ourself why the lodge is named "Monitor." Our solution is, that it is emblematic of Watch Manufactory in that thriving city.

Grand Lecturer Ashley returned to Kankakee February 27, from lecturing *O. H. Miner Lodge*, only to find the Masonic hall, with all its jewels, furniture, fixtures, clothing, and charters, consumed. The loss is full $3,000, and only $1,500 insurance. The Secretary had the record and seals of *Kankakee Lodge* and *Chapter* at his office. Bro. Ashley goes on his present tour to *Caberry U. D.*, Onarga, Watseka, Forrest, and Gilman. He reports peace and quiet in his district.

R. W. Leander Church, of Woodstock, is again lecturing. He has posted the new lodges at Capron and Jefferson, and is now lecturing at Coal Valley, Rock Island county.

Royal and Select Masters, New York.—The Grand Council met at Albany, February 2. A committee was appointed to confer with the Grand Commandery, and request that all candidates should be in possession of the Cryptic degrees. Charles H. Platt was elected Grand Master; John Boolo, Deputy; James McCreadie, P. I. G. M; John D. Williams, Prin. Con.; and Josiah Shove, New York, Grand Recorder.

In California there is one woman to three men; in Nevada, one to eight; and in Colorado, one to twenty.

The feathers of a full grown ostrich will sell for $100 per year.

Those who wrong others, generally slander them to cover their own infamy.

R. W. Bro. Julius L. Dewey is busy lecturing. A good brother of *Altona Lodge* says of him; "His manner of instructing is pleasing, and he gives a clear and distinct understanding to the listener."

Grand Chapter—New York.—The annual convocation was held at Albany, February 2. Sixteen charters for new chapters were granted. The matter of the degrees of Royal and Select Master was considered, and jurisdiction over them declined. The Grand Chapter has taken possession of the order of High Priesthood, and fifty-nine High Priests were consecrated. John W. Simons, of New York, was elected Grand High Priest; R. G. Williams, Deputy; J. B. Chaffee, Grand King; David F. Fay, Grand Scribe; and Christopher G. Fox, of Buffalo, Grand Secretary.

George Peabody has given away $6,135,000.

The crops in the South are estimated at $400,000,000.

California has 475 miles of railroad in operation.

It is estimated that the corn crop of the United States, this year, is 900,000,000 bushels; wheat, 220,000,000 bushels.

◆

From Peoria.

Peoria, February 15, 1869.

Editor of Trowel:

Dear Brother:—Thinking you would like to know how the work goes on in our city, I seize the present opportunity to give you an item. The different bodies of the Ancient Accepted Scottish Rite, as you are probably aware, have been for some time established at Yates City. The members having no hall suitable for working, and the Masons of Peoria being anxious to take the degrees, it was thought best to change the place of meeting to Peoria. Bro. W. A. Stevens, of Chicago, D———, came to Peoria on Friday, 12th inst., and conferred the degrees upon twenty, some being Chapter Masons, others Knights Templar. The Yates City officers having tendered their resignations, the following officers were elected to fill the vacancies:

Consistory.—Commander-in-Chief, J. E. Dow; First Lieut. Commander, W. O. Hewitt; Second Lieut. Commander, Samuel Tart; Minister of State and Grand Orator, W. J. Brown; Grand Chancellor, E. H. Collins; Grand Secretary, and K. of S., J. E. Pillsbury; Grand Treasurer, M. E. Erler; Grand Engineer and Architect, John Steiger; Hospitaller, Thos. Gantt; Master of Ceremonies, J. S. Carr; Standard Bearer, S. W. Ottenheimer; Captain of the Guard, Geo. Billings; Sentinel, S. P. Cummings.

Chapter.—Master, W. O. Hewitt; S. W., W. J. Brown; J. W., Alex. Hearst; G. O., H. W. Wells; Treasurer, M. E. Erler; Secretary, J. E. Pillsbury; Hospitaller; Thos. Gantt; Master of C., J. S. Carr; Capt. of G., J. R. Smith.

Council.—Sov. Prince G. M., W. J. Brown; Grand High Priest, Geo. Billings; Senior G. W., S. W. Ottenheimer; Junior G. W., Geo. Lloyd; G. Sec., K. of S. and A., J. E. Pillsbury; Treasurer, M. E. Erler;

Master of Ceremonies, J. S. Carr; Master of Entrances, John Steiger; Tyler, E. H. Collins.

Lodge of Perfection.—Thrice Potent Grand Master, J. S. Carr; Hiram of Tyre Deputy, Samuel Tart; Venerable Senior Grand Warden, W. J. Brown; Venerable Junior Grand Warden, S. W. Ottenheimer; Orator, H. W. Wells; Treasurer, M. E. Erler; Secretary, K. of S. and A., J. E. Pillsbury; Master of Ceremonies, Alex. Hearst; Captain of Guard, J. E. Dow; Hospitable Brother, Thos. Gantt; Tyler, S. P. Cummings.

On Saturday, the 13th, all the above officers, except Bros. Wells and Gantt, who were unable to be present, were duly installed by Illustrious Bro. Stevens, D——. J. E. P.

Impostors.

O'Fallon Lodge No. 576, Feb. 16, 1869.

Harman G. Reynolds, G. M. of State of Illinois:

Dear Sir and Brother:—Inclosed I send communication from Grand Lodge of Massachusetts. I also received a reply to my letter of inquiry.

W. McLeish is a sharper; he wanted assistance, has a very interesting family with him. We told him to tell us all he knew about Masonry, which he did. We then informed him we did not understand that kind of Masonry, and that we could not recognize him as a Mason.

Hoping he may meet such a reception wherever he goes, I respecfully remain,

Yours, fraternally,
L. Simmons, *Secretary.*

Grand Lodge of Massachusetts,
Office of Grand Secretary,
Boston, Feb. 11, 1869.

Grand Secretary Grand Lodge of Illinois:

R. W. Brother:—I have just received information from *O'Fallon Lodge*, within your jurisdiction, that one W. McLeish is at O'Fallon, and represents that he is a member of *Joseph Warren Lodge*, of this city. This McLeish is well known here. He is an impostor and a big scoundrel, and will probably give your lodges some trouble unless he is promptly met.

Fraternally yours,
Solon Thornton, *Grand Secretary.*

Expulsion.

At a meeting of *J. D. Moody Lodge No. 510*, A. F. & A. M., held at their hall in Iuka, Ill., on the evening of the 23d of January, A. L. 5869, by a unanimous vote of the Lodge, Bro. F. E. Williams was expelled from all the rights and privileges of Masonry.

Published by order of the lodge.

J. A. Irwin, Sec.

By *Grand Ledge Lodge No. 179*, at Grand Ledge, Michigan, May 30, 1868, Mr. Francis L. De Groff.

Published by request of lodge.

S. Chadwick, Sec.

High Priests, Kings and Scribes, as returned up to March 6th, and not heretofore Reported.

Nos. High Priests. Kings. Scribes.
13...Geo. Richards, Thomas Bollen, Wm. Amett.
14...H. B. Pierce, D. L. Zabriskie, C. C. Stevens.
16...Jos. Holland, R. Patton, C. Bodeman.
19...R. D. Hammond, J. B. Kyle, H. Ervin.
22...M. Hennoch, John Jassoy, James Walker.
25...S. Waggenseller, P. Weyhrich, S. Roney.
26...John M. Stillwell, Wm. Spurgin, Sam'l. S. Park.
27...S. S. White, H. C. Knowlton, E. H. Aiken.
30...A. H. Swain, J. A. Boynton, James Wilson.
31...P. A. Armstrong, A. M. Cleveland, John Jacobs.
40...J. A. Parker, Joel L. Cox, I. N. Lowe.
41...Michael Rogers, Spencer Ellsworth, T. E. Gapen
44...J. G. Mangold, H. W. Johnson, F. M. Youngblood.
48...A. T. Pipher, J. C. Johnson, E. T. Fisher.
49...Morris Holcomb, John Shuld, Frank Smith.
50...J. M. Henley, L. W. Falkner, C. F. Columbia.
53...Geo. H. Halliday, Chas. A. Walker, N. Boice.
54...W. W. Fisher, H. S. Parcels, George Tucker.
57...Sydney T. Osman, E. G. Allen, Charles Smith.
58...C. C. Halladay, James Clark, James M. Higby.
59...A. H. C. Barber, Eason Johnson, R. M. Ewing.
62...R. F. Cunningham, Jos. Hypes, G. W. Seaman.
65...C. F. Tenney, J. O. Sparks, T. T. Pettit.
67...J. F. Smith, B. T. Smith, James N. Hogg.
68...Sylvester Stevens, W. V. Thompson, C. Wilson.
70...Burns Archer, Wm. T. Martin, Jas. R. Patten.
71...Jos. H. Lufkins, A. H. Irwin, James Johnson.
73...J. W. Green, P. P. Parkhurst, W. M. Jackson.
74...Geo. E. Lounsbury, A. J. Dougherty, C. Wilson.
77...Jas. W. English, Jas. B. Samuel, Wm. R. Davis.
79...J. C. Corbus, Geo. Emerson. J. W. Edwards.
80...Ed. Blackshaw, R. A. Webber, E. Halbertstadt.
81...Cyrus D. Kendall, L. F. Rayburn, L. M. Plant.
83...Thomas W. Hay, R. S. Graham, Thos. L. Ross.
84...George W. Staley, Calvin Mitchell, J. G. Burch.
89...Harlow P. Walker, Daniel Hay, J. H. Sawyer.
90...J. B. Mulliken, A. W. Burnside, Geo. M. Peal.
92...J. N. Williams, W. H. Wineman, J. M. Bennington
94...G. W. Hartman, M. D. Coffeen, James Davis.
95...A. W. Martin, Adam Brewer, Silas Bruce.
99...H. B. Wright, J. E. Bliss, J. T. Bullard.
102...D. D. Shumway, B. F. Barnes, W. W. Anderson.
104...L. Slocum, T. G. Black, R. Brown.
107...J. H. Furnam, G. W. Culver, B. C. Whitcomb.
110...John W. Page, Edward Kipp, J. S. Jordan.
111...A. P. Lionberger, B. F. Newlon, Jno. Cooper, Sr.
112...E. A. Gove, Fred. Nodine, O. M. Southwell.
114...G. A. Woodford, L. N. Pittwood, C. F. McNeall.
115...O. H. Paddock, L. Johnson, W. W. Watkins.
117...N. P. Keyes, Jos. Slade, S. B. Brown.
118...W. B. Grimes, Nathan Kibler, John Skadel.
119...Hobart Hamilton, T. M. Stith, J. T. Brooks.
120...S. D. Kirkpatrick, D. C. Amsden, Thos. Tiller.
122...H. S. De Pew, T. J. Whitehead, W. Aird.
123...Wm. McLean, Henry Hosmer, John L. Kennar.
124...J. C. Reynolds, O. P. Hall, R. K. Hawley.
125—A. P. Forsyth, Samuel Shy, A. J. Hogue.
127...G. S. Barstow, Moore Conger, B. B. W. Locke.
128...Jos. B. Titus, W. B. Kilner, J. N. Sager.
131...Martin Nichols, Jas. Peirce, F. J. Urech.
132...Fountain Jonos, W. E. Eastham, C. C. Armitage.
133...J. W. Agard, H. M. Rogers, G. W. Scott.
134...Jas. Mayor, Jacob S. Ross, John Miller.

Masters and Wardens as Returned to March 6, and not yet Reported.

Nos. W. Masters. S. Wardens. J. Wardens.
14...F. L. Rhoades, Victor Karcher, A. D. Reddick.
28...H. C. Talbott, E. Voerster, Wm. Lofinck.
48...A. H. Barry, D. L. Zabriskie, J. H. Burley.
58...J. C. Johnson, A. T. Pipher, J. A. Piatt.
72...E. F. Henderson, Jas. Douglas, J. M. Staley.
81...Milo Winchell, John Rose, Geo. Strong.
106...D. G. Hammond, E. J. Jones, J. L. Fahnestock.
152...J. H. Worley, J. H. McGraff, J. C. Marshall.
156...John L. Orendorff, Oliver W. Spear, W. A. Jones.
158...Smith Searles, Jas. B. Perry, Chas. Colby.
210...R. B. Latham, Geo. W. Parker, J. A. Niles.
213...James T. Slack, Wm. Willis, David Huger.
222...C. W. Carroll, J. L. Kennar, T. W. Hurst.
223...J. H. Hazlitt, Chas. J. McIntire, B. F. Severs.
228...James Bennett, Elisha Dunscomb, C. Nichols.
232...Calvin Mason, B. H. Rankins, N. D. Fox.
239...Chas. W. Roberts, P. G. Byron, Philip Rosignol.
245...J. F. Alexander, E. T. King, R. L. Mudd.
246...Geo. A. Hall, T. F. Tucker, T. P. A. Simons.
250...W. C. Wilson, Wm. Dyar, E. Callahan.
252...Lewis L. Troy, Geo. M. Snyder, Jas. M. Smith.
255...Peter C. Wood, J. H. Davis, R. S. Allen.
263...Wm. J. Brown.
266...C. M. Grammer, R. Deighten, W. E. Jamison.
270...E. J. Hill, J. M. Wilson, D. M. Lawrence.
290...O. Wilson, C. Wilson, J. Brett.
292...Louis Zeigler, W. W. Fales, P. Jenkins.
294...A. W. Cowan. H. H. Hill, Isaac Umphenoor.
312...John Quinlan, J. H. Babbitt, A. L. Wright.
317...Herman Neftzger, J. D. Anly. S. D. McCauley.
320...John Sargent, J. M. Bridges, Geo. Chape.
329...G. W. Stone, Wm. Eckles, David Byler.
350...Timothy M. Morse, J. B. Negley, S. S. Clayburg.
355...E. M. Eaton, Jacob Wentz, John Bevens.
362...Henry Palmer, James Marvel, J. F. Palmer.
365...C. D. Moore, W. H. Camp, A. G. Gregory.
390...Caleb Reed, Wm. N. Young, J. B. Waters.
396...B. G. Glenn, J. W. Crume, B. B. Olmsted.
412...John L. Marvel, Geo. Fuller, F. Brooks.
415...Almit Powell, Richard Davidson, John Morris.
422...P. L. Sherman, H. A. Harvey, Thos. C. Clarke.
423...R. P. Wales, H. W. Wales, B. Noble.
426...Jas. H. Hale, Geo. W. Dudderer, James Walker.
429...Thos. Barham, John H. Sands, E. N. Fisher.
430...Jas. G. Philips, Peter Smith, Jas. M. Heartley.
431...J. A. Houston, D. Masters. J. S. McCartney.
433—Josiah Dow, W. H. Morris, H. White.
434—M. L. Chase, John Rendleman, R. A. Rushing.
435...A. B. Avery, M. A. Lewis, D. Robinson.
447...Sampson Taylor, Geo. Conover, Jos. Henry.
458...M. P. Haynes, C. A. Furlong, John Scobey.
460...Eli Brock, R. A. Moss, H. W. Pride.
462...L. M. Hobart, John March, Albert Matthews.
464...F. N. Pennock, J. J. Reaburn, B. F. Spicer.
471...A. M. Hobbs, J. R. Marshall, Myron Hopkins.
477...S. S. Chapman, E. L. Marquis, John Brevoort.
479...J. W. Agard, Wm. Holgate, Jas. M. Rogers.
480...Jas. F. Benner, David Gillespie, W. B. McNeall.
499...Alonzo Peirce, A. R. Scott, W. J. Tulley.
501...Jos. H. Nichols, W. T. Dickenson, H. P. Grant.
506...Aaron F. Kane, John Anderson, Geo. K. Wright.
507...A. Lockie, V. H. Morey, A. M. Stephenson.
511...Thos. W. Tefft, Herman Crauson, B. Heglow.
518...Newton Pierpoint, L. N. Mitchell, D. E. Perkins.
525...F. M. Savage, R. G. Scott, A. M. Clark.
530...J. L. Beerkholter, R. J. Cook, T. C. Ohrstel.
534...Abram Neff, A. W. Birch, A. T. Wells.
535...W. A. Griffin, Edgar Bell, Freeman Shaw.
551...C. S. Hall, R. Williamson, O. J. Gunn.
555...Joseph Gondolf, Henry Koch, Wm. Fuchs.
567...J. H. Essry, A. J. Ice, F. M. Saddler.
573...W. W. McMann, E. A. Crane, H. B. Elliott.
579...Wm. H. Stubbs, Wm. A. Pearson, J. B. Keirich.
580...Thos. F. Kelley, John Rader, T. T. Rader.
582...Jas. F. Boulware, A. H. Nelson, Isham G. Laine.
590...H. H. Catlett, John S. Cox, John Smoot.
598...J. C. Gill, S. F. Furber, T. R. Hayden.
599...J. S. McClelland, J. F. McCormack, W. M. Marley.
604...H. W. Mead, J. P. Ercanbrack, T. S. Goodell.

A. and A. Rite in Chicago.

The Ancient and Accepted Scottish Rite of Masonry, represented in Chicago by *Occidental Sovereign Consistory, Gourgas Chapter of Rose Croix, Illinois Grand Council of Princes of Jerusalem,* and *Van Rensselaer Grand Lodge of Perfection,* met in convention, last week, at the Masonic Temple, on Dearborn street, on Wednesday, Thursday, and Friday.

There were present many from abroad who have distinguished themselves in the rite. Among others, E. G. Hamilton, 33d degree of Indiana; Judge P. C. Wright, 32d degree, of Iowa; Horleck, Bailey, and others, from Wisconsin; J. C. Reynolds, of Springfield, Ill., and W. A. Stevens, Illustrious Deputy for the State of Illinois.

Some thirty gentlemen availed themselves of permission at this time to join the rite, and degrees were conferred from the fourth to the thirty-second, inclusive.

Ill. Bro. Van Rensselaer, the venerable patriarch of the A. and A. S. Rite in the Northern Jurisdiction of the United States, while on his way from his home to Chicago, received the attentions of an enterprising pickpocket, who relieved him of his watch. His friends here, having learned of this fact, went to work with that promptness which characterizes Western men generally, and in a few minutes a sufficient sum was volunteered to make up the loss.

A costly, handsome gold watch, appropriately inscribed, with a rich gold chain attached, was presented to him by the members of the consistory. Dr. V. L. Hurlbut, Sovereign Grand Commander, in making the presentation in behalf of the consistory, spoke feelingly, and somewhat as follows:

"Ill. Bro. Van Rensselaer: I am desired by the Sublime Princes of *Occidental Sovereign Consistory* to present to you this trifling testimonial, as a tangible evidence of the warm affection with which you have inspired us. This simple gift is in no degree commensurate with the weighty obligations which, by untiring devotion to our cause, you have laid upon us. No *one* brother has done so much as yourself towards establishing the enviable reputation of the rite in the Northern Jurisdiction of the United States of America. You stand among us as an apostle of the A. and A. S. Rite, having climbed to the Pisgah height of Masonic knowledge, gathering and treasuring as you went the holy truths whose practical application purifies and elevates the soul above the grosser elements of life—a mine of rarest wealth, with resources unfailing. We trust this will be a cherished souvenir, reminding you daily of the bond which unites us in one brotherhood, and which we hope will draw us in still closer fraternal embrace to your great loving heart, and continually bring to your mind the faces not only of those you have this night, but also the many others here present whom you have raised to this high-grade. Will you please accept?"

In response the Ill. brother made a few appropriate and feeling remarks, expressive of his gratification and pleasure, and so ended the pleasant little episode.—*Chicago Tribune.*

Your trowel will teach you that nothing is united together without proper cement; no strict union, nor external polish can be made without it. And, as the trowel connects each stone together by a proper disposition of the cement, so charity, that bond of perfection of all social union (which I earnestly recommend to you all), links separate minds and various interests together; and, like the radii of a circle, that extend from the center to every part of the circumference, makes each member have a tender regard for the real welfare of the whole community. But as some members will be refractory in every society, your hammer will likewise teach you how to use becoming discipline and correction towards such like offenders. If they will not submit to rule, you may strike off the excrescences of their swelling pride, till they sink into a modest deportment. Are they irregular in their practices? Your hammer will instruct you to strike off each irregularity, and fit them to act a decent part on the stage of life. Do any affect things above their stations? Your hammer will teach you to press them down to their proper level, that they may learn in the school of discipline that necessary knowledge—to be courteous.

It is calculated that twenty-seven tons of paper per day are used in Paris by journals, reviews, and pamphlets.

Jurisprudence.

To the law and the testimony.—Isa. 8, 20.

DECISIONS BY THE GRAND MASTER.

In this number we shall depart from the usual habit of numbering decisions, and answer the queries in the following well-written letter at length. The following is the letter, omitting date, name, and place:

M. W. H. G. Reynolds:

Dear Sir and Bro.—Will you be kind enough to give me your opinion in the following case:

A petition for initiation is rejected by a certain lodge, and after a year has elapsed the person again wishes to petition, but to another lodge, *which* lodge petitions the one by which he had been rejected, for leave to receive his petition, and to confer the degrees upon him if he should be found worthy. This petition *from a Lodge* is presented and a *motion* made that it be granted. The Master orders the *ballot* spread, and instructs the brethren that "We are about to vote on the petition of —— lodge, for leave to receive the petition of ——, and to confer the degrees upon him if he should be found worthy. This you will do, avoiding all private piques and quarrels, and vote solely for the good of Masonry. Ballot not clear, and petition not granted.

The above case suggests the following questions, on which I respectfully ask your decision:

1st. Does the law requiring the "unanimous consent of the rejecting lodge" furnish any authority for spreading the ballot on a petition of this character, or is there any law giving such authority.

2d. Where there is no law prescribing the manner in which a vote shall be taken, should we not, in taking the same, be governed by parliamentary usage?

3d. Is it right to spread the ballot on a *motion?*

4th. In the case stated, had the Master any right to instruct the members in a manner similar to that in voting on a petition for initiation?

5th. In the case stated, in view of the Master's instructions, viz: "We are about to vote on the *petition, &c.,*" did or did not the members vote on the *motion?* If they did not, was not the proceeding irregular, and would it be proper to expunge the record of the vote having been taken, and proceed to vote on the *motion?*

6th. Can a petition of this character, from one lodge to another, after being regularly acted on and not granted, be again presented? and if so what length of time must first elapse?

7th. In the supposition that every lodge will faithfully perform its Masonic duties, does not the rule requiring "the unanimous consent of the rejecting lodge" resolve itself into a question of courtesy between lodges?

We shall not follow the queries in regular order, nor shall we answer each one, for the reader will perceive, as he passes on, that some of the queries are disposed of in replying to or answering others.

In order to a proper understanding of the whole subject and to a judicial answer to the queries, it becomes necessary to consider the law guarding the perpetual secrecy of the ballot, the *status* of a rejected applicant, the law of consent, and the duty of a rejecting lodge. The law of the Grand Lodge of Illinois, alone, will be considered.

The last clause of the 48th section of the Grand Lodge By-Laws is in the following words:

"No Mason shall be required by the Master or lodge to give his reasons for the vote which he has deposited, for the very secrecy of the ballot is intended to secure the *independence and irresponsibility of the voter.*"

The 49th section provides that the ballot shall be taken "upon the moral, intellectual, and Masonic qualifications of the applicant."

The 26th section Grand Lodge By-Laws reads as follows: "No lodge acting under the jurisdiction of this Grand Lodge shall knowingly receive any candidate in any of the degrees in Masonry, who has been rejected by any other lodge, without first receiving the unanimous consent of the lodge that rejected him."

The foregoing quotations from the Grand Lodge By-Laws settle the following points:

1. That the candidate rejected is under the jurisdiction and control of the lodge that rejected him until it gives unanimous consent for another lodge to receive him.
2. That it is the duty of the rejecting lodge to protect the brother who casts a black ball, in his entire "*independence and irresponsibility*" to any earthly tribunal or person.
3. That upon an application of a lodge to receive the petition of a rejected candidate, the vote must be taken by ballot, in order to complete an unbiased "unanimous vote," within the meaning of our own statutes, otherwise the secrecy of the previous ballot is liable to exposure, and the *independence and irresponsibility of the voter is destroyed.*

The foregoing points dispose of all the legal principles involved in the letter and queries of our able correspondent.

A matter or two of practice requires some attention.

1. In the case of an application of a lodge to receive the petition of a rejected candidate, the Master has the power to take a vote, or to entertain a motion to take a vote upon the application. He also has the right to refuse to entertain such a motion, but courtesy to the applying lodge requires that such reasons should be extraordinary. In voting upon the application, courtesy and every other consideration but *conscience* is excluded.
2. Uniform usage in this jurisdiction—such usage as makes it common and binding law—requires a rejected candidate for initiation to wait one year before applying again.

Miscellaneous Reading.

The Dinner of the Months.

Once upon a time, the months determined to dine together. They were a long time deciding who should have the honor of being the host on so solemn an occasion, but the lot at length fell upon December; for, although the old gentleman's manners were found to be rather cold, upon first acquaintance, yet it was well known that when you once got under his roof, there was not a merrier or more hospitable person in existence. The messenger, too, Christmas Day, whom he sent round with his cards of invitation, won the hearts of all; although he played several mad pranks, and received many a *box* in return. February begged to be excused coming to the dinner, as she was in very bad spirits, on account of the loss of her youngest child, the twenty-ninth, who had lately left her, and was not expected to return for four years. Her objection, however, was overruled; and being seated at table between the smiling May and the merry old fellow, October, she appeared to enjoy the evening's entertainment as much as any of the company.

The dinner was a superb one, all the company having contributed to furnish out the table. January thought, for the *thirtieth* time, what he should give, and then determined to give a calf's head. February, not being a very productive month, was also a little puzzled; but at length resolved to contribute an enormous cake, which she managed to manufacture in most beautiful style, with the assistance of her servant, Valentine, who was an excellent fellow at that sort of ware, but especially at bride cake. March and April agreed to furnish all the fish; May and June to decorate the dishes with flowers; June to supply plenty of excellent cider; July and August to present the dessert; September a magnificent course of all sorts of game, excepting pheasants; which exception was supplied by October, as well as a couple of hampers of fine, home-brewed ale; and November engaged that there should be an abundance of ice. The rest of the eatables, and all the wine, were provided by the worthy host himself.

Just before sitting down to table, a squabble arose about precedence—some of the company insisting that the first in rank was January, and some that it was March. The host, however, decided in favor of January, whom he placed in the seat of honor, at his right hand. November, a prim, blue-nosed old maid, sat at his left; and June, a pleasant, good-tempered fellow, although occasionally rather too *warm*, sat opposite him, at the end of the table.

The dinner was admirably served. Christmas Day was the principal waiter; but the host had been obliged to beg the attendance of some of his guests' servants, and accordingly, Twelfth-night, Shrove Tuesday, and Michaelmas Day, officiated in various departments; though Shrove Tuesday was speedily turned out, for making too free with a prim, demure servant maid, called Good-Friday, while she was toasting some buns for the tea-table.

A short, squash little fellow, called St. Thomas' Day, stood behind December's chair, and officiated as toast-master; and much merriment was excited by the contrast between the diminutive appearance of this man, who stood behind June, at the other end of the table. Master Thomas, however, was a very useful fellow; and beside performing the high official capacity which we have mentioned, he drew the curtains, stirred the fire, lighted and snuffed the candles, and like all other little men, seemed to think himself of more importance than anybody else.

The pretty blushing May was the general toast of the company, and many compliments were passed on the elegant manner in which she had ornamented the dishes. Old January tried to be very sweet upon her, but she received him coldly. January at length ceased to persecute her with his intentions, and transferred them to November, who was the same politics as himself, although she had not been quite so successful in supporting them. Poor May had scarcely got rid of her venerable lover, before that sentimental swain, April, began to tell her that he was absolutely dying for her. This youth was one moment all sunshine and smiles, and rapture, and the next he dissolved in tears, clouds gathered upon his brow, and he looked a fitter suitor for November than for May, who, having at last hinted as much to him, he left her in a huff, and entered into close conversation with September, who, although much his senior, resembled him in many particulars.

July, who was of a desperately hot temper, was every now and then a good deal irritated by March, a *dry* old fellow, as cool as a cucumber, who was continually passing his jokes upon him. At one time, July went so far as to threaten him with a prosecution for something he had said, but March, knowing what he was about, managed to keep on the windy side of the law, and to throw dust in the eyes of his accusers. July, however, contrived to have his revenge; for being called upon for a song, he gave "The dashing White Sergeant" in great style, and laid a peculiar emphasis upon the words "*March, March away,*" at the same time motioning to his antagonist to leave the room.

April having announced that it was raining hard, January was much perplexed as to how he should get home, as he had not brought his carriage. At one time when he was looking very anxiously out of the window, to discover if there were any stars visible, October, at the suggestion of May, asked him if he thought of borrowing *Charles' wain* to carry him, as he had done so great a kindness to its proprietor? This put the old fellow into such a passion, that he hastily seized his head gear, a red cap, sallied out through the rain, and would most likely have broken his neck in the dark, had not February sent her footman, Candlemas Day, after him with a lantern, by whom he was guided in safety to his lodgings in Frog Alley.

On the retirement of the ladies, February, May, August, and November, the host proposed their healths, which were drunk with the usual honors; when April, being a soft-spoken youth, and ambitious of distinction as an orator, began to return thanks for them, in a very flowery speech, but was soon coughed down by December and March; and March, by the by, at length got into such high favor with his old enemy, July, that the latter was heard to give him invitation, saying that if ever he came to his side of the zodiac, he should be most happy to see him. October told the host that, with his leave, he would drink no more wine, but that he should be glad of some good home-brewed and a pipe. To this December acceded, and said he should be happy to join him, and he thought his friend March would do the same. March having nodded assent, they set to, and a pretty *puffing* and *blowing* they made. April, however, continued to drink Madeira, while June, July, and September stuck with exemplary constancy to the Burgundy.

After repeated summonses to the drawing-room, they joined the ladies at the table. November drew herself up, and affected to be quite overpowered by the smell of smoke, which March, October, and December had brought in with them; although it was well known that the old lady herself could *blow a cloud* as well as any of them. August, a grave, stately matron, of extraordinary beauty, although perhaps *un peu passee*, officiated as tea-maker. Good Friday, who by this time had recovered the fright into which Shrove Tuesday had throw her, handed about the toasted buns; and Swithin, a servant of July, was employed to keep the tea-pot supplied with water, which he too often did to overflowing.

Tea being over, the old folks went to cards; and the young ones, including October, who managed to hide his years very successfully, to the piano-forte. May was the prima donna, and delighted every one, especially poor April, who was alternately smiles and tears during the whole of her performance. October gave them a hunting song, which caused even the card tables to be deserted; and August sang a sweet, melancholy canzonet, which was rapturously encored.

At length, Candlemas Day having returned from seeing Old January home, his mistress, February, took leave of the company. April, who was a little the worse for the wine he had drunk, insisted on escorting November, although she had several servants, and her road was in the opposite direction to his own. May went away in her own carriage, and undertook to set June down, who lived very near her. The road was hilly and steep, but her coachman, Ascension Day, got the horses very well to the top, and July and August both walked home, each preceded by a dog-day, with a lighted torch. September and October, who were next door neighbors, went away in the same hackney-coach; and March departed as he came, on the back of a rough Shetland pony.

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A Scene in Moab.

From the Examiner and Chronicle.

Perhaps the imagination of a man could not paint for itself a more affecting or a nobler spectacle than the last scene in the life of Moses. For more than a century, from the shores of the Nile to the banks of the Jordan, he had been the commanding figure of a great history. He had carried a great people on his heart. He had experienced every vicissitude of life. The words which the great apostle applied to himself, are literally true of the great prophet. He had been harassed "by journeying often, by perils of robbers, by perils from his countrymen, by perils from the heathen, by perils in the city, by perils in the wilderness, by perils in the sea, by perils among false brethren." Every one of these specifications is true of Moses as of Paul.

During his service as lieutenant-general of the Lord of Hosts, he had seen a generation of mankind, in unnumbered thousands, rise and fall around him, as the steadfast cliff feels the tide swell and fail with its innumerable waves. God had rent the heavens and come down to speak to him face to face. The Eternal had rifted the clouds and thick darkness that were round about him, and the dreadful banner of his justice were unrolled before his servant.

He had seen the desert sown with bodies of men as a ploughed field is sown with grain. For forty years he had seen the wilderness behind him keeping a bloody record of his devious track. He had reoognized the footsteps of God in the great waters. He had heard him marching through the wilderness.

For a generation and a half he had been going to find a land which the Lord had promised to his people. And now he was on the edge of that land—to die there, without entering!

If Godfrey had been struck from the saddle just before he led his Crusaders through the gates of Jerusalem; if Columbus's vessel had split on a reef in sight of the New World's green shore; each would have felt, for a sharp moment of agony, the pang of a disappointed life. But how far deeper the darkness that would naturally come down on the soul of the great captain, when he heard the words: "Get thee up into this mountain Abarim, unto Mount Nebo; and behold the land of Canaan; and die in the Mount whither thou goest up. Thou shalt see the land before thee, but thou shalt not go thither." There were forty colossal years of life, like so many Cyclopean pillars, shattered at one blow!

But Christ knew the strength of the man with whom His chastisement was dealing. He knew the toughness of the bow He was bending, and that it would not break. He, by His grace, had made the man Moses very meek, above all men on the face of the earth. And into the meekness of that great heart this last trial sank, like a great rock into the sea, and left only a ripple. With what majestic self-possession he announced to the people his disappointment: "Also the Lord hath said unto me, Thou shalt not go over this Jordan." It is written that the meek shall inherit the earth; how strange that the meekest man of all should have no inheritance in it, not even a foot-breadth!

Yet his eye was not dim, nor his natural force abated, when, a hundred and twenty years old, he "went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah; and the Lord showed him all the land of Gilead, unto Dan, and all Naphtali, and the land of Ephraim, and Manassah, and all the land of Judah, unto the utmost sea, and the plain of the valley of Jericho, the city of palm trees, unto Zoar." And though he might not pass over Jordan, nor taste the milk and honey of Israel's land, and though his bones must rest, far from their kindred, in a strange valley, yet the eye that swept from Moab to the utmost sea was filled with prophetic as well as present glory. Moses saw a better country, that is a heavenly, and there was none to forbid his entrance there. His Lord only kept him out of Palestine, that he might take him to himself; and his hundred and twenty years of weariness would soon be lost in an eternity of rest.

His grave must be lonely, unhonored by men; yet the archangel should stand sentinel over it, through unknown centuries. He now was alone upon Mount Nebo; but he should yet stand with his redeemer upon the Mount of Transfiguration. He had no home on earth; but reserved in heaven he saw the glories of an inheritance incorruptible, undefiled, and unfading, echoing with the song of Moses, the servant of God, and the song of the Lamb.

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Early and Late, New and Old Potatoes; Humbugs.

From Colman's Rural World.

The fever is up and running high on the potato; and now is just the time for you to get badly bit, in buying seed potatoes of the eastern seedsmen.

Gregory is offering a new one; Heffron is offering a new one; Hovey & Co. advertise a new one; Mr. Breese, on the prestige of the Early Rose—he being the originator—has a new one also.

Reader, when you begin to see reports in the papers, that this man has bought a few bushels of these new potatoes, at from $80 a bushel to $200 a bushel, be shy—there is dishonesty in the transaction somewhere. And no greater humbug has ever, in our judgment, been put upon the people, than the Early Rose—we mean for the price it was sold at. We bought a few pounds at the rate of $140 a bushel; gave them a great deal of care; got no more potatoes, and no earlier, and not as good quality, as the old Mercer or Early Goodrich. We believe the latter will prove to be the Earlier variety every year; while we were told this Early Rose was from two to three weeks earlier.

A large number of varieties from England, claiming great excellence; among them the Early Race Horse—which we hope will soon run out of the country; for, if the *race* in it is for earliness or quality, it is now *distanced*; if *racing* for the palm of least potatoes for seed planted—then it has distanced all competitors.

We have bought everything offered of the potato kind, to get the best; and are fully satisfied with Early White Sprout, Early Goodrich, New White Peach Blow, Mercer, and Jackson White. Any farmer, planting these, will have early and late; good yield; good quality; and little if any disease at all.

From dear experience, I can willingly part with Coppermine, Cuzco, Early Cottage, Andes, Amazon, Garnet Chili, Calico, Monitor, Orono, Titicaca and Early Rose, with all the batch of English Seedlings.

In the mean time experiments will go on, and there will be great improvements made in the potato; and old varieties will be offered under new names; worthless new ones will appear, and command a large price; and the good people will be ready to bite again.

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A Woman's Work.

The truthfulness of the following sketch, by Rev. Thomas K. Beecher, of what some woman accomplished, will be appreciated by many farmers' wives, and perhaps its publication may induce greater sympathy for his partner in some husband's mind:

"I declare that the woman who is able to systemize and carry on smoothly the work of an ordinary family, illustrates higher sagacity than is called for by seven-tenths of the tasks done by man. Men take one trade and work at it; a mother's and housekeeper's work requires a touch from all trades. A man has his work hours, and his definite tasks; a woman has work at all hours, and incessant confusion of tasks. Let any man do a woman's work for a single day—wash and dress the children—having provided their clothes the night before; see that breakfast is under way to suit a fault-finding husband; the wash boiler on with water for the wash, and the clothes assorted ready for the washing; the dish-water heating, and the luncheon brought out for the school-goers; a nice dinner in the good man's dinner-pail; the beds made after proper airing; the father's convenience exactly hit for family prayers; the systematic sweeping of the house at least once a week, and of living rooms once to three times a day, according to the number of men to bring in the mud; the actual washing and outhanging of clothes; the drying, sprinkle, and to-morrow the ironing of the same; the sorting and mending of them, and the provision of new ere the old give out; the making of bread three times a week, with cake and pies intercalated judiciously; pickles, preserves, and cellar stores to be laid in, and not forgotten in their season; children's manners to be attended to; company to be entertained; her own person to be tidied up to please *his* eye; the tired *him* to be welcomed and waited on by the no less tired *her*, and the home made cheerful; his trousers to be patched after he goes to bed, 'so he can put them on in the morning;' the children to be helped about their lessons, and reminded not to forget their Sunday school lesson; the shopping and marketing to be done for the household; house repairs to be attended to, and matters in general to be kept straight around home. Meanwhile, 'papa must not be hindered about his work,' because his work brings the money. But man's work does not tax the head, and heart, and hand, as woman's work does."

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PRIMITIVE STYLE OF SKATING.—Fitz-Stephen in his account of the sports of the young citizens of London on the ice in the twelfth century, notes their expertness in using the bones of animals as a means of increasing their velocity, "taking in their hands poles shod with iron, which at times they strike against the ice, they are carried along with as great rapidity as a bird flying, or a bolt discharged from a cross-bow." A Dutch engraving, representing sports on the ice in the town-ditch at Antwerp, 1594, illustrates this practice. A child is using the jaw-bones of a horse or cow as a sledge, and propelling himself with pointed staves.

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A seven hundred ounce gold nugget was lately unearthed in Queensland, Australia.

UNFORGOTTEN WORDS.

"Have you examined that bill, James ?"

"Yes, sir."

"Anything wrong ?"

"I find two errors."

"Ah ! let me see !"

The lad handed his employer a long bill that had been placed on his desk for examination.

"Here is an error in the calculation of ten dollars which they have made against themselves; and another of ten dollars in the footing."

"Also against themselves ?"

"Yes, sir."

The merchant smiled in a way that struck the lad as peculiar.

"Twenty dollars against themselves," he remarked in a kind of pleasant surprise. "Trusty clerks they must have."

"Shall I correct the figures ?" asked the lad.

"No ! let them correct their own mistakes; we don't examine bills for other people's benefit," replied the merchant. "It will be time to rectify those errors when they find them out. All so much gain as it now stands."

The boy's delicate moral sense was shocked at so unexpected a remark. He was the son of a poor widow, who had given him to understand that to be just was the duty of men.

Mr. Carman, the merchant, in whose employment he had been for only a few months, was an old friend of his father's, in whom he reposed the highest confidence. In fact, James had always looked upon him as a kind of model man, and when Mr. Carman agreed to take him into his store, he felt that a good fortune was in his way.

"Let them correct their own mistakes." These words made a strong impression on the mind of James Lewis. When first spoken by Mr. Carman, and with the meaning then involved, he felt, as we have said, shocked; but as he turned them over again in his thoughts and connected their utterance with a person who stood so high in his mother's estimation, he began to think that perhaps the thing was fair enough in business. Mr. Carman was hardly the man to do wrong. A few days after James had examined the bill, a clerk from the house by which it had been rendered called for settlement. The lad, who was present, waited with interest to see whether Mr. Carman would speak of the error. But he made no remark. A check for the amount of the bill rendered was filled up, and a receipt taken.

"Is that right ?"

James asked himself this question. His moral sense said no; but the fact that Mr. Carman had so acted bewildered his mind.

"It may be the way in business"—so he thought to himself—"but it don't look honest. I wouldn't have believed it of him."

Mr. Carman had a kind of a way with him that won the boy's heart, and naturally tended to make him judge whatever he might do in a most favorable manner.

"I wish he had corrected that error," he said to himself a great many times when thinking in a pleased way of Mr. Carman, and his own good fortune in having been received into his employment. "It don't look right, but may be it's the way of business."

One day he went to the bank and drew the money on a check. In counting it over he found that the teller had paid him fifty dollars too much, so he went back to the counter and told him of his mistake. The teller thanked him, and he returned to the store with the consciousness in his mind of having done right.

"The teller overpaid me fifty dollars," he said to Mr. Carman, as he handed him the money.

"Indeed !" cried the latter, a light breaking over his countenance; and he hastily counted the bank bills.

The light faded as the last bill left his fingers.

"There's no mistake, James." A tone of disappointment was in his voice.

"Oh, I gave him back the fifty dollars. Wasn't that right ?"

"You simpleton !" exclaimed Mr. Carman, "don't you know that bank mistakes are never corrected ? If the teller had paid you fifty dollars short he would not have made it right."

The warm blood mantled the cheek of James under this reproof. It is often the case that more shame is felt for a blunder than a crime. In this instance the lad felt a sort of mortification at having done what Mr. Carman was pleased to call a silly thing, and he made up his mind that if they should ever overpay him a thousand dollars at the bank he should bring the amount to his employer, and let him do as he pleased with the money.

"Let people look after their own mistakes," said Mr. Carman.

James Lewis pondered these things in his heart. The impression they made was too strong ever to be forgotten. "It may be right," he said, but he did not feel altogether satisfied.

A month or two after the occurrence of that bank mistake, as James counted over his weekly wages, just received from Mr. Carman, he discovered that he was paid half a dollar too much.

The first impulse of his mind was to return the half dollar to his employer, and it was on his lips to say, "You have given me half a dollar too much, sir," when the unforgotten words, "Let people look after their own mistakes," flashing upon his thoughts, made him hesitate. To hold a parley with evil is to be overcome.

"I must think about this," said James, as he put the money into his pocket. "If it is true in one case it is true in another. Mr. Carman don't correct mistakes that people make in his favor, and he can't complain when the rule works against himself."

But the boy was far from being in a comfortable state. He felt that to keep half a dollar would be a dishonest act. Still he could not make up his mind to return it, at least not then.

James did not return the half dollar, but spent it for his own gratification. After he had done this it came suddenly into his head that Mr. Carman had only been trying him, and he was filled with anxiety and alarm.

Not long after Mr. Carman repeated the same mistake. James kept the half dollar with less hesitation.

"Let him correct his own mistakes said he resolutely; "that's the doctrine he acts on with other people, and he can't complain if he gets paid back in the same coin he puts in circulation. I just wanted half a dollar."

From this time the fine moral sense of Jas. Lewis was blunted. He had taken an evil counselor into his heart, stimulated a spirit of covetousness—latent in almost every mind—which caused him to desire the possession of things beyond his ability to obtain.

James had good business qualifications, and so pleased Mr. Carman by his intelligence, industry, and tact with customers, that he advanced him rapidly, and gave him, before he was eighteen years old, the most reliable position in the store. But James had learned something more from his employer than how to do business well. He had learned to be dishonest. He had never forgotten the first lesson he had received in this bad science; he had acted not only in two instances, but in a hundred, and always to the injury of Mr. Carman. He had long since given up waiting for mistakes to be made in his favor, but originated them in the varied and complicated transactions of a large business, in which he was trusted implicitly; for it had never occurred to Mr. Carman that his failure to be just to the letter might prove a snare to this young man.

James grew sharp, cunning, and skillful; always on the alert, always bright and ready to meet any approaches towards a discovery of his wrong doing by his employer, who held him in the highest regard.

Thus it went on until James was in his twentieth year, when the merchant had his suspicions aroused by a letter which spoke of the young man as not keeping the most respectable company, and as spending money too freely for a clerk on a moderate salary.

Before this time James had removed his mother into a pleasant house, for which he paid a rent of four hundred dollars; his salary was eight hundred, but he deceived his mother by telling her it was fifteen hundred. Every comfort that she needed was fully supplied, and she was beginning to think that after a long and painful struggle with the world, her happier days had come.

James was at his desk when the letter was received by Mr. Carman. He looked at his employer and saw him change countenance suddenly. He read it over twice, and James saw that the contents produced disturbance. Mr. Carman glanced toward the desk, and their eyes met; it was only for a moment, but the look that James received made his heart stop beating.

There was something about the movements of Mr. Carman for the rest of the day that troubled the young man. It was plain to him that suspicion had been aroused by that letter. O, how bitterly now did he repent, in dread of discovery and punishment, the evil of which he had been guilty! Exposure would disgrace and ruin him, and bow the head of his widowed mother even to the grave.

"You are not well this evening," said Mrs. Lewis, as she looked at her son's changed face across the table, and noticed that he did not eat.

"My head aches."

"Perhaps the tea will make you feel better."

"I'll lie down on the sofa in the parlor for a short time."

Mrs. Lewis followed him into the parlor in a little while, and, sitting down on the sofa on which he was lying, placed her hand upon his head. Ah, it would take more than the loving pressure of a mother's hand to ease the pain from which he was suffering. The touch of that pure hand increased the pain to agony.

"Do you feel better ?" asked Mrs. Lewis. She had remained some time with her hand on his forehead.

"Not much," he replied, and rising as he spoke, he added, "I think a walk in the open air will do me good."

"Don't go out, James," said Mrs. Lewis, a troubled feeling coming into her heart.

"I'll only walk a few squares." And James went from the parlor and passed into the street.

"There is something more than headache the matter with him," thought Mrs. Lewis.

For half an hour James walked without any purpose in his mind beyond the escape from the presence of his mother. At last his walk brought him near Mr. Carman's store, and at passing he was surprised at seeing a light within.

"What can this mean ?" he asked himself, a new fear creeping, with its shuddering impulse, into his heart.

He listened by the door and windows, but he could hear no sound within.

"There's something wrong!" he said; "what can it be ? If this is discovered, what will be the end of it ? Ruin ! ruin ! My poor mother !"

The wretched young man hastened on, walked the street for two hours, when he returned home. His mother met him when he entered, and, with unconcealed anxiety asked him if he were better. He said yes, but in a manner that only increased the trouble she felt, and passed up hastily to his own room.

In the morning the strangely altered face of James, as he met his mother at the breakfast table, struck alarm into her heart. He was silent, and evaded all her questions. While they sat at the table the door bell rung loudly. The sound startled James, and he turned his head to listen in a nervous way.

"Who is it ?" asked Mrs. Lewis.

"A gentleman who wishes to see Mr. James," replied the girl.

James rose instantly, and went out into the hall, shutting the dining room door as he did so. Mrs. Lewis sat waiting her son's return. She heard him coming back in a few moments; but he did not enter the dining room. Then he returned along the hall to the street door, and she heard it shut. All was silent. Starting up she ran into the passage, but James was not there. He had gone away with the person who had called.

Ah, that was a sad going away. Mr. Carman had spent half the night in examining the accounts of James, and discovered frauds of over six thousand dollars. Blindly indignant, he sent an officer to arrest him early in the morning; and it was with this officer that he went away from his mother, *never to return.*

"The young villain shall lie in the bed he has made for himself!" exclaimed Mr. Carman, in his bitter indignation. And he made the exposure completely. On the trial he showed an eager desire to have him convicted, and presented such an array of evidence that the jury could not give any other verdict than guilty.

The poor mother was in court, and audible in the silence that followed came her convulsed sobs upon the air. The presiding judge addressed the culprit, and asked if he had anything to say why the sentence of the law should not be pronounced against him. All eyes were turned upon the pale, agitated young man, who rose with an effort, and leaned against the railing by which he stood, as if needing the support.

"Will it please your honors," he said, "to direct my prosecutor to come a little nearer, so that I can look at him and your honors at the same time?"

Mr. Carman was directed to come forward to where the boy stood. James looked at him steadily for a few moments, and then turned to the judges.

"What I have to say to your honors is this" (he spoke calmly and distinctly), "and it may in a degree extenuate, though I can not excuse my crime. I went into that man's store an innocent boy, and if he had been an honest man I would not have stood before you to-day as a criminal."

Mr. Carman appealed to the court for protection against an allegation of such an outrageous character; but he was peremptorily ordered to be silent. James went on in a firm voice.

"Only a few weeks after I went into his employment I examined a bill by his direction, and discovered an error of twenty dollars."

The face of Mr. Carman crimsoned.

"You remember it, I see," said James, "and I shall have cause to remember it while I live. The error was in favor of Mr. Carman. I asked if I should correct the figures, and he answered, 'No, let them correct their own mistakes; we don't examine bills for other people's benefit.' It was my first lesson in dishonesty. I saw the bill settled, and Mr. Carman take twenty dollars that was not his own. I felt shocked at first; it seemed such a wrong thing. But soon after he called me a simpleton for handing back a fifty dollar bill to the teller of a bank, which he had overpaid me on a check, and then"—

"May I ask the protection of the court?" said Mr. Carman.

"Is it true what the lad says?" asked the judge.

Mr. Carman hesitated and looked confused; all eyes were on his face; and judges and jury, lawyers and spectators felt certain that he was guilty of leading the unhappy young man astray.

"Not long afterward," resumed Lewis, "in receiving my wages I found that Mr. Carman had paid me fifty cents too much. I was about to give it back to him, when I remembered his remark about letting people correct their own mistakes, and said to myself, 'let him correct his own errors,' and dishonestly kept the money. Again the thing happened, and again I kept the money that did not of right belong to me. This was the beginning of evil, and here I am. If he had shown any mercy I might have kept silent and made no defense."

The young man covered his face with his hands and sat down, overpowered with his feelings. His mother, who was near him, sobbed aloud, and bending over, laid her hands on his head, saying:

"My poor boy! my poor boy!"

There were few eyes in the court room undimmed. In the silence that followed, Mr. Carman spoke out:

"Is my character to be thus blasted on the words of a criminal, your honors? Is this right?"

"Your solemn oath that this charge is untrue," said the judge, "will set you in the right." It was the unhappy boy's only opportunity, and the court felt bound in humanity to hear him.

James Lewis stood up again instantly, and turned his white face and dark, piercing eyes upon Mr. Carman.

"Let him take his oath if he dare!" he exclaimed.

Mr. Carman consulted with his counsel and withdrew.

After a brief conference with his associates, the presiding judge said, addressing the criminal:

"In consideration of your youth, and the temptation to which in tender years you were unhappily subject, the court gives you the slightest sentence, one year's imprisonment. But let me solemnly warn you against any further steps in the way you have taken. Crime can have no valid excuse. It is evil in the sight of God and man, and leads only to suffering. When you come forth again after your brief incarceration, may it be with the resolution to die rather than commit a crime."

And the curtain fell on the sad scene in the boy's life. When it was lifted again, and he came forth from prison a year afterward, his mother was dead. From the day her pale face faded from his vision as he passed from the court-room, he never looked upon her again.

Ten years afterward a man was reading a newspaper in a far western town. He had a calm, serious face, and looked like one who had known suffering and trial.

"Brought to justice at last!" he said to himself, as the blood came to his face; "convicted on the charge of open insolvency, and sent to state prison. So much for the man who gave me in tender years the first lessons in ill-doing. But, thank God, the other lessons have been remembered. 'When you come forth again,' said the Judge, 'may it be with the resolution to die rather than commit a crime,' and I have kept this injunction in my heart when there seemed no way of escaping except through crime; and God helping me, I will keep it to the end."

Ups and Downs.

"Sir, bring me a good plain dinner," said a melancholy looking individual to a waiter at one of our principal hotels in the State.

"Yes, sir."

The dinner was brought and devoured, and the eater called the landlord aside and thus addressed him:

"You are the landlord?"

"Yes."

"You do a good business here?"

"Yes" (in astonishment).

"You make, probably, ten dollars a day clear?"

"Yes."

"Then I am safe. I can not pay for what I have consumed. I have been out of employment for seven months, but have engaged to work to-morrow. I have been without food four-and-twenty hours when I entered your place. I will pay you in a week."

"I can not pay my bills with such promises," blustered the landlord, "and I do not keep a poorhouse. You should address the proper authorities. Leave me something for security."

"I have nothing."

"I will take your coat."

"If I go into the street without that, I will get my death, such weather as this."

"You should have thought of that before you came here."

"You are serious? Well, I solemnly aver that one week from now I will pay you."

"I will take your coat."

The coat was left, and a week afterwards redeemed.

Seven years afterwards a wealthy man entered the political arena, and was presented to a caucus as an applicant for a Congressional nomination. The chairman of the caucus held his peace. He heard the name and history of the applicant, who was a member of the church and one of the most respectable citizens. The vote was a tie, and he cast the negative, thereby defeating the wealthy applicant, whom he met an hour afterward and to whom he said:

"You don't remember me?"

"No."

"I once ate dinner at your hotel, and although I told you I was famishing, and pledged my word and honor to pay you in a week, you took my coat and saw me go out into the inclement air at the risk of my life without it."

"Well, sir, what then?"

"Not much. You called yourself a Christian. To-night you were a candidate for nomination, and but for me you would have been elected to Congress."

Three years after, the Christian hotel keeper became a bankrupt. The poor dinnerless wretch that was, is now a high functionary. We know him well. The ways of Providence are indeed wonderful, and the world's mutations almost beyond conception or belief.

Alexander H. Stephens.

On a certain occasion Hon. Alexander H. Stephens, of Georgia, was engaged in a political discussion with Hon. Benjamin F. Hill, of that State, when the latter charged him with saying that he (Stephens) could eat Judge Cone for breakfast, himself (Mr. Hill) for dinner, and Governor Cobb for supper. To which Mr. Stephens quickly replied: "I never said it; but if I had, the arrangement of the meals would have been somewhat different. I should not have taken Mr. Hill at dinner, where he has placed himself, that being the heartiest meal of the day. In fact, I should prefer him for supper, in accordance with that wise rule of medicine which prescribes a *light diet* to sleep on!"

At another time Mr. A. R. Wright, of Georgia, is said to have drawn the fire of the "great Georgian" in the following way: Mr. Stephens, at the time of the great Know-Nothing conflict in the South, was accompanied by a favorite dog named *Rio*, and the intelligent animal was almost as well known on the hustings as the statesman.

Mr. Wright, at the close of a political speech, turned to Mr. Stephens and said: "Sir, I demand a list of your appointments. I intend that the people shall have information. I want to know when and where you are to speak, for I intend to *dog* you all around this Congressional district."

"Then," retorted Mr. Stephens, pointing his long thin finger to his dog, sleeping on the stand at his feet, and lifting his fife-like voice to the highest note—"then I shall send Rio home. One *dog at a time* is enough!"

Among the thousands who have read the speech of Vice President Stephens, of Georgia, against secession, made November 14, 1860, there are probably few who have heard of an amusing incident that followed it. At the close of the speech the leader of the opposition party, Hon. Robert Toombs, arose, and after complimenting Mr. Stephens as one of the purest patriots, moved that the meeting give three cheers for him and adjourn, which was done. Governor Herschel V. Johnson, who was present, met Mr. Toombs on their return to the hotel, and said to him in substance: "Sir, your action to-night, coming from so prominent a secessionist, deserves all praise, and I for one can not forbear to congratulate you upon such handsome conduct and admirable behavior."

Toombs put on that droll look which always precedes his best hits, and said, drily, "Yes, I always behave myself at a funeral."

An overgrown political opponent once undertook to sneer at the diminutive size of Mr. A. H. Stephens, and said, "I could put a little salad oil on you and swallow you whole." To which Mr. Stephens at once replied, "and if you did you would have more brains in your bowels than you ever had in your head."—*Editor's Drawer, Harper's Magazine.*

Boys, You are Watched.

A group of men, at the opening of the State Legislature, were talking of the applicants for position in the various offices in the gift of the Senate and House of Representatives.

Of course, there were a good many applying, and there must be some disappointment falling somewhere; and they were canvassing the matter to make it as nearly right all round as possible.

There were two desiring the same place in the Senate chamber, both boys, verging into manhood—one the son of a high State official, the other the son of an officer who had died in the army in the late civil war. He had already performed the duties of the place he sought again.

This is the substance of remarks made, showing the truth of the assertion at the head of this article.

"Well, gentlemen, I think J—— ought to have this place, or a better one, if we can give it. He isn't a governor's son, and he hasn't any great friends to push him; but a boy who will do as he did at the last session—not spending his earnings on himself, never seen with a cigar in his mouth, or strutting along the street in dandy clothes, but quiet, and well-behaved, saving all his money and carrying it home and giving it to his mother—that boy, I say, deserves as good a place as we can give him." And so, though he had not that place he did get one as good, and probably better.

Now, boys, these words are for you. Nothing is more certain than that if this boy had given way to the temptations assailing those who are on the boundary line or the debateable ground between boyhood and manhood—if he had learned to smoke and been seen smoking, if he had strutted in stunning and flashy clothes, if he had been all that is so well understood as comprehended in the term "fast," if he had not honored his mother—a precious, praying mother at home—and been a quiet, modest, pure-minded, gentlemanly boy, he never could have secured the appointment that now enables him to help his mother again.

He did not know that he was watched particularly. Probably he was not. But men are unconsciously observing; if not with the purpose of influencing future conduct, yet future conduct is influenced, as in this case. The character earned by him by his simple, unaffected ways and dress, by his filial affection and faithfulness, stood him in good stead; and because those who had watched him approved of what they saw in him, they help him all they can.

There are boys in such a great hurry to be men that they ape their vices.

Well Said.

Such an example would stimulate our brethren to the performance of every known duty, and in a few years, as our borders are extended, Christian knighthood would present such a moral standard and influence, that the combined energies of our enemies and the powers of darkness would flee before the light of *truth* and the influences of good morals and the Christian religion. Then, when we shall look back over the "rugged path of life," we shall see the fruit of our labors, "that we have not spent our strength for naught, or labored in vain." We should "not be weary in well doing." The promise is, "In due season ye shall reap if ye faint not." With *fortitude, constancy*, and *courage*, maintain the precepts of that holy religion which we profess, let our good works so shine before men that they may be compelled to say, "how these brethren love each other," and may "He who is able abundantly to furnish you for every good work preserve you from falling into error; improve, strengthen, establish, and perfect you," and finally greet you with, "Well done good and faithful servant, enter thou into the joy of thy Lord."—*J. R. Hartsock, Iowa.*

Married.

At Metropolis, Ill., Feb. 21, 1869, by Rev. I. H. Scott, Bro. JOHN B. YOUNG, of *Golconda Lodge No. 131*, to Miss ALICE HOFFMAN.

Died.

In Staunton, Macoupin county, W. Bro. LUKE S. COON, at an advanced age in life.

The deceased was the first Master of *Staunton Lodge*, and has ever been an influential member, a good husband, citizen, and father.

In Newton, Jasper county, January 26th, Rev. Bro. JACOB E. REED, Chaplain of *Newton Lodge No. 216*, and Secretary of *Newton Chapter No. 109*, aged seventy years.

Moneys Received for Masonic Trowel,

FROM FEB. 6TH, 1869, TO MARCH 5TH, INCLUSIVE.

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$9.00 each.—F. L. Rhodes.

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WANTED.—For a Grand Lodge Library, the Proceedings of 1840, 1841, 1842, 1844, 1845, 1846, 1847, 1848, 1849, 1852, and 1853, Grand Lodge of Illinois, for which a fair price will be paid, in cash, goods, or for TROWEL, if sent to us by first of April next. H. G. REYNOLDS & SON.

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The Masonic Trowel.

"The grand object of Masonry is, to promote the happiness of the human race."--Washington.

VOL. VIII. SPRINGFIELD, ILLINOIS, APRIL 15, 1869. NO. 4.

Poetry.

The Return.

"Hast thou come with the heart of Childhood back?
The free, the pure, the kind?"—
So murmured the trees in my homeward track,
As they played to the mountain wind.

"Hath thy soul been true to its early love?"
Whispered my native streams;
"Hath the spirit nursed 'mid hill and grove,
Still revered its first high dreams?"—

"Hast thou borne in thy bosom the Holy prayer
Of the child in his parent halls?"—
Thus breathed a voice on the thrilling air,
From the old ancestrial walls.

"Hast thou kept thy faith with the faithful dead,
Whose place of rest is nigh?
With the father's blessings o'er thee shed,
With the mother's trusting eye?"—

Then my tears gushed forth in sudden rain,
As I answered—" O, ye shades?
I bring not my childhood's heart again—
To the freedom of your glades.

"I have turned my first pure love aside,
O bright and happy streams!
Light after light, in my soul have died
The dayspring's glorious dreams.

"And the holy prayer from my thoughts has passed—
The prayer at my mother's knee;
Darkened and troubled I come at last,
Home of my boyish glee!

"But I bear from my childhood a gift of tears,
To soften and atone;
And oh! ye scenes of those blessed years,
They shall make me again your own."

◆

The Angel of Patience.

To weary hearts, to mourning homes,
God's meekest angel gently comes:
No power has he to banish pain,
Or give us back our lost again,
And yet, in tenderest love, our dear
And Heavenly Father sends him here.

There's quiet in that angel's glance,
There's rest in his still countenance!
He mocks no grief with idle cheer,
Nor wounds with words the mourner's ear;
But ills and woes he may not cure
He kindly trains us to endure.

Angel of patience! sent to calm
Our feverish brows with cooling palm;
To lay the storms of hope and fear,
And reconcile life's smile and tear;
The throbs of wounded grief to still,
And make our own our Father's will!

O! though who mournest on the way,
With longings for the close of day,
He walks with thee, that Angel kind,
And gently whispers "be resigned:
Bear up, bear on, the end shall tell
The dear Lord ordereth all things well!"

Mrs. Hemans.

◆

There is a tide in the affairs of men,
Which, taken at the flood, leads on to fortune;
Omitted, all the voyage of their life
Is bound in shallows, and in miseries:
And we must take the current when it serves,
Or lose our ventures.

Shakespere.

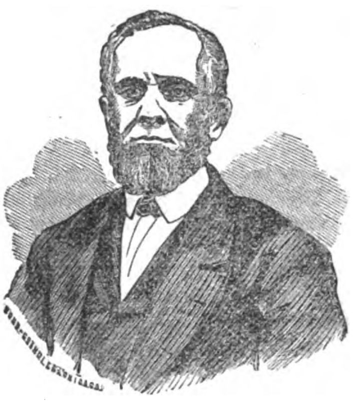
◆

Grand Chapter Manual.

The manual (or monitor) of the chapter work, as compiled by the committee appointed by the Grand Chapter, is now ready for distribution. Price, $1.00 per copy, sent by mail, postage paid.

As the books are sold for the Grand Chapter, orders not accompanied by the cash will not be filled. Address H. G. Reynolds, Jr., or MASONIC TROWEL.

Biographical Sketches.



Jerome R. Gorin.

The eminent and distinguished brother whose name heads this article, was born October 12, 1817, and is now nearly fifty-two years of age. The father, John D. Gorin, was born in Fairfax county, Virginia, April 26, 1790, and was of English descent. The mother, Martha Thomas, of Welsh ancestry, was born in Edgefield county, S. C., May 30, 1788. They married in Christian county, Ky., February 25, 1807. Both were Presbyterians of the old school.

John D. Gorin was a man of marked character, and came to Vandalia in 1828, where he kept tavern. Vandalia was at that time, and until 1839, the seat of government. The old Grand Lodge went down in 1827; we suppose that old *Vandalia Lodge* went down with it, for we have never been able to learn anything about it since. On the 10th of January, 1839, the present *Temperance Lodge No. 16* was opened, under dispensation from Missouri, and John D. Gorin was S. W. December 18, 1840, he was elected Master, and the subsequent year Treasurer. May 5, 1846, his earthly remains were buried with Masonic honors.

The subject of this sketch received the rudiments of his education in a log school-house in Christian county, Ky.; the benches were made of the one-half of a log, split and reduced to shape by the broad-axe, supported by rough legs fitted to holes made with an auger. The doors were made of clap-boards split like staves from blocks, with holes in the walls, without glass, for light. The fire-place and chimney were built of stone, sticks, and clay, and the first was capacious enough to admit logs eight feet long. At the door was suspended a board shaped like a paddle; on one side was the word *in*, on the other, *out*. When the word *in* was in sight, any one could get liberty to go out, and when he returned, he turned the paddle, and until he returned and reversed its position, none others could get the privilege. The paddle is an institution we have never seen in Illinois. All the rest we are acquainted with. His first teacher was the Hon. Levi D. Boone, M. D., now a distinguished citizen, and formerly Mayor, of Chicago.

The family kept the old "Brick Tavern" in Vandalia for many years. In those days, members of the Legislature traveled for the most part on horseback, and kept their horses at hand during the session. A venerable member who boarded at the hotel had a fine mare, and as the horses were taken to water, this mare was always appropriated by Jerome, and whenever he could see the owner on the hotel steps, a touch in the rear of the saddle would set her to kicking and plunging, which made the old man furiously angry. The boy usually got whipped, but the fun was too rich to mind the flogging.

In 1832, Bro. Gorin came to Decatur; there were not more than a dozen houses in the place, and the whole county—three times its present size—had less than 250 voters. Now, Decatur has between 9,000 and 10,000 inhabitants, and the county gives more that 3,000 votes. In 1865 and 1856, he was elected one of the town board, and Clerk and Attorney in 1860.. During that year he prepared the revised code of city ordinances, most of which, unchanged, are still in force. Since that time, the people have elected him Mayor and Alderman repeatedly. At the November election, 1856, he was chosen a member of the General Assembly.

His wife, Eleanor E. D. Fawcett, was born Feb. 18, 1823, in Charlestown, Jefferson county, Va. While a small child, her parents emigrated to Tennessee, and her father, having business to New Orleans, was killed on return trip by the blowing up of a river steamer. The Mississippi River is his grave, and the roar of its ever-descending waters constantly chants his sad requiem. Afterwards, the family settled within twelve miles of Chicago, where the mother married a Methodist preacher, largely known in those days as "Father Walker," who was a missionary among the Indians, and the daughter could speak the Pottawatomie language for many years as fluently as any native. They were married April 1, 1845; have buried one child, and have three sons and three daughters living. One son is of age and a Mason. Both parents are Methodists, and Bro. Gorin is Steward, Trustee, and an active officer in Sunday-Schools, besides holding several responsible positions in city schools, cemetery board, &c.

By profession a lawyer, but now cashier of the Banking House of I. Milliken & Co.

At the first meeting held under the charter of *Macon Lodge No. 8*, October 16, 1841, Jerome R. Gorin was initiated an Entered Apprentice, and on the 18th was passed and raised. At the election succeeding, he was chosen Secretary; was a representative in Grand Lodge October, 1843, and was elected Senior Warden in 1843 and 1844, Treasurer in 1845, and S. W. in 1847. Shortly after this he removed to Taylorville, and was the first Master of *Mound Lodge*, now No. 122, at that place. In 1854, he appears again as Master of *Macon No. 8*, and has since been elected in 1861, '2, '3, '4, '5, and 1866.

In 1855, the Grand Lodge elected him Senior Grand Warden, and again in 1862; Deputy Grand Master in 1863, and again in 1865, and Grand Master, nearly unanimously, in 1866 and 1867.

From 1860 forward, he has been every year in Grand Lodge, often Chairman of Finance Committee, and serving laboriously on several others.

Bro. Gorin was exalted in *Springfield Chapter No. 1* in 1842. In 1854 he joined with others to procure a dispensation for a chapter at Decatur, now No. 20, of which he was King. The chapter elected him High Priest in 1856, and Scribe in 1861, and he has served several years as Captain of the Host. The orders of High Priesthood were conferred on him in 1861, and he represented his chapter in 1861, '2, '3, '4, '5, '6, '7, and '8, and served on important committees.

In Cryptic Masonry, he passed the circle in *Springfield Council No. 2*, in October, 1860.

A dispensation was granted for a new council at Decatur in 1864, and chartered the same year as No. 16, of which Comp. Gorin was Principal Conductor, which position he has ever since held.

He received the orders of Knighthood in *Belvidere Commandery*, at Alton. In 1859, a commandery was chartered at Decatur, under the name of *Beaumanoir*, Jerome R. Gorin, Commander, which position he has filled a large portion of the time since. After two terms of service as Grand Generalissimo, and two as Deputy Grand Commander, he was elected Grand Commander of Templars last October by a very decided majority. He was also one of the thirty-one who received the Scottish Rite degrees in *Occidental Consistory* in March, 1865, at the hands of the venerable Bro. Van Rensselaer.

In person about six feet in height, strongly built, dark complexion, a pleasant, genial gentleman, who will make friends anywhere.

His administration as Grand Master was a complete success, and he retired from the position with honor.

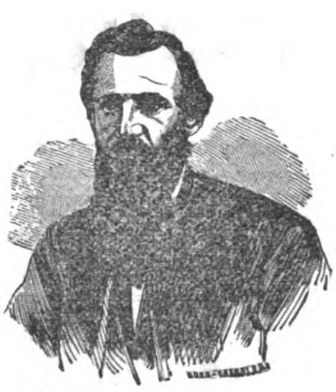
As a presiding officer, he succeeded well, was cautious and prudent, and seldom made mistakes. He represented the Grand Chapter and Grand Commandery at St. Louis last September. As he is still hale and strong, he may be looked for in Grand Lodge for twenty-five years to come, and may sit with his grand-sons, when the Masonic people of Illinois will number from two to three hundred thousand.

◆

Architectural Review.

Some months since we noticed, in connection with other journals, the excellent magazine published by Samuel Sloan, Architect, 819 and 821 Market St., Philadelphia. The subscription price is $6 per annum, published monthly. Single copies, 50 cents. For sale by A. J. Bicknell, of this city, to whose politeness we are indebted for a copy of the April number. In our travels, we visit many towns where architecture as a study has hardly commenced; we find many wealthy agriculturists who would build houses and lay out grounds in good taste, if possessed of the information necessary, and at but a trifle more expense.

We not only wish that these works were in the hands of builders and mechanics, but that they were in the house of every thrifty farmer.



George W. Lininger.

David Lininger and his wife, Elizabeth, both of German descent, were born in 1807, and trained up in the Lutheran Church, and have been distinguished for an elevated, steadfast Christian faith. They were married in 1828, and of the seven children, four await their coming. The eldest, Daniel, a member of *St. John's Lodge*, at Peru, died March 8, 1866, being then thirty-eight years of age. The parents are still living, in the enjoyment of a liberal competence, which they dispense with liberal hospitality. Of the two remaining sons, George is the youngest, and was born in Franklin county, December 14, 1834. The family came to Knoxville in 1847, and at the age of eighteen he commenced life, with but a moderate education, as a dry goods clerk.

At that time the family had removed to Peru, and, after a proper term of service, his fidelity, industry, and capacity secured him a partnership with Mr. J. Ash. Success attended the firm for one year, when it was assumed by B. S. & G. W. Lininger, and carried forward two years, at which time George became the sole proprietor, and so continued until 1868.

Being warned that his close application to business was rapidly undermining his health, and that a change in business and in climate was demanded, he took a tour with his brother last summer through Iowa, Kansas, and Missouri. The result is a location in connection with Bro. E. L. Shugart, lately of Princeton, at the flourishing city of Council Bluffs, Iowa, opposite Omaha, where they are engaged in a large business in the sale of agricultural implements.

While living at Knoxville, he became attached to Caroline M., daughter of Hon. George Newman, who was born April 12, 1837. The childish love grew into the life of the man and woman, and resulted in marriage December 15, 1856. One son is not; a daughter, Florence, now nine years old, lives to bless and cheer this happy union.

The early religious training has not been disregarded, and he discloses his profound reverence for his early instruction by a close attendance upon the services of the Protestant Episcopal church.

In all the moral, business, and private relations of George W. Lininger, there has never been a suspicion against him. Judgment, courtesy, and fidelity, have marked his entire life. Now, with moderate means and unblemished character, he has chosen a new field, greatly to the regret of his former associates, and as greatly to the advantage of those among whom he has cast his lot.

What a splendid character is this for a Freemason! He was initiated in *St. John's Lodge No. 13*, at Peru, October 2, 1856, passed December 4, and raised January 5, 1857; was elected Secretary the following June; elected Junior Warden in June, 1858; Senior Warden in 1860; Master in 1862, '3, '4, '5, '6, and '7.

He represented the lodge from 1860 until last October, and has usually served with credit, and twice especially as Chairman of Committee on Mileage and Per Diem, and, in 1866, Chairman of Committee on Lodges U. D. No charters were granted that year as a matter of form. Every case was carefully investigated, and every charter was based upon merit.

We are unable at this writing to state where he received the chapter degrees, but feel certain that he must have received them in *Cement Chapter No. 58*, sometime in 1859–60. In 1860 he, as H. P., with others, obtained a dispensation for a chapter at Peru, which was chartered the same year, as No. 60. He represented the chapter as High Priest in 1861, and was again High Priest in 1866. We can not find the proceedings of 1862 and 1863, and can not state what positions he held those years. That he was a representative we are confident, for he was appointed Grand Royal Arch Captain in 1863, elected Grand Captain of the Host in 1864, Grand Scribe in 1865, Deputy in 1866, and Grand High Priest in 1867. The order of High Priesthood was conferred on him in 1860.

The degrees of Royal and Select Master were received in *Springfield Council No. 2*, in October, 1861.

In 1862, Comp. Fisher, then Grand Puissant, granted a dispensation for a new council at Peru, with Comp. Lininger for the first Master. It was chartered No. 12. The council continued him as chief officer in 1863, '5, and '6. As representative or officer, no year has seen him absent since 1863; was elected the third officer in 1866, and Deputy in 1867, and would have been elected Grand Puissant had he remained in the State.

The orders of Knighthood were conferred on him in *Ottawa Commandery*, of which he was Commander in 1866. One of his last Masonic acts was to procure a charter, in October last, for a new commandery at Peru, of which he was Commander while under dispensation.

If there is any one good thing in which our beloved brother excels all others, it is *faithfulness*. Nothing is left at random or to uncertainty. He finishes what he begins, and his material improves in the working. His pride is to do his work well. The great distinction he has attained is in Capitular Masonry. Upon his installation as Grand High Priest, it became necessary for him to appoint a committee to revise the work and prepare a manual. M. E. Comps. Hubbard, Egan, Munn, Miner, and Pearson, were selected. He kept his eye on every detail, attended every meeting, and at the meeting of the Grand Chapter, was able to give a complete exemplification of the opening and closing lectures to the great delight of all old Royal Arch Masons who were present.

As a presiding officer, kind and courteous, but cool, clear, and positive. In person, about 5 feet 10 inches high, with a grave but pleasant countenance, and a frank, manly air, that inspires affection and respect.

He represented the Grand Chapter at St. Louis last September, and served on an important committee.

Since his removal to Council Bluffs, he has organized *Excelsior Lodge U. D.*, of which he is Master, and *Star Chapter U. D.*, of which he is H. P.

St. John's Lodge, at Peru, presented him a Past Master's jewel of gold, valued at $75, and when about to leave, the lodge presented him a gold-headed cane. And he writes us that he has received the Past High Priest's jewel voted by the Grand Chapter.

In a note to us, he says: "I have given twelve years of my life to the study of Masonry, and I feel as though I had just begun to learn. I have often been reminded that I was paying too much attention to Masonry. I might be worth a little more in dollars and cents, but, on the other hand, I would have been much poorer in the end. I have always endeavored to lay by a little each year, so that we have always had plenty to eat, drink, and wear."

That testimony is priceless. In conclusion, we but repeat the earnest desire of every Mason who knows him, that his life may be long and happy, and that he may attain to the highest positions among the Iowa Craftsmen.

Communications.

To Reckon Mentally the Moon's Age on any Day.

The following rule will give the age of the moon correctly, on an average, just as ordinary clock time is the average time as given by a sun-dial or noon mark:

Rule—Call *March* the first month, *April* the second month, *May* the third, and so on; note the epact for the year, as given in the almanac (for 1869 it is 17). Then add the number of the month, day of the month, and epact together; if this sum is less than 30, it is the age of the moon in days; if more than 30, subtract 30, and the difference is the moon's age; thus, take March 27: we see

March is month No	1
Day of the month is	27
The epact is	17
	45
Subtract days in lunar month	30
Age of moon, days	15

which is full moon. Again, take December 3d, what is the moon's age on that day?

December is month No	10
Day of the month is	3
Epact is	17
Age of the moon, days	30

that is, it is new moon. Again, will it be moonlight on July 4th next?

July is month No	5
Day of the month	4
Epact is	17
Moon's age in days	26

therefore a dark night. Again, will it be moonlight on the 10th of November?

November is month No	9
Day of the month	10
Epact is	17
	36
Subtract days of lunar month	30
Age of moon, days	6

therefore, moonlight till late in the evening.

The epact for this year must be used until March, 1870, and January and February, 1870, called the 11th and 12th months respectively.

JAMES FENTON.

DETROIT, March, 1869.

Dedication.

MT. STERLING, Ill., April 2, 1869.

H. G. Reynolds, Grand Master:

M. W. SIR AND BRO.:—On the 27th ult. I visited *Benevolent Lodge No. 52*, at Meredosia, Morgan county, Ill., and dedicated their new hall at that place. The brethren of the lodge deserve great credit for the very fine, commodious, and well appointed lodge-room they have built for the practice of the beautiful rites of our beloved Order. I have not seen a finer lodge-room any where than the brethren of *Benevolent Lodge* have secured for their lodge. The lodge is in fine condition, and prospering, under the rule of Bro. S. S. Winnegar, who is now serving his fourth term as Master of that lodge. May his shadow never grow less, and may *Benevolent Lodge* still continue to prosper, until their present commodious hall will be too small for them.

Fraternally yours,

A. A. GLENN.

Michigan.

The Grand Lodge held its annual communication at Detroit, January 13th. Salathiel C. Coffinbury, Grand Master; James Fenton, Grand Secretary. Two hundred and eighteen lodges were represented. We have heretofore spoken of the Grand Master as one of the ablest who ever filled the oriental chair of that Grand Lodge; and that is much to say, after such predecessors as Cass, Fenton, and Moore. He says what he wishes to, and all he wishes to, in a clear and comprehensive manner, and his annual addresses are excellent models for Masonic or State papers.

The following extract from the address disposes of a class of cases, conjoining the right of withdrawal and an implied renunciation of Masonry. The points are well taken, and the decisions are logical, right, and legal. What is a man's honor worth who has none?

The following correspondence suggested and required the decisions which follow. The correspondence is addressed to *Blissfield Lodge No. 114*, and by that lodge submitted to me for my direction in the premises:

To the Blissfield Lodge of F. & A. M.:

Permit me to express to you my thanks for having conferred the three first degrees of Masonry upon me without charge. Now, from your Fraternity, I ask you to give me as generously full release. To this request I have been urged by a sense of duty which has long been growing. It is not possible for me to indorse the Institution or to feel bound by its obligations. Delay on your part to act will effect no change in my wishes or convictions: therefore let me hear of your disposal of my case as soon as possible.

Yours, &c.,
D. H. E.

Another letter from the same brother, addressed to the Secretary of the same lodge, dated October 18th, 1868, is as follows:

Please to find inclosed my withdrawal from the fraternity of F. & A. M., with my pledge of honor not to avail myself of its rites and benefits forever. May I ask you to send me as soon as possible the official evidence that my withdrawal is complete.

Yours, &c.,
D. H. E.

This note enclosed the following writing, bearing the same date:

I, D. H. E., of my own free will and accord, do hereby withdraw myself from the Fraternity of F. & A. Masons, and pledge my honor that I will never make myself known as a Mason by sign, token, or word, or receive any of the rights or benefits of Masonry hereafter.

(Signed) D. H. E.

These documents were forwarded to me by the Secretary of *Blissfield Lodge*, with a note as follows:

I am requested by our lodge to ask you if this lodge can legally accept the withdrawal from all the rites and benefits of Masonry of one of its members.

To these inquiries I replied as follows:

Such a withdrawal as our brother proposes is incompatible with the spirit of Masonry, and inconsistent with its duties. He can not by his withdrawal, impair our obligations to him, nor absolve us from our obligations and duties to his family. His pledge of honor is worthless. One who has taken the solemn Masonic obligations, and openly declares that he does not feel himself bound by them, certainly will not entertain any high respect for his obligations of honor.

Your lodge can not accept such withdrawal, neither can it discharge a brother from his Masonic obligations and duties.

A lodge can not ignore its obligations to a brother, nor can it discharge itself or its members from them, except by trial for unmasonic conduct, and a sentence of suspension or expulson from all the rights and benefits of Masonry, upon conviction.

I recommend to your lodge to prefer charges of unmasonic conduct against the brother, for declaring that he can not indorse the institution of Masonry, and that he does not feel himself bound by its obligations. A brother who does not acknowledge the force of these obligations ought to be expelled from the Order.

By this answer to the lodge, the following questions were decided, which I submit for your approval, revision, modification, or reversal, confident that the great legal ability associated in this Grand Body will rule justly in the premises:

1st. A Mason can not, in form, resign his membership of the Order, withdraw himself from its duties, nor discharge himself from its obligations.

2d. A lodge has not the power to discharge a Mason from his duties as such, nor absolve him from his Masonic obligations.

3d. Could it do so at the request of a brother, the claims of the family of the brother upon the Order would remain unimpaired, for acts of either the lodge or the brother, which would compromise such claims of third parties, could have no effects against the rights of such third parties.

4th. A Lodge can not avail nor absolve itself and its Masonic brotherhood from their obligation to a brother, only by a sentence of suspension or expulsion from all the rights and benefits of Masonry against such brother, upon a fair trial and conviction.

5th. A brother who will not indorse the moral theories of Masonry and its sublime, humane lessons, and who declares that he will not be bound by its solemn obligations, ought to be expelled from all the rights and obligations of Masonry.

The committee on the forms of demits say:

A demit is a letter of dismission and a recommendation to another lodge. It is not intended to be permanent in its character as a certificate of good standing in the Order; but only evidence that the brother named therein was, at the time of its issue, in good standing in the subordinate lodge; that he had paid all dues, and a recommendation to any other lodge within whose jurisdiction he shall reside.

As a rule, all demits which have been long issued should be looked upon with disfavor, if the brother holding the same resides within a reasonable distance of a regular lodge.

The first paragraph is good law; the second, good counsel.

The committee on Masonic law made report, in a matter of physical disabilities, as follows, which was adopted:

Bro. Johnson, after having been passed to the degree of Fellow Craft, received a severe injury, which resulted in necessitating an amputation of his left leg, below the knee.

Your committee are called upon to express their opinion as to whether Bro. Johnson is, under the facts presented, eligible to the Master Mason's degree.

Your committee are of the opinion that he is not.

While Bro. Johnson's misfortune is deplorable, and must excite the sympathy of the Fraternity, and while in all other respects he may be thoroughly qualified for admission to the sublime degree, yet it is in this case irreparable.

Your committee find that, in conferring the several degrees, the ancient landmarks, rites, and traditions must be strictly adhered to. The loss of an arm or foot is an irreparable obstacle to the conferring of any of the three degrees. In arriving at this conclusion, your committee find no discrepancy or disagreement among Masonic writers, and it seems to them to be too plain a proposition for argument.

Your committee were instructed to report a resolution to this grand body, providing for cases of the character above referred to. Accordingly, they respectfully submit, for your consideration, the following resolution:

Resolved, That any physical injury or imperfection which would render the conferring of any of the degrees upon a candidate or brother desiring advancement, as required by the work or ritual, either impossible, imperfect, or incomplete, is an insuperable objection to farther progress, until such injury or imperfection be cured or removed. And in case of loss of hand or foot, such defect is remediless.

The following are the grand officers for the current year:

A. T. Metcalf, Kalamazoo, Grand Master; A. Partridge, Deputy; E. R. Landon, S. G. Warden; J. V. Lambertson, J. G. Warden; Henry M. Look, Grand Visitor and Lecturer; Rev. C. C. Yemans, Grand Chaplain; R. W. Landon, Grand Treasurer; James Fenton, Detroit, Grand Secretary; C. G. Curtis, S. G. Deacon; Seth Pettibone, J. G. Deacon; F. Hart, G. Marshal.

ADDRESS.

BY BENJAMIN B. FRENCH.

[Concluded.]

I have gone on, until what I intended should be a mere exordium is a lecture in itself.

I started with the purpose of attempting to show some of the benefits of Freemasonry as a mere social institution; but the subject of my proposed *lecture* will now stand only as a conclusion, the exordium being in fact the lecture.

I will consider now the social effect of Freemasonry on mankind.

We all admit the happy effect of social intercourse among those whose proximity of residence has brought them into constant communion with each other; and most of us, perhaps all, can turn their minds back to the paternal hearth-stone, whereon, in their childhood and youth, they played with the dear ones of the household—to that beloved home where, under the guardian parental care, all was happiness and joy and love. And after the separation which riper years are sure to bring with it, who is there who has not felt the overwhelming joy that pervades the bosom when the long-separated family again assemble beneath the paternal roof-tree?

This is the beautiful, the sweet, the joyful sociality of kindred; and were it not ordained by Him who scattered the people engaged at the building of the tower of Babel, that mankind should still continue to be scattered over all the earth, perhaps no ties other than those of association and of kindred would be necessary to one of the great purposes of our being—social intercourse. But as men were scattered then, so have they, from that day onward, been scattered, and when one world was found insufficient to their purposes, the mighty waters of the Atlantic were crossed, and another world, as it were, was given to civilized man!

Under this Almighty decree, man required something stronger than the mere ties of neighborhood—something that would embrace a more extensive circle than the golden chain of kindred—something by which the man of Europe, the man of Asia, and the man of America, should they chance to meet for the first time on a desert island, could say to each other, "we are brethren;" could make known to each other that they were bound by the strongest human ties to sustain, support, protect, and defend each other. And this strong bond that was wanted, was, by the wisdom specially bestowed by God on one of our race, formed and perfected, and has stood the test of ages against all its enemies and all its revilers, and is at this moment as strong, as effective, as powerful for good, as it was on the day that Solomon dedicated to the Most High the beautiful Temple which he had erected. And what is most singular in regard to it, and would, if anything could, mark its divine origin, is, that from its initiation to this day it has posseseed a universal language, not in words, I admit, but, if possible, more impressive than words, by which one brother can make himself known to another, and can call upon him in his hour of distress, although no spoken language may be mutually known to them.

One of the social effects of Freemasonry is shown in the assembling together of a company of good and true men in the lodge-rooms as often as once a month, and there uniting as brothers in adoration of God and in good will to one another, striving to improve themselves, and seeking to devise plans by which the happiness of their fellow-men may be increased.

When we consider, my brethren, that no month of the year passes away without the assembling, all over the civilized world, of thousands upon thousands of bodies of men, as we are now here assembled, whose duty and whose pleasure it is to protect the weak, to encourage and recompense virtue, to spread abroad the principles of morality, to preserve the holy deposit of honor, to afford relief to those who are sick, to bind up the wounds of the broken-hearted, and extend the warm sympathy of brotherhood to those who are in affliction,—does not that alone present to the mind a picture of social intercourse far more sublime than any one that ever either nature or art presented to the eye?

Not only every month, but every day of every month, there are more or less of these social assemblages, which do honor to mankind; and I presume now, at this very moment, had we the power of omnipotent vision, we could look into hundreds of lodge-rooms, where the greater and the lesser lights are gleaming upon and about the altar; where the Master, Wardens, and brethren are in their places; where harmony, brotherly love, good will to men, and adoration to God, mark the moments as they pass, and where every one is constantly reminded by the reflection from—

"That hieroglyphic bright
That none but craftsmen ever saw,"

which gleams in the east, of Him—

"Who molded in his palm the earth
And hung it in the skies."

When we bring all this to the eye of our minds and reflect seriously upon it, does it not present to us one effect of social intercourse, the benefit of which can scarcely be calculated by man?

There is another great point which we ought by no means to overlook in the consideration of these Masonic communications. Referring back to the initiatory statement of these remarks, that "man is essentially a social being," we must remember that some men are so constituted that they are really unhappy, unless they can enjoy in some way the society of their fellows. And how many, oh how many, have been reclaimed from associations tending to all sorts of human degradation, by becoming members of our institution. And, while many have been thus reclaimed, the number that has been saved from ever entering on the downward course, by early association with the Masonic fraternity, can never be known and hardly be imagined!

When the brethren are assembled in the Lodge, they are all equal; so that in the Masonic hall, more than in any other place beneath the heavens, man can enjoy the true social intercourse of his kind. He whom the trappings of wealth and office surrounds, and whom the false estimate of the world places above his fellows, and the equally false etiquette of society assigns a walk in life superior to many of those about him, when in the Lodge, finds every one his equal.

For my part, my brethren, I believe in the equality of honest men everywhere. That minds, either by birth or by cultivation, are unequal, I know; for all ploughmen are not Robert Burnses; nor are all who profess to be orators Daniel Websters.

Nature made both these men great in their several walks, and they both delighted to mingle with their fellow-men of all classes wherever they chanced to meet with them. But, as we pass along the great highway of life, the man of honest heart and upright walk, though of uncultivated mind, and steeped in poverty to the very lips, is as worthy of our salutation and our kind recognizance as he is whom abundant wealth and high station enables to lord it over his fellows.

Freemasonry has its social effect as well outside of the Lodge as in it. Let a worthy brother go anywhere where there are brethren of the Craft, and he is at once made welcome in the family circle of them all. The wives and daughters are equally as prompt to extend the welcome as the brother is who acknowledges the Fraternity. And let me say here, that although women can not be admitted members of the Order, it is my sincere belief that the female sex has received as much, and I am not certain but more, benefit from Freemasonry than the male. Let but the wives of men who have been reformed by Freemasonry—the widows to whom has been extended the hand of Masonic charity and brotherly affection, the orphan daughters to whom the brethren of the deceased fathers have been even more than fathers, and the females of many a household where misfortune has entered with its heavy hand, and want has only been kept away by the kindness of Masonic charity—all speak their gratitude; and the vast volume that it would add to the record of woman's regard for our Institution would convince the world that Freemasonry was by no means for the benefit of man alone. Oh no, my brethren; if our wives and our daughters, our mothers and our sisters, could be for a moment forgotten, either within the lodge or out of it, we should hardly hold the Institution in that high estimation that we now do.

In cities where there are many lodges the social effect of Freemasonry is not so apparent as in places of less population, where there is, perhaps, but a single lodge. Still, even in cities, families are drawn much closer to each other in consequence of the fraternal ties that unite the male members. But my own experience in years long gone by, in the villages of my native State, was, that in each village where a lodge was located the families of the Fraternity seemed to be almost as strongly bound to each other in the ties of affection as were the fathers, sons, and brothers by the mystic tie. But, after all, the true test of the social benefits of Freemasonry is found by the brother who travels in lands foreign to his own, and finds when far away from home those who are willing to give him a welcome to their dwellings, to minister kindly to his wants, and when he departs to bid him God-speed upon his journey.

Many incidents could be cited from Masonic history of brethren who owed everything, even to their existence, to brethren only recognized as such on the instant of extreme need or extreme peril.

I shall, however, only detain you with two instances related to me by the brethren themselves. An intimate friend and brother had occasion a few years ago to proceed from the mouth of the Amazon River with two small steamers to Loreto, in Peru, a distance of some 1,500 miles. After proceeding up some six or seven hundred miles he became ill, and concluded to place the steamers in the care of a friend and to return himself as he best could to Para, from whence he started. His return was made in boats, hired of the natives as he passed along. I will relate his story, as nearly as I can, as he related it to me after he arrived safe and in good health at my house in this city:

"On my way down," said he, "I landed each night at some respectable-looking place where I could get proper accommodation, and to my surprise I hardly entered a respectable dwelling where I did not find its proprietor a Freemason. The moment it was ascertained that I was one, no effort was spared to make me comfortable, and many of those with whom I passed the night had their own canoes manned early in the morning and sent me forward a day's journey, recommending me to some friend with whom I could pass the next night. One brother at whose house house I stopped on my way up—for we did not run the steamers in the night—hailed me on my return as if he had been my father. He did everything he possibly could for my comfort, and insisted, when I was ready to leave, upon sending me forward (I think he said to his destination) in his own boat, well-manned and provisioned."

I give here, of course, but an outline of his glowing description of his journey down the river; but he closed it by saying: "And now, Brother French, I tell you seriously, that had I not been a Freemason, I do not believe I should have ever reached Para alive. To my brethren on the banks of the Amazon I owe it that I am here giving you this account of the benefits I have received in almost a land of barbarism by being a Freemason."

Such was his story, and a better, truer, or more reliable man and Mason lives not on earth.

The other instance I shall mention is that of a brother who, a few years since, traveled over much of Europe. He took with him such passports, letters, and papers as he thought necessary for his safety, and such as might expedite his business. Among other things, he took his Masonic diplomas, and in relating to me the fact, he said that, while the seal of the United States and his letters from the highest dignitaries of this nation were treated only with respect, when he exhibited his Masonic diplomas a new light seemed to break upon those to whom he exhibited them, and he at once found enough who were ready to do anything for him in their power. And he concluded with expressing the idea that he should prefer to take his chances in any place on the continent of Europe with a Masonic diploma, rather than with a letter under the great seal of the United States, with the sign manual of the President.

These are facts, and they might be multiplied to thousands; and yet there are those who pretend to believe that Freemasonry is a useless institution; that it has outlived its day, and may as well be suffered to expire!

As well might they say that the noonday sun might be extinguished, and as well might they attempt to extinguish it!

Thousands of years have passed since the existence of Freemasonry began, and it is at this moment the strongest human society in the world; and only when the sun shall be blotted from the heavens will it cease to exist.

Legislation against Freemasonry.

The New York *Mercantile Journal*, of a recent date, contains the following article with reference to the late political movement at Washington against Freemasonry:

A petition from certain citizens of Ohio was presented to the Senate of the United States, the latter part of last month, praying Congress to refuse charters to any secret associations, and to repeal the law under which the Masonic Hall Association of the District of Columbia obtained its charter.

The petitioners based their hostility to the ancient institution of Freemasonry on several serious charges, which, if well founded, would have fully justified their action.

Our duty as public journalists, leads us to examine these charges, as the organization thus assailed extends over all the world, and claims to have been established with the praiseworthy object of inculcating the practice of social and moral virtue.

A careful study of its history has convinced us that it is, what it professes to be, a beautiful system of morality, veiled in allegory and illustrated by symbols. There are no secrets as to its principles and objects.

The first of the charges referred to, is that "*Masonic associations are dangerous to republican governments.*" Nothing can be more untrue than this.

Monarchy is hereditary, Freemasonry an elective institution. In the one the sovereign, claiming to rule by an *inherited* right divine, is regarded as the fountain of all honor and power, in the other, *the people* are acknowledged to be the only source of control.

All officers in the Masonic Fraternity, being in the gift of the Craft, government is strictly elective, and, consequently, republican in its form and character.

Freemasonry dangerous to republican institutions! It might be as well said that knowledge was dangerous to freedom. The true model of a well-ordered republic is a just and duly constituted Masonic lodge.

Our own great Washington, the memory of whose virtues, valor, and patriotism, will remain forever enshrined in the hearts of his countrymen, was one of the greatest ornaments of the Fraternity. Identified, as he was, with the Institution, if it had been antagonistic in its principles or practice to republican government, he would have contented himself with a Presidential chair when he might have mounted a royal throne?

The wiseacres of Ohio, whose minds it may be impossible to irradiate with the light of truth, also assert that, for a long time, Masonic societies have directed their efforts, in this country, toward the support of slavery and the inception of rebellion in its behalf. In reply to this, suffice it to say that every Mason is strictly enjoined "to be a peaceful and quiet citizen, *true to his government and just to his country;* not to countenance disloyality or rebellion; but patiently to submit to legal authority, and conform with cheerfulness to the government of the country in which he lives." The charge of inciting to rebellion, &c., is, therefore, as false as that of "perverting the nation, and forbidding to give tribute to Cæsar," which was brought against the founder of Christianity.

Who does not know that the essential characteristic of Masonry, when not perverted, is charity, and that *brotherly love, relief, and truth* are the corner-stones of the Masonic temple? How, then, can that be a *pro-slavery* institution, which teaches its members to aid in the erection of that universal and eternal temple, which will one day inclose *all humanity* within its precincts?

The petitioners say that Freemasons are "bound by barbarous oaths repugnant to law, human and divine."

This is another infamous falsehood. The solemn obligations which Masons voluntarily assume have been entered into by some of the wisest and most virtuous men of all ages and countries since the days of King Solomon. Would *they* have bound themselves by "barbarous and unlawful oaths?"

Again, it is charged by the petitioners that *the youth* of the country are taught in Masonic lodges "the pernicious practices of conspiracy," and that these institutions, through the use of vague signs and symbols, insidiously calculated to deceive, "habituate the *young and innocent* to the ways of duplicity and demoralization." The allusion to the young and innocent is easily disposed of, as no one *not of lawful age* can be made a Mason.

As to the rest, we have the best authority for stating that a desire of knowledge and a sincere wish of being serviceable to his fellow-creatures is the "*open sesame*" for every man to every Masonic lodge on the face of the globe, and if any evil thing be discountenanced by Freemasonry more than another, it is disloyalty or conspiracy against lawful government. Its signs and symbols constitute a universal language understood by all Masons. True, they are secret and inviolable. This, however, is a manifest necessity, for were it otherwise, how could one Mason know another, with whom he was previously unacquainted, with certainty? The signs and symbols are only vague to the uninitiated, but to Masons instructed in those duties toward God and man which Masonry inculcates, they are full of meaning, truth, and power. Wherever the light of knowledge has dispelled the mists of ignorance, or the torch of science revealed the hidden wonders of creation, or an altar been erected to the great Architect of the Universe, there Masonry exerts its benign influence, uniting men in an adamantine bond of "*brotherly love.*"

Death of Ill. and Rev'd Bro. Chas. H. Platt, New York.

There is no more trite saying, and nothing more solemn than the conviction, that death comes inevitably to every one. It is our painful duty to announce that another eminent Freemason, divine, and exemplary gentleman, the Ill. Bro., Rev'd Charles H. Platt, 33°, Rector of Christ Church (Episcopal) at Binghamton, New York, Senior Grand Chaplain of the Grand Lodge; Grand Chaplain of the Grand Chapter; Grand Master of the Grand Council R. and S. Masters; Grand Prelate of the Grand Commandery of the State of New York, and at the union of the bodies of the A. A. Rite for the Northern Masonic Jurisdiction of the United States, appointed Grand Prior of the Supreme Council, has been suddenly taken from our midst, quietly taking his flight to that "Home not made with hands," on the morning of Thursday, February 26th, ult.

Our deceased friend and brother never appeared in better health, than when in attendance on the several Grand Bodies and Council of Deliberation, which met at Albany, New York, on the second of February last, and his cordial greeting and cheerful assurances to his brethren there assembled, will long be treasured by those who had the pleasure of then being associated with him.

But he is gone from among those who loved and respected him so much on earth, and we can not but indulge the aspiration, that kindred spirits will meet again, for

"Is it not sweet to think hereafter,
When the spirit leaves this sphere,
Love, with deathless wings shall waft her
To those she long hath mourned for here.
Hearts, from which 'twas death to sever,
Eyes, this world can ne'er restore,
There, as warm, as bright as ever,
Shall meet us and be lost no more."

In the social circle, he was a shining light; in him, Masonry had an ardent supporter, and it can with truth be said, he ever lived up to its dictates and principles. In the Church of Christ he had attained a proud position for his unaffected piety and learning; and the tribute paid to his remains, when they were carried to their last home on Friday, 27th ult., by a large and respectable congregation, who had so long enjoyed his ministrations, clearly proved how truly and sincerely they mourned him.

We have now before us, the last address which he ever delivered as a Mason, being his remarks as Grand Master to his companions in the Grand Council of R. and S. Masters of the State of New York, on the 2d of February last; and for beauty of diction, terseness, yet comprehensiveness of style, clearly proved him a scholar of a high order of attainments.

After paying a high eulogium and tribute of respect to the memories of the late Dr. Bradley Parker of New York, and Charles A. Fuller of Tennessee, he concluded his address in the following eloquent passages, which to us have, at this present writing, somewhat of a premonition:

"The dread catastrophe that hovers in the very atmosphere of Masonry is Death. But the Light that beams through the same atmosphere is Life—Life at the command of the Master—Life rising out of the ashes of the dead.

"'To die, is landing on some island shore
Where billows never beat, nor tempests roar;
Ere well we feel the friendly stroke, 'tis o'er.'

"One of the ever-honored patrons of Freemasonry has condensed its instruction into these few golden syllables: 'We know that we have passed from death unto life, because we love the brethren.'

"Companions, be this our ideal. Let us be faithful to this exalted pattern. It will admit diversities of sentiment. It tolerates kind and enthusiastic discussions. It prompts us to be manly first, that there may be play for brotherly concession. But it harbors no malignities, permits no hypocrisies, and endures no frauds. *Whenever my name shall wear the funeral drapery upon your record, and the silence and darkness of the grave shall forbid me to vindicate myself, let the fidelity to which we are pledged be the surviving voice to attest that fervency and zeal were the imperishable inmates of my heart.*"

We have no doubt he sleeps well. Let his memory be ever treasured by the true and faithful.—*Keystone.*

The Sepulcher of Solomon, King of Israel.

BY DNALXO.

The first object that meets the eye of a traveler approaching Jerusalem from the southward, is a lofty minaret rising from the midst of the group of irregular buildings on the southern brow of Mount Zion, known as Neby Daud.

The principal building of this group, is the Cænaculum, which stands immediately over the vault said to be the sepulcher of Solomon King of Israel, and of David his father.

The Cænaculum and the adjoining buildings were formerly a Franciscan convent, and the order had its chief seat there from 1313 to 1561, at which date they were finally expelled under the following circumstances, which furnish a remarkable instance of religious intolerance, and of its well merited punishment.

A Constantinople Jew of great wealth and influence, whilst visiting Jerusalem, begged permission of the latin superior to pray at the Tomb of David, but his request was insolently refused. The Jew said he would be revenged, and on returning to Constantinople, rebuked the Grand Vizier, for allowing the tomb of one of the great Prophets of Islam to remain in the hands of infidels.

This reproof, assisted by large bribes, gave the Jew his revenge, for the Franciscans were expelled from their convent, and the place has ever since been held by the Moslems. Their mosque in the lower story of the Cænaculum is the most jealously guarded of any of the sacred places in or around Jerusalem, and very few Europeans have been able to gain access to it. Sir Moses Montefiore and his party were admitted to the mosque in 1839, and saw the cenotaph through a trellised doorway; but were not permitted to enter the room in which it stands. A few years ago a Miss Barclay, having disguised herself as a Turkish lady, was enabled by the kind assistance of a Mahometan lady-friend to penetrate to the sacred chamber. She says, "the room is insignificant in its dimensions, but is furnished very gorgeously. The tomb is apparently an immense sarcophagus of rough stone, and is covered by green satin tapestry richly embroidered with gold. To this a piece of black velvet is attached with a few inscriptions from the Koran, embroidered also in gold. A satin canopy of red, blue, green, and yellow stripes hangs over the tomb; and another piece of black velvet tapestry, embroidered in silver, covers the door in one end of the room, which, they said leads to a cave underneath. Two tall silver candlesticks stand before this door, and a little lamp hangs in a window near it, which is kept constantly burning."—(Extract from Dr. Barclay's City of the Great King.)

The satin covered monument described by Miss Barclay is merely a cenotaph, the real tombs are in the cave below, the royal sepulchers being doubtless hewn in the rock, like all the tombs of great men in that age.

It is related that when the Cænaculum was being repaired during the 12th century, some workmen were employed to quarry stones from the foundations of the original wall of Zion. Two of these men found a cave whose mouth had been covered by a stone. They entered this cave in search of treasure, and proceeded till they discovered a large hall, supported by marble columns, encrusted with gold and silver. In this hall on their left, was a sort of table, with a sceptre and crown of gold lying thereon. This was the tomb of Solomon, and on the right, in a similar state, was the tomb of David, and in a like manner the tombs of the kings of Judah. Seeing some large coffers, the two laborers were about to enter the hall, when a blast of wind like a hurricane threw them to the ground, and there they remained insensible till the evening, when they heard a voice commanding them to quit the place.

They immediately rushed forth, and told their strange tale to the priest who had hired them. A learned Rabbi, who was sent for, asserted that this was indeed the tomb of the great king of Israel, whereupon the cave was walled up, so as to hide it effectually.

Like many other equally extravagant legends, this, is probably founded on a narrow basis of truth, though subsequently improved on by the lively imaginations of those by whom it has been handed down to posterity.

It has of course been disputed that this is really the sepulcher of the kings of Judah, yet it is a fact, that now for nearly five centuries, Jew, Christian and Moslem are alike agreed in regarding the cave under the Cænaculum as the spot where lies the ashes of Solomon, king of Israel, of David his father, and of the kings of Judah their successors.

The time may come, when the mosque and cave will be thrown open, and all doubts set at rest; while the brethren who may then fortunately be in the Holy Land will be able to make a pleasant pilgrimage to the last resting place of our great Grand Master, King Solomon. —*Freemasons'* (*London*) *Magazine.*

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Grand Chapter of Kansas.

The proceedings had October 19, 1868, are at hand.

As usual, the address of Grand High Priest Rees is in his peculiar vein. We do not believe he could talk prosaically if he tried. The following extract in relation to the General Grand Chapter accords with our views precisely:

> It was my fortune, since we met before, in part to represent this body in the General Grand Convention of Order. I am proud to say that every representative from here was in his place. Under your instructions, I proposed amendment to the constitution of that body, striking out as a capitular degree the order known as Past Master. No action could be taken, further than to lay it over to the next triennial session, yet many members seemed impressed with a desire to place this order where it properly belongs, that our impressive ritual might not be marred with this discordant interloper; and from the intimations that I heard, we safely may assume that three years hence the expression of that body will have been to strike it out. The pending amendments to the constitution, tending to increase the power, were not disposed of, but were laid over for some further consultation. There does not seem to be a disposition to invest that body with a greater power than now possessed. Many were impressed with a desire that that grand body be perpetual, but only as a social and advisory convention, with such expressed authority and delegated power as is now given, and nothing more. 'Tis certainly a benefit to meet and mingle with, triennially, the prominent of every State; a benefit to be esteemed incalculably great amid the conflicts of the outer world; for while it is the few alone in person who enjoy this pleasing interchange of thought and feeling, yet it is a center from which radiates the strong cohesive sentiment that binds together all the elements of our most venerable, most loved, and cherished Order. No prejudice of section was permitted there. New England's representatives were mingling with their brothers of the South as if no strife had e'er disturbed the harmony of sections. The soldiers of opposing armies, who had met in many a bloody field in all the panoply of war, still bearing on their persons scars of many a wound received, most probably, from brothers of the Order, embraced each other in fraternal love, forgot the past in social intercourse and kindly feelings. The sunny South came kindly forth to elevate a northern man to honor most distinguished that the body could bestow; and in return a son of the Palmetto State, who on the southern fields had bravely fought, still bore his wounds with pride, and yielded only to overpowering force, was, by New England's votes with others, honored with the second office in the council. It was a happy thought that there all difference was laid aside, and gives us stronger promise for the future, tells us that there is a chamber yet on earth where, 'mid the strange commotions of the world, still peace and confidence and harmony reside; though from its windows we may gaze in horror on the foundering barks, tossed, crushed, and shattered 'mid contending waves, the darkness of the scene relieved alone by sparkling white caps as they dance upon the bosom of life's troubled ocean.
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> Though hate with fiendish gaze controls the outer world, and maniac vengeance grasps the hilt, the blade all reeking with a brother's blood, and man, lost in the fury of more dire contending passion, laughs at the desolation he creates, yet from this chamber reaches out the hand, and, while it may not still the storm, it lifts the trembling victim from these scenes of woe and soon enfolds him in the arms of love. It tells of our long continued line of never-ending perpetuity. When Scotland's poet wrote of hope, he might have said of Masonry the same:
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> " When wrapt in fire the realms of Ether glow,
> And Heaven's last thunder shakes the world below,
> Thou undismayed shall o'er the ruin smile
> And light thy torch at Nature's funeral pile."

The Committee on Correspondence have fallen into the same error which we find in several other proceedings. Comp. John C. Reynolds, our son, introduced a resolution looking to a dissolution of the General Grand Chapter. To any such measure we were then, had ever been before, and have been ever since, unalterably opposed, and it was upon our motion that the measure was defeated.

Owen A. Bassett, of Lawrence, was elected Grand High Priest, and E. T. Carr, of Leavenworth, Grand Secretary.

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Masonic Persecution.

The bull of Clement the XII., when issued in 1738, met with little favor in France, although as we have shown, some attempt was made to destroy the Order in that country. The French looked upon it as arbitrary and unjust, and the Parisian Parliament refused unanimously and positively to register it. In the Ecclesiastical and other States of Italy, the torrent of persecution burst across the land; Clement's Bull was followed by an edict, dated 14 January, 1739, full of the same malignant bigotry, and denouncing the same terrible punishments as did the first leaden messenger. The servitude of the galleys, the torments of the rack, and a fine of a thousand crowns in gold, were the threatened punishments to persons of every description, who should dare to presume to attend a Masonic meeting.

In Tuscany, the persecution was conducted with frightful vigor and violence. Crudeli, a Mason, was arrested at Florence, and thrown into the dungeons of the Inquisition. Here he was subjected to all the hellish tortures of the rack, and at last, sentence of imprisonment for life was passed upon him for harboring Masons. It reflects the highest honor upon the memories of the members of the Grand Lodge of England of that time, that no sooner did they hear of Crudeli's sad fate, than they obtained him enlargement, and sent him a large sum of money to assist him in his necessities. When Francis de Lorraine, who had been initiated at the Hague in 1731, ascended the Grand Ducal throne, among one of the first acts of his reign was to set at liberty all those Masons who had been imprisoned by the Inquisition. Still further to mark the high esteem which he entertained for the Order, he attended, and gave personal assistance at the constitution of several lodges in Florence, and other parts of his dominions.

This enlightened conduct upon the part of Francis was, however, not followed by other Italian monarchs, who, blind adherents of the Vatican, like bloodhounds shown the quarry, rushed forth to destroy the doctrines and murder the adherents of Freemasonry. This however they failed to do, for Masonry continued to flourish in Italy, despite torture, fire, and imprisonment, and in 1751 there were working lodges not only in Tuscany, but in Naples, and other places, as well as in the Eternal City itself.

About a month after the edict following the bull had been published, a French work appeared, entitled "An apology for the Society of Freemasons." The Pope at once issued a decree condemning it, and ordered the Ministers of Justice to have it consigned to the flames in one of the public streets of Rome. The Romish Church has never been able to see beyond the point of its nose. This French work was a very lame thing, and the putting of it in the Index Expurgatorius and burning copies was not likely to tend to the suppression of its sale, or the destruction of a number by fire, to the annihilation of the doctrines and Order of Freemasons.

The wise men of Gotham, in history most renowned for sapience, were very much troubled by crows, who used to come and pick up the seed which they sowed. The wise men held a council, where it was resolved that a crow should be caught, stripped of his feathers and then tied to a stake in the field, as a warning to all his black coated fraternity. A crow was accordingly caught, and in spite of his vehement protestations he was properly plucked, taken out to the fields, and tied to a stake, and left there. The Gothamites went home satisfied, that now the pest was removed from their lands, and retired rejoicingly to bed.

On the morrow they found the crow dead, and round his featherless body, the ground black with his kin busily engaged in avenging his death by unearthing and gobbling up the seeds.

This story has always struck us as extremely applicable to the Church of Rome. The Gothamite of the Vatican seizes upon some brother, and puts him to the torture, fines and imprisons him, and then expects to see the whole of Masonry disappear. Much to his disgust it does not, but like the plant which grows the harder the more it is trampled on, so does our Order grow the more powerful the more it is persecuted. The struggle between Rome and Freemasonry has lasted now 130 years, and while the one languishes like a broken down jade, the other daily and daily increases in strength, and when the one is a relic of the past, the other will still be the promise of the future.—*Freemason's* (*London*) *Magazine.*

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Important Letter.

A letter dated June 17, 1867, at Patras, Greece, brings the sorrowful news that on the 16th June, after the closing of divine service, incendiary placards against Freemasonry, invoking God's wrath against them, were distributed among the people. At twelve o'clock M. a rabble, numbering two or three hundred, attacked the house of a quiet, peaceable man, a photographic artist by occupation, because he was supposed to be the head of the Freemasons. Windows, furniture, etc., were smashed, and his house, with the one adjoining, burned to the ground. By the greatest exertions only, and with the aid of faithful friends, the photographer succeeded in making his escape from the daggers of his persecutors. He was hunted for in every direction, and would have undoubtedly fallen a victim to the wrath of the mob had he not succeeded in reaching a foreign steamer lying at anchor in the port. Half an hour after the occurrence, the police and armed men made their appearance on the scene of the riot, whereupon the mob dispersed. It was the intention of the rabble to fire the dwelling of every Freemason in the place. On the day following, a demonstration was made to raze the house of another Freemason, which, however, was frustrated by the timely arrival of the police. A young man was most brutally beaten in his own house, and another escaped a similar fate by presenting a pistol and threatening to shoot down the first man who attempted to lay hands upon him. Since then the foreigners have called upon their consuls for protection for themselves and their property. The police also took precautionary measures, and peace has not since been disturbed. The chief mover in this persecution of Freemasons is said to be the son of a Greek ex-Minister of State, because he was rejected by a newly constituted lodge on account of his notoriously bad and immoral character. It is also stated that incendiary articles published in a public journal in Athens, and the fanaticism of a physician and a lawyer, contributed to incite the populace. They insist that the Freemasons were in league with the devil, that they were conspiring to overthrow the orthodox church, etc. The authorities are said to have taken the matter very coolly, and it is reported that an officer of high position has expressed himself "that he greatly regretted that one house only was burned to the ground."

If scenes like these had occurred when Greece was under the heel of the Turk, it might have been attributed to the barbarism of the people. But what palliation is there for a regenerated Greece? They are a disgrace to the nation. Even the authorities looked on apparently with complacency, and mob-law was rampant and supreme. The laws of the land and of society are violated with impunity, and the rabble stride through the streets with murder and arson inscribed upon their banner.

But if it is claimed that the rioters were the dregs of the town, what explanation can be made of the following article, which appeared in a public journal of the day, and which reads as follows:

"I assume that the people of Patras have burned the lodge and killed all the Masons. Where is the law that condemns him who has killed the wolf? Has not Christ himself said of those who give offense to their brethren, 'that it would be good for them if a mill-stone was tied around their neck, and they were drowned in the depths of the sea.' Would they not have benefited humanity and performed a work of love, if they had done what Christ has taught? Such a work, according to Christ's teachings, would have been wholesome for the Masons themselves, because it stops their bad acts, that are a vexation to the souls of the brethren, and which will be the more punishable in the judgment to come."

Can it be believed that the above is written in the present age of civilization? The *auto da fes*, the rack of the inquisition, never proclaimed murder and rapine with more boldness. But where such doctrines are openly and boldly proclaimed and taught, where the mob is permitted to walk about unpunished and unmolested, and where it is unblushingly asserted that such acts are not crimes, but God-pleasing deeds, and that it is a religious duty to burn down the dwellings of their neighbors who differ with them in opinion, where it is proclaimed that murder resounds to the glory of God and truth, can it be said that justice exists? Deep must be the social degradation of a people that upholds such a government and such doctrines. Its moral sense is at a low ebb.

Balustre.

From the Grand Orient of Heredom at Charleston, in the State of South Carolina, near the B. B. and under the C. C. of that Zenith, which answers unto 32° 46′ 38″ N. Latitude, and

From the Grand Orient of Heredom at Boston, in the State of Massachusetts, near the B. B. and under the C. C. of that Zenith, which answers unto 42° 20′ N. Latitude.

The Supreme Council (Mother-Council of the World) of the Sovereigns, the Grand Inspectors-General, Grand Elect Knights of the Holy House of the Temple, Grand Commanders of the Holy Empire, of the 33d and last degree of the Ancient and Accepted Scottish Rite of Freemasonry, for the Southern Jurisdiction of the United States, whose See is at the Grand Orient first aforesaid: and

The Supreme Council of the Sovereigns, the Grand Inspectors-General, Grand Elect Knights of the Holy Temple, Grand Commanders of the Holy Empire, of the 33d and last degrees of the Ancient and Accepted Scottish Rite of Freemasonry, for the Northern Juriediction of the United States, whose See is at the Grand Orient last aforesaid:

BY THE SOVEREIGN GRAND COMMANDERS:

To the Most Puissant and Most Illustrious Brother, Grand Maitre de l' Ordre Maconnique en France, and the Illustrious Brethren of the M. P. and M. Ill. Body, le Grand Orient de France, Supreme Conseil pour la France et les possessions Francaises.

SALUT. SALUT. SALUT.

It is known unto all the Masonic world that the Supreme Council having its See at Charleston was established on the 31st day of May, 1801, for the whole of North America, and that from it, mediately or immediately, all the legitimate Supreme Councils in the world have derived their existence.

In the year 1815 the said Supreme Council ratified the creation, by one of its members, of the Supreme Council for the Northern Jurisdiction of the United States, having its See at New York, whence it afterwards removed to Boston, where it now has its Grand Orient, having jurisdiction over the Northern States.

In the year 1839 a body, claiming to be a Supreme Council for the State of Louisiana, was unlawfully established at New Orleans, and continued to exist until the 17th day of February, 1855, when, by a concordat on that day effected, it submitted to the Supreme Council for the Southern Jurisdiction of the United States, as the supreme authority of the rite in all that jurisdiction, including the State of Louisiana, and its members became members of the Grand Consistory of Louisiana, under the obedience of the Supreme Council at Charleston; and two of them, afterwards, became members of that Supreme Council.

After the surrender of its powers by the body claiming to be a Supreme Council for the State of Louisiana, Jacques Foulhouze, once a member of that body, but who had retired from it before the effecting of said concordat, associated with himself two or three others who claimed to be 33ds, and set up a body, which he styled "The Supreme Council of the 33d degree for the Free, Sovereign and Independent State of Louisiana." That State had always been within the jurisdiction of the Supreme Council for the Southern Jurisdiction, the necessary consequence of which was, that the body so established was not only illegal and illegitimate, but spurious. Mons. Jacques Foulhouze received his 33d degree from the Grand Orient of France, which then was and still is in alliance with both our Supreme Councils, our Ill. Bro. Albert G. Mackey, Sec. Gen. H. E., being its Grand Representative and Garant d' amitie near that for the Southern Jurisdiction. Consequently, on the 4th day of August, 1858, the Grand Orient of France addressed itself to the said Jacques Foulhouze, apprising him of its alliance with that Supreme Council, and its recognition of it "as the supreme, constituting, and governing authority of the Ancient and Accepted Scottish Rite for the Southern Jurisdiction of the United States;" and, claiming his allegiance, sworn to itself, it invited him to dissolve, immediately, the organization which he had formed, on pain of its condemnation, and forfeiture of his rank as an Inspector-General.

The said Foulhouze refusing to obey, was, by the Grand Orient, formally divested of his rank and character of Inspector-General, and the body created by him declared illegitimate.

Nevertheless, the said body, though thus denounced, condemned as spurious by both our Supreme Councils, and acknowledged by no lawful Masonic power in the world, continued to exist, and still continues to maintain a precarious and unlawful being, under the presidency of M. Eugene Chassaignac. From the beginning it violated the Masonic common law of the United States, by establishing and chartering lodges of Master Masons within the jurisdiction of the M. W. Grand Lodge of the State of Louisiana, and was, therefore, denounced by that sovereign body; and all the temples of Symbolic Masonry in the United States were closed against all who, pretending to be Master Masons, were members of the illegitimate lodges created by said spurious Supreme Council.

These, Most Illustrious Grand Master and Brethren of the Most Puissant Grand Orient of France, are all facts of history, which no one can dispute.

The two legitimate Supreme Councils for the Northern and Southern Jurisdiction of the United States, have always accepted and recognized as the Organic and Supreme Law of the Ancient and Accepted Scottish Rite, the Grand Constitutions and Secret Institutes, purporting to have been made in the year 1786, by which no more than two Supreme Councils could be established in the United States. Whether these are or are not recognized by you is not important, for the reason that when the Supreme Council at Charleston was established in the year 1801, it styled itself the Supreme Council of the United States, within whose limits no other Supreme Council, then, or until 1813, existed; that so soon as Louisiana was acquired from France and became part of the United States, the same became a part of the Jurisdiction of the said Supreme Council, and it did immediately thereafter, in fact, occupy the same by its Deputy and Legate, Ill. Bro. J. B. M. Delahogue, sent by it to New Orleans to organize bodies of the rite.

We fraternally represent that the jurisdiction of the Grand Orient of France over the whole of France and the French possessions, might be disputed with as much justice as that of our Supreme Councils over the whole of the United States; that is to say, without justice, or right, or reason. A Supreme Council established in a nation, whether in an empire, a kingdom, or a republic, has jurisdiction co-extensive with the limits of such country, if, when it is established, no other Supreme Council has obtained jurisdiction there. This is the common law of Freemasonry.

The organized body under the presidency of M. Eugene Chassaignac, composed of persons expelled from Freemasonry by the Most Worshipful Grand Lodge of Master Masons of the State of Lousiana, has had no lawful origin, it being the coninuation of that claiming to be a Supreme Council, and organized by M. Jacques Foulhouze, without any authority or power whatever.

If a Supreme Council for the State of Louisiana can be established and recognized by the Masonic Powers of the world, so also can one be established in every one of the States, if not in every one of the Territories, of the United States. These bodies, so numerous, and with constituencies so small, would at once cease to be of any importance or entitled to the respect of the great Masonic powers, and would fall into merited contempt; while the 33d degree would become as common and as purchaseable as the degree of Master Mason—for there are now thirty-seven States in the United States.

Nevertheless, Most Illustrious Grand Master and Illustrious brethren, you have been pleased, on the fifth day of November, A. D. 1868, to recognize and acknowledge the said spurious body, presided over by the said M. Eugene Chassaignac, as a lawful and regular Supreme Council, and have entered into fraternal relations with it. And this you have, moreover, been pleased to do, without previous consultation with or notice to either of our Supreme Councils, with both of which the Grand Orient had, at the time, friendly relations of long standing, and a Grand Representative near each of our Supreme Councils, and each of us had accredited a Grand Representative to you.

We have learned your action with profound regret, and are constrained fraternally, but in the most energetic manner, to remonstrate against it, and to ask that it be revoked.

This we do, because your recognition of the spurious body in question, is in reality to decide a question as to the extent of the jurisdiction of one of our Supreme Councils; a question of which, in regard to the State of Louisiana, the Supreme Council for the Southern Jurisdiction is the sole judge, and can not admit, or patiently tolerate the assumption of superiority which an attempt by a foreign body to decide such a question, implies. It is also, not only an act of grave discourtesy to the Supreme Council, although you have been pleased to declare that you do not assume to decide between it and the body at New Orleans, and that there is nothing hostile in your action in the premises, but it is in fact an open act of hostility against it, which would warrant and justify the immediate suspension of all correspondence with your Most Illustrious body, on the part of the Supreme Council for the Southern Jurisdiction, and of its prohibition against the reception, as visitors, by any of the bodies of its obedience, of any Masons acknowledging the authority of the Grand Orient of France.

But these are measures to which the said Supreme Council would be very reluctant to resort, while any hope remained that the Grand Orient of France would recall its hasty action, and abandon the spurious body in question to the merited contempt with which it is regarded by all American Masons.

The Supreme Council for the Northern Jurisdiction has a direct interest in this question, hence it never can consent to the establishment of a precedent for the recognition by any foreign Masonic power, however illustrious, of a spurious body of the Ancient and Acceeted Scottish Rite, that may be established within its jurisdiction. It will resist and solemnly protest against any claim of a right so to intervene in its domestic controversies, by any Masonic body in the world.

If the Grand Orient should think fit to persist in its recognition of the spurious body in question, it will in fact divest itself of its Masonic character, by an alliance with a spurious body of expelled Master Masons, and by recognizing as Masons, and receiving as visitors, and allowing its subordinates to receive those who have been denounced as clandestine Masons by the Grand Lodge of Louisiana, and whose organization is pronounced spurious by both of our Supreme Councils, and by those of South America; and it will, in that case, find all the Grand Lodges of the United States making common cause with the Grand Lodge of Louisiana.

We do therefore invite the immediate attention of the Grand Master of the Masonic Order, and the brethren of the Grand Orient to the matter in question, and an early reply to this balustre, that it may not be necessary to convoke our Supreme Councils for their action in regard to the same.

And we do hereby renew to the Grand Master assurances of our high and fraternal consideration and esteem. May our Father, who is in Heaven, have him and the brethren of the Grand Orient in His holy keeping.

Given under our hands and the seals of our arms as Soverign Grand Commanders, and the grand seals of our Supreme Councils caused by us to be affixed to these presents, and the same to be countersigned by the Ill. Secretaries General of the Holy Empire, of our respective Supreme Councils, at the respective Grand Orients aforesaid, at Charleston on the 18th of the Hebrew month Adar, A. M. 5629, and at Boston on the 25th of the Hebrew month Adar, A. M. 5629, answering unto the 1st and 8th days of March, 1869, V. E.

ALBERT PIKE,
Sov. Gr. Commander of the Supreme Council for the Southern Jurisdiction of the United States.

ALBERT G. MACKEY, *Secretary General.*

JOSIAH H. DRUMMOND,
Sov. Gr. Commander of the Supreme Council for the Northern Jurisdiction of the United States.

DANIEL SICKELS, *Secretary General.*

THE MASONIC TROWEL,

HARMAN G. REYNOLDS,
Past Grand Secretary and Grand Master of the Grand Lodge of Illinois, Editor,
IS PUBLISHED BY THE FIFTEENTH OF EVERY MONTH, BY
H. G. REYNOLDS, JR.

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We will hereafter publish regular lists of our agents, so that the brethren may always know who are authorized to receive money for us for The Trowel.

The place of birth, age, name, time and place of death, and membership of deceased brethren, are solicited. Resolutions are declined.

We are responsible for our agents, and none others, but favors will be gratefully received from all who may send us subscribers, orders, or work.

Notice.—Remittances by Express and Registered Letters at our risk. Parties sending us *money* by *mail* must assume the risk.

***SPRINGFIELD, ILL., APRIL* 15, 1869.**

☞No communication or advertisement is likely to receive attention, if received after the first of each month, in the issue immediately following.

First Series of Visitations.

We had not found leisure to visit Paris since the death of the venerable patriarch, Jonathan Young. Having his memory in view, we arranged a series of visits at Paris, Mattoon, and Pana. Starting from home after midnight, March 13, we had a good rest on the sleeping car of the T. W. & Western R. R., our good brother, Eugene Burrill, Conductor. Soon after the peep of day, we found ourself in a new and superb car on the Central Railway, and began soon to discern the outlines of farms, dwellings and improvements, where but a short season since no sign of culture appeared. That whole beautiful prairie country in the neighborhoods of Tuscola, Arcola, and Milton seems to be improved. Once more we saw the sun rise from the open prairie, seeming to lift itself with its golden rays from the bowels of the Earth. It was a sublime sight. From Mattoon we soon found ourself in

PARIS,

where Inspector Burr and W. Bro. Weider, the Masters of *Prairie* and *Paris Lodges,* were ready to receive us. Accompanied by Bro. Weider, we visited the resting-place of Father Young, where we found his grave in good condition, with a wreath, emblematic of victory, covering the head; a cross, a symbol of his religious faith, resting upon his breast; the letter G below, in token of his Masonic character; and over the foot, a circle within a circle, emblematic of Time and Eternity. These tokens of affection, placed there by his two sons, Capt. Jonathan Young, Commander U. S. N., and Stephen Young, M. D., of Terre Haute, powerfully impressed us with a sense of their filial respect for the principles and professions of their honored father. Returning to the city, we examined his will, where we found a distinct recognition of salvation through Christ alone, a warm testimony in favor of Masonry, and a declaration of loyalty to the government of the country. We then paid our respects to his widow, whom we found in her old dwelling, amply provided for by the providence of her deceased husband, and living with her daughter, Mrs. Davis—now also a widow with two children. Her husband, Dr. Davis, had few equals in his profession, and was an ardent Mason and member of *Prairie Lodge.* He died a few weeks since, retaining his senses until the last moment, testing his own pulse as mechanically as he would that of a patient.

Mrs. Young detailed to us, with much emotion, the incidents and circumstances attending Father Young's death.

In the evening, *Prairie Lodge* was opened, and the members of *Paris Lodge* were numerously in attendance, with several brethren from other lodges. Our reception was warm, brotherly, and in proper Masonic form. The exercises were profitable, and the lodges are in good working condition. They are rapidly recovering from their disastrous loss by fire, and contemplate erecting a good hall soon. The commandery and chapter have Dr. Curl for their presiding officer, and Comp. Burr presides over the council.

On Sabbath we attended the Methodist Church, and listened to a powerful discourse from Sir Knight Wallace, the Presiding Elder of the circuit.

Since we were in Paris before this, large and substantial business houses, and numerous residences, some of them costly, have been built.

Taking the cars for the West, Monday, the 15th, we stopped at

KANSAS,

where we readily found W. Bro. W. H. Brown, Master of *Kansas Lodge,* Rev. A. P. Forsythe, H. P. of *Kansas Chapter,* and Past Masters Shy, Herrick, Zink, and Boyer, with quite a gathering of other brethren. The hall was soon warmed, and the lodge opened, when we were received with the honors, and gave the brethren some counsel and advice. *Kansas Lodge* is well officered, and is made up of the best material. Thence to

CHARLESTON,

where, falling in with Past Master Teel, we were soon introduced to W. Bro. Ginther, formerly a member of the Legislature from Cook county, and now engaged in business in Charleston, and the Master of the lodge. Measures were immediately taken to convene the brethren, and we looked in upon Past Grand Master Bromwell, who has just returned from Washington. With him we visited several brethren, and at night found the lodge-room full, and were ceremoniously and cordially greeted in form. An hour or two was spent in remarks and conversation—profitable, we hope, to all. A good night's rest in a good hotel, kept by Mr. French, formerly of this city—and he knows how—and we found ourself in the morning in the hospitable hands of W. Bro. Ginther, and at no charges. The Union Hotel at Charleston *is a good place to stop at.* Large and costly buildings have also been erected in Charleston in all directions. The morning train landed us in

MATTOON,

the crossing place of the Chicago branch of the Central R. R., and the St. Louis, Alton & T. H. We were instantly reduced to captivity by Breth. Lefever and Rose, and placed in the custody of Capt. Harlan, a prince among good fellows, and "mine host" of the Pennsylvania. Our prison house consisted of a nice parlor, with bed-room, and the usual attachments, where our loneliness was dispelled by the presence of Worshipful Bro. House, Past Master Lefever, and several other brethren. We lacked nothing. In the evening we were escorted to the Masonic Hall, received with all the honors due to so distinguished a captive, in the presence of a large concourse assembled to see us "grin and bear it." Not content with gorging us at our quarters, we were literally stuffed with coffee, turkey, pastry, &c., etc., at the banquet hall. We said our say, and our captors enjoyed themselves hugely in putting us through the "shorter catechism."

Bro. House is a capital presiding officer, and an excellent workman in the symbolic and capitular degrees. He is well sustained by his officers and brethren, and is all right in the work, and a good report will henceforth come up in regular order from Mattoon.

The city is growing rapidly, and has a probable population of 3,000. Several churches, a fine school house, and a large number of extensive business blocks, have been erected. We saw six freight trains standing on the track, or coming in, at one time, on the Central. The amount of coal transported north is amazing. It is a continual puff of the engines and roar of the trains day and night.

Our old time friend, Gen. True, has dropped his notion of going to Kansas, and gone to merchandizing.

Wednesday morning, Breth. House, Lefever, and Rose released us from our captivity without costs, and sent us on our way. We soon brought up at

WINDSOR.

We here found W. Bro. I. H. Gilpin, Master, who placed us in the care of Past Master Dr. C. H. Brunk, whose hospitality we enjoyed in an elegant home, enriched with a genteel and sensible wife and charming daughter.

We enjoyed a meeting with the brethren in their hall, talked some, answered questions, and whiled away the time agreeably until the cars took us away, in company with Bro. Riffle, now of Shelbyville, but formerly Master of *Cement Lodge,* at Utica. Landing at

PANA,

we found Past Master Ladd, who kindly introduced us to Dr. McCoy, the W. M. of the lodge.

At the appointed hour we witnessed a correct opening of the ledge in each degree, made some remarks, and were put through the Masonic catechism, until we got enough of it, *and were glad to quit. Pana Lodge,* and *Mattoon Lodge,* also, number over eighty members each. A chapter is in good working order. The lodge rooms at Paris, Pana, Charleston, and Mattoon were full.

Our brethren at Pana are very prosperous, and are using the correct work. They contemplate building a good hall. We were greatly surprised at the improvements in the latter place. The city is said to contain upwards of 3,500 inhabitants, has one very large and commodious three-story school building, and another similar one is in contemplation. Brick blocks, churches, elegant dwellings, with shrubbery, fruit, and every convenience, meet one on every hand. Pana is at the crossing of the Terre Haute and Central, and expects that the road from there to Springfield will soon be built.

Our brethren at all the places mentioned will please accept our thanks for their hospitality, attention, and courtesy, and have our heartiest wishes for their Masonic and individual prosperity.

Correction.

In the notice of the meeting of the Scottish brethren at Chicago, recently, the name of "Bailey" was given from Wisconsin. It should have read "Nathaniel Baillie," of Racine, Wisconsin, who is Chief Engineer of the Western

Union Railroad, from Racine, Wis., on Lake Michigan, *via* Freeport, to Savanna, on the Mississippi River, and thence to Rock Island.

Anti-Masonry.

The Morgan excitement commenced about 1827. It did not reach a political position soon enough to affect the presidential election of 1828, but broke down of its own weight after the presidential election of 1832, at which time the candidate of that party received the electoral vote of Vermont by less than two-fifths of the suffrages of the people, the remainder being divided between Gen. Jackson and Mr. Clay.

In 1832, we were for the first time a voter. Our own father had been compelled to abandon the church of his choice; the churches had been divided or broken up; proscription was practiced in every form against Masons and their families; mischievous fanatics parted husband and wife, and broke up families; general disorder reigned, and the passage of laws disfranchising all Masons were openly advocated, and outlawry more than hinted.

For our own part, when we saw our honest, hard-working neighbors—some of whom had fought in the Revolution, and others again in the second war—derided, abused, and scorned by others, who had lived by them and respected them for half a century—when we saw their property destroyed, their rights invaded, and their families proscribed and persecuted—we began to ask what these good men had done to warrant such treatment.

We heard Col. Cyrus Johnston, who commanded a company with distinction at Plattsburg, ask one of his anti-masonic neighbors what he had against him.

"You are a Mason," was the reply.

"Well," said the Colonel, "I am a Mason, and am not ashamed of it. Now, neighbor, how long have you lived by me?"

"Over thirty years," was the answer.

"In all that time, I have had a grist mill and saw mill, have carried on a large farm, and have had small or large dealings with nearly every man within three miles of my mill every year. You have had all your logs sawed at my mill for all your buildings, much of your fencing, and some every year for sale. Have I wronged you to the value of one cent?"

"No," said the anti-mason.

"What has been my reputation as a citizen and business man?"

"Good," was the reply.

"Well," said the Colonel, "you and I have always voted the same ticket. Did you ever know me to vary a hair's breadth for friend or foe?"

"I never did," was the reply again.

"What did I do when A. B., not a Mason, was a candidate for Representative on our ticket, and C. D., a Mason, was a candidate of the other party?"

"I know you did all you could for your own candidate, as I did also," said the neighbor.

Many more questions were asked by the Colonel, all of the same general character. At length, the anti-mason took the laboring oar by saying, "Colonel, knowing your habits and manner of life, if all Masons were like you there would be no trouble. But such is not the case. We war upon Masonry, and to make it effectual, we must war upon Masons also, and compel them to abandon and renounce their corrupt and oath bound league, to break up their lodges, and force them to stand on an equality with their neighbors. The truth is, your society is corrupt, anti-christian, anti-patriotic, and dangerous to liberty. You contrive through your few to govern the many." Stopping at this, the Colonel said:

"I see you are determined on your course of proscription. I have enough, and can stand it. You are wealthy and influential, and you have some neighbors, who are Masons, who are honest, industrious people, and if this proscription is to go on, with your influence and money, they will be ruined."

"Consequences must take care of themselves," said the neighbor. "I am not responsible for their being Masons, and I hope that every Mason who does not renounce Masonry, will be ruined in estate and character as a solemn example to all others to keep out of the old dragon pit."

When this conversation occurred, one Sunday evening, in front of Col. Johnston's mansion, this neighbor, with many others—ourself, then about twenty years old, being one of them—was returning home from a Methodist meeting. After hearing this conversation, we hurried home and related it to our mother.

"O! my boy," said she, "your father is already in serious trouble in church and business, and I expect this persecution will ruin us. But, it is not going to make trouble between him and me. Decide for yourself, my son, but decide carefully; study the matter well, and then do what your conscience says is right."

We watched events. The Masons were quiet, patient, and waited for the storm to pass by. It gathered the force of a whirlwind, the fury of a tempest, and the volume of a tornado. Every Mason in the neighborhood, except Col. Johnston, went down before the blast. Not one renounced or seceded. After the whirlwind—the tempest—the tornado—came the "still, small voice."

If the anti-masonic party could have gained supreme power at that time, the dungeon, torture, gallows, and death, as in Spain and other countries, would have been the fate of every adhering Mason. Such will be the fate of adhering Masons, whenever that fanaticism attains supreme power. Such would have been the sentence pronounced by Stevens, the noted gambler and libertine, whom Pres. Blanchard has just now nearly sainted. Such would have been the verdict of the cold and remorseless Martin Flint, because he was refused admission to the inner sanctuary of a Royal Arch Chapter. Pres. Blanchard would be horrified if we were to place him in any such category; yet, the inevitable tendency of his teachings is to that end. He is in the wrong place; he should be a Roman priest, and then woe to every one who crossed his path. As he can neither bear contradiction nor counter argument, so free speech with him is the shallowest pretense to cover his plans of vengeance and his hatred of the Masonic Fraternity.

Rejected for Membership.

When a brother removes from one lodge jurisdiction to another, and takes a demit and applies for membership, it is, upon its face, good evidence of Masonic zeal. Rejections may occur. They do not occur once in fifty times. When a Master Mason brings a demit and applies for a seat among his new neighbors, he naturally expects warm and welcome companionship, and such is usually the case. But sometimes it is otherwise, and now to a consideration of the *status* of a demitted Mason.

The 55th section of the Grand Lodge By-Laws reads thus: "A Masonic demit dates from the *lodge record* when the same *was granted*, and membership ceases with said date."

The language of the above section fairly implies that no demit can properly issue until it is granted by the lodge. Many lodges have by-laws permitting the Master and Secretary, and occasionally one or the other of them, to issue demits when the books are square and there are no charges pending. We do not need to comment upon liability to abuse or easy action in such cases. To our mind, all such demits are given contrary to the paramount law, and the fact that such is largely the case among our lodges, and the further fact that the seal of the lodge is the highest evidence of legality, and excludes all inquiry behind it by another lodge, makes it necessary, and, in fact, almost indispensable to inquire searchingly into the habits, character, disposition, and surroundings of an applicant. Hence the Grand Lodge has provided, in the 36th section of its by-laws, that no lodge shall act upon any petition for membership until it has laid over one month. This implies careful inquiry and faithful report. If an unfavorable report is occasionally made, it argues in favor of the faithfulness of committees, and if a rejection should occur even where a report is favorable, it argues still further that some brother has important knowledge or reasons which his own security or peace requires him to keep to himself. The presumption is that every member is a just and upright Mason, and that his reasons for rejection are good.

However, a rejection for membership is disagreeable, and it is really criminal to reject a brother, who has thrown himself upon the good opinion of his brethren, without good reasons. The law provides for the entire independence and irresponsibility of the voter, but the law also provides that each voter shall deposit his ballot *conscientiously*.

There may be rare instances where candidates for affiliation may be rejected from mercenary, malicious, or other unworthy motives. We would rather be in the position of the rejected brother, with our self-respect intact and our duty done, one hundred fold, than in the place of him who has inflicted the injury, and who carries with him continually the consciousness of having done *an evil deed*. Such a man, wearing the emblems of Masonry—rare we hope—is to be presumed to carry with him "an abandoned and malignant heart," and is unworthy of trust.

What shall such a rejected brother do? If he be a considerate and candid brother, he will reason thus: I have done my duty; I know of no good reason why I should be rejected; but, asking implies both the right for good reasons, and the power for good or bad reasons to reject; I am the victim of the latter; it is folly to suppose that the lodge sympathizes in this injustice, but the unchangeable law excludes inquiry, and now what shall I do? I will act the man and the Mason. I can return my demit and ask for a re-affiliation among those from whence I came; I can apply to some other lodge for membership; if the rejecting brother has mistakenly acted from good motives, he may find out his mistake, in which case the law provides a remedy, or I can bide my time for justice. Before God and my fellow-men, I will maintain by my life the character of a *"just and upright Mason."*

Deacon Chambers.

Among the early settlers in Galesburg was the gentleman whose name heads this article. He was generally respected, and was regarded as an honest, exemplary citizen.

An old man full of years, he lately departed this life. After repeatedly resenting the proscriptive persecution of Masons by President Blanchard, the latter has recently paraded his name before the public as having renounced Freemasonry upon his death-bed. As we have some knowledge of the Jesuitical character of President Blanchard, and without any positive knowledge of what did occur upon said death-bed, we take it upon ourself to deny the assertion that Deacon Chambers, while in his right mind, ever renounced Freemasonry, and we will give our reasons for our denial:

We were High Priest, in 1849, of *Horeb Chapter No. 4*, at Henderson, Knox county, being then a citizen of Rock Island. On one occasion, while at Henderson, it was very difficult to procure the attendance of a quorum to do some important work. Deacon Chambers was sent for. He declined attendance for the following reasons:

1. Age and infirmities.
2. That he had long since ceased to meet with the Fraternity for the sake of peace in the church.
3. That Masonry was well enough in itself, but the necessity for its organized form had passed away, in consequence of the development of better agencies and means.

After giving his reasons, he sent his fraternal respects to the members of the chapter, and a brotherly wish for their comfort and prosperity.

When President Blanchard made his malicious raid upon Masons and secret societies in Galesburg, in 1851, it was then understood, and has been so understood ever since, that Deacon Chambers accused him of stating what was untrue, and resented his tirade as unchristian and unmanly.

Further, when connection with secret societies was declared to be a bar to membership in President Blanchard's church, Deacon Chambers utterly refused to submit to it, as was represented to us, and he was specially excepted from its operation.

Lastly, Deacon Chambers' son is a Mason and Past Master of *Altona Lodge No. 330*, at Altona, Knox county. Our first three reasons are based upon information; the last upon knowledge. In regard to our second and third reasons, President Blanchard ought to have complete knowledge. What is the fair inference? Deacon Chambers was a member of an anti-Masonic church. If Masonry was evil, he was just the man to say so. At no time while in health did he ever say so, and we now solemnly, for the reasons before given, *deny* that Deacon Chambers renounced Freemasonry while in his right mind, and DEMAND THE PROOF, and until such proof is produced as will satisfy an unbiased jury in a court of justice, we will stand by our denial, and we shall class him, and hold his memory sacred, with Michael J. Noyes, Jonathan Young, Rev. Eliab Going, and A. R. Sawyer, all of whom died in the Christian faith—men whose lives and deaths were sublime testimonies in favor of Masonry.

Many Thanks.

We have received from Bro. L. B. Hunt, of Fairfax, Vermont, formerly of Wataga, Ills., the following papers and documents:

The Washingtonian, published at Windsor, Vt., Sept. 24, 1810; *The Anti-Masonic Republican*, published at Middlebury, Vt., June 3, 1830, by Edward D. Barber; "A memorial to the Legislature of Vermont," praying for the repeal of the acts incorporating the Grand Lodge and Grand Chapter, presented Oct. 23, 1830, by William Slade and E. D. Barber; a letter by Richard Rush to the Anti-Masonic Committee for York county, Pa., dated May 4, 1831; "Masonic oaths, with notes on the character and tendency of Freemasonry," issued by the Anti-Masonic State Convention of Vermont, and printed by Knapp & Jewett in 1834.

Bro. Hunt is the nephew of the Hon. L. B. Hunt, formerly of Fairfax, but afterwards of St. Albans. He was the especial terror of anti-masons, owing to his keen and pungent wit, and good-natured irony. Large in size, light hair and complexion, a radiant blue eye, always self-possessed, good-natured, full of fun, humor, and withal candid and elegant, he was a splendid set-off to the bathos and lugubrious wailings of the anti-masons. Anti-masonry followed the election of Gen. Jackson, and as Fairfax was a democratic town, Mr. Hunt usually represented it. Tracy, bitter as gall, represented Hartford, and Cushman, the finest debater in the House, represented Hartland—both whigs. Neither of them ever passed the bounds of Legislative propriety. Barber, the editor of the anti-masonic paper at Middlebury, represented that town. A fat, jolly fellow, with no real malice about him, and a fine speaker, but lacking power, he had sense enough to keep himself balanced, and like the other three, was a general favorite, and they would run together. Sabin, from Franklin county, did the solemn, and old Martin Flint, the clover seed dealer, whose dealings prevented him from advancing in the chapter, and who of course seceded, pretended to do up the *brine*. To such men as Hunt, Tracy, and Cushman, it afforded glorious sport, and it was rich to see them wade in. Barber got candid replies, but when Hunt made a hit at Sabin or Flint, and put on that droll, laughing, inimitable face, saying plainer than words could say, "Now you see it," the House came down in a roar.

We thank Bro. Hunt, and can stand a repetition.

Non-Payment of Dues.

We have a dislike to the system of raising money by annual or quarterly dues. It is, however, so thoroughly engrafted into the habits and policies of our local organizations, that it can not be eradicated, and to attempt it would be folly. In this case, it is wisdom to submit to it, for fear of something worse. The great evil growing out of the system, is non-payment and a large accumulation of indebtedness. The purpose of this article is, to inquire what shall be done with delinquents. Square the books with all those who are unable to pay; prefer charges against all who are able and refuse to pay, and let them be indefinitely suspended; give all who wish to pay, a fair chance, and no more; where the residence of a delinquent is unknown, let the books stand, and if he returns, charge up and demand the whole, and if he does not pay, do as should be done with resident members, according to the merits of the case.

The Secretary should prefer the charge and make the proof.

And we fraternally urge upon our lodges to allow no large accumulations of indebtedness by resident members. The non-payment, by brethren able to square their dues, is an evil example, and encourages laxity and demoralization, *and should not be permitted.*

Rev. Eliab Going.

The *Standard*, of March 18, has a long letter in regard to the life and final departure of one of the most useful and self-denying men of the present century. Born in Reading, Vermont, Dec. 5, 1790, and entered the ministry in the Baptist persuasion early in life, together with three of his brothers, and as such labored in various places in New York and Kentucky, and in McHenry, Nora, and Warren, Ills. Last year he was residing with his son at Warren, who died last May, and another son and his wife died at McHenry in September. He removed there to take charge of his son's affairs, but their stay was short. Tuesday, Feb. 23, his wife Sarah died, aged 68 years, and on the following Thursday, the venerable minister of nearly sixty years' service, also entered into rest. In the year 1817 he became a Mason, but for many years, with ardent love for the Institution, he refrained from attendance at Masonic meetings for the sake of peace, but as old age came on, the love of his youth came over him with unwonted power, and as he was soon to be subject to earthly persecution no longer, he commenced his attendance again upon the meetings of the chapter and lodge. His pure, blameless, and sacrificing Christian life, useful and genial conversation, remarkable experiences, and great charity and love, made him a welcome Masonic visitor, and he died as he lived, content with his Heavenly Father's will. Husband and wife were buried in one grave. Two hundred Masons attended his funeral, which was the largest ever known in the place. Rev. G. S. Bailey, of Chicago, conducted the religious exercises.

Jurisdiction over Apprentices and Fellow Crafts.

So long as Entered Apprentices and Fellow Crafts remain such, they are not members of lodges, and they are amenable only to the lodges initiating or passing them, and can be tried by no others, so long as they remain within their jurisdiction; but if they remove from such jurisdiction, they are subject to discipline in such lodges, or in the lodge in the jurisdiction of which they may reside. So long as they remain within the jurisdiction of the Grand Lodge where they received the first or second degree, they are held by the lodge to which application was made originally, until they are relinquished by the same. Whenever they remove from the jurisdiction of such Grand Lodge, its sovereignty ceases, and all jurisdiction of its subordinates ceases also, and the Grand Lodge where they locate becomes sovereign, and jurisdiction goes to the nearest lodge. No lodge holds jurisdiction over Entered Apprentices, Fellow Crafts, or non-affiliates beyond the jurisdiction of its own Grand Lodge. When sovereignty ceases, jurisdiction ceases also.

When Fellow Crafts or Entered Apprentices remove from the jurisdiction of one Grand Lodge into that of another, they should be furnished by their respective lodges with certificates of good standing, and the nearest lodge takes jurisdiction over the remaining degrees.

Thomas Cooper.

The Knox *Republican* brings us the sad intelligence of the death of the venerable THOMAS COOPER, who was born Nov. 9, 1782, and who died in Cacheville, Cal., Sept. 27, at the ripe old age of eighty-six years. The deceased was Tyler of *Knoxville Lodge No. 66* for several years, and was much respected in that city.

When his daughter, Mrs. Harvey Hadley, removed to California in 1861, he went with the family, returned in 1864, and again went to California in 1865, where he remained until his death. He was made a Mason in Whipley, New Jersey, in 1822, and died a member of *Yolo Lodge*, at Cacheville. He leaves many descendants.

Deacon Chambers—Again.

Our readers are requested to read an article in this number in regard to the gentleman, now deceased, whose name heads this notice. Since that article was written, we have received a letter from a gentleman in high standing in Galesburg, covering an important communication, neither of which will be used, unless necessary. We now stand firmly by our denial, and demand of Pres. Blanchard unequivocal proof of his statement that Deacon Chambers ever renounced, denounced, or depreciated Freemasonry, on his death bed or elsewhere; or, in default thereof, that he retract what he has said. If retracted, as truth demands, the matter will rest; if not retracted, it will be followed up.

Biographical Sketches.

We commence in this number sketches of past grand presiding officers, commencing with those last in office, in Grand Lodge, Chapter, Council and Commandery. This month we give notices of M. W. Bro. GORIN and M. E. Comp. LININGER, with their likenesses. We hope, in May, to be able to notice Th. Ill. Bro. Burr, and R. E. Sir V. L. Hurlbut. Next in order would come P. G. Mas. Bromwell, P. G. H. P. Miner, P. G. P. Hawley, P. G. Com. Lanphere.

Back Numbers of the Trowel Wanted.

A brother in San Francisco requests us to secure him the below mentioned numbers of THE TROWEL, to complete his files. January, February, March, September, 1863; December, 1864; January, May, June, July, August, September, 1865; January, February, March, April, May, June, July, and August, 1866. If any of our subscribers have any of these numbers to spare, and will send them to us by mail, we will return them by mail 20 cents for each number received.

High Priests.

We did not keep the minutes of the Order of High Priesthood, being busy elsewhere, and regret to learn that the names of M. E. Comps. GEO. W. STALEY, of Kaskaskia, and JAMES C. LUCKEY, of Polo, are omitted. The omission, we are fully persuaded, was wholly unintentional, and on our part we had no knowledge of the matter until our attention was called to it by Comp. Staley.

Omissions.

We have had a tedious and painful attack of neuralgia, and although we have tried to get in everything proper, we may have omitted something which should go in. We hope this will be our excuse.

Sat with Washington.

While at Mattoon, we met Bro. D. H. Barrett, a member of *Mattoon Lodge*, whose father sat in camp lodge with General Washington during the Revolutionary war. Subsequently, he removed from Virginia to Kentucky, where he died, lamented and respected, in 1834.

Proceedings Wanted.

If any Chapter or Companion has duplicate copies of Grand Chapter proceedings 1862 and 1863 (both under one cover), we will be much obliged for one of them, for we have neither a bound copy nor one for binding in the office. We need about thirty copies.

We still want Proceedings of Grand Lodge for 1840, '41, '42, '44, '48, and '53.

HARMAN G. REYNOLDS.

Tidings.

Items.

To persevere in one's duty, and to be silent, is the best answer to calumny.

When the good-man is from home, the good-wife's table is soon spread.

It is not the sharpest people who succeed the best. Many an instrument is so keen that it cuts those who handle it, worst of all.

Cherokee Lodge No. 66, at Rome, Georgia, has undertaken to educate all the orphan children of Masons within its jurisdiction. It has twenty in charge now, and will soon have eight or ten more. Will Pres. Blanchard name any church, in which anti-masonry prevails, that now does or ever did such a thing?

Greece announces peace with Turkey: What about Crete? Is she never to be relieved of Turkish domination?

Two hundred and twenty-five thousand seals were captured last year in Alaska.

"Jennie," said a venerable Scotchman to his daughter, who was asking his consent to accompany her urgent and favored suitor to the altar—"Jennie, its a very solemn thing to get married." "I know it, father" replied the sensible damsel; "but its a good deal solemner *not* to get married."

Said a justice to a prisoner on trial, "We want nothing but silence, and very little of that."

Ef a man flatters yu, yu can kalkerlate that he is a rogue, or yu're a fule.—*Josh. Billings.*

It is related that a pupil of the Deaf and Dumb Institution at Paris, being asked "What is Eternity?" replied with a richness and force of conception rarely equaled, "*It is the life of the Almighty.*"

Intense study of the Bible will keep any writer from being *vulgar* in point of style.—*Coleridge.*

George Peabody's buildings in London now shelter 1,971 poor people.

Congress has made the following appropriations for Illinois: $1,000,000 for Arsenal and Armory at Rock Island; $30,000 for the Custom-House, and $25,000 for Postoffice, at Cairo; $25,000 for Postoffice, and $25,000 for Court-House in Springfield. Also, $100,000 for the survey of the northwestern lakes.

The Mormons have 26 members in Sandwich, 24 in Boone, 30 in Batavia, 77 in Plano, 57 in Mission, 9 in Leland, 87 in Fox Rivertown, 70 in Amboy, 12 in Janesville, Wis., 34 in Burlington, Iowa, and 17 in Marengo, Ill. They repudiate the plural-wife system, and have a press at Plano, conducted by their President, Joseph Smith.

California Grand Lodge.—Charles Marsh, Nevada, G. Master; Leonidas E. Pratt, Deputy; Theodore G. Cockrill, S. G. W.; Frederick L. Barss, J. G. W.; James Laidley, G. Treas.; Alexander G. Abell, San Francisco, Grand Secretary.

Western Star Lodge, No. 2, Nebraska City, Neb.—John Reed, W. M.; N. S. Harding, S. W.; Granville Stevenson, J. W.; J. S. Hochstettler, Treas.; W. W. W. Jones, Sec'y.; C. W. Seymour, S. D.; M. H. Whittredge, J. D.; P. Y. Morse, Tyler.

There are 209,847 houses in California.

It is now hoped that the first trip by rail from New York to San Francisco may be made as early as May.

Some good brother has sent us the *Androssan and Saltcoat's Herald* of Feb. 6, which states that the number of initiations for the previous year in Scotland, not including *Mother Kilwinning*, is 4,319. The real value of the Grand Lodge property, debts deducted, is £5,896.

Public worship in Chicago is conducted in eight languages; in Boston, in four.

Still in Harness.—Comp. G. W. Lininger, Past Grand High Priest, has removed to Council Bluffs, Iowa, where he is H. P. of *Star Chapter U. D.*, and Master of *Excelsior Lodge U. D.*

The editor of the *Evergreen* classes us among those present when the Scotch Rite was worked in Chicago; a mistake; it was John.

The population of the United States is estimated to be 37,500,000.

The debt of St. Domingo is represented to be $14,000,000.

Henry Ward Beecher's Plymouth church is said to have over 1,700 members. The pew rental is $50,000.

It is said that a widow in Fond du Lac, Wis., has Maj. Andre's watch, and wishes to sell it. Maybe.

People are not necessarily equestrian in their tastes who "pony up."

Delaware.

We are glad to record that this ancient little State has wheeled vigorously into line.

On the 9th of January last, M. E. General Grand High Priest James M. Austin issued his proclamation appointing a convention at Dover, January 20th.

At the time appointed, *Washington and Lafayette Chapter No. 1*, at Wilmington, *Temple Chapter No. 2*, at Milford, *Hope Chpater No. 3*, at Georgetown, and *St. John's Chapter*, at Wilmington, responded by full delegations.

M. E. Comp. Austin presided, and Comp. Daniel C. Godwin acted as Secretary. A resolution was adopted to form a Grand Chapter, when an election was held, which resulted as follows:

Daniel C. Godwin, Milford, Grand High Priest;
Willis Holden, Deputy;
G. W. Stone, Grand King;
Jacob Moore, Grand Scribe;
Rev. T. P. McColley, Grand Chaplain;
Wm. Springer, Grand Captain Host;
S. A. Hedgeman, Grand Treasurer;
Gen. A. T. A. Torbert, Grand Secretary;

who were installed in ample form by the G. G. H. Priest. The Grand Chapter was then opened in ample form, and the M. E. General Grand High Priest withdrew.

A constitution and by-laws were adopted, and the meetings are to be held at Dover annually, on the third Wednesday in January.

ILLINOIS PRESS ASSOCIATION.

Fifth Annual Convention.

The following circular has been issued to the members of the editorial fraternity of the State:

Dear Sir—The Fifth Annual Convention of the Illinois Press Association will be held in the city of Cairo, Alexander county, on Wednesday, April 21st, 1869. The meeting has been appointed at this early date in order that the excursion proposed may be taken before the weather becomes too warm.

Through the kindness of the Illinois Central, Chicago & Northwestern, and Chicago, Rock Island & Pacific Railroads, members of the Association will be allowed to take one lady, free of charge. It is earnestly requested that as many as can do so will rendezvous in Chicago, where special cars for the exclusive use of the Association will be furnished by the Illinois Central Railroad, for the trip to Cairo, leaving Chicago on the 20th, at 9:15 A. M.

The annual address before the Association will be delivered by Dr. C. H. Ray, editor of the Chicago *Evening Post*, and the poem by W. H. Bristol, local editor of the Kankakee *Gazette*.

The Association will be entertained by the citizens of Cairo at a grand banquet and ball, and nothing will be left undone to make the visit of the members a most agreeable and pleasant occasion.

The adjournment of the Convention will be followed by a trip to Mobile, Ala., through the courtesy of the officers of the Mobile & Ohio Railroad, who have tendered a special train for that purpose.

The expense of the trip will be merely nominal, as the transportation to and from Cairo, the trip to Mobile, and the entertainment at Cairo, will all be free.

If it is your intention to attend the Convention, please fill up and sign the inclosed blank, and return it at once to E. H. Griggs, President, Rockford, Ill., in order that the necessary passes may be forwarded to you.

Yours fraternally,
E. H. Griggs,
J. R. Mosser,
Orin Waters,
W. H. Bailhache,
Executive Committee.

Impostors.

Murphysboro, Ill., March 20, 1869.

Editor Masonic Trowel:

Dear Sir and Bro.—In relation to an article appearing over my signature in the last number of your Trowel, concerning a Bro. Peter Johnson, I would make the following statements in order to explain the matter.

Bro. Johnson went away as stated, on the 1st day of March, with the intention (then unknown to any of us) of returning in a few days. He did in fact start on his return within two or three days, perhaps, after leaving here, but on account of snow and ice, laid over at a farmer's in this county.

On the 5th day of March, Bro. Johnson wrote me a letter, explaining the fact of his returning—that letter, although written within this county, did not come to hand until the 10th day of March. On the evening of the 9th I mailed you the notice appearing in your last number, and by next mail hastened to stop the publication thereof. As you will remember, I was too late.

Last Saturday a week ago, Bro. Peter Johnson arrived here, bringing with him and returning the coat spoken of in said notice—and did immediately thereupon go to work again with his former employer. I have reason to believe that the matter was caused by some circumstance over which Bro. Johnson had no control at the time.

Very fraternally yours,
Chas. W. Scheimer,
W. M. 408.

Since the foregoing letter was received, the following communication has come to hand:

Pensacola, March 14, 1869.

W. M. of Murphysboro Lodge No. 498:

Dear Sir and Brother:—Your letter of the 2d inst. has been received. We have a member of our lodge named "Peter Johnson." He is a member in good standing. He is new in this place, and has not been absent for a long time, and has never been in Illinois.

The person representing himself as "Peter Johnson" must be an impostor, as there has never been any other member of our lodge of that name.

Yours, fraternally,
Wm. F. Lee,
Sec'y *Escambia Lodge No. 15*, Fla.

Delavan, Ill., March 19, 1869.

H. G. Reynolds, Esq:

M. W. Grand Master.—About two weeks ago a blind man, named John Maguire, visited our place, and demanded assistance. He claimed to belong to *Smithland Lodge*, at Smithland, Ky. We relieved his immediate wants and sent him on his way rejoicing. Since then, I have received a letter from A. A. Grayot, Past Master of *Smithland Lodge*, who says Mr. Maguire is not a member of that lodge, and has no especial claims on the Fraternity, and his conduct at that place was such as would have caused him to have been expelled from the lodge had he been a member.

J. A. Mason, W. M.
Tazewell Lodge No. 586.

Paris, Ill., April 3d, 1869.

Editor Trowel:

One W. G. Gano, of this place, whose name is erroneously given as N. G. Gano, in the list of expulsions in the Grand Lodge proceedings of 1867, is still practicing his old tricks. His plea of "being needy" is undoubtedly correct, but he fails to fulfill his promises. He was expelled for the practice of obtaining money from the brethren in Indiana and this State, and never returning it, and, from information received, I am satisfied he is still pursuing his *trade*; I take this method of informing the brethren that he is still an expelled Mason, and as such is not entitled to recognition in any respect as a Mason.

Fraternally yours, &c.,
D. M. Weider, W. M.
Paris Lodge No. 268.

Expulsion.

Keithsburg, Ill., March 26th, 1869.

Editor Trowel:

At a regular meeting of *Robert Burns Lodge No. 113*, A. F. and A. Masons, held at their hall, March 26th, 1869, Bro. William Smith was expelled from all the rights and benefits of Masonry, on charge of defrauding Master Masons, lying, drunkenness, and stealing.

In June, 1868, he applied to Bro. Balfour Cowen, of Virden, for assistance, which he received and failed to return. In November, 1868, he applied to Bro. John Gunning, of Tower Hill, received assistance, and never made return. Sometime during the winter, Bro. W. H. Heaton saw said Smith in Bement, where he was acting as bar tender in a low doggery, calling himself Wm. Johnson. On Bro. Heaton's second visit to Bement, he found that Smith, *alias* Johnson, had sloped, without settling his hotel bill, which he was owing to a brother. He is supposed to have been concerned in some robberies in Bement, before he left.

Description:—Aged 29 years; about 5 feet 7 inches high; light build; sandy complexion; claims to be a machinist and engineer.

Please give this a place in The Trowel, that brothers may look out for Bill Smith, *alias* Johnson.

Attest: H. G. Calhoun, W. M.
A. S. Glover, *Sec.*

Look out for colored whiskers and hair.—*Editor.*

Masters and Wardens as returned to April 2, and not heretofore reported.

Nos.	*W. Masters.*	*S. Wardens.*	*J. Wardens.*
168...	J. A. McConnell,	D. Reinhard,	H. V. Wilkinson.
176...	David A. Cook,	F. F. A. Newport,	Rob't. Gilmore.
359...	A. S. Babcock,	W. W. Willis,	H. Gage.
382...	T. S. Angelos,	Richard Boston,	Wm. Glossop.
444...	Edward Shearer,	John A. Jack,	John Odam.
451...	J. D. Sanborn,	S. P. Colburn,	W. L. Tuttle.
485...	Isaac H. Elkin,	Thos. F. Hale,	J. D. Patton.
553...	R. D. Hammond,	J. S. Provine,	J. H. Hungate.
555...	Joseph Gondolf,	Henry Koch,	Wm. Fuchs.
577...	John B. Longley,	B. Milliken,	E. J. Morgan.
578...	Joel Smith,	Wiley Ross,	H. W. Green.
585...	Jas. W. Davidson,	J. G. Harvey,	F. F. Henshie.
586...	Jas. A. Mason,	Henry C. Cook,	D. B. Still.
587...	Geo. O. Ide,	R. B. Foster,	C. J. Peckham.
591...	Elias Wenger,	J. S. Forsyth,	A. Dickerson.
595...	John W. Gilpin,	J. B. Daniel,	W. J. Curry.

This, we believe, after careful comparison, embraces every lodge No., either in January, February, March, or this number, except 182, 339, 455, and 602. If however, it should appear that any are omitted, we will take it as a favor to have the omission stated to us.

High Priests, Kings and Scribes, as returned up to April, and not heretofore reported.

Nos.	*High Priests.*	*Kings.*	*Scribes.*
20...	E. Kirkbride.		
35...	D. H. Morgan.		
42...	Mich'l. Rogers,	Spencer Ellsworth,	T. E. Gapen.
82...	A. A. Sulcer,	E. J. Purdy,	J. C. Winslow.
86...	H. R. Cleaver,	N. Gary,	W. E. Knox.
91...	J. C. Crumb,	B. F. Groesbeck,	M. F. Pierce.
121...	J. H. Toole,	T. G. Kellar,	I. R. Braucher.

We think we have given all the chapter numbers but 9 and 13; we will cheerfully correct any omission.

Miscellaneous Reading.

The Case of a Pipe.

"O, Katey! the idea of keeping a pipe on your drawing-room table!"

The speaker was a bright-eyed girl of seventeen, who was enjoying that great delight of looking over her married cousin's pretty things; and the lady, who had the greater one of showing them—a bride of two months, just installed in her new home—replied with a happy dignity worthy of her situation:

"It is not a pipe, May; only a pipe-case."

"But," persisted the first speaker, "the idea of keeping the nasty thing in such a lovely crystal casket, and amongst all your wedding presents!"

"If it had not been for it I should never have been married, May, and consequently should have had no wedding presents. There is nothing in the house, until Fred comes home, that I prize so much as that old broken pipe-case."

"O, Katey, do tell me why!"

"Well, dear, take off your bonnet and ring for tea, and if I have time before Fred returns, I will tell you the story."

The reader shall have it in Mrs. Katey's own words.

"When you were abroad, dear, the year before last, papa was obliged to go to Constantinople to make the Turks pay him some money they owed him. They had hired one of his steamers to carry soldiers and stores to Crete, and after knocking her about, and half spoiling her, they said she was not what they wanted, and refused to pay, and this after papa had spent I don't know how much in fitting her up according to their own orders. It was horribly unjust, of course; but I think it served papa quite right for helping to oppress those poor Cretans."

"Cretans are people who live in Switzerland, and have goitres, are they not, Katey?"

[No; Miss May's education had not been neglected. A lady of great experience in tuition, and half a dozen masters, had been at her for the last two years, "finishing" her, at the rate of about two hundred guineas a year, and she passed as highly accomplished].

"You goose!" replied the young wife (who but for her chance visit to the East would, perhaps, not have known any better), "you are thinking of *cretins*. The idea of papa's steamer going up into the mountains of the idiots! Cretans are the people of Crete. May, you ought to remember Crete; St. Paul passed it."

"Yes, I know, and loosed the rudder-bands. But please go on about the pipe-case."

"Well, after a good deal of persuasion, I got papa to take me with him, and, oh, it was so delightfully strange and new! Our room at Missieri's Hotel had a bay-window looking out into the Grande Rue of Pera, and when papa was away on business I have sat there for hours watching the people—people, as it seemed, of every nation in the world, and every class of every nation—as they passed by in their picturesque dresses. If I were to talk for an hour I could not give you a list, much less a description, of the queer living flood which flows up down that narrow street, There is only one better place for gape-seed, and that is on the bridge over the Golden Horn; but there a woman can not stop to look about her, the throng is so great.

"It was at Missieri's Hotel that I first met my husband. He sat next to papa at the *table d'hote*, and, being able to speak a little Turkish, went with us sometimes to the bazar, and to see the mosques, until we became quite intimate. Papa used to go down to the Porte (the government offices) twice a week (and the oftener he went the further he seemed to be from the end of his business, although he had a dragoman from our embassy to back him up), until the hot season came, and we migrated—as all who can do—to the Bosphorus. May, dear, I have read almost all the books about Constantinople (one enjoys books of travel, I think, most after one has visited the places described), and as cleverer people than I have tried and failed to do justice to that lovely Strait, I will not attempt to picture it for you. We came back *via* Trieste, saw Naples, the best of the Swiss lakes, and the Rhine; but the Bosphorus, the beautiful blue Bosphorus, when the Judas-tree is in full bloom among the dark cypress, and Mount Olympus has not yet lost his crown of snow, is, to my mind, the gem of all, although associated with the terrible adventure I am going to tell you.

"We put up at the Therapia Hotel, at the Black-Sea end, near Bayakderie, where most of the European ambassadors have summer houses, and nearly opposite a place on the Asiatic shore called Unkiar Eskellaise (the Sultan's Valley), a favorite spot for picnics. There is no village there, only a preposterous marble kiosk, built by a viceroy of Egypt, principally, I believe, to show how much money he could waste; but the valley is very pretty, with turf almost like an English lawn, shaded by great trees, and watered by a little tinkling stream full of home-like ferns and water-flowers.

"We went to the first picnic—rather an overgrown affair—and when we had done dinner, the English division went wandering about into the country. At six o'clock Fred and I found ourselves alone, somehow or other, on the banks of the little rivulet. I can not think how it was that we did not notice the disappearance of papa and the rest of our party, and that it was growing dark. There is no twilight on the Bosphorus. It is broad daylight now, and night in ten minutes. Time passed on rapidly, and yet we were not talking about anything very particular—at least not *then*. O May, how shocked we were when we returned to the landing place and found all the boats gone!"

"It was shocking of them to leave you behind," said little May, with indignation.

"They did not mean any harm; it was one of those mistakes which often make big picnics end badly. Papa—who was nearly left behind himself through hunting after us—was told that I had gone off in the first boat with the Consul-general and his wife; and so he took a passage with the captain of the Stationnaire, who was going to land a friend at Bebec, and then return to his ship at Therapia.

"Every boat had left; there was not even a caique in sight. There was nothing to be done but to walk to the nearest village—a distance of two miles—and hire one.

"On the road we met two Arnauts, wicked-looking creature as ever I saw; and Fred, not feeling sure of his way, asked them if we were going right. 'Evet, effendi' (Yes, gentleman), said the smaller and better looking of the two; and so we hurried on. We had not gone more than three or four hundred yards when we heard some one running after us, and shouting for us to stop. It was the other man, who half in words, half in gestures, told us that his friend had not understood Fred's question; we were going wrong; we must return a good distance and take a path leading to the right. Not the shadow of a suspicion that we were being deceived crossed our minds. We thanked the man for his civility, turned back, and followed the path he had indicated. It led into a narrow rocky gorge, with woods on each side, and there we came suddenly upon four men, two of them our old friends (?), who stopped the way.

"'Let us pass,' said Fred in Turkish, 'or—'

"He had not finished the sentence before one of the Arnauts stepped forward and snatched my watchchain. The next instant I heard a dull *thud*, and he fell stunned against the rocks. I do not know what Fred whispered in my ear, as he placed me behind him, and stood at bay, looking O so splendidly handsome! What followed, seemed to my dazed mind like magic. I saw the three ruffians make their rush; I saw Fred put his right hand into his pocket, draw it out again, and hold it towards them. As he did so, I heard a slight *click*. At that sound and action our assailants fell back, just as the bad spirits in a pantomime quail before the wave of the good fairy's wand. What do you think the dear clever fellow had done? Knowing that with one to support (for I was foolish enough almost to faint) he could not struggle against three, he dropped the lion and assumed the fox, drew out his pipe-case, snapped it to imitate the cocking of a pistol, and held it at the first Arnaut's face, saying that if he advanced one step he was a dead man. Luckily, it was dark, so the stratagem succeeded to perfection. Fred lowered his hand for fear the trick might be detected, and retired in good order, half carrying me, until we got into the open road again. I know what he whispered in my ear *then*, and it gave me heart and strength.

"The Arnauts followed us a little way, and then struck into the wood and disappeared, cowed, poor wretches, by a leathern pipe-case!"

"Ah, Katey! now I see why you put *it* among your treasures," said May. "Dear old smelly thing, I beg your pardon," she continued, addressing the object of her former disdain.

"You have only heard half what *it* saved us from that dreadful night," said Mrs. Katey.

"O dearie! did they attack you again?"

"No. That danger was at an end. We had another, perhaps greater, to encounter."

"Oh, go on; please, go on!"

"Following the road, which we knew now must be the right one, as we had been lured from it to be the more conveniently robbed and perhaps murdered (for I heard that these Arnauts were capable of killing a man for a charge of powder); we arrived without further adventure at the village, where, moored to a rickety platform in front of the usual cafe, we saw four or five caiques. We chose the best looking, and the caiquejee was in the act of casting off the rope which held it to the pier, when a man rushed out of the cafe with a long knife in his hand, and dared him to take us. A violent altercation, which, from the expression of their faces and the gestures they used, I thought would any moment end in murder, ensued. At last an old Turk in green turban interposed his authority (he was the scheik of the place), and it was explained to Fred that the man he had chosen must not take us; he did not belong to that landing; it was his adversary's turn; we must hire him. Fred did not like his looks; he had the eye and the voice, as I was told afterwards, of an opium-eater; he was very dirty, too; whereas most caiquejees are quite pictures of neatness and cleanliness, in their white trousers and Broussa-silk shirts. I felt a horror of him from the moment I had seen that long cruel knife glittering in his hand. But there was no appeal, no alternative; it was Hobson's choice—his caique or none; and so we took it.

"It was what they call on the Bosphorus a two-oar caique; but *we*" (Mrs. Katey had a brother at Eton, and was learned about boats) "should say it was rowed by double sculls—the stroke pair steer, and the dirty man with the long knife rode stroke. And very well he pulled for the first ten minutes—so well, that most of my nervousness departed, and I began to think how soon, at the rate we were going, I should relieve poor dear papa's anxiety. But all of a sudden our stroke stopped rowing, gesticulated violently for a few seconds, and then burying his hands in his face, burst out crying. The man in the bow rowed on quietly, and took no notice of his partner. He was probably accustomed to such outbursts. We were now in mid stream, where the current runs with great violence, and it was with difficulty that the one rower could keep the head of the caique straight. Fred, seeing this, leaned forward (we don't sit in caiques, you know—we lie down on cushions) and told our stroke, kindly enough, to rouse himself and row. A few words hissed out between his clenched teeth was his reply, and I felt Fred's hand, which (there is no harm in saying so now) clasped mine, tremble a little in spite of himself. I now know what those words were—'Cursed forever be these Giaour dogs, who defile their women, bringing them unvailed into public sight!'

"Then he knelt, and began to say his prayers. There was no doubt about it now. We were in the middle of the Bosphorus, at night, in a crank caique, at the mercy of a man rendered fanatically mad by opium.

"In the midst of his devotions he seized his sculls again, vowing that he would not serve Giaours, turned the boat round by sheer strength, and made for the Asiatic shore. We were absolutely helpless. Violence was out of the question. It requires some practice to sit safely in a caique; to struggle in one is simply to upset it. Poor Fred, on whose forehead I could see the cold perspiration standing in beads, tried persuasion. He would give him double the promised fare if he would go on to Therapia. No answer.

"'Very well,' said Fred, 'go back, and I will take the other caique. I have a right to do so now, as you will not keep your contract.' This mention of his rival was too much for the madman. He sprang up and drew his knife. O the agony of that moment! You have never been in such deadly peril, May dear, and can not imagine what strange thoughts crowd one's mind. We were in peril perhaps half a minute; but it would take me twenty times that space to tell you what I thought. I gave up all hope. I wondered where he would stab poor Fred; if I should die at once on his knife, or be drowned, wounded to death; I wondered where our bodies would be found; if they would be found together, and what they would look like; who would find us; how the news would be broken to papa; where they would bury us, and a dozen other conjectures; whilst the madman, balancing the boat as only a madman could, made three cat-like steps toward Fred. Fred, taken entirely by surprise, had only time to half raise himself and push me back, when at the third step the wretched maniac stumbled. In a moment Fred had him by the ankle, and with a dexterous twist threw him overboard. But this sent the light boat gunwale under, and filled her three parts with water. In his fall the wretch dropped his knife, which Fred seized. He says I behaved beautifully; did not move or scream, and baled out the water with his hat, as he bade me. I do not know what I did, May; I was too terrified to scream. I saw him crawl forward and take one of the sculls, and felt him crawl past me again with it. I knew what he must be doing—keeping off the madman, who was swimming like a fish after us as we drifted. If he had ever got hold of the boat he would have drowned us all. I saw the other man leave his oar and crawl aft, with a knife in his hand, to help his fellow-countryman. I felt that the utmost I could do was to die first; for Fred must have his back to one of his enemies, and, opposing the one, the other must prevail. I was in the act of throwing myself on the second caiquejee, when I heard the sharp *swish* and steady rumble of oars, real oars, such oars as men-of-war's men pull. I knew it was the gig of the Stationnaire.

"Then I screamed. May dear, I *did* scream then.

* * * * * *

"When I came to my senses the caique was lashed along side the gig, and bailed out quite dry. The first thing I remembered hearing was Captain Roberts shouting, 'What on earth are you doing, Perry? Do you want to drown the man?' Perry was the bow-man of the gig—a bright-eyed sea-boy of twenty. He had hitched the boat-hook in the waistband of our chief opponent, and was holding him under water.

"'Please, sir," replied Perry, with a grin, 'I was only washing of him a bit afore-hauling of him in.'

"It would have been a service of danger to move me into the gig, so they towed the caique into Therapia, and there we discovered what had caused the man to stumble at the critical moment. It was our old friend the pipe-case, which Fred had dropped as he helped me in when we started from the Asiatic shore.

"Papa was awfully angry with Fred; said he had behaved dishonorably in making me miss our party at the picnic, and a great deal more. Fred behaved beautifully, and only said he hoped to be allowed to explain in the morning.

Before the morning, however, I had talked papa quite round, and he ended the discussion with one of his grunts, and a 'Well, I suppose I know how it will end!'

"You know how it has ended, May. I am the happiest little woman in London, dear; and if I had the Queen's palace, that old pipe-case should have the place of honor in its best room. But hark! that's Fred's ring. Run up and dress for dinner, birdie—he likes me to meet him in the hall."

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The Teachings of Nature.

It is well to turn aside at times, from the cares and perplexities of life, and converse, as it were, with the inanimate world. There are many lessons taught in nature—many more than those we see so often written out. I have marveled exceedingly at the cold gaze of some idle eyes which glanced over a lovely scene, or the careless and indifferent air with which I have seen the gazer turn from a lofty mountain, or a grand water-fall, or a beautiful river. How gladly have I turned from such companions and sought friends in the rocks, and trees, and streams! There is an affected romance, so called, which is detestable, as are all affectations, and it is such romance which has caused sentiment to be regarded as ridiculous, and in the end reared a conventional law which forbids the outgush of free-feeling, unless in a certain way, and after certain approved customs. This law has prescribed so many tears, and so many sobs, and so many *ah me's!* over the coffin of a mother, and a proportionate number at the grave of a sister; it has appointed just the proper amount of astonishment which is to be exhibited when the eye first beholds Niagara in all its grandeur; and it has sometimes condescended to find beauty in other flowers than those of the conservatory, and other gardens than those planted by the hand of "an experienced Scotch gardener."

That person is to be pitied who is bound by this law, no less than is the individual who has no love or appreciation of the truly beautiful. Look at yonder tree, spreading its giant limbs over the cottage it shades. It stood there when the stout old man at the door was a babe. It will stand there when his babes are men. How many changes has it outlived? Verily, they are countless. Nations have grown and died, empires waxed strong and decayed, since that brave tree bent to the first winter blast. All Europe has been grasped in the hand of the child of Destiny, and been again flung or torn away. France has trembled under three dynasties, and a reign of terror; Greece has been twice revolutionized; Spain—Spain's revolutions are yearly; our own country has grown from childhood to vigor and power. The whole world has resumed a new aspect in political and religious matters; it has rocked in earthquakes, and swung on in space, guided by the unerring law of its Maker; and men have been born and grown old, and gone to judgment, and the tree is green and glorious! Truly, in such a view, the rocks of centuries are most solemn witness-bearers. They become the historians of the world; and the stars above us, who have watched all the changes of our planet, may well serve as marks in the volume of memory. If they speak, they but echo through the long centuries the glad anthem of creation.

There is a legend of Arabia, that has its moral, and which is not uninteresting. A traveler over the sands of the desert, tells of his stumbling one day on a pile of stones, far out in the desert. Surprised at so unusual a circumstance, he grouped about in search of some explanation of the mystery, and finding no clue whatever to the nature of the ruin, for such evidently was the object he had discovered, he returned to the spring from which he had wandered, and inquired of his Arab attendants. From them he gathered the subject of the following legend:

It was long ago, in the early ages, when men worshiped false gods, and had no knowledge of the mighty Ruler of the universe, that the young Chaldean gave himself up to the worship of a star. It was strange, passing strange. His steed was fleet, the fleetest, and his arm was strong. His heart had always bounded exultingly when he flew over the plain on his gallant barb, and he never shrunk from battle. Yet they had marked a strange gleam in his eye, and had seen him look often with a wild look at the bright Aldebaran. Suddenly, he gave his steed to his brother and wandered away, on foot and alone, into the desert to this spring, and rested on its grassy border. Then he brought stones a weary way and piled them on a sand-hill, and built him a turret, not lofty, but it towered above the plain, and from far off men saw and wondered. Anxiously he toiled, and stone after stone he laid on the turret till it was finished, and then he knelt on its top and worshiped the God of the Arab.

There, night after night, forgetting the world around, he held high converse with the hosts of heaven, and seemed to talk with the meteor's glare, and with the gleaming starlight, as with familiar spirits. And so the years rolled on, and the desert sage became a prophet among his people. (So said the legend, but this is doubtless an addition of latter years, as the sequel will show.) None dared to go out to battle without consulting him, and knowing from him that the light was propitious; none remained at home when he said go forth. It may be that for a while he deceived himself, and actually believe that he could read the future in the dim star-light of the desert. Be that as it might, men feared him, and said that he alone of all the living held communion with the spirits of the dead, and that ghastly forms on spectral steeds came to his turret, and he passed his night in holy meetings with the unforgotten brave. Then he told them no more of the future, and they began to shrink from him, shunning his tower as the residence of the evil one. He did hold converse with the unseen and spiritual, but it was only as the student of God's works may always commune with his God. He began to read on the page of heaven, at first dimly, then more distinctly, and at last with overwhelmning brilliancy, the great truth, "there is a God."

And he grew old. The dreams of his youth—sunny youth! had faded quite out of his recollection, or if they came, came but momentarily, waking a smile on his withered cheek, as he remembered the light step and fairy form of his long lost. He learned much, but not from books. And here begins the moral of the story. Calm thought and quiet reflection had done their work in his mind, as they will inevitably in the mind of every one who deals in them. Study is of no avail, is not study in its true sense, when it consists merely in the reception of accredited facts without examination or thought.

Years rolled on, and the old man grew mighty in the strength of his soul, yet lacked he the clear knowledge of the Most High. He knew there was a God. He had heard it in the wind and read it in the sky. He knew that the cool breeze from the far palm groves was His breath, and he bowed himself on his knees and felt it among his white locks and on his brow, he longed with earnest longing to know the shape and appearance of the Deity of whose power he learned more and more nightly, and thought more and more daily.

Until, one night, as he was gazing on the heavens and striving to picture to himself the definite form of the God he so blindly, yet so devotedly worshiped, there came across his soul, as it were, a lightning flash from a strange bright land. For as he saw the hosts on high, marshaled in space, countless myriads, increasing with their distance and filling immensity with a dust of worlds, far beyond the power of even his strong imagination to number, then for the first time came upon him the dim idea of Infinity, and startled his soul with hitherto unknown emotions. Suddenly he bethought himself of the immutability of those stars, and the long watch they had kept nightly over the sons of the desert, and he felt that the God of those stars must be beyond his comprehension, "Infinite, Eternal, and Unchangeable." An instant his blood ran with a wild throb through his veins, and his heart bounded exultingly in the consciousness of its first communion with its God—then stilled forever. The Arabs say that a flickering light was seen to move for years around the turret, but none approached it until a long time had passed, and then they found a sun-dried skeleton kneeling on its top. Solemnly and with many rites and forms of those olden times, the worshipers of Aldebaran waited his rising, and when he reached the zenith they hollowed out a bed in the sand floor of the turret, and the astrologer slept there while its walls crumbled and fell. To this day the Arab shuns the hillock, and says that a flame, pale, blue, and fitful, may be seen at times moving about the ruin, in a starry night, when the bright God of the Arab, Aldebaran, is above, and that it is the restless soul of the star-worshiper. Such is the legend, partaking much of the old and fanciful, yet evidently changed and explained by modern tradition. Such as it is, it may serve to illustrate the text, "The heavens declare the glory of God, and the firmament showeth his handiwork."

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Humble Friends.

Kindness to animals shows an amiable disposition, and correct principles. The inferior creation were given for our use, but not for our abuse or cruelty. Many of them add greatly to the comfort of domestic life, and also display qualities deserving of regard. The noble properties of the dog, the horse, and the "half-reasoning elephant," have long been known and praised. But among the lower grades of animals, especially if they receive kind treatment, traits of character are often discovered that surprise or delight us.

Cats, so frequently the objects of neglect or barbarity, are more sagacious than is generally supposed. The mother of four young kittens missed one of her nurselings, and diligently searched the house to find it. Then she commenced calling upon the neighbors, gliding from room to room, and looking under sofas and beds with a troubled air. At length she found it in a family in the vicinity, where it had been given by her mistress. Taking it in her mouth, she brought it home and bestowed on it her nursing cares and maternal caresses for a few weeks, then carried it back to the same neighbor, and left it in the same spot where she found it. It would seem as if she wished to testify her approbation of the new home selected for her child, and desired only to nurture it until it should be old enough to fill it properly.

A cat who had repeatedly had kittens taken from her and drowned immediately after their birth, went to a barn belonging to the family, quite a long distance from the house. She so judiciously divided her time, as to obtain her meals at home and attend to her nursery abroad. At length she entered the kitchen followed by four of her offspring well-grown, all mewing in chorus.

Had she foresight enough to conclude that if she could protect them until they reached a more mature age they would escape the fate of their unfortunate kindred?

A little girl once sat reading with a large favorite cat in her lap. She was gently stroking it, while it purred loudly to express its joy. She invited a person who was near to feel its furry softness. Reluctant to be interrupted in an industrious occupation that required the use of both hands, the person did not immediately comply, but at length touched the head so abruptly that the cat supposed itself to have been struck. Resenting the indignity, it ceased its song, and continued alternately rolling and closing its eyes, yet secretly watching, until both the busy hands had resumed their employment. Then, stretching forth a broad, black, velvet paw it inflicted on the back of one of them a quick stroke, and jumping down, concealed itself beneath the chair of its patron. There seemed in this simple action a nice adaptation of means to ends; a prudent waiting, until the retaliation that was meditated could be conveniently indulged, and a prompt flight from the evil that might ensue.

The race of rats is usually considered remarkable only for voraciousness, or for ingenious and mischievous inventions to gratification of apetite. A vessel that had been much infested by them, was, when in port, fumigated with brimstone, to expel them. Escaping in great numbers, they were dispatched by people stationed for that purpose. Amid the flying victims, a group was observed to approach slowly, upon a board placed between the vessel and the shore. one of these animals held in his mouth a stick, the extremities of which were held by two others, who carefully led him. It was discovered that he was blind. The executioners suffered them to live. It was not in the heart of man to scorn such an example.

Another of our ships, while in a foreign port, took similar measures to free itself from those troublesome inmates. Amid the throngs that fled from the suffocating smoke to slaughtering foes, one was seen moving laboriously as if over-burdened. Climbing over the bodies of his dead companions, he bore upon his back another, so old as to be unable to walk. Like Æneas escaping from the flames of Troy, perhaps it was an aged father that he thus carried upon his shoulders. Whether it was filial piety, or respect for age, his noble conduct, as in the previous instance, saved his life and that of his venerable friend.

Sheep are admired for their innocence and meekness, more than for strong demonstrations of character. Yet the owner of a flock was once surprised by seeing one of his fleecy people rushing to and fro beneath his window, in great agitation and alarm. Following her to the pasture, where she eagerly led the way, he found a fierce dog tearing the sheep. Having put him to flight, he turned in search of the messenger, and found her in a close thicket, where she had carefully hidden her own little lamb, ere she fled to apprise the master of their danger. This strangely intelligent animal was permitted to live to the utmost limit of longevity allotted to her race.

The instinct of the beaver approaches the bounds of reason. Their dexterity in constructing habitations, and rearing mounds to repel the watery element, surpasses that of all other animals. A gentleman, who resided where they abound, wished to ascertain whether this was inherent, or the effect of imitation. He took, therefore, to his house, an infant beaver, ere its eyes were opened. It was an inmate of his kitchen, where one day, from a leaky pail, a small stream of water oozed out upon the floor. Out ran the little beaver, and collected sticks and clay, with which it built a dam to stop the passage of the tiny brook.

An Indian, going out to shoot beavers, saw a large one felling a lofty tree. Ere he gave the finishing strokes, he ascended a neighboring hill, throwing his head about, and taking deep draughts of air. The Indian, who steadfastly regarded him, supposed that he was taking an observation of which way the wind blew, as when he made his last effort on the tree he made use of this knowledge to shelter himself from injury at its fall. He then measured the trunk into equal lengths for the height of the house he was to build, and loading his broad tail with wet clay, made a mark at each division. Uttering a peculiar cry, three little beavers appeared at their father's call, and began to gnaw asunder the wood at the places which he had designated.

"When I saw this," said the Indian, "I turned away. Could I harm such a creature? No! He was to me as a brother."

Among the insect tribe the ant sustains a good character for foresight and industry, having been cited by the wise monarch of Israel as an example and reproof to the sluggard.

When Dr. Franklin was on his embassy in France, soon after the American revolution, he one morning sat musing over his solitary breakfast, and perceived a legion of large black ants taking possession of the sugar-bowl. His philosophic mind being ever ready for experiments, he caused it to be suspended from the ceiling by a string. They returned. The sweet food was above their reach. It was worth an effort to regain it. One placed himself in a perpendicular position, and another mounted upon his shoulders. Others ascended the same scaffolding, each stretching to his utmost altitude. Down fell the line. Yet it was again, and again renewed. Then the Babel-builders disappeared. Had they given up the siege? No. They had only changed their mode of attack. Soon they were seen traversing the ceiling, and precipitating themselves upon the coveted spoil, by the string that sustained it. Here was somewhat of the same boldness and perseverance that led Hannibal across the Alps, to pour his soldiers down upon astonished Italy.

Thus the spider that sought so many times to fasten its frail thread, and at length succeeded, gave a profitable lesson to King Robert the Bruce, when he ruminated in discouragement and despair on his failing enterprise.

Parrots are generally considered as senseless repeaters of sounds and words, that convey neither sentiment nor feeling. Now and then, there seems some variation from this rule. A parrot who had been reared with kindness, selected as his prime favorite the youngest child in the family. By every means in his power he expressed this preference. The little girl was seized with a severe sickness. He missed her in her accustomed haunts, and turning his head quickly from side to side, called loudly for her.

At length, the fair form, stretched in its coffin, met his view. In wild and mournful tones, he continued to utter her name. He was removed far from the room, but the shrill echo of his voice was still heard amid the funeral obsequies, pronouncing with frantic grief the name of his lost Mary. Ever afterwards, when the sound of the tolling bell met his ear, the fountains of memory were troubled, and the cry of "Mary! Mary!" mingled with the mournful knell, till it ceased.

Since so many interesting properties are discovered in the inferior creation, where, perhaps, we least expected them, it is well to search for such traits of character as deserve our regard, and consider them as humble friends, that we may better do our duty to them, and please Him who has intrusted them to our protection.

Eccentricities of the Great.

Queen Elizabeth, at her death, left three thousand different dresses; and for a long period during the last years of her life, she could not bear the look of a mirror, dreading to behold the terrible ravages which time had made. Walter Raleigh was, perhaps, the most elegant of all the cavaliers known to us. On the days of receptions at court, his shoes were adorned with magnificent and precious stones, the value of which did not amount to less than six thousand guineas. He wore armor of massive silver, his sword and baldric were likewise enriched with precious stones of the rarest kind. The great philosopher, Descartes, devoted immense attention to his periwigs, and had always four as a reserve in his cabinet, an example of worldly vanity imitated by Richard Steele, who did not spend less than forty guineas on one of his huge black periwigs. Mozart, whose blonde hair was very beautiful, wore it long and floating on the shoulders. A ribbon of bright color somewhat restrained its exuberance behind. The harmless vanity of poor Goldsmith, and the history of his peach-blossom coat, have become almost proverbial. If we may believe Samuel Johnson, Pope went so far in his exalted opinion of himself as firmly to believe he was one of the pivots of the system of the world. The vanity of Allen Ramsey was excessive. On a certain occasion he very modestly placed himself above Peter the Great. "Proud Czar," he cried, "you may be a very fine fellow, but I am not willing to exchange my celebrity for yours." Napoleon I. was not above being vain about the smallness of his foot. He seems also to have been induced to turn snuff-taker from learning that Frederick the Great consumed enormous quantities of snuff. One day Salvator was heard putting himself in parallel with Michael Angelo and Raphael, and affirming that the former had no delicacy, and that the latter was dry and angular. Raphael, so great, seems to have been jealous of the glory and talent of Michael Angelo. Bolardo, the Italian poet, attributed so much importance to his productions, that when he had found a suitable name for one of his heroes he ordered the bells of the village to be rung. Kotzebue was so vain and envious that he could not suffer near him any celebrated personage, even if represented by a statue or picture. The life of Lord Byron was one example of boastful egotism from beginning to end. He was vain of his genius, of his rank, of his misanthropy, and even of his vices, and especially proud of the beauty of his hands and his skill as a horseman and a swimmer. The celebrated critic, Peter Bayle, escaped often from his books and wrapping himself in his mantle, ran with the gladness of a school-boy to the public places, where mountebanks were amusing the multitude. Spinoza amused himself watching the habits of spiders, and was never so delighted as when watching their battles. Cardinal Richelieu sought relaxation from his political labors in violent exercises. Count de Grammont found him leaping in company with one of his domestics to see which could rise the higher. Tycho Brae's favorite amusement was polishing optical glasses. Salvator Rosa frequently played improvised comedies, in which he took the parts of mountebanks, and in the costume of the mountebank he ran through the streets of Rome. Cowper made favorites of hares, and found refuge from gloomy thoughts in making bird cages. Goethe had, as the companion of his studies, a tame snake, but had an aversion to dogs, and also to spectacles, and to those who wore them. Thompson had a garden at Richmond. Of this poet there is a story to the effect that he was so lazy, as, with his hands in his pockets, to eat the peaches off the tree itself. Gray said he had no other desire than to be all the day on a sofa and to read eternally new romances by Marivaux and Crebilion the younger. An occupation of Charles II., somewhat more innocent than most of his other occupations, was to raise fowls in St. James' Park, and to surround himself with numerous troops of those beautiful spaniels which are known by his name. Beethoven liked to splash his feet in cold water at all hours of the day, till his room was converted into a sort of marsh, and the water filtered through into the rooms below. Often, also, in the evening or the morning, he rushed, without any shoes or stockings, through the fields that were wet with due. Voltaire and Swedenborg consumed coffee, Coleridge and De Quincy, opium, to excess. Carlyle, from earliest boyhood had been an inveterate smoker. Some celebrated men such as Shakesphere seem to have had no irregularities. Walter Scott wrote to a friend who had asked some details of his private life. "There is no literary man who has not more to say about his private life than I. Story? God bless you, I have none to tell, sir."

Wish and Will.

"I wish I could play upon the piano as well as Miss Hallet," said Ellen Ross.

"Well, so you will, when you have had as many years' practice," was the reply.

"Oh, I mean now, without waiting so long."

I wonder if wishing will make her a good player. "If wishes were efforts, most men would be great."

"I wish I knew as much as you do, Miss Emilie," said the same young lady.

"So you may, if you will study and improve your time."

"I wish I knew as much now."

"Knowledge does not come into your head of its own accord, Miss Ellen; you have to put it there by efforts of your own."

"I wish I knew my lessons."

"Sit down and study them, and you will soon have your wish."

"I do not feel in the humor for studying; I'd like to know them without."

"'I wish' must be a great help to you, you say it so often. If I could discover the magic, I would use it myself; but it must be invisible to all but yourself, for I can not see that you accomplish a great deal by it, after all."

"Now you are laughing at me. It don't do me any good, I suppose; but it is easy to say it, and I do really wish what I say."

"No doubt you do, if you get it without any trouble. 'I wish' is a lazy friend of yours; he isn't any profit to you; suppose you turn him off, and take instead 'I will.' My word for it, you will find he helps you more than the other. He is the very soul of industry, and he accomplishes more in an hour than 'I wish' does in a lifetime. Say 'I will learn my lessons,' and there will be no occasion for 'I wish I knew them.' You will cut the acquaintance of your old friend when you have tried the new one, I am sure."

Ellen laughed, and said: "Well, I don't wish to dissolve old friendships, but I will try your advice—that is, if I can remember—but 'I wish' is easier to say than 'I will' is to do."

Her resolution is good; let us follow it. 'I will' is the brave word that conquers all difficulties.

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See those small youngsters, whose expansive ears
Maternal kindness graz'd with frequent shears;
Each bristling crop a dangling mass becomes,
And all the spoonies turn to Absaloms.

Holmes.

Spring-Balances.

One of our exchanges gives a needed warning against these honest-faced impositions:

"In nearly all the meat markets, and many of the groceries and other shops where articles are sold by retail, are to be found some nice little contrivances for cheating the purchaser and adding to the gains of the seller, called spring-balances.

"The spring-balance was never intended to give value received; it is only convenient to show an approximation to the weight of the substance which is attached to the hook or placed on the suspended support below. The spring-balance is almost the only sort of apparatus that is of more value to the owner the longer it is used. This contrivance is so, for the reason that every strain on the tension of the spring causes it to bend a little easier than at the previous time it was bent; so that, admitting that it furnished a true index of the weight of an article when it was new, it is certain that it will not do so after the lapse of a few months of use.

"Not only is the spring-balance inaccurate when compared with the lever-balance, but it is, after a little use, inaccurate when compared with itself—that is, it will require a greater weight to register the tenth pound on the scale than it did the first; for the reason that smaller quantities are much more frequently weighed than larger ones; or, again, if ten pounds are weighed separately they will not weigh ten pounds when put on the hook or support together.

"No butcher or market-man buys his meat by weight on a spring-balance, and their use is a fraud on fair dealing that communities should no longer tolerate, and which the Canadian government has already prohibited."

Died.

In Murphysboro, Jackson county, Ill., March 13th, Bro. GEORGE P. DEAN, member of *Murphysboro Lodge No. 498*, A. F. and A. M., aged 56 years 11 months and 22 days.

In Chatsworth, Ill., March 30th, 1869, of Consumption, Mrs. PERSIS S., wife of Bro. Maj. David E. Shaw, W. M. of *Chatsworth Lodge No. 539*, aged 49 years. She was a native of Carver, Mass. Eastern papers please copy.

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The Masonic Trowel.

"The grand object of Masonry is, to promote the happiness of the human race."--Washington.

VOL. VIII. SPRINGFIELD, ILLINOIS, MAY 15, 1869. NO. 5.

Poetry.

The Ash and the Holly.

"Pray what may your name be? I've thought the whole spring,
That I never once met with so sharp-faced a thing!
Though it may seem uncivil to make such remark,
Yet, really, such leaves—and so odious a bark!—
I declare that if I such an object had been,
I'd certainly gone where I could not be seen."

Thus spoke a young Ash, with a slim, graceful waist,
Who assumed all the airs of a lady of taste,
And scorned the plain Holly, whose title to grace
Was not to be found in fine figure or face;
In fact, not a tree of the forest stood near,
But declared the poor Holly too low for their sphere?

The Holly look'd upward, as though her heart pined—
For 'tis hard to be scoff'd and unloved by our kind;
But she shook the large tears from her leaves so reviled,
And without the least anger, thus answered and smiled:
"'Tis granted, Miss Ash, I'm less graceful than you—
But if I've less grace, I've less arrogance, too!

"I wear not the tassels and flowers which adorn
The boughs of the chestnut, this beautiful morn;
And the river that rolls in this sunlight divine,
Might scorn to reflect such an image as mine;
Yet, 'neath the dark aspect, ye seek to despise,
Lives something immortal—akin to the skies!

„When the clouds of the winter descend in their wrath,
And the shrill tempest blows o'er your desolate path—
When the beauty ye vaunt is all chasten'd and past,
As a thing to be spurned by the foot of the blast;
Then the poor humbly Holly is prized for its own,
And loved in gay halls, where the Ash is unknown.

"There, dress'd in her plain modest garment of green,
With a necklace of coral—she reigns like a queen;
While hearts, young and happy, dance round her and sing,
Till winter appears like a spirit of spring;
And the mirth and the meeting, the music of words,
Seem sweeter than May and the singing of birds.

"Nor deem that my reign is but partial and brief;
No, a love universal yet hallows my leaf;
And the peasant, God bless him, though poor be his cot,
In some favored nook can still find me a spot:
For though I have dwelt in rich mansions at will,
I love the clean cottage, and cling to it still!"

When next ye descant upon "lowness of birth,"
And prize form and feature beyond real worth,
Remember true beauty may center within,
And more than requite for mere darkness of skin;
Appearance, though charming, yet sometimes deceives,
Too oft the least worth may be hid by fine leaves;
As the bird that soars highest and warbles the best,
Is born in the lowest and narrowest nest!

◆

The Song of the Anvil.

BY N. G. SHEPHERD.

Within the village smithy
  Right merrily I ring,
And under the stroke of the hammer
  A tuneful song I sing.

Red glows the wide-mouthed furnace,
  The heaving bellows roar—
You can hear their huge lungs panting
  Outside the open door.

The smith is stalwart and mighty—
  He lifts his sledge on high,
Then lets it fall on the iron,
  And the sparks all round him fly.

With a ready voice I answer,
  And cheer him with my song;
I sing to him while he labors—
  I sing to him all day long.

His arm is brawny and powerful,
  Its strength full well I know;
He strikes with an earnest purpose,
  And heavily falls his blow.

The children stand in the doorway,
  For they love to see him swing
His sledge across his shoulder,
  While cheerily I sing.

My voice goes out to the village;
  You can hear it far away,
As I cheer the smith in his labor
  Through all the live-long day.

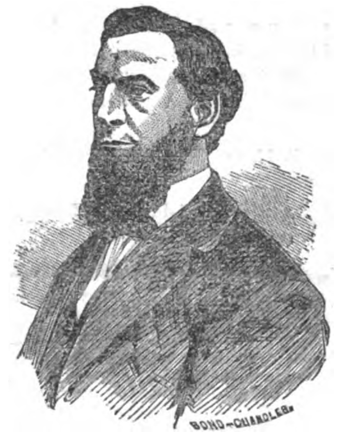
With every blow from his hammer
  An answering note I sound,
That over again is repeated
  Wherever an echo is found.

Oh, ye who are sorely smitten
  By the iron hand of fate,
Abide your time in patience,
  Ye have not long to wait.

Oh, young man, eager and hopeful,
  Oh, young man, valiant and strong,
When the blows fall fast and thickest
  Make answer with a song!

—*Packard's Monthly for May.*

Biographical Sketch.



Vincent Lumbard Hurlbut, M. D.

The subject of this brief sketch, so far, has won distinction as a Templar and Scotch Rite Mason—a distinction of which he may well be satisfied,—considering the number who have filled the position of Grand Commander from *Apollo*, and the comparative youth of Templar Masonry in Illinois.

Sir Knight Hurlbut was born June 28, 1829, at Honoeye Falls, Monroe county, N. Y. The lineage of the family is traced back to 1630, when William Hurlbut, from England, settled in Dorchester, Mass., and afterwards in Windsor, Conn. The mother's side is also English. The father, Horatio Nelson Hurlbut, was born Nov. 9, 1806, at Batavia, N. Y., and is now a physician and Mason of distinction in Chicago, and a gentleman and citizen of worth and note.

The mother, Sabrina Lumbard, was born Sept. 1, 1812, in Montpelier, Vt., is still alive, and, with her husband, is a member of the Congregationalist church. When Vincent was about four years of age, the family removed to Jefferson, Ashtabula county, Ohio, where the son was chiefly educated at an academy and high school, then noted for a thorough and systematic course of instruction. Prof. Comstock, a graduate of Yale, gave him a thorough course in the languages, and in 1847, he commenced the study of medicine under his father, and pursued his studies in the years 1850 and 1851 in Cleveland College under the tutorship of Prof. Horace A. Ackley of Cleveland, Ohio. The family removed to Chicago in June 1851; Vincent followed in July. Satisfied that he could pass through an elaborate and complete course in Chicago, contrary to previous intentions, he entered Rush Medical College, and graduated with marked distinction and honor at the session of 1851–2, immediately commenced, and is now in a large, successful and distinguished practice. As a citizen he is highly respected; his religious views are liberal, and his pathway is strown with memorials of sympathy and beneficence. In September 1856, he was initiated in *Wabansia Lodge No. 160*, and was passed and raised in the following October.

The capitular degrees were conferred upon him in *Washington Chapter No. 43*, Comp. Reuben Tayler, being then H. P., in 1858–9. In 1860, Comp. Johnson, Grand Master, conferred upon him the degrees of Royal and Select Master in *Chicago Council No. 4*. In 1859, after passing the veils in the Royal Arch degree, he elaborated TRUTH before King Darius, and shortly afterwards passed through the solemn and impressive ceremonies of the Templar degree. Then commenced his rapid advancement from Warder to Prelate, Capt. General, and Commander of *Apollo Commandery No. 1*, in December, 1862. In 1864 the Grand Commandery elevated him to the station of Grand Generalissimo, and while in a second term of service as Commander of *No. 1*, in 1867, he was elected Grand Commander. It is conceded by all, we believe, that as a correct, orderly, and impressive workman he is not excelled, and it is rare that any one can preside over so large and talented a body as *Apollo Commandery*, and preserve and maintain such unvarying unity and order, and inspire such unqualified respect and affection, as characterized the administration of M. E. Sir. V. L. Hurlbut. He governed himself. Careful and deliberate, prudent and just, he ruled more by his example and patience than by his authority. The same was true as Grand Commander. Yet, when necessary, he was inflexible, and to command was to be obeyed.

When the triennial sessions were held last October, in St. Louis, *Apollo*, assisted by *Chicago Commandery*, furnished him a royal escort. Our readers are referred to his own account of it, in his address, published in THE TROWEL of last November. It is enough to say that Sir Kt. Gurney, the Commander, aided and abetted by *Apollo* and *Chicago Commanderies* entire, began, carried forward, and ended the escort from Chicago to St. Louis and back in true Chicago style, and in a manner honorable to the Grand Commandery of Illinois.

Not having official data at hand, we do not know when Bro. Hurlbut received the degrees of the Scottish Rite. It must have been as long since as 1861, or '2, for soon after that he was presiding over *Illinois Council Princes of Jerusalem.* This important position fell to his lot for several years. He now presides over *Occidental Consistory,* perhaps the largest, and for a long time the only consistory west of Ohio. In this department of Masonry he is even more at home than in the Templar bodies. As a presiding judge, we do not think he *can be excelled.*

In May, 1865, we were side by side in the 33d degree—a circumstance that neither of us will forget. The same year he was elected principal Deputy of the Grand Consistory of the Northern Jurisdiction, and is now an active 33d. How far he may conclude to go hereafter, the future will disclose. If zeal, ability, and rare good sense, with scholarly attainments, are to have proper influence, he will yet—for he is still young—preside over Scottish Masonry in this jurisdiction. He has the good wishes of all who know him, for his future prosperity and a long life fragrant with good deeds and active usefulness.

Communications.

Council of Deliberation, A. & A. Scottish Rite.

In accordance with and pursuant to Art. 25 of the Constitution of 1867, of the Ancient and Accepted Scottish Rite for the Northern Jurisdiction of the United States of America, and at the notification of Sov. G. Insp. Gen., Walter A. Stevens, 33°, Deputy for the District of Illinois, the following illustrious brethren were present in Blair Hall, Chicago, Ill., on the 26th of the Hebrew month Nisan, 5629, answering to the 7th of April, 1869:

Walter A. Stevens, 33°, Deputy; Robert H. Foss, 33°; Vincent L. Hurlbut, 33°; Harman G. Reynolds, 33°; James H. Field, 33°; Gilbert R. Smith, 33°; Henry C. Ranney, 33°; Enoch B. Stevens, 33°; Wm. H. Gale, 33°; George W. Pettee, 33°; Eugene B. Myers, 32°; John D. M. Carr, 32°; J. W. Brewer, 32°; L. A. Jerome, 32°; Wiley M. Egan, 32°; J. Ward Ellis, 32°; A. H. Swain, 32°; J. W. Smull, 32°; L. L. Munn, 32°; A. C. Millard, 32°; Spencer Dewey, 32°; James Hill, 32°; T. T. Gurney, 32°; Gerard Dunning, 32; W. C. Bake, 32°; J. S. Carr, 32°.

At 10 o'clock A. M., Ill. Bro. Walter A. Stevens, Deputy of the District, called the meeting to order as a "Council of Deliberation of the District," and appointed Warren G. Purdy, 32°, as Secretary of the Council.

On motion of Ill. Bro. E. B. Stevens, 33°, a committee on credentials, consisting of Breth. W. H. Gale, 33°, V. L. Hurlbut, 33°, J. H. Field, 33°, was appointed. The report of the committee was received and adopted.

The Illustrious Deputy then delivered the following address:

Peers and Ill. Brethren of the A. and A. S. R. for the District of Illinois:

The Constitutions for 1867, Art. 25, makes it obligatory on the Deputy to summon all those who have received the grade of 33° and the chiefs of all the bodies in his district to assemble as a Council of Deliberation, in the months of November or December. I labored under the impression that at the last session of the Supreme Council, the time was extended to the first of May; but in the printed proceedings of last year I find no such resolutions or amendment to the Constitutions. Secondly, I had desired that we should have the printed proceedings before we should assemble. Yet, had I not been positive in my own mind, that the time had been extended, I should have summoned you in the months mentioned, and it was not until after I had issued the summons for this meeting that I discovered that there was no such provisions printed with the proceedings.

This being our first Council of Deliberation, in accordance with the Constitutions of 1867 (save the time mentioned), owing to none being called by the previous Deputy, Peer, and brother, H. A. Johnson, 33°, who, with other members of the Supreme Council in this District, thought it not advisable to call one last year, and by permission from the Sovereign Grand Commander, it was omitted.

I regret that, at this first assembly of the Peers and Illustrious Chiefs of the A. and A. R. bodies of this district, that he is not permitted to participate with us, owing to his absence in Europe, where his family are, and where the illness of one of his children seemed to demand his personal attention.

The duties of a Council of Deliberation are not specifically defined by the Constitutions, but giving it, I might say, unlimited action as to the subjects that may be brought before it, in relation to the A. and A. Rite.

I desire that the consultations and deliberations of this council shall be mutual on all matters that may be brought before it of interest to the rite.

I indulge in the hope that you will inaugurate such measures as will be promotive of harmony, and excite emulation among the different bodies of the rite in this district, of "who can best work."

It is my wish that the matter of territorial jurisdiction should be clearly defined, for I find already dissatisfaction and trouble arising from concurrent jurisdiction. It would be well to inaugurate some regulation that the contingent expenses of these councils, if not mileage to its representatives, might be paid, so that all the bodies of the rite may know on what financial basis these councils are to be held.

I would also ask your consideration and the expression of your views as to the establishing of some district legislative organization over the subordinate bodies of this rite, by representatives from each.

I close with the hope that this our first council will be one in which mutual acquaintance among the different representatives may strengthen the bond of friendship and fraternal union, and be a stepping stone towards making this rite such that those who come after us, to fill the places we now occupy, will say we acted well our part in diffusing ineffable Masonic light.

Your presence on this occasion demonstrates your willingness to bear your portion of the burden; and I give you each a cordial welcome.

Ill. Bro. Hurlbut moved that the address of the Deputy be referred to a special committee, for recommendation on the different subjects contained therein.

The motion was adopted, and the Deputy appointed Ill. Breth. A. H. Swain, H. G. Reynolds, and A. C. Millard as such committee.

The Council then adjourned until 2.30 o'clock P. M.

At 2.30 P. M. the Council convened pursuant to adjournment.

The Committee on Address of Deputy made the following report:

To the Ill. Deputy and Council of Deliberation now assembled:

On the address of the Ill. Deputy, your committee beg leave to make the following report:

1st. We recommend that the call of this meeting be approved.

2d. *Resolved,* That the thanks of this Council of Deliberation are due to Ill. Deputy W. A. Stevens, 33°, and that the matter contained in his address be approved. And that that part of the address relating to matter of jurisdiction be referred to a committee of three.

3d. That the part relating to contingent expenses and mileage, be referred to a committee of three.

All of which is most respectfully submitted.

H. G. Reynolds,
A. H. Swain,
A. C. Millard,
Committee.

Chicago, April 7, 1869.

The report was, on motion, adopted, and the Deputy appointed the following committees, viz.:

On Jurisdiction.—Ill. Breth. G. R. Smith, J. W. Brewer, and L. R. Jerome.

On Contingent Expenses and Mileage.—Ill. Breth. H. G. Reynolds, A. H. Swain, S. Dewey.

The Committee on Credentials reported the following members present and entitled to seats in the Council, in addition to those present at the morning session:

D. W. Thompson, 33°; J. C. Gurner, 32°; G. W. Barnard, 32°; E. B. Gilbert, 32°; S. O. Vaughan, 32°.

The Committee on Expense and Mileage then offered the following report:

To the Ill. Deputy and Council of Deliberation now assembled:

The committee to whom was referred the matter of expenses and mileage and per diem, would fraternally beg leave to report that the Constitution of Councils of Deliberations is a sufficient grant of power to provide for its own necessities.

They would, therefore, recommend, that each Lodge of Perfection be required to pay to the Ill. Deputy twenty-five cents for each one of its members annually (including the past year), to defray necessary expenses.

Your committee are of the opinion that this Council has no jurisdiction over the matter of mileage and per diem, and would fraternally recommend that each body entitled to be represented in this Council make suitable provision for a proper representation.

All of which is fraternally submitted.

H. G. Reynolds,
A. H. Swain,
Spencer Dewey,
Committee.

Chicago, April 7, 1869.

On motion, that portion of the report recommending assessment was laid on the table, and balance of the report adopted, and committee discharged.

On motion of Ill. Bro. H. G. Reynolds, it was resolved that this Council shall not incur the expense of printing its proceedings.

The Committee on Jurisdiction then offered the following report, which was received, and committee discharged:

To the Illustrious Deputy:

Your committee to whom was referred the matter of jurisdiction, would respectfully submit the following resolution for the deliberation of this Council:

G. R. Smith, 32°,
L. R. Jerome, 32°,
J. W. Brewer, 32°,
Committee.

Resolved, That this Council of Deliberation respectfully request the Supreme Council of Sov. Ins. Gen. 33°, of the Northern Jurisdiction, to define the jurisdiction of the several bodies of the Scottish Rite in this district.

Ill. Bro. H. G. Reynolds offered the following resolution, as a substitute for the resolution offered by the Committee on Jurisdiction:

Resolved, That a committee of five be appointed to draft rules for the government of "Councils of Deliberation" in this State, and to define what shall be territorial jurisdiction. To make report at the next meeting of this body.

Adopted.

The Deputy appointed as such committee, Ill. Breth. H. G. Reynolds, Jas. H. Field, A. H. Swain, E. B. Stevens, and L. R. Jerome.

Ill. Bro. H. G. Reynolds offered the following resolution:

Resolved, That the territorial jurisdiction of the bodies of the A. & A. S. R. ought to be the same territorial jurisdiction as in symbolic lodges.

Adopted.

Ill. Bro. A. C. Millard offered the following resolution:

Resolved, That the bodies of the A. & A. S. R. of Illinois be governed, in territorial jurisdiction, in the same manner as symbolic lodges are governed, until the Committee on Territorial Jurisdiction shall have reported.

Adopted.

Ill. Bro. W. H. Gale offered the following resolution:

Resolved, That all rejections of applicants for degrees in the A. & A. S. R. in this district be reported by the heads of the bodies where such rejections occur to the heads of all other bodies of the same grade in this district.

Adopted.

Ill. Bro. H. G. Reynolds offered the following resolution:

Resolved, That the thanks of this Council of Deliberation be tendered to *Blair Lodge No. 393,* for the use of this hall, and to the Ill. brethren of Chicago for providing for the necessary expenses of this meeting.

Adopted.

On motion of Ill. Bro. J. W. Smull, thanks were tendered to the Illustrious Deputy for the very able manner in which he had presided over this Council of Deliberation.

There being no further business, the Ill. Dep., Bro. Walter A. Stevens, 33°, declared the Council of Deliberation closed.

Eastern Star.

Springfield, Ill., 17th April, '69.

To the Editor of the Trowel:

Esther, humbly greeting, begs leave to say a few words to your readers about the F. A. T. A. L. sisterhood, Order of the "Eastern Star," of which she is a member.

The F. A. T. A. L. Order of the Eastern Star, as is well known to the Fraternity, is simply an adoptive rite, or order, conferred by the Master Masons for the protection and benefit of their wives, daughters, and sisters; the de-ments of their faith; and so long as they thus grees entitling the initiated to a recognition and protection by the Fraternity, wherever she may be.

It is known to all the world that there is no obligation more inviolable or sacred than the obligations of the Masons, whose ancient rites have been observed, and whose ancient mysteries preserved, through days of weakness, trial, and darkness, until those trials have passed; and now they stand, a wonder and mystery to the world at large; still observing the mysteries of the Craft, increasing in numbers and strength, with the same obligation—given hundreds of years ago—still inviolate.

We are *not* a body of strong-minded women, looking to the attainment of the ballot-box and the polls, that our voices may be heard in the national assemblies; wearing the gauntlet, ready to hurl it in the faces of our rulers who sit in the nation's high places! We are a dependent body—affiliating with the Order by permission and certificate from our own kindred. We take our obligations solemnly; our lodges are conducted with dignity, though our presiding officers are ladies; and the work of the Order is pleasing, beautiful, exemplary, and instructive.

Dependent upon our kindred for the honor of affiliation, we strive so to deport ourselves at home and abroad that we may be reckoned worthy, in our own proper persons, of the honors conferred by the Order.

The benefits accruing to us by the ties of the Order are not a knowledge of the hidden mysteries of the Craftsmen, or any forbidden knowledge, but the recognition of our *kinship* with them, and our adoption and protection by *them.*

In our own chapter, *Miriam Chapter No. 1,* of Chicago, and all lodges of the Order, we have a fund, if misfortune disable us, from which we can be pecuniarily benefited. If we are ill, we are *not* left to stranger hand, but *our sisters* come, faithful to their kinship, as though of one blood, and attend us. Should we be called to God, our *sisters* will soothe our latest moments; their hands prepare us for the grave; and *they* will bury us, holding a Chapter of Sorrow to our memory.

We work on faithfully for the interests of our Order, hoping that when we are fully known, and our work appreciated, we shall have the distinguished honor of a more general recognition. "ESTHER."

Of the F. A. T. A. L. Sisterhood, Order of the Eastern Star, Adoptive Rite of Fremasonry, Miriam Chapter No. 1, of Chicago, Illinois.

Masonic Charity.

BY IOWA CITY.

Of the many beautiful lessons which are imparted to the candidate seeking light in masonry, none are more beautiful or important than some of those taught in the third section of the E. A. degree. We would that all Masons practiced these lessons, in accordance with the principles which they inculcate. The lesson in which the theological ladder is introduced, that Jacob in vision saw extending from earth to heaven, imparts teachings which certainly are not among the least of the great principles of Masonry.

The *three principal* rounds of the ladder are, denominated "Faith, Hope, and Charity; * * * the greatest of these is Charity; for our faith will be lost in sight, hope ends in fruition the boundless realms of eternity." Charity has more than one signification to the Mason: "To contribute to the relief of poor distressed brother Master Masons, their widows and orphans," is certainly one very important branch of Masonic charity. There is, however, another branch *equally important,* but we fear far more neglected, viz.: "Charity towards all mankind, more *especially* a brother Mason." To carry with us in our every day life the same feelings and spirit which inspire every true Mason while standing upon the chequered floor.

How sad is the heart of a true Mason, when he hears one brother revile another upon the public highway, in the street, or business house.

Does not such brother know that every word spoken, or deed done, to the injury of a brother Mason, is so much said and done to the injury of the entire Fraternity; that he is doing more to pull down our Institution than all that can be done by Blanchard, Finney & Co.

If our *brother* steps aside from duty and falls into by and forbidden paths, true Masonic Charity teaches us to whisper good counsel in his ear, and in the most *tender* manner remind him of his faults, and *endeavor* to aid in his reformation. So long as he remains a brother among us, let us cover his faults with the broad mantle of Charity; go to him as to one of our own flesh and blood, take him by the hand, and endeavor to lead him back into the path of duty. Thus our brother may be reclaimed, saved to society, and Masonry honored.

There is one place, especially, where Masons frequently forget the solemnity of their obligations, and fail to practice Charity, viz., in the political arena.

While we utterly denounce the introduction of politics into Masonry, we do hold that Masonry should be so far interwoven with politics as to enable us to treat our brethren of opposite political faith *as brethren,* and not to publicly malign their character, endeavor to injure them *morally* as well as politically, by giving our assent and aid to every little slander that may be going the rounds against them.

We do not advocate that Masons should support each other for office simply because they are Masons; but when a brother Mason is a candidate upon a platform which we can not conscientiously endorse, let us direct our opposition wholly and entirely to the *platform,* and not to the *brother* who is standing upon it. His views and ours differ honestly; let *him* enjoy *his* rights as we enjoy *ours.* Let us still preserve his character untarnished, and while we cast our vote against him, let it be done in such a way as to show to the world that is not our brother we oppose, but the principles of the party with which he is united. How common it is that, so soon as a man is put before the public as a candidate for office, some wiseacre suddenly makes the discovery that there is a great flaw in his moral character; this is published to others, handed from one to another, until a "mountain is made of a mole-hill;" the individual's character receives a blow from which he rarely ever recovers.

We are sorry to say that Masons are sometimes guilty of thus dealing with their brethren, thereby forgetting that they "should vindicate a brother's character when wrongfully traduced." Masons should agree to disagree, and permit the principles of true Charity ever to actuate them in all their deeds and words toward each other—should ever be living orna-

act, Blanchard may utter his execrations, Finney may breathe out his anathemas, the "*Cynosure*" may herald its "weakly" "cantations," but MASONRY will live and flourish as the almond tree, receive the blessings of the G. A. O. T. U., in whom we all put our trust, and need nothing but its own works to defend its fair name.

PEORIA, Ill., April 9, 1869.

H. G. Reynolds, Grand Master:

I suppose I ought to commence by apologizing for taking up your time reading the following; but from long acquaintance, believing that you take an interest in matters pertaining to lodges and the influence of Masonry, I have thought best to write a word or two on a very pleasant meeting we had last evening.

About four months ago the brethren resolved to have a course of lectures on the teachings and moral tendency of Masonry. A committee was appointed for the purpose, and among the distinguished brethren selected as lecturers was the Hon. Bro. Newton Bateman, of your city. He favored us with a visit last evening, and was escorted to the hall, where a large assemblage awaited him.

On being formally introduced, he proceeded at once to deliver a truly interesting address, replete with Masonic instruction, and clothed in beautiful language. None but Masons were admitted, though many thought it would have been a good thing if the "profane," so called, had also been admitted. At the conclusion, a vote of thanks, by all rising, was tendered to our worthy brother. All went away highly pleased, and speaking in the highest terms of the address. We were sorry our Hon. brother could not stay in our city a few days, but his business compelled him to leave this morning on the 8 o'clock train.

We have also been instructed and entertained by lectures before this, delivered by Rev. Bro. R. H. Pullmer and Rev. Bro. W. H. Roberts. Other lectures will be delivered in due course.

Fratornally,

L. KEYON,

Sec. Peoria Lodge No. 15.

Take Notice.

HALL OF CANYON CITY LODGE No. 34, A. F. & A. M.,
CANYON CITY, Grant Co., Oregon,
March 31st, 1869.,

Harman G. Reynolds, Esq., G. Master, Illinois.

DEAR SIR AND BRO.—On the 2nd day of March, 1869, G. W. or W. L. Britton was killed accidentally in a mining claim under the following circumstances: The ground was removed by means of a water-power derrick, and deceased was employed in filling up large tubs for the purpose of hoisting it out. When one of the tubs was about 15 feet above him, the ropes broke; the tub knocked him down and fell on him, crushing him in a fearful manner and causing his death in two hours afterwards. After his death, it was rumored that deceased was a brother Mason, but nothing definite being known, he was not buried by the Fraternity, but the brethren generally turned out in private. At our last stated communication a brother who lives out of town stated that he had examined the deceased and found him to be a Master Mason; deceased told him that he was a member of *Benton Lodge No. 64,* Illinois, whereon a committee was appointed to further investigate the matter, reimburse the persons who paid funeral expenses, and the Secretary was instructed to communibut charity extends beyond the grave, through cate with *Benton Lodge;* not knowing where said lodge is situated I deemed it proper to forward the within statement to you, feeling certain that if deceased was a member in your jurisdiction that the proper steps will be taken. Deceased had been here since about October, 1868, but left no papers, or any thing wherefrom might have been discovered his home, but he told some one that he had a wife and three or four children in Illinois.

The funeral expenses so far as assertained were seventy dollars in coin .

I remain yours fraternally,
PHIL. METSCHAN, *Secretary.*

Presentation.

The brethren of *A. W. Rawson Lodge No. 145,* A., F. and A. Masons, gave Bro. D. A. Stitsel a pleasant surprise, at their lodge-room, in Pecatonica, Ill., on the evening of April 12, by making him the recipient of an elegant silver pitcher and goblets. On the pitcher were beautifully engraved the words, "Presented to Bro. D. A. Stitsel, by the brethren of *A. W. Rawson Lodge, 145,* A., F. and A. M., Pecatonica, Ill., April 12, 1869." On goblets, "Ad. and Nellie."

Bro. Stitsel, by election, has served twelve successive years as Secretary of *A. W. Rawson Lodge,* with honor to the "Order" and great credit to himself.

He has since removed to Gilman, Ill., where he intends engaging in business.

Bro. Stitsel is a man of rare business qualifications, a true friend, good neighbor, an honest, upright man, and worthy the confidence of brethren and business men.

May the blessings of a kind Providence protect and cheer him, and kind friends greet him in his new home, is the ardent prayer of a brother and friend. MIFF.

PECATONICA, April 14, 1869.

Alabama.

The last session of the Grand Chapter was held at Montgomery, Dec. 8, 1868. M. E. Peleg Brown, presided. Representatives were present from fifty-three chapters.

We copy the following from the address:

> In September last it was my privilege to be present in the city of St. Louis during the triennial convocation of the General Grand Chapter of the United States; but owing to a resolution adopted by our Grand Chapter in 1861, tending to sever our connection with the General Grand Chapter, I could not take my seat as a member, but met with the most cordial reception, and was fraternally invited to be present during the deliberations, and availed myself of the privilege, and was present during two of their sessions, at which time that which most interests us came up for consideration.
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> The difficulty between the Grand Chapters of Maryland and the District of Columbia was finally settled, and the Grand Chapter of the District of Columbia recognized as a regular Grand Chapter; also *Potomac Chapter No. 8,* which refused their allegiance to the Grand Chapter of the District of Columbia, was recognized as a regular chapter subordinate to the General Grand Chapter of the United States, but without territorial jurisdiction over candidates for the capitular degrees. These bodies our Grand Chapter can now, without hesitation, most cheerfully welcome, and fraternally extend to them the right hand of fellowship.
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> Also a preamble and resolutions were there unanimously adopted, by which it was resolved "that the several Grand Chapters that had passed resolutions tending to sever their connection with the general grand body (of which ours is one), were constituent portions of the General Grand Chapter, and had no right to sever their connection without consent, and that a fraternal correspondence be opened with each of them, urging a return to their allegiance.
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> This matter, companions, deserves your serious and careful consideration. In tracing the history of the General Grand Chapter from its first organization, I can find nothing in its constitution (and which has been several times revised), neither any edict or resolution, that at all conflicts, or is oppressive to the interests of any of the subordinates, each of which being independent sovereignties within themselves for the regulation of their own affairs—her mission being to promote the general interest and welfare of capitular Masonry throughout our Union, taking under her control all territory where no Grand Chapter exists, and having appellate jurisdiction over such decisions and difficulties as may be submitted to it by the subordinates, and whose decision shall be final.
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> The history of our own Grand Chapter I have not been able to trace as clearly as I desire, but from what is left upon the records of the General Grand Chapter, it is evident that we are indebted to that body for our own existence; and when an attempt was made in 1826 to dissolve the general grand body, Alabama was represented, and voted against that measure. And now, in view of all these facts and other considerations, I feel it my duty to advise this grand body to rescind the resolution adopted in 1861.
>
> With these thoughts, I leave the matter to your wise consideration, firmly believing, as I do, that the only power existing to dissolve the general grand body exists in the majority of the State Grand Chapters composing the same.

The G. H. P. rendered decisions to the following effect: that substitutes are inadmissible; that it is unlawful to receive a petition without the fee; that a candidate rejected should wait twelve months before petitioning again; that a suspension in a symbolic lodge is a suspension in a chapter; that an appeal to the chapter from the decision of the High Priest is not allowable; and that a sojourning companion may be tried in the chapter in the jurisdiction of which he resides.

The following case was brought before the Grand Chapter:

> I desire to call your attention to the situation o our excellent Companion, James Penn, who for so many years was one of the brightest lights of our Fraternity. His great services to the Order, and his present helpless and dependent condition, make a powerful appeal alike to our sense of justice and Masonic charity.
>
> He has for several years been prostrate and helpless as a child from several paralytic strokes. He is entirely dependent upon his daughters; one of them, a young, handsome, and accomplished lady, has, in the most noble spirit of filial devotion, given up society altogether to devote herself entirely to the care of her father, who, helpless as an infant, requires her constant care. The other, a widow, is nobly devoting the whole of her moderate salary as teacher to the support of her father and sister. This, after paying the board of the three, leaves nothing for their other wants.

The Grand Chapter contributed two hundred and fifty dollars.

The Grand Chapter at Washington was recognized. A beautiful jewel was presented to Past Grand High Priest Geo. H. Norris.

Grand Council—Meeting at Montgomery, December 9. George D. Norris, presiding. The following beautiful thought we take from the address:

> As symbolic Masonry forms the foundation of the Institution, so cryptic Masonry is the apex. It is not until we arrive here that we can look abroad over the whole field, and view its heights and depths, its length and breadth. It is not until we stand here that we can view the tall, and stately, and majestic column erected by those who have gone before us; and while we wonder, we are also compelled to admire its admirable proportions, its curious architecture, its superb finish. While at its base we grieved over what we supposed had been irrevocably lost; at mid-height we rejoiced over the invaluable treasure which had been exhumed from its solid foundations; and here, and here only, we learn by whose care, and by what forethought, and by what means, that treasure had been preserved. Here, the blue and the scarlet are interwoven into the royal purple; and while the first forms an enduring foundation upon which to erect our moral and Masonic edifice, the last floats in lofty grandeur around our heads. I know not, companions, what you and others may think of cryptic Masonry, but it has always seemed to me that it displays a breadth of thought, and wisdom, and beauty, rarely excelled; and as the mighty Andes, filled up and projected towards the heavens by the everlasting granite, would be incomplete without the huge caps which shoot into the clouds, so Masonry would lack its crowning glory without these council degrees.

The Committee on Foreign Correspondence allude to the tribute paid to the memory of Michael J. Noyes and Jonathan Young, accompanied by the following stinging remarks:

> We take it for granted that these are honest expressions, and not the mere casting of the mantle of charity over the remains of our companions. We take it for granted that they deserve all that is said of them, and they really were eminent as Masons, and sincerely loved and respected for their virtues, and so are properly held up as beacons to guide the footsteps of those who are following after them; for if it were otherwise, it was to little purpose that their days were lengthened out to upwards of three-score years and ten. We wish as much could be said of more of the companions who are daily falling around us. But we are constantly wondering why some men ever became Masons. With many who become members of the legislature, or of congress, or of other deliberative bodies, the motive is apparent. Their "per diem," or their "per annum," is sure so long as the treasury holds out, and it is certain to find its way into their pockets whether they earn it or not. But with Masonry it is different. None can hope to reap the rewards of the love and esteem of their companions,the reflections consequent upon a well-spent life, and the consciousness of having made some attainments in Masonry, without long years of toil and struggle, of earnest application, of severe labor, of meditation, of study, and thought. And yet thousands are annually joining the "mystic crew," with whom Masonry is but a pastime, an amusement, or that which presents occasions for conviviality. These, when the freshness of the thing is worn off; when the sharp edge of appetite is blunted and dulled; and the novelty is passed away, but seldom enter our doors. They become "rusty," as they express it, and they are seldom seen in our assemblies. They profess great love and regard for Masonry, but they are too busy to cultivate it. As if there would be any good sense in a man's buying a field and planting it out with a variety of fruits and vines, and then suffering the weeds to grow up and choke them to death! But that is the very thing that many are daily doing in Masonry. They become nominally Masons; for years their names are upon the lodge-roll, and annual dues are paid for them to the grand lodge. But at last they die and go we know not whither, and their names are no more remembered among Masons. But what is the use of moralizing? It is *the way* of many among Masons as it is of others, and will be to the end of time.

Joseph H. Johnson, Grand Puissant; J. M. Dedman, Deputy; R. H. Irvin, G. T. I.; G. T. Deason, G. P. C. W.; W. E. Beaird, G. C. G.; E. M. Hastings, G. Treas.; Daniel Sayre, Montgomery, Grand Recorder; Rev. E. V. Le Vert, G. Chap.; M. D. Moore, G. S.; James Davidson, G. Tyler.

California.

The Grand Chapter met at San Francisco, Oct. 19. Isaac Sutvene Titus, Grand High Priest.

His notice of the convocation at St. Louis is short, and no allusion is made to the festivities or receptions, whatever. Comp. Owen, Grand Secretary, presented the report on correspondence. In the notice of Illinois, he says we are mistaken in our statement that the Grand Chapter of California had decided that a High Priest, King, or Scribe could not demit.

The death of Henry Hare Hartley, P. G. H. P., was appropriately noticed.

OFFICERS:—John W. Harville, G. H. P.; Geo. T. Grimes, Deputy; Jas. L. English, Grand K.; J. H. Neff, G. S.; E. W. Bourne, G. Tr.; Lawrence C. Owen, San Francisco, Grand Secretary; Stephen Wing, G. C. H.; Jos. Isaacs, G. R. A. Capt.; Ira C. Root, G. Guard; Thos. H. Caswell, G. Lecturer.

There are thirty-six chapters in the Golden State, with 1,546 members; average, 43. The two in San Francisco have 290 members. *Lafayette Chapter,* alone, in Chicago, has 299 members, while *Lafayette, Washington,* and *Corinthian* have 685 members.

No proceedings come to us in better style than those of California.

District of Columbia.

Grand Lodge.—There are sixteen lodges in the District. In November, 1868, B. B. French, after many years retiracy, was called again to the post of Grand Master. A special meeting was held March 18, 1868, occasioned by the death of Past Grand Master Wm. M. Ellis. On the following day the remains were buried.

April 9, Grand Lodge attended the unveiling and dedication of the statue of President Lincoln; April 14, the Grand Lodge laid the corner stone of the Metropolitan Presbyterian Church.

The semi-annual communication was held May 5: the Grand Master discussed matters of controversy with Maine and Rhode Island.

May 20, the Grand Lodge laid the corner-stone of the new Masonic Temple; among the articles deposited is The Trowel. The proceedings were full and interesting. Past Grand Master Bromwell delivered the oration; it had a wide circulation at the time.

August 4, Grand Lodge laid the corner-stone of the Methodist Episcopal Church South.

The annuál communication held Nov. 3.

Grand Master French alludes to his Grand Mastership in the following characteristic style:

> That year having passed away, I now, in accordance with my then avowed intention, announce to the Grand Lodge my determination not to be considered a candidate for re-election. And in doing this, I take the liberty to say, that I do not believe any individual Freemason has been more highly honored than I have by the brethren of this jurisdiction; and for the confidence they have reposed in me for so many years, for the kindness they have ever manifested toward me, for the respect they have always exhibited, and for the brotherly love they have ever bestowed upon me, they have my sincere gratitude, and the warm thanks of my heart.
>
> My feelings of thankfulness, kindness, and affection toward them all, will go down with me to my grave, and will live, I hope and believe, as long as the immortal spirit, implanted in this earthly tenement, shall exist.
>
> Thanks—thanks—thanks—my brethren, to you all. And may the God of Heaven bless, prosper, and protect you.
>
> For the year past I have endeavored to perform every duty that has devolved upon me as your Grand Master. I have made some decisions, which I will not occupy your time by detailing here. All of any importance will be found upon my official letter book, which, immediately after the installation of the brother whom you may think proper to charge with the high and important duties of your Grand Master, will be placed in the archives of the Grand Lodge, where reference can, should it be desirable, always be made to it.

The installation communication was held December 28.

Our Illinois brethren will read the following with unalloyed pleasure:

Bro. Searle, from special committee, submitted the following report, which was accepted and adopted:

> *The Grand Lodge of Free and Accepted Masons of the District of Columbia, to the Most Worshipful Bro. H. P. H. Bromwell, Past Grand Master of Masons of the State of Illinois, greeting, in resolutions of thanks:*
>
> *Resolved*, As the sense of this Grand Lodge, that the oration of Most Worshipful Bro. Bromwell, delivered on the occasion of the laying of the corner-stone of our Masonic Temple, on the 20th day of May, in the year of our Lord 1868, and A. L. 5868, is replete with learning and research into historic and symbolic Masonry; and that the truths which are symbolized by the quadrangle, and those which are represented by the triune, the sublime things symbolized by the square, and the most sublime symbolizal by the triangle, are displayed in living light; while the Divine Order is proclaimed triumphant and universal, to the glory of the Grand Architect of the Universe.
>
> *Resolved*, That the thanks of this Grand Lodge are hereby tendered to Most Worshipful Bro. Bromwell for his noble and masterly oration; and that, when the temple, whose corner-stone was laid under such auspices, is completed, its length and breadth and height may be equal, and the gronnd floor thereof from the east to the west between the north and the south, may receive in fraternal chain all who may be found worthy, when the Lion of the tribe of Judah shall recognize his own.
>
> *Resolved*, That these resolutions be suitably engrossed and framed, and transmitted under the seal of this Grand Lodge and the sign-manual of the Grand Master, countersigned by the Grand Secretary.

The grand officers were installed as follows: R. B. Donaldson, Grand Master; J. B. Will, Deputy; J. B. Russell, S. G. W; W. H. Orcutt, J. G. W; Noble D. Larner, 71 Louisiana Avenue, Grand Secretary; C. Cammack, Sr., Grand Treasurer; D. B. Searle, Grand Visitor and Lecturer; Rev. W. V. Tudor, Grand Chaplain; J. T. Powell, Grand Marshal; T. B. Campbell, S. G. D.; J. H. Mills, J. G. D.; G. B. Clark, G. Sw. B.; J. Vermilion, G. Pur.; C. H. Moulton, W. Merts, Grand Stewards; L. Stoddard, Jr., G. Tyler.

The sixteen lodges have 2,290 members; average, 143.

Indiana.

Grand Commandery.—The annual conclave of the Grand Commandery of Knights Templar of that State closed yesterday. The following officers were elected to serve during the ensuing year:

Thomas Newby, of Cambridge City, M. E. Grand Commander; David P. Wheedon, of Fort Wayne, R. E. Dep. G. Com.; Thomas Pattison, of Aurora, G. Gen.; Elbridge G. Hamilton, of Laporte, G. Capt. Gen.; Chas. Fisher, of Indianapolis, G. Treas.; John M. Bramwell, of Indianapolis, G. Rec.; Rev. Thos. H. Lynch, of Brookville, G. Prel.; Geo. A. Johnson, of Cambridge City, S. G. W.; Geo. V. Howk, of New Albany, J. G. W.; Geo. H. Fish, of Evansville, G. St. B.; Charles Cruft, of Terre Haute, G. Sw. B.; W. F. Cushing, of South Bend, G. Warder; Wm. W. Black, of Indianapolis, G. C. G.

Charters for the following new commanderies were directed to be issued:

Aurora, Muncie, Apollo, at Kendallville and Vincennes.

After the installation of the new officers, the Grand Commandery was closed with full and appropriate ceremonies in due and solemn form.

Kansas.

The Proceedings of the Grand Lodge are at hand. The meeting was at Lawrence, Oct. 20. M. W. Bro. M. S. Adams, of High Prairie, in the chair. Forty-eight lodges were represented. Among them we notice J. W. Campion, of Topeka, formerly of Lincoln in this State, and John H. Brown, Past Grand H. Priest of Iowa, now Grand Master. We think there are several others whom we have formerly known, but are not certain.

The following extract from the address of the Grand Master is full of meaning:

> The question of the jurisdiction of lodges over rejected candidates seems to be disturbing the harmony of the Order, and every year demonstrates more clearly to my mind the necessity of a uniform rule and practice throughout the United States. Several instances have come to my knowledge, where citizens of this State, while temporarily sojourning within the jurisdiction of a sister Grand Lodge, have been made Masons by a subordinate lodge; and in one instance, a gentleman residing in this State, who had been rejected as a candidate for the degrees of Masonry by a lodge under the jurisdiction of this Grand Lodge, after an absence of about two months, returned home, having been made a Master Mason in *Lafayette Lodge No. 16*, Michigan; and that, too, as he informs the brethren here, by a dispensation from the Grand Master of that State. I hold the correct rule to be, that candidates rejected in another State can not legally be made Masons in this State, without the consent of the proper authorities where the rejection occurred. According to some of the old constitutions, no lodge could "initiate into the mysteries of the Craft any person whomsoever, without being satisfied, by test or otherwise, that the candidate has not made application to any other lodge and been rejected." In my judgment, before the candidate for the mysteries of Masonry is admitted into the lodge, he should satisfy the brethren, by a declaration made on his honor as a man, that he has never made application to any other lodge for the degrees of Masonry and been rejected; or, if rejected, the consent of the lodge so rejecting should always be obtained before the degrees are conferred.

We have just now had an application for a dispensation to confer degrees on a worthy gentleman, who would be cordially elected in one of our lodges in this State, where he long resided, and where he married, but he is an officer under the general government, and resides in another State; we declined granting a dispensation upon the ground of *want of jurisdiction.*

The following reports from the Committee on the condition of Masonry are good law in Illinois as well as in Kansas:

> "When a brother has been suspended for non-payment of dues, has he a right to visit a lodge?" And, "if he visits a lodge, and the Master appoints him as Senior Warden *pro tem.*, knowing him to be a suspended Mason, what action should be taken?" beg leave to report that to the first question we answer, "No."
>
> To the second question, that the Master has a right, in the absence of any subordinate officer, to fill his place *pro tem.* with any Master Mason who may have a right to sit in the lodge. But when a Master of a lodge intentionally violates one of the clearest principles of Masonry, he should, in our opinion, be dealt with according to Masonic usage.
>
> "A subordinate lodge, during the absence of a member, received the petition of a candidate for the degrees of Masonry, which petition was duly referred to its appropriate committee. The committee reported favorably, a ballot was spread, the candidate elected, and the first degree conferred. On application of the candidate for the second degree, the member who was absent during the aforesaid proceedings, being present, objected to the advancement of the candidate, and preferred charges against him, which charges being heard, the candidate was unanimously acquitted. The member then filed his written protest with the Secretary against a further adancement of the candidate, without giving a reason.
>
> "*First Query.*—Can the lodge advance the candidate?
>
> "*Second Query.*—Does a brother's protest against a brother's advancement stand good during his absence from meetings?"
>
> Beg leave to report, that to the first query they answer, "No."
>
> To the second query they answer, "Yes."

We fraternally suggest to our Kansas brethren that the standing regulations of 1862 and 1863 need revision, so as to make them conform to the law.

Kansas has seventy-one lodges upon her roll, and 2,645 members, being an average of thirty-seven to a lodge.

The Grand Lodge was organized in 1856; Richard R. Rees was elected Grand Master four times; G. H. Fairchild, once; Jacob Saqui, five times; M. S. Adams, twice. C. T. Harrison was Grand Secretary one term; Charles Mundee, four; and E. T. Carr is in his eighth year.

John H. Brown, Leavenworth, is Grand Master; E. A. Smith, Deputy; C. C. Kellam, S. G. W.; G. W. Hageboom, J. G. W.; Christian Beck, for the eleventh time, Grand Treasurer; E. T. Carr, Leavenworth, Grand Secretary.

New York.

Grand Commandery.—Grand Conclave in New York City, Oct. 5, John A. Lefferts, Grand Commander. It seems as though the descriptions of the festive and fraternal scenes at St. Louis will never end. Hear Sir Knight Lefferts:

> We have all read, in the romances of the olden days, of the grand banquets, where kings, princes, and knights ate from golden dishes and drank from golden cups; when the forests of the earth and the waters of the ocean were made to yield their choicest gifts; when song and jest made the rafters ring with joy and mirth, with stories of love and deeds of valor won. All these, described by master minds, have often caused us to wonder if we should know the olden time, or that it could come again in our day.
>
> Yes; the dream has been realized in St. Louis. For here were banquets fit for the noblest of earth; here were boards groaning under a wealth of viands, that even the eye of a Lucullus might have envied. Mountain, river, and plain furnished their luxuries. The goddess Flora poured forth her wealth in flowers of brightest hue and sweetest pérfume. Here were rare fruits and rarer wines of every clime, with art to embellish and adorn the gifts that nature so profusely supplied. Lavish expenditure and unbounded hospitality met us on every hand.
>
> Such, feebly portrayed, was the grand picture presented at St. Louis, a city that a few years ago was considered an outpost of our civilization; the starting-point of those who went out on the trackless plains lying between them and the Rocky Mounains. But now the iron rail, the luxurious car, and the scream of the steam-whistle, are fast making their way to the vast slopes of the Pacific.
>
> I, with others, was invited to a little excursion (as they called it) to Omaha--a city of a few years' growth, but containing 12,000 inhabitants, a number equal to our city of Brooklyn after it had been settled fifty years. And yet, this new city has her commandery and her representatives at the grand conclave. Soon, very soon, will the vast plains beyond the great river be dotted over with cities like this. And when thus peopled, lodges, chapters, and commanderies, shall fill the length and breadth of the land. Who, then, shall fortell the destinies of our Order; who shall set the limits of its power, or who shall guide and control it to the honor of God and the profit of man?

Past Grand Commanders' jewels were presented to Past Grand Commanders Barnum, Lathrop, and Simons.

A new code of statutes and regulations was adopted. John W. Simons did up the correspondence in his own free and scholarly style. He thinks Illinois Sir Knights give credit for dues and fees. He is mistaken. Dr. Guilbert comes in for some notice. All right; when the Doctor talks, he expects you to talk back. True, he will get angry, but he can't hold malice, *for we have tried him.*

In commenting upon New Hampshire, the committee says:

> Sir Knight Barrett broaches a new and dangerous doctrine, when he says: "We think a man may well deny the divinity of our Saviour and yet be a good and consistent Christian, and conscientiously promise to draw his sword in defence of Christianity." We are at a loss to understand how a man can be a Christian and yet deny the very essence of the faith which rests on the divinity of its founder. We are, if possible, more at a loss to understand how one who has passed through our solemn ceremonies, and subscribed to our requirements, can allow himself to entertain any question on the subject. In every step of his progress the neophyte is reminded of our Lord and his sacrifice. On every hand he perceives the emblem of a crucified but risen Saviour, and under the sanction of all that men hold most sacred declares his intention to keep and perform his vows of Christian knighthood, which is to maintain the divinity of Christ and the supremacy of that faith, which without him could not exist. We trust that our friend will reconsider his opinion and wield his sword, as every Templar should, in defence of that faith which regards the only begotton Son as one with the Father.

Thirty-six commanderies; 4,094 members; average, 113.

OFFICERS.—John A. Lofferts, Grand Commander; H. C. Preston, Deputy; Geo. Babcock, G. G.; R. N. Brown, G. C. G.; F. L. Stowell, G. S. W.; W. B. Crandall, G. J. W.; John S. Perry, Grand Treasurer; Robert Macoy, 432 Broome St., New York, Grand Recorder; Mead Belden, G. St. B.; A. E. Lytle, G. Sw. B.; J. A. Reed, G. W.; J. B. Chaffee, G. Lecturer; John B. Hunter, G. Tyler.

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Priority of Built Structures to Rock-Cut Examples.

BY PICTUS.

In the *Magazine* for December 12th, 1868, page 471, Bro. A. O. Haye says,—"Pictus has rather startled me out of my propriety in saying that the rock-cut dwellings came up after the built-up edifices. I always thought the contrary, and that the steps were cave, rock-cut, and built up." This idea of Bro. Haye's I consider a mistake, and I may observe *en passant* that most ancient rock-cut examples were either tombs or temples, not "dwellings" (the houses being generally of a more temporary character); but, be that as it may, the question is—does the priority belong to "built-up" or "rock-cut?" and I most decidedly say that I believe in the existence of built structures long before any rock-cut examples could, or would, be executed; for, before men could hew rock, they would require suitable tools, &c., and the amount of knowledge and experience necessary to cut out a rock-cut tomb, temple, or dwelling, would show that considerable progress had already been made in the arts. But, if rock-cut examples were the earliest, where have they all gone to? And, as for early rock-cut "dwellings," where are they? They would not be liable, like wood, mud, or brick houses to quick decay. If there had been rock-cut "dwellings," before built structures, some of them would surely be extant to speak for themselves, but I know of none. The fact is, rock-cut examples would be, at one time, a new-fangled notion, introduced by somebody long after built structures had been in use. There is then the question of time, for, while the rock-cutting was going on, the men would have to be sheltered; but sheltered where? unless in wooden houses, or ones with earthen walls and wooden roofs, or bricks, or something similar, erected conveniently. As for caves, they would have to be discovered, and there would be considerable difficulty in finding them when and where they were required. However, let us see what history says about man's dwellings. The first is Gen., chap. 2, v. 8,—"And the Lord God planted a garden." This gives the idea of an enclosed place. After the fall they had coats of skins; from "coats" of skins the transition to "houses" of skins would be quite simple; a few branches of trees set up and covered with skins, and a house was formed, which would soon be improved upon. I reject the idea of Adam dwelling in a cave for any length of time (even suppose he had discovered one) for caves and dens of the earth were for animals; but Adam was a man—not such as can be found among the *debased* tribes of the earth—but a man who, although fallen, could yet remember the time when he held communion with the Great Creator of all. He would not, therefore, burrow in the earth like the beasts; but, as the Lord of the Earth, his dwelling would be above it. Caves, as the habitation of man, are only fit for, and would be only used by savages, men who have become debased, or by those seeking shelter from their own fellows. However, it is remarkable how soon after the fall we read of "building," for Gen., chap. 4, v. 17,—"And Cain knew his wife; and she conceived, and bare Enoch; and he *builded* a city, and called the name of the city after the name of his son, Enoch." Then several generations after, verse 20,—"Jubal; he was the father of such as dwell in tents." This would show that they were now (some of them, at least) beginning to roam about. Then, verse 22,—"Tubal-Cain an instructor of every artificer in brass and iron." This shows a settled life, and advancement in the arts. Cain, as a husbandman, would have to settle down in a locality favorable to husbandry, and would naturally build houses, as also barns, &c., for his produce and animals. The next "building" I would mention is that of Noah, just before the flood, who erected a large wooden house capable of floating on the water. This erection we commonly know as the Ark—Noah's Ark. Then, the first thing Noah did on leaving the Ark, was,—"And Noah builded an altar unto the Lord." Shortly after we read of the *building* of the celebrated Tower of Babel, made of burned bricks "and slime (or bitumen) had they for mortar."

I now come to *extant* stone structures, and the first of these—the oldest stone monuments in existence made by man—is (as almost all authorities coincide in saying) the Pyramids of Egypt. I have imagined some of the oldest of them may have existed even before the flood; but, if not, they come pretty close to its date. Mr. James Ferguson says,—"Turning, then, to the Pyramids—the oldest, largest, and most mysterious of all the monuments of man's art now existing." He also says regarding them,—"With these evidences of extreme antiquity we are startled to find Egyptian art nearly as perfect in the oldest pyramids as in any of the later, or, as it became afterwards, when all the refinement and all the science of the Greeks had been applied to its elaboration;" and I may add another remark, interesting perhaps to some of the brethren. In Lower Egypt "all the pyramids—with one exception (the pyramids of Saccara)—face exactly *north,* and have their entrances on that side."

Mr. Philip Smith says,—"The great temples, tombs, and statues of Upper Egypt (from which we gain our chief knowledge of the people) were erected under the Theban Kings, who probably reached the acme of their power after the Exodus. But the Pyramids of Lower Egypt were seen by Abraham far across the valley of the Nile, as he approached the royal city of Memphis, with the same general outline for the first sight of which the traveler still strains his gaze."

It is a curious circumstance that even on the walls of rock-cut tombs at Thebes, containing representations of funeral processions, the tomb is often figured as a *built* monument. The oldest temples of the Egyptians were small and were built. They are known as "Sanctuary Temples."

Mr. Wilkinson tells us that "the early houses of Egypt were of mud; and the masses of that material used in constructing their walls soon led to the simple invention of sun-baked bricks, at once durable and convenient. The flat roof was of palm beams, covered with the branehes of the same tree; and a thick coating of mud laid upon them completed the whole; as in the houses of the poor class of Egyptians to the present day. But it was not till luxury had been introduced that the column performed a part in an Egyptian mansion; and the temple of early Egypt was a simple quadrangular cella."

In ancient Assyria, however, wood was more used than in Egypt, the houses having wooden pillars and roofs, the roofs covered externally with earth to keep out rain and heat. We are also perfectly convinced of the large amount of wood used in the Canaanitish houses of Jericho and Ai, for example, which were burned down B. C. 1451, more especially from the short time it took to set the whole city on fire. As in Joshua, chap. 8, we read that the men of Ai had just left the city, when, on looking back, verse 20, "they saw and behold the smoke of the city ascended to heaven." And I need hardly mention the wood of the forrests of Lebanon.

So much for "built-up," now for "rock-cut." Among the oldest examples I know of is that of Beni-Hassan, about 2000 B. C., which, though a rock-cut tomb, like all other stone architecture of whatever date, shows, as Mr. Ferguson says, "evident symptons of having been borrowed from a wooden original." Elsewhere he says, "Like all rock-cut examples all over the world, these Nubian temples are copies of structural buildings." Sir Gardiner Wilkinson says,—"And when in after times large tombs and temples were excavated in the rock, they borrowed from constructed monuments." He also says,—"It has often been supposed that these (rock-temples) gave rise to constructed Egyptian temples; from the idea that the Egyptians first began to make their places of worship in the rock; but I have already explained that the presence of architraves, over the columns within them, show that they, on the contrary, were taken from built monuments; those members being evident imitations of the beam, from column to column, required to support the roof, and quite unnecessary in an excavation. Besides, it may be doubted whether their first sanctuaries were in the rock; and it is probable that they never cut stone, nor made use of any, till it was wanted for *building* a sanctuary. The pillar, or column, however, did probably originate in the quarry; as it was wanted to support the roof long before columns were used in temples, which is shown by the early sanctuaries having no portico, and consequently, no columns; but the quarry pillar has not the architrave given to columns in the rock-temples. I may also observe that, though some of the quarries are very old, no rock temple dates as early as built monuments in Egypt, and in excavated temples and tombs the imitation of architrave is always found. The opinion, therefore, that the temples of Egypt were derived from excavated monuments is totally unfounded; and, though the temple borrowed the column from the quarry, as the excavated derived the architrave, plinth, abacus, and many other accessories, from the constructed temple, there is abundant evidence to show that the Egyptian sacred edifices did not owe their plans or mode of building to rock temples."

I mentioned above about the Pyramids of Lower Egypt facing north; but, as for the position of their temples, Mr. Wilkinson says:—"There was no fixed rule for placing Egyptian temples, nor was it considered right, 'if possible that the statue in the cella should look towards the west, so that a person approaching the altar to perform a sacrifice should bow to the east,' as Vitruvius directs in regulating the position of a Greek or Roman temple; and notwithstanding all their superstitions, the Egyptians did not confine the presence of the Deity to any practical point of the compass; the various sacred buildings in the same city being found to face in whatever direction the locality or convenience might suggest. This, indeed, was permitted in Greek and Roman temples; the front being towards the road, or in any other situation, when the proscribed westerly position could not be managed; and Vitruvious is wrong when he states that the Egyptians 'thought it right to make their temples face towards the Nile.'"—*Freemasons* (*London*) *Mag.*

History of the Degree of Grand Elect Knight K. H.

After the death of Pope Boniface the XI., July 13th, 1304, the Cardinals met for the election of a new pope, and found themselves in two factions, French and Italian. Phillip the Fair, king of France, had then several views which could not be accomplished without the assistance of the Pope to be elected; and as his party in the conclave fomented these divisions to favor Phillip's design, he sent for Bertrand Gol, Archbishop of Bordeaux, son to Bertrand, Lord of Killandrow, in the same diocese; and in the conference which he had with him at a pleasant country-seat near St. John of Angely, he informed him of his designs, and the divisions in the conclave—which put it in his power to elect a Pope; and that he was disposed to prefer him, provided he would swear to perform seven articles; the 7th of which was even to be a secret to him until the time for the execution of it should be ripe. Accordingly, he revealed the 6 first articles, which are foreign to our purpose; but not the 7th, for the exact performance of which they took the sacrament to each other's promise. The king having found a man to his purpose, to be agent to his revenge, caused him to be elected Pope and promoted to St. Peter's Chair. In the year 1305, under the name of Clement VI., this Pope established his See at Lyons, where his first care was to execute the first six conditions; when Phillip did not delay in declaring the 7th to the Pope—that by his oath he was to join him in entirely destroying and exterminating the Knights Templar to the extent of Christianity. Here is what had attracted the hatred of Phillip the Fair, and what made him take that barbarous resolution against them all: Sometime before the death of Boniface XI., there happened a sedition in Paris, occasioned by Phillip, who had coined some money which was light, and mixed with base metal; on which the populace were mutinous, and plundered and demolished the house of Peter Barbe, Master of the Mint.

They went afterwards to the king's dwelling, and committed great indecency. The Templars were suspected to have been at the bottom of these outrages, and their ruin was determined by the king; for which purpose he sought the means to assist himself by the death of Boniface XI., in order to put in a Pope, on certain conditions that should be imposed on him. Nothing was now wanting but the pretence; for which purpose they prevailed on two abandoned men, that they should get admittance among the Knights Templar, and when admitted into their mysteries, to accuse the whole Order of the greatest of crimes—which was done. Their names were Gerard Labe, and Benoit Mehuy. They desired to be admitted into the Order, which was easy for them, as they had seemingly honest titles and apparent qualities, besides a supposed credit at court; every matter conspired in their favor, and they were received. But it lasted not long before the Templars repented heartily of having lighted the firebrand, which was the cause of the deplorable and tragic scene when all of the Templars were involved in one common destruction; for these two wretches, soon after their admission, accused the whole Order of the most dreadful crimes, demanding to be separated from them on account of the execrable things suggested to them. The treason is good, but the traitor detestable—thus did they suffer the same lot that was kept for the Templars; for by their treachery they went through the most dismal torments of vengeance by their false accusations. Upon this report to the king he took the secret measures to arrest all the Templars in his dominions, in one day, viz., Oct. 13, 1307, two years after the infamous accusation was made. They seized on all the papers, titles, treasures, and generally all their wealth; over which were placed overseers. King Charles of Naples in like manner ordered all the Templars to be arrested in Provence. Those taken in France were locked up in the castle of Meleen, to take their trial. The Pope at the same time sent for their Grand Master, James de Molay. As soon as he received the order, he came to Paris, with sixty Knights of the Order. They were all arrested and made to suffer the most dreadful torments in order to draw from them a confession of the crimes they were accused of, though without effect, as they bravely dared every torment rather than accuse themselves of crimes they were innocent of, so that on no other proof but the accusation of two infamous wretches, they concluded their trials; and they executed and burnt alive fifty-seven in one day, and the next day fifty-nine, and so on until they had completed almost their total destruction. They pardoned none, not even those two that served them in accusing the whole Order, for as Templars they were included in the general sentence and were burnt alive. The G. M. and the three above-mentioned brethren were nevertheless not comprehended in the first execution; the Pope kept their judgment to himself. The most of the Templars in this persecution were arrested in all Christian states, but were not all put to death.

Philip the Fair was continually hurrying the Pope to make an end of James de Molay and his three companions; after having groaned seven years in prison loaded with irons, they were at last executed and burnt alive, March 11th, 1314, in the Isle of Paris; moving to pity and tears the numerous spectators who were present, for their steadiness, heroic constancy, and solemn vows of their innocence, which was afterward made apparent by an event extremely miraculous. James de Molay seeing himself on the scaffold ready to end his life in the flames, directed to God the following prayer:

"Oh, Almighty and everlasting God, who knowest the innocence of the victims which have been sacrificed, lead our minds to reflect on the reproach and sorrow which attended the death of Thine only Son to redeem us from the slavery of our sins. Forgive the false accusations and imputations which have caused the destruction of the whole Order, and permit that one day the eyes of our accusers may be opened to our innocence, for we have endeavored to walk and to live in Thy fear. Amen."

Then addressing himself to the people, he said: "Good people, who see us ready to perish in the flames, you will be able to judge of our innocence, for now I summon Pope Clement VI. in forty days, and Phillip the Fair in twelve months, to appear before the awful and tremendous throne of God, to render an account for the blood they have so wickedly shed." After which they were hurried to execution, fearing a rescue from the people.

The summons of James de Molay was accomplished, as Pope Clement VI. died the 19th of April the same year, at Rocqanour, on the Rhine; and Phillip the Fair in a twelve month, at Fontainbleau. The news of the persecution of the Templars had already reached the Knights who were left in the Island of Cyprus, and in the absence of the Grand Master had been overpowered by the Turks; when they lost Acre, with several other strongholds, and were obliged to retire to the Isle of Rhodes and the adjacent islands. The persecution against them in open council at Vienna, Oct. 1st, 1311, when their Order was banished, their estates confiscated and left at the disposal of the Pope, who in 1312 gave a part to the Knights of St. John of Jerusalem. Those who had escaped the persecution, and had retired to the Island of Rhodes, were obliged to disguise themselves, not losing entirely the hope of seeing the Order re-instated again.

Masonic Courtesy.

No one of the beautiful outgrowths of Masonic covenants is more attractive and satisfying in its development, than is the virtue whose title we make the text of our leader this month.

MASONIC COURTESY: It is the eldest born of those graces which have proceeded out of the marriage, long ago consummated, between brotherly love and friendship. Masonic courtesy: It is the grandchild of the "golden rule," and meets out to another that measure of cordial recognition, the which we look to receive from him whenever time, place, and occasion reverse our relative positions of *giver* and *receiver*. No traveled Mason, who has visited lodges in different jurisdictions, and has been the recipient of the delightful manifestations of this virtue, will fail heartily to concur in what we say in its honor. A stranger Mason, who visits a lodge where Masonic courtesy has "free course," never fails to carry away from that checkered floor enduring remembrances of those who so well obey the command of John the Evangelist—"Little children, love one another!" In the gallery of his memory the picture of that scene, which hangs upon the roseate wall, is ever enhaloed, and often is perused by the mind's eye, and he

> "Longs upon that level
> To renew the happy scene."

That lodge is to be envied which is the source of such memories, and its fame becomes widespread. It may not be precise in its ritualism, its officers may not "put on much style;" it may be (as *no* lodge should be) totally unadorned, and its membership small; but the exposition of Masonic courtesy given habitually by its officers and craftsmen, will make it observable, and will "cover a multitude of (ritualistic) sins." On the contrary, a lodge which has a morose Master, self-important officers, a surly Tyler, and a membership whose manners are repellant, will never be visited more than once by a sojourner, nor will he carry away with him those pleasant memories, the which are apart of the "wages" that are morally and masonically his due. Such a lodge is generally shunned, and, left to its own devices, sooner or later dies of Masonic inanition. *And it ought.*

That oft repeated and seldom pondered response of the senior deacon, which lays down the proposition that it is a Masonic duty to "welcome and accommodate visiting brethren," every lodge is bound by its covenants to put into its deed. In that response only another expression is given to the axiom we herein announce: that Masonic courtesy is the eldest born of the numerous progeny of brotherly love and friendship, and is the happy and demonstrative grandchild of the golden rule.

Let us, then, beloved, cultivate this virtue wisely and fully, and let it be "deeply impressed upon the mind of every Mason, not only in the government of his conduct while in the lodge, but also while abroad in the world" of Masonic associations.—*Evergreen.*

A Feature in Masonry, and Interesting Reminiscence.

The remains of William McMillen, one of the founders of the Queen City of the West, who died in 1804, were recently disinterred from the old family burial-place of the McMillens, in Avondale, and transferred to Spring Grove Cemetery. The old lot was a beautiful knoll in the McMillen farm in Avondale, back of the present property of the Lambs and Wests. Here had been buried, when Cincinnati was a village on the river bank, several members of the family, and here they have remained until Cincinnati is a city of 250,000 souls, and the old farm, worth $3,000 an acre, is cut up into building lots for suburban houses.

The new resting-place of the few bones found in the old grave is in the beautiful lot of the Masons, adjoining the soldier's lot, in Spring Grove, where, on the 24th of June next, St. John's day, the Masons propose to dedicate a splendid monument with all the imposing ceremonies and display of which the Order, in strength in Cincinnati, Covington, and Newport is capable.

In 1797, the the N. C. *Harmony Lodge*, of Cincinnati, conferred the degree of Master upon William McMillen. This was the first lodge of Masons in Cincinnati. Mr. McMillen had purchased, for two dollars, the lot on the northeast corner of Third and Walnut streets, which was then a huge gravel bank out beyond the town. At his death he bequeathed this to the lodge in trust. To-day it is covered by the most beautiful Masonic Temple of the west, and the taxes upon it amount to nearly $6,000 per annum.—*Cincinnati Commercial.*

THE TROWEL.—Among the most valued of our exchanges is "THE MASONIC TROWEL," edited by Harman G. Reynolds, Grand Master of the Grand Lodge of Illinois. It is a very neatly printed monthly, of sixteen three-column pages, and afforded at the low price of $1 25 per year. The April number, now before us, contains engraved likenesses and biographical sketches of Jerome R. Gorin, Past Grand Master, and George W. Lininger, Past Grand High Priest. No Mason who desires to keep thoroughly informed should be without THE TROWEL. Address, "THE MASONIC TROWEL," Springfield, Illinois.—*Woodstock Sentinel.*

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SPRINGFIELD, ILL., MAY 15, 1869.

☞No communication or advertisement is likely to receive attention, if received after the first of each month, in the issue immediately following.

Examination of Visitors.

Under the regulations of the Grand Lodge of Illinois, every visitor must be vouched for in open lodge, or pass examination. The voucher must be by a well-known brother who has sat in lodge with the visitor, and the voucher must be able to state the degree also, in which the lodge was at work.

The test is indispensable and pre-requisite to an examination. And we shall sustain every Master who requires certified evidence of good standing from the lodge from which the visitor hails as a pre-requisite to the test. After the test, the Master, or a committee appointed by him, are to conduct the examination thoroughly, and in the way that may seem best, being careful to give the visitor neither hints or prompting. We earnestly recommend the mode practiced by Bro. House, W. M. of *Mattoon Lodge No. 260.* After the test he exhibits the charter of his lodge, and then says "please prove to me that you are a Master Mason." He neither prompts, asks questions, or does anything but listen. When the visitor is through, he tells him that he is satisfied or not satisfied, as the case may be, and that ends the matter for that time.

We urge upon the attention of Masters the importance of furnishing their members, whenever they are about to go any distance from home with a traveling certificate, and that all certificates, more than three months old, should be disregarded. Traveling brethren should surrender their certificates and take out new ones once a quarter year. The importance of this will strike every Master who is besieged by importunate and insolent beggars, who are either expelled or unworthy Masons. We could enlarge to several columns, but prudence forbids. We desire all our brethren to take our say so in this matter, until they can hear further reasons from mouth to ear.

Who May Prefer Charges.

Simons holds that any affiliated Master Mason in good standing, may prefer charges in any lodge; that none others can. This, as a general principle, is mainly true, subject to local regulations.

First. We think that a non-affiliate in good standing may prefer charges in any matter in which he has a personal interest. The contrary is held by many, but the covenant between brethren regardeth neither affiliation nor non-affiliation, but is a personal and binding affair, and an aggrieved worthy brother is entitled to redress and a hearing from every brother.

Second. In some respects, in a legal sense, lodges may be compared to municipalities. Cities have laws, so have lodges; some city laws are local, and the violation of them is punished by city authority; some lodge laws pertain to lodge matters alone, and hence, none but a member can prefer charges for a violation of them.

Third. All offences against the crimnal code are offences against the whole people of Illinois, and are prosecuted as such; the place of trial is fixed and the court named to try the case, but any citizen from any part of the State may prosecute. So in Masonry; all trasgressions of the moral code are offences against Masonic law, and must be tried in the lodge of which the accused is a member, or in the lodge in the jurisdiction of which he resides, and any Master Mason member of a lodge in good standing, has a right to prefer the charges.

Maryland.

The Grand Chapter of Maryland assembled at Baltimore, Nov. 9, A. D. 1868. M. E. Comp. John L. Yeates, G. H. P.

The address of the presiding officer rehearses, in a petulant and arrogant style, the doings of the G. G. Chapter at St. Louis, in the matter of the Grand Chapter of the District of Columbia.

His treatment of M. E. Comp. John L. Lewis, late Gen. G. H. Priest, is contemptuous, splenetic, and ill-natured. The argument he makes in relation to the *status* of his own Grand Chapter and that of the District, is filled with jealousy, acrimony, and a persecuting spirit· The matter is aggravated by a rebellious and revolutionary letter from M. E. Comp. S. C. Coffinbury, which greatly beclouds his splendid governmental administration as Grand Master of Michigan. He would do well to remember his connection with the troubles in Michigan in 1858–9, and Maryland should have remembered his harsh and caverlierly treatment of her own Gilman, before seeking to place his name upon her records as the man of all others to defend her honor.

Notwithstanding the *status* assigned to *Potomac Chapter* by the supreme body, she presented herself and was admitted to a participa, tion in the doings at Baltimore, while the title page of the cover retains the old name of "Maryland and the District of Columbia," dressed in the garb of the dandyism of boyhood, or, more like, the rejuvenation of the grey hairs of old age by the vigorous application of an approved color changing tonic.

A few words dispose of the matter. Maryland is an old, and, thus far, an honored jurisdiction. In token of this both the General Grand Chapter and the Grand Encampment U. S. agreed to hold their next treinnial at Baltimore. What Maryland wants of the chapters at Washington, exceeds our comprehension. She consented to let them go and then, Pharaoh like, still held on to them. The material composing the staid old chapters in Maryland, and the chapters in the District of Columbia are uncongenial and incongruous. That the District was once a part of Maryland, cuts no figure; for the District had a Grand Chapter once before. The elements of the two grand lodge jurisdictions from their very dissimilarity never did and never can harmonize.

Society in Washington is elemetal, changing, cosmopolitan, with every new administration; some go to or come from every part of the Republic. With every political change, the comers and goers are much greater still.

This mercurial condition of things in Washington required a separation, and the discontent of *Potomac Chapter,* born of an unhallowed and ungratified ambition, is discreditable to the chapter itself, while the Grand Chapter of Maryland dishonors herself by fostering the discontent and approving the rebellious and contumacious spirit so plainly manifested.

The Grand Chapter of the District, in a proper and loyal spirit, sought admission into the family of grand chapters, and the supreme body wisely admitted her to the fold. From every portion of this vast nation, Royal Arch Masons will find former associates in Washington, a cordial welcome, and a Masonic home.

Let Maryland content herself; let *Potomac Chapter* affiliate; "let us have peace."

Charles H. Ohr, G. H. P.; Wm. A. Wentz, Baltimore, G. Secretary.

Templar Manual.

Sir E. B. Myers has kindly sent us a beautifully bound copy of the Templar's Manual, containing tactics and drill, ceremonies in the orders of knighthood, statutes and regulations, ceremonies for installation, burial service, working text for the orders, and forms for trials, prepared expressly by authority of the Grand Commandery of Illinois, and under the direct supervision of R. E. Sir Vincent L. Hurlbut, then Grand Commander.

It is generally understood that the tactics and drill are what is known as the Mitchell Drill, improved, beautified, and perfected by Sir Charles H. Brower.

Diagrams are interspersed throughout the tactics, drill, and working of the orders. Every word of command, with full explanations and comments, are given with military precision, including escorts, triangles, funeral honors, and parades.

It is in all respects a complete Templar manual, and is not only authorized, but is the adopted and only standard in Illinois, and should be owned and studied by every Templar. Published by E. B. Myers, Law Book-seller and publisher, Chicago, Ill.

Lecturers.

R. W. Bro. Leander Church recently lectured the lodge at Coal Valley, Rock Island county, and left the brethren well posted.

At Rock Island, the brethren of *Trio* gave good attendance; he speaks in high terms of the condition of the membership there.

From there he went to Hamlet, Mercer Co., and posted several brethren who intend to start a new lodge.

The American Builder.

The American Builder, published at 115 Madison St., Chicago, at $3 per year, is on our table. The April number has important articles, headed as follows: Public Parks—Mortar-Aluminum—Stucco Work—Styles of Building, and their proportions—Building News—The Courts, &c.

Among its illustrations is a Country Church, Bro. G. P. Randall, architect; the Commercial Insurance Building, on Washington St., near LaSalle, Chicago, cost, $58.000. It is a beautiful building.

[By the Publisher].

Second Annual Excursion of the Illinois Press Association.

The fifth annual meeting of the I. P. A. was held in Cairo, Ill., April 21st and 22d. According to previous notice sent to the members by the President, a large number of the delegates met in Chicago, and on the morning of the 20th, left that city for Cairo, a special train being provided for them by the Illinois Central Railroad. The accommodations furnished were superb; the cars were new and of the most magnificent kind, and with all the latest improvements for comfort and safety. Rapidly we sped on our way over the broad prairies of our native State, hundreds of miles were passed, and on the morning of the 21st, just as the day god was rising in all his splendor, we arrived in Cairo. The transition from the cold winds and stormy skies of northern Illinois to the balmy atmosphere of the modern Egypt, "Southern Illinois," was exceedingly pleasant. At Cairo, the members of the convention, with their ladies, were taken to the St. Charles Hotel, where they fared sumptuously, and were entertained for two days as the guests of the city. We were surprised at the growth of Cairo. From a comparatively "insignificant mud-hole" of fifteen years ago, it has now become one of the most enterprising cities of the west; situated as it is, at the junction of the Ohio and Mississippi Rivers, it can not fail to become a populous place. The citizens of the community, well knowing the usual fate of river towns which depend upon the river trade for their support, have turned their attention to manufacturing of different kinds, and Cairo has reason to be proud of her success in that line of business.

On the evening of the 21st, we took passage on the steamer General Anderson, to Mound City. The first place we visited was the U. S. Navy Yard. Commodore Walke and the other officers of the establishment merit our thanks for the pains they took to make our visit agreeable. The navy yard and everything connected with it was exceedingly neat and trim, and its admirable condition reflects great credit on the commandant. The iron-clad monitors lying in the river attracted much attention. While we strolled over these vessels and viewed their impregnable armor, our thoughts strayed back to the times of our national wars and the names of Decatur, Porter, Stuart, Farragut, and a host of other ocean heroes who have sustained the honor of our flag. The Navy Yard at Mound City should be enlarged and improved immediately; but we suppose "Uncle Sam" will not see the necessity for it until the approaching war with England compels him to.

After leaving the navy yard, we visited the National Cemetery, where rest in peace 5,650 of the fallen soldiers of our country. In the evening we were entertained with a splendid banquet at the Stokes House, and at near midnight we returned to Cairo, where we remained one day and then went to Mobile *via* the steamer General Anderson and the Mobile & Ohio Railroad.

At Mobile we were received with great enthusiasm. We could hardly realize the fact that the people who welcomed us so warmly, were arrayed against us as enemies but four short years ago, and that this city was the last military possession in the Confederate States to surrender to the Union forces. On arriving at the Battle House, Judge McKinstry inflicted upon us a political speech, in which he said many harsh and untrue things about the people of Mobile. We doubt if any of his hearers believed what he said. On the afternoon of the 25th, carriages were furnished us, and we took a long ride on the beautiful and famous shell road, which extends for fifteen miles along the shores of Mobile Bay and the Gulf of Mexico. The road is shaded with all the luxuriant vegetation of the semi-tropical portions of the United States, and the air is burdened with the odor of thousands of flowers, from the humble violet to the regal magnolia. On the morning of the 26th, we saw the steamer St. Elmo blown up. One man killed and several injured.

Tuesday, we took a trip down the bay on the steamers C. W. Dorrance and Annie, under the auspices of the Mobile Board of Trade. This trip was to many of us the most pleasant incident in our entire excursion. On the 27th, our party separated into three parties. One went to New Orleans, one to Montgomery, and one party returned home; private affairs compelled our return with the latter, and it was with reluctance that we turned our face northward and left behind us the genial clime of the "Sunny South," with its beautiful scenery and its generous and warm-hearted citizens. We returned home in quick time, and without any special accidents happening to us.

Before closing this article, we wish to give to our readers our opinion of the south with regard to northern men emigrating there to live. Men from the north, who hold the same political opinions in regard to negro suffrage as those now entertained by the majority of the southern white people, will find the south a very profitable and pleasant country to live in. Farmers, moneyed men, mechanics, and laboring men, are all needed. The idea of secession in the south is dead; and the people there care nothing about a man's opinions on that subject. Neither do they make any objection to a northern man because he has served in the Union army; we saw several of them in the south in business and doing well.

The Evergreen.

In THE TROWEL of January, we gave some notice of our Masonic exchanges, and of *The Evergreen* we said:

> "*The Evergreen*, with a cover, published at Dubuque, Iowa, is under the editorial control of Past Grand Master E. A. Guilbert, M. D., whose writings, reports, controversies, and singularities, have given him a national fame. His nag, though a spirited and mettlesome one, does not suit us. But, withal, the Doctor is an agreeable, courteous gentleman and companion, whom one likes to meet; and though you quarrel from the start, yet the disposition to part is wanting. $2 per annum."

In the April number of *The Evergreen*, the editor comes at us Guilbert fashion:

> "THE TROWEL does not like *The Evergreen*. So it announces in the first series of notices of exchanges we have ever seen in its columns. These notices were peculiar. Some were undeservedly laudatory, and were written as though the editor were directing the Masonic public of Illinois what Masonic papers to respect and what to condemn. For *The Evergreen* we may say, that as it did not desire Bro. Reynolds' permission to be born, and has not sought its assistance during its life, it proposes to go on and *live*, without any reference to the dicta of his *index expurgatorius*. The future will determine the relative merits of the two papers, between which there should be no controversy "except that noble contention" etc. Prince John's screed is in type, but is necessarily deferred."

Now, Doctor, aren't you ashamed? Are we to be twitted with saying that we don't like *the Evergreen*, because we said *your nag* didn't suit us? Does *our* nag suit *you!* How we would catch the adjectives if we were ever to insinuate such a thing! We do like the *Evergreen*, but excuse us, Doctor, from riding *your nag!* Still, we can bear the least touch of professional malice, after witnessing the operation of the scalpel upon the *Monthly* and other papers, Won't the *Monthly* score you? Keep your knife sharp, you will have use for it.

The American Year Book and National Register for 1869.

It presents a general view of the United States, including educational, religious, financial, political, and industrial statistics, and is the initial volume of an annual publication.

From the chapter on "Comparative Statistics of the World, relating to Area and Population," we gather the following interesting facts: Asia contains an area of 17,318,000 square miles, and a population of 805,419,908; America an area of 15,480,000 square miles, and a population of 81,400,000; Africa an area of 11,556,663 square miles, and a population of 190,950,609; Europe an area of 3,781,000 square miles, and a population of 293,083,000, and Australasia and Polynesia an area of 3,425,000 square miles, and a population of 4,000,000.

The United States is the fourth country in extent of area, the tenth in population, and the ninety-fifth in density of population, boasting only 9.7 persons to each of its 3,578,392 square miles. Another equally interesting table gives a list of all the cities in the world containing over 100,000 inhabitants. Arranged in order of population, London stands first on the list, Soochaw second, Paris third, Pekin fourth, Constantinople seventh, Osaka, Japan, tenth, New York thirteenth, Philadelphia fifteen, and Brooklyn thirty-sixth. The census reports of 1866 show that Cincinnati has a larger population than Boston. These are statistics which will much astonish the school-boys who have been accustomed to look on Pekin as unsurpassable, and who have but an indefinite knowledge of Soochow.

Published by O. D. Case & Co., Hartford, Conn.

A Dictionary of the Bible.

Edited by William Smith, LL. D. Published by Jones, Junkin & Co., Chicago, Illinois. No book has been issued from the American press for a long time that deserves so universal a circulation as this. Bible dictionaries have been prepared in former years; some were meagre and imperfect, and all have been outgrown. Calmet's was surpassed by Kitto's; Kitto's, and indeed, *all others*, have been far outrivaled by this of Dr. Smith, of the London University, and the *most eminent* lexicographer of the English speaking world.

It contains all the matter of the largest edition, except the numerous disquisitions and critical notes on original Hebrew and Greek terms, which are of no practical value to the general English student, and *considerably more than twice* the reading matter of the smaller book. With all its elegance and embellishments, it is the *cheapest* edition.

The publishers want intelligent, energetic men and women to solicit orders for the work. See advertisement.

Neuralgia and Catarrh.

One suffering from the above complaints is in no condition for composition. We have no other excuse for the meagreness of original matter in this number.

Tidings.

Items.

Hon. Daniel D. Pratt, now U. S. senator from Indiana, closed an address, January 24, 1839, at Logansport, in the following words: "Deeply impressed with the attributes of God, Masonry, in concert with religion, joins her voice in ascriptions of praise, adoration, and love to the Maker and moral Governor of the Universe."

Gen. Ely S. Parker, formerly of Galena, Past Grand Orator of the Grand Lodge of Illinois, chief of the Senecas, and a grandson of Red Jacket, is confirmed as Commissioner of Indian Affairs.

It is alleged that but one German was elected to any office in Illinois as high as Lieut. Governor. This is a mistake. Judge Koerner, of Belleville, was elected Judge of the Supreme Court and Lieut. Governor, and Francis Hoffman, of DuPage, was Lieut. Governor under Governor Yates. The present Secretary of State and his opponent are both Germans.

Lines by M. C. B., declined.

Bro. Col. Richard Owens, a noted geologist and naturalist, professor in the Indiana State University, contemplates starting in July for the Holy Land.

Charles Wesley wrote more than seven thousand hymns.

The Supreme Council A. & A. S. Rite, Northern Jurisdiction, will meet in Boston, Wednesday, June 16th.

Dr. Cyrus Nott, President of the Indiana State University, is W. M. of *Monroe Lodge No. 22*, at Bloomington, Indiana.

Bro. Daniel Tapley, for more than fifty years Treasurer of *Rising Sun Lodge No. 6*, Indiana, has been a Mason more than sixty years. He delivered an able address to the Craft on St. John's day, last December.

Dip the ends of nails in grease, and they will drive easily into any hard wood, where they would otherwise double and break.

Masonry helps no man who will not help himself. A drone has no business in the Masonic hive; and if by accident one gains admission, he soon gets stung out.

The Union Pacific Railroad sold 10,000 passenger tickets from Chicago to White Pine during the month of March.

Travel over the California Pacific Railway averages 200 passengers daily.

The mother of Henry Ward Beecher died, recently, at the advanced age of eighty years.

Why should men take physic, when temperance and exercise are better remedies?

We acknowledge the receipt of the *Bombay Gazette* of March 13. The actual expenditure for India for the financial year 1867-68 was £50,039,801.

A child described a snake as being "all tail clean up to the head."

The most learned man is only surprised to find how little he knows.

Momentary opportunities are for sowing little seeds, which may produce great trees and shrubs.

A stump speaker exclaimed: "I know no north, no south, no east, no west." "True," exclaimed an old farmer in the crowd, "and it's time for you to go to school and larn jography."

The basis of Freemasonry is gratitude to the Supreme Being and the study of nature.

While a mother lives, a man has one friend on earth who will not desert him when he is needy.

A melancholy head is Satan's bathing place.

The language of experience is real.

What is the difference between a legal document and a cat? One has pauses at the end of its clauses; the other has clawses at the end of its pawses.

Morality is the bond of union in Freemasonry.

Misfortune and mere crime set no barriers between a mother and her son.

Kossuth is at Genoa, living on the bounty of his friends.

In Switzerland, one who kills another is liable for the debts of the murdered man.

Father William Hamlin, of Providence, R. I., is said to be ninety-seven years of age, and a Mason for sixty-seven years.

A book has appeared in Paris entitled "The Devil, his Grandeur and Decadence."

The population of Boston is estimated at 240,000, of whom one-third are Roman Catholics, with ample church accommodations.

The stipulated boundaries of the new Territory of Wyoming embrace an area of about 107,000 square miles, or 67,480,000 acres. The Pacific Railroad will pass over 480 miles of its territory.

To be discontented with riches, is accumulated poverty.

He that prays as a custom, is a pharisee in his devotions.

The bravest man is he who is afraid of sin.

An indorser is one who shares all the liabilities of another, but in none of the profits.

The King of Denmark is a practical chemist.

No banking or mercantile house in England, but the Bank of England, is allowed to use paper with the water mark.

Cardinal Cullen, of the Catholic church in England, in his lental regulations, warned his people that Freemasons, Ribbon Men, and Fenians could not be admitted to the sacraments.

English railroad companies paid seven hundred and fifty thousand dollars for personal injuries in 1867.

The Pope, now seventy-five years of age, is the oldest reigning sovereign in Europe.

Riches got by fraud are dug out of one's own heart, and destroy the mind.

Granite, although so hard, splits as straight as a chestnut stick. At a quarry in Maine, recently, a block was split out 100 feet long, 8½ feet wide, and five feet thick, and which weighed 300 tons.

At a public meeting in northern Iowa in aid of education, one of its advocates said: "Mr President, I rise to get up, and am not backward to come forward in the cause of education; for, had it not been for education, I should be as ignorant as you are, Mr. President."

To-morrow, which never comes, is the day in which idle men work and fools reform.

Real difficulties are often necessary to cure imaginary ones.

Col. Clark E. Carr, who has served eight years as postmaster at Galesburg, has again been nominated and confirmed.

Six hundred men are working on locomotives in Providence, for the Pacific Railroad.

Rich gold fields have been discovered on the northern frontiers of Russia and Norway. They are said to be very rich.

Women in Boston are taxed on $28,000,000, worth of real estate, and $13,000,000 of personal property.

Louisville prosecutes saloon keepers for allowing boys to play billiards. Right. Boys have no business in liquor saloons, nor —— either.

The national debt of Great Britain is $130.70 to each inhabitant; of France, $58.65; of the United States, $63.00.

Age is venerable in men; women are always young.

We are under many obligations to Bro. David J. Miller for a copy of the *Daily New Mexican*, published at Santa Fe.

Salaries of Monarchs.—Alexander of Russia, $25,000 per day; Abdul Aziz, $18,000; Napoleon, $14,219; Francis Joseph, Austria, $10,050; Frederick William, Prussia, $8,510; Victor Emanuel, $6,840; Victoria, $6,270.

The highest human habitation on the earth is the Buddhist Monastery of Hanle, in Thibet which is 15,117 feet above the sea level.

The yellowish-brown of Chinese nankins is the natural color.

Politeness is a good investment, but bowing to a lamp-post at any time of day or night is wasted capital.

The Belgians are projecting a society to explore China, with a view to the introduction of railroads, telegraphs, and the development of mineral wealth.

Grand Lecturer Dewey, of Galesburg, recently lectured the lodge at Galva, and won golden opinions. W. Bro. W. O. Brooks, formerly W. M. of *Harmony No. 3*, now presides in Galva.

The Dixon *Telegraph*, an excellent paper of the republican persuasion, at Dixon, is now published by J. D. & W. H. Boardman.

A cotemporary says that during the late "unpleasantness," a catfish swallowed a cannon ball. A fish story.

How to acquire a bad temper, bad corns, and a bad gait; wear tight boots.

The milk of one cow in Taunton, Mass., for one year, was worth $500; her keeping cost $144.

Give the devil his due, but be keerful there isn't much due him.

Few have all they need, and none have all they wish.—*Southwell.*

The man at the head of a household can mar its pleasure, but can not make it. That must rest with the woman, and is her greatest privilege.

Man, without religion, is the creature of circumstances; religion will lift him above them.

"How does that look?" said Mr. Cramp, holding out his hand; "that," said Amos, "looks as if it were out of soap."

Franklin said that if all but himself were blind, he would want neither fine furniture or fine clothes.

Buffalo, with a population of 150,000, is said to be the third and next in size to Brooklyn, in New York.

The State Asylum for the Blind, at Jacksonville, was burned April 20. The inmates all escaped, and are now comfortably provided for.

It is said that a few pieces of horse-raddish root placed among pickles, will prevent scum from gathering on the top of the vinegar.

Massachusetts.

The Grand Encampment, K. T., met at Greenfield, Mass., in special assembly, May 22. Benjamin Dean presiding. In his address he alludes to the Order of Malta, as follows:

> With regard to the Order of Malta, I need only explain the symbolic significance of its emblems.
>
> The military cross of the order, with its eight points, represents the eight beatitudes:
>
> "Blessed are the poor in spirit; for their's is the Kingdom of Heaven.
>
> "Blessed are they that mourn; for they shall be comforted.
>
> "Blessed are the meek; for they shall inherit the earth.
>
> "Blessed are they which do hunger and thirst after righteousness; for they shall be filled.
>
> "Blessed are the merciful; for they shall obtain mercy.
>
> "Blessed are the pure in heart; for they shall see God.
>
> "Blessed are the peacemakers; for they shall be called the children of God.
>
> "Blessed are they which are persecuted for righteousness' sake; for their's is the Kingdom of Heaven."
>
> The cross upon the banner of the order is more commonly the cross of Calvary, with the initials of the motto of the order, I. N. R. I., and constantly remind us of Christ and Him crucified.
>
> I certainly need say nothing more to recommend this new society to the female portion of this audience. I know how important, yes necessary, to its success is their sympathy and good-will. But I also know that they have, all of them, like the Scripture Mary, seen the crown of thorns oppress their Saviour's brow; have walked by his side as he ascended Calvary with weary steps; they have all knelt at the Cross, and have received messages concerning Him, from angels of the Lord, and I am assured of their support.

Connecticut Valley Commandery was then constituted.

The annual assembly was held October 30. Wm. W. Baker, presiding. The death of Sir Simon W. Robinson, Past Grand Master of Masons, Past Grand Master of Templars, and Past Supreme Commander of the Scottish Rite, was duly announced, and the following preamble and resolutions, offered by Charles W. Moore, were unanimously adopted:

> WHEREAS, It pleased Divine Providence, on the 16th day of the present month, to remove from his active duties in this life our venerable Past Grand Master, Sir Simon W. Robinson, and, at the age of 76 years, when the grain was ripe for the harvest, and the stalk for the sickle, to take him home, as we devoutly trust, to his heavenly rest; therefore,
>
> *Resolved*, That, in the decease of our aged companion, we recognize the loss of one who, in all the relations of life, walked worthily of his duties as a Mason and a Christian; of one who, by his kind, social, and sympathizing heart, endeared himself to a large circle of friends.
>
> *Resolved*, That this Grand Encampment will gratefully cherish his memory as that of a companion who was ever true to its interests, alike in its darkest and in its brightest days.

Sir Knight Dean, Deputy, in his graphic, pleasant style, thus discourseth of St. Louis:

> The meeting of the Grand Encampment being at the same time with the meeting of the General Grand Royal Arch Chapter, and the Southern Supreme Council, 33°, having also appointed a meeting there at the same time, induced the Fraternity far and wide to treat the occasion as if it were intended to be a great Masonic festival, rather than a meeting of representatives to legislate for the general good.
>
> Quite a number of encampments, with bands of music, were present. The procession was of Knights Templar only, and about equaled, in numbers and display, the Templar part of the procession on the 24th of June, at Springfield. It was formed on the morning of the 15th of September, the first day of the session, and, after marching through the principal streets of the city, opened right and left, and the members and officers of the Grand Encampment walked through and entered the new Masonic Temple, which had not then been dedicated, and which was on that day for the first time occupied for Masonic purposes.
>
> In the evening of the same day, we attended a banquet given by the Grand Royal Arch Chapter.
>
> On the next day, in the afternoon, the procession of Templars was again formed, and marched on board three splendid steamers, named the Mississippi, Lady Gay, and Belle of Alton. The steamers proceeded up the river a few miles, and then down past the city to Jefferson Barracks, about ten miles, where all disembarked and witnessed a drill and review of the United States Marines at that place.
>
> We returned in the evening. During our progress up the river, the Mississippi struck the sunken wreck of a steamboat, and was run ashore to avoid sinking. While comfortably lying on the ground in the shoal water, the other boats went alongside and took off her passengers.
>
> Thus were exhibited as many of the phases of western river navigation as their guests were desirous of witnessing.
>
> A speaker at one of the banquets playfully remarked that they could do nothing more, unless they should blow up one of the boats.
>
> A sumptuous entertainment was provided in the saloon of each boat; and as we steamed up and down the Father of Waters, white handkerchiefs waved by fair hands from a thousand windows, and the discharge of firearms expressed the congratulations of a hospitable population.

Upon the introduction of M. E. Sir W. S. Gardner, Grand Master of Templars, U. S. A., he addressed the body at great length, and with much ability, upon the necessity of a change from *encampment to commandery.* In response, the Deputy moved, and the assembly voted, a committee to consider, and report at the semi-annual session, such changes as seem to be advisable.

Massachusetts and Rhode Island have twenty-five commanderies, three thousand and thirty-five members, averaging 121 members to each commandery.

W. W. Baker was elected Grand Commander; Benjamin Dean, Deputy; W. B. Blanding, G. G.; W. S. Shurtleff, G. C. G.; Rev. J. W. Dadmun, G. Prel.; C. A. Stott, S. G. W.; N. Van Styck, J. G. W.; Wm. Parkman, G. Treas.; Solon Thornton, Boston, Grand Recorder.

Pennsylvania.

We have received the annual abstract of the proceedings of the Grand Lodge of Pennsylvania for the year 1868, through the politeness of R. W. Bro. Richard Vaux, our Grand Representative.

At the quarterly communication December 2d, the following grand officers were elected: R. W. Breth. Richard Vaux, Grand Master; Robert A. Lamberton, Dep.; Samuel C. Perkins, S. G. W.; Andrew R. Potter, J. G. W.; Peter Williamson, G. Treas.; John Thomson, G. Sec. The Grand Lodge Charity Fund is stated at $45,222.39. The Grand Lodge receipts were $64,330-89; expenditures, $63,292.03; balance, $975.95.

The grand annual communication was held December 28. R. W. Richard Vaux, Grand Master. The officers elect were installed, and the appointments made for the year.

Two brethren, well known to our Illinois Templar and Scotch Rite Masons, to-wit: Bro. Jeremiah L. Hutchinson was appointed on the Committee on By-Laws, and C. F. Knapp D. D. G. Master.

The term "York" is dropped, and "Free and Accepted" is substituted. Well and sensible. The address of Bro. Vaux, like all his productions, is elegant, concise, and finished. He reports 259 working lodges, 2,373 members of the Grand Lodge, and 29,340 affiliated Master Masons, being an average of 113 members to each lodge. No. 158, at Philadelphia, is the largest lodge, having 385 members. Several lodges number more than 300 each.

We earnestly commend the following extracts from the address to the reflective consideration of our readers:

> Permit me here to suggest that a fund be raised by lodge contributions, or the bequest of some brother who, like Girard, seeks to do good, or by both united, the income of which should be exclusively devoted, under the care of a committee of the Grand Lodge, to the relief of the widows and daughters of Masons. There is a growing necessity for such a fund. Many instances occur of peculiar suffering by this class, which it is not always easy, promptly, to aid. The want of prompt attention to these persons is a double cause of distress. I beg leave to make these remarks now, because I feel sure that in the coming year some heart will be awakened to their propriety, and a little fountain of Masonic benevolence will begin to flow, in time growing into a stream of joy and gladness for many and many worthy of its benefits
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> * * * * * * *
>
> I would most fraternally caution all Worshipful Masters to avoid taking the views or opinions from unauthorized sources, on any subject which relates to the work or proceedings of the lodges. However good the motive for giving some views or opinions, the ability to express them in accordance with the regulations of the Grand Lodge, is often wanting. This produces confusion, and the difficulties thus intended to be removed are magnified, and rendered worse than before. There is now no need of volunteer teachers. The Grand Lodge has approved of the means adopted for this purpose by the grand officers, and on them the duty and responsibility are properly placed. With twenty-seven District Deputies, it is no longer a complaint that instruction can not be authoritatively received.
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> * * * * * * *
>
> The Grand Lodge Committee on Landmarks have decided, after very careful consideration of the subject, that it is a custom of the Craft, and to be so considered, that when an individual, whose place of residence is within the jurisdiction of a lodge, applies to another lodge at a distance from his home, friends, and neighbors, the lodge to which such application is made should, in a lawful manner, ask the lodge nearest to which such person resides, if there are any objections to granting the application. I desire to invite the attention of the Fraternity to this wise custom. Its observance is a duty becoming more necessary. Freemasonry never proselytes. It seeks no strength in numbers or dignity from men. Those who are well qualified are, if found worthy, admitted; but they must come voluntarily and knock at its temple doors. Hence it is kept free from the contaminating and destroying influences which are gathered into other societies, hidden too often under the specious pretexts that numbers constitute strength, and the worldly popularity of men, unstable as water, as it not unfrequently proves to be, gives importance to such bodies. The pure, the true, the just, who can circumscribe their opinions and passions within the bounds of mutual esteem and fraternal relations; who have self-control and moral courage sufficient to enable them to override the prejudices and bigotries, motives, and debased influences of the outside world; who can perform assumed duties without regard to the strife, contention, and other influences which actuate the ignorant and the arrogant, who in the world pass for wise and respectable; such give lustre to Freemasonry only because they are true Masons. It does not require the wisdom of Solomon to know that the true Mason and the member of a lodge, are not necessarily the same. Membership is attainable by a strict compliance with the severest tests; but Freemasonry in its purity, beauty, and efficacy, is known by our faith in its sublime principles. This is not obtained by forms or ceremonies.

The address contains considerable information in relation to the temple now building, and is followed by the oration delivered at the laying of the corner-stone, with all the prayers, songs, and ceremonies attending.

The report on correspondence displays considerable ability, and is more full than usual for Pennsylvania.

Vermont.

Grand Chapter.—The annual meeting was held at Brandon, Oct. 7. Charles A. Miles, presiding. The Grand High Priest suggested a return to the General Grand Chapter, as follows:

> Secondly, we are to consider whether it would not be well for us to resume our connection with the General Grand Chapter. Our relations with this body, as you probably are aware, severed some years ago, but I find among several of our members a strong desire that they may be resumed. As I was not present when we renounced our allegiance, and the reasons for this measure consequently being unknown to me, I am not prepared to give an opinion regarding the expediency of renewing our connection, but on general grounds, I should judge that this body should be represented in the General Grand Chapter, and that such representation would be both pleasant and profitable, as affording us opportunities to become somewhat better acquainted with the systems and workings of Royal Arch Masonry in our sister States. We should have a grand tribunal to which all difficulty and doubtful questions might be referred, and by whose authority all disputes might be decided, and also we should enjoy through this means a closer Masonic intercourse with the other grand chapters, and thus we might the better preserve the common bond that unites us all together in universal harmony and good-will.

The committee to which the address was referred, reported that they cordially approved and heartily endorsed the truly fraternal and Masonic spirit of the sentiments contained in the address, and recommended their adoption; the report was adopted. We are glad to welcome them once more to the old fold.

The officers for the present year are: Charles A. Miles, G. H. P.; E. A. Jewett, Dep.; Ira

Gifford, G. K.; R. R. Drake, G. S.; C. W. Woodhouse, G. Treas.; John B. Hollenbeck, Burlington, G. Sec.; G. F. Skiff, G. C. H.; Rev. T. F. Stewart, G. Chaplain; J. M. Seavey, G. P. S.; J. T. Shurtleff, G. R. A. C.; Wm. Brinsmaid, Burlington, Grand Steward.

Among the Grand High Priests, we notice Isaac Tichenor, who was Governor many years, Justice of the Supreme Court, and U. S. Senator; John Chipman, who was Chief Justice; Charles K. Williams, for more than twenty years Chief Justice, and then Governor; Nathan B. Haswell and Philip C. Tucker. Joel Green was Grand Secretary eighteen years, and John B. Hollenbeck is now in his fourteenth year of service.

Wisconsin.

The Grand Commandery of Wisconsin held its tenth annual conclave at Milwaukee, on the 20th of January last. Alvin B. Alden, Grand Commander. Of the triennial gathering at St. Louis, he thus speaks:

> I may, however, be permitted to say that it had more the appearance of a friendly gathering of true and courteous Sir Knights, assembled for the purpose of exchanging fraternal greetings and participating in the hospitalities and entertainments which had been so bountifully provided for us by the true and courteous fraters of Missouri, than of a legislative assembly.
>
> It would be utterly impossible, in this communication, even briefly to describe the gorgeous ceremonies attendant upon the meeting of the Grand Encampment, or the knightly courtesies and fraternal hospitalities which were lavished upon the Sir Knights in attendance; but this we venture to say without fear of contradiction, that never before, since the organization of that grand body, has there been so full a representation, or so much of a gorgeous display and knightly hospitality as was witnessed at its last conclave.
>
> Too much can not be said in commendation of the unbounded hospitality and knightly courtesy of our Missouri Sir Knights on that occasion.
>
> There were provided banquets of the most sumptuous character, excursions which eclipsed all efforts hitherto made on similar occasions, and luxuries in lavish profusion, that would satiate the most fastidious, which were tendered to all in attendance. And above all, there was a continued effort on their part to make our stay among them pleasant and happy; in short, to extend to us a truly Western welcome, which was fully appreciated by all who were so fortunate as to be present and partake of their hospitalities and share their courteous attentions.

The address speaks in glowing terms—and truthfully, too—of the escort furnished from Wisconsin, under the command of A. V. H. Carpenter. After alluding to the death of Past Grand Treasurer Dagget, he gracefully declined further honors.

Seven commanderies were represented.

Wm. H. Hiner, of Fond du Lac, was elected Grand Commander; Charles E. Bross, Madison, Deputy; C. J. Pardee, Pardeeville, G. Gen.; Stephen Bull, Racine, G. C. G.; Rev. H. M. Thompson, Nashota, G. Prel.; H. N. Sherman, Beloit, S. G. W.; C. S. Heimstreet, Janesville, J. G. W.; Frank J. Crosby, Milwaukee, G. Treas.; Wm. T. Palmer, Milwaukee, G. Rec.; A. Hoffman, Portage City, G. St. B.; E. D. Filer, Racine, G. S. B.; Wm. Lohmiller, Madison, G. Warder; Thomas Forbes, Milwaukee, G. C. G.

Harlow Pease presented the report on correspondence. Illinois proceedings not included.

The annals of the Grand Commandery show that Henry L. Palmer has officiated seven terms as Grand Commander; Alvin B. Alden, three; Erastus Lewis, five terms as Deputy; D. H. Wright, one; A. B. Alden, one; W. H. Hiner, two; A. V. H. Carpenter, one; H. M. Billings, one term as Grand Generalissimo; John P. Houghton, one; George Hyer, one; D. H. Wright, two; A. B. Alden, one; W. H. Hiner, two; J. C. Rudd, one; J. K. Proudfit, one; J. A. Bate, one; H. S. Baird, one term as Grand Captain General; M. F. McKey, three; B. B. Eldredge, one; A. B. Alden, two; M. L. Youngs, one; D. S. Foster, one; J. A. Horlick, one; Samuel S. Dagget, six terms as Grand Treasurer; D. H. Wright, one; F. J. Crosby, three; John W. Hunt, one term as Grand Recorder, and William T. Palmer, nine.

Wisconsin Commandery, at Milwaukee, numbers 181 members; *Janesville*, 45; *Robert Macoy*, at Madison, 61; *Fort Winnebago*, at Portage, 115; *Fond du Lac*, 85; *Beloit*, 88; *Racine*, 50. Total, 625. The Commanders in the above order are, J. H. Dodge, W. W. Wills, Charles E. Bross, Lyell T. Mead, Wm. D. Conklin, C. P. Whitford, N. A. Baillee.

The next annual conclave will be held at Milwaukee, on the 3d Wednesday in January, A. D. 1870.

West Virginia.

Grand Lodge—The fourth annual meeting was held at Wheeling, November 10. William J. Bates, Grand Master.

In his address, we find that the Grand Lodge of Virginia required that a majority of the lodges in existence in West Virginia in 1861 should give their allegiance to the Grand Lodge of West Virginia; that the charters of such lodges should be returned to the Grand Lodge of Virginia, and that their dues from 1861 to 1865 be paid. For the sake of quiet, the Grand Master recommended that the conditions be complied with, and commissioners were appointed to visit the Grand Lodge of Virginia empowered to adjust all matters of difference.

William J. Bates is Grand Master; B. F. Martin, Deputy; Robert White, S. G. W.; J. G. Davis, J. G. W.; W. P. Wilson, G. Treas.; Thos. H Logan, Wheeling, Grand Secretary; Rev. J. E. Snowden, G. Chaplain; George Baird, G. Lecturer; E. H. Coombs, G. Marshal; C. W. Ferguson, S. G. D.; George Martin, J. G. D.; James A. Park, G. Pur.; T. W. Bliss, G. Tyler.

The summary shows thirty lodges, and 1,590 members; average, 53.

Cœur de Leon Chapter Rose Croix.

Through the politeness of R. W. Bro. G. W. Barnard, we have received a copy of the Chicago *Republican*, containing a long and glowing account of the annual festival of *Cœur de Leon Sovereign Chapter Rose Croix*, in Chicago, of which our gifted brother, J. Ward Ellis, the present Grand Master of the Odd-Fellows' grand lodge, is the M. W. and P. Master.

The festival was held at the Sherman House, March 26, which of itself insures success. The Executive and Invitation Committee were Sirs H. C. Berry, A. C. Millard, W. G. Purdy, R. H. Jordan, Reuben Cleveland, H. S. Austin, D. R. Crego, and J. D. M. Carr. We received an invitation, but were sick at the time, and did not respond. Our excuse (late, it is true, and hardly excusable), has been forwarded to Sir Knight Berry.

Notwithstanding the weather was very inclement, the attendance was very large, and the rich and varied costumes of the Sir Knights gave the affair an imposing appearance. We are not given to displaying titles, so we give the names of the officers in this, as in other articles, plain:

J. Ward Ellis, Master; H. S. Austin, Senior Warden; Edward Goodale, Junior Warden; J. B. Bradwell, Grand Orator; D. W. Clark, Jr., Grand Keeper Seals and Archives; J. C. W. Bailey, Grand Treasurer; Aaron L. Brown, Master of Ceremonies; G. W. Kincaid, G. of T.; John P. Ferns, Grand Sentinel, all of 32°.

After feasting and dancing, came the toasts. We make room for the following toasts and responses:

> The Supreme Council, A. and A. S. Rite for the Northern Jurisdiction, U. S. A., Grand East at Boston, Mass.

Response by W. A. Stevens, 33d, S. G. I. G. and Dep. of the A. and A. S. R. for the district of Illinois:

> "*Most Wise Knights and Sublime Princes and Peers:*
>
> "In answering to the sentiment which has just been given at this our annual refection, is one on which much might be said, in tracing its history from its first establishment in this jurisdiction, now over a half century, which would be pleasing, as well as instructive to many who have not made it a part of their Masonic history. While the Supreme Council of this jurisdiction is not the oldest, yet it is second to none in its world-wide influence.
>
> "In its councils are many of our best citizens, from church and State, whose heads are disposed to contrive things which are well pleasing in the sight of the Grand Architect of the Universe.
>
> "From it England holds its authority. China is planting and budding by its power, a representative in the Alpine homes of Switzerland, thus it is extending to others the ineffable, historic, philosophic, and chivalric Masonry. Communing with all the provinces of South America, Europe, and Asia, holding converse with the whole world by our mystic language, and supporting the tripod of Freemasonry—Liberty, Equality, and Fraternity—in the language of Dr. Oliver, I have ever felt it my duty to support and encourage the principles and practice of Freemasonry, because it powerfully develops all social and benevolent affections; because it mitigates without, and annihilates within, the virulence of political and theological controversy; because it affords the only neutral ground on which all ranks and classes can meet in perfect equality, and associate without degradation and mortification, whether for purposes of moral instruction or of social intercourse; so may we, under the legislative power of our Supreme Council, arise, and, clothed with the 'mantle of Charity,' go forth by example and precept, wage war against our worst enemies, bigotry, ignorance, and superstition. While our beloved country in its united strength wields an influence for good over the entire world, so the Supreme Council of this jurisdiction, with its united subordinates, have a power to spread ineffable Masonic light, coequal with the government in which it has its home.
>
> "In faith and hope the world will disagree;
> But all mankind concur in charity.
> All must be false that thwart this one great end,
> And all of God, that bless mankind and mend."
>
> The Grand Lodge and Grand Master Masons of the State of Illinois.

To this toast, Sir Knight De Witt C. Cregier, Right Worshipful Deputy Grand Master of the State, responded as follows:

> *Most Wise Knights, Ladies, and Brethren:*
>
> "At the last annual assembly of this distinguished body, I had the honor to occupy a seat at the festive board. To-night, through the favor of Divine Providence, and your courtesy, it is my privilege again to mingle with you on this interesting occasion.
>
> "In obedience to your call to respond to the toast you have just announced, I shall not attempt to conceal the diffidence I experience in the presence of this brilliant assembly, constituting as it does those three great symbolic supports of Freemasonry—Wisdom, Strength, and Beauty, and which are so amply represented by the learned and skillful Craftsmen here present, and by the beautiful women who grace the occasion.
>
> "I was in hopes that the M. W. the Grand Master of Masons of our State, would have been present to-night to represent the Grand Lodge of which he is the head. The many years he has devoted to Masonry in Illinois, qualify him to do justice to the sentiment. He might have recounted to you the progress of Masonry; how, in numbers, wealth, and usefulness its growth has been co-extensive with that of our State; how, from a few score of noble men, whom we delight to call fathers, has grown an institution with 30,000 members and more than 600 lodges.
>
> The Grand Lodge of Illinois has heretofore been the recipient of honors from this body; to-night she receives renewed assurance of paternal respect and esteem from this beautiful branch, of which ancient craft Masonry is the root and the stock. These primary and essential elements to all Masonry, of whatsoever kind, or wheresoever dispersed over the great State of Illinois, are inherent in the Grand Lodge. They are the same to-day as in years past: they are full of health and vigor; they can not wither, but will continue to blossom through sunshine and storm, prosperity and persecution. The vitality and exuberance of this ancient and honored stem is demonstrated by the existence of the magnificent branch which so gracefully surrounds us to-night, and of which *Cœur De Leon Sovereign Chapter* appears neither a leaflet or a budlet, but a full grown and mature flower, worthy the root, worthy the stock, and worthy the position she has attained among the branches of the great Masonic tree.
>
> "It is hardly necessary to say that Freemasonry is deeply rooted throughout the civilized world, and everywhere it has one grand object in view, which, in the words of our own great and immortal Washington, is to promote the happiness of the human race. But in no part of the world is it more likely

to attain this great end than amid the free institutions of the United States, for in Freemasonry of every degree the genius of liberty will ever find a zealous and earnest co-laborer. In Illinois the Craftsmen are rearing a temple whose four grand walls are Temperance, Fortitude, Prudence, and Justice. Its corner-stones are Morality, Brotherly Love, Relief, and Truth. Its furniture is the Holy Bible, and high on the pinnacle waves its banner, upon which is inscribed the divine word—Charity. None can enter there who are not moral and upright before God, and of good repute before the world.

"The character of our home structure is second to none, its extent is excelled by only one on this continent, and we are too far advanced in the nineteenth century to have any doubt as to its stability, or to notice the futile attempts which are occasionally made to disturb its ponderous foundation.

"Bro. Chairman, to proceed and stick to the text, would be uninteresting; I therefore, in the absence of the M. W. Grand Master, thank you for the compliment you have extended to the Grand Lodge of Illinois."

Jurisprudence.

To the law and the testimony.—Isa. 8, 20.

DECISIONS BY THE GRAND MASTER.

38.—There is no general rule, law, or usage, that makes it the general duty of the Junior Warden to prefer and prosecute charges. The lodge can make it his duty by a by-law to that effect, but we advise against it. The Master is charged with the government of the lodge, and in the absence of any by-law, he can assign the duty of preferring and prosecuting charges to the Junior Warden or any other member he may select.

39.—A member or visitor known to be intoxicated, applying for admission, should be refused, and subsequently reprimanded. It is the duty of the Master to protect and preserve peace and comfort in lodge hours.

40.—The vote of the lodge granting a demit severs membership. *See Sec. 55, Grand Lodge By-Laws.* The member so demitted, can not be re-admitted short of petition, reference, report, and unanimous ballot, as in other cases.

41.—A lodge U. D. has no trial powers. In case it should become necessary to prefer charges against any of its members, they should be preferred and prosecuted in the lodge of which the accused is a member, or oldest and nearest chartered lodge.

42.—If disputes and quarrels of any character exist in a lodge U. D., which can not be amicably and Masonically arranged, the dispensation should be returned. If such a condition of things should come to our knowledge, we should unhesitatingly revoke the dispensation.

43.—The petitions of rejected applicants should be returned to them with their money.

44.—A person rejected for *any* degree in Symbolic Masonry, in *any* symbolic lodge, can not lawfully be received into *any* lodge in Illinois without the unanimous consent of the lodge that rejected him, expressed by ballot.

45.—*Query.* If a brother demitted removes to another grand lodge jurisdiction, is he liable for dues, before he affiliates?

Ans.—That depends entirely upon the regulations of the grand or subordinate lodge within the jurisdiction of which he resides: The grand lodge can require it or forbid it; but in the absence of any grand lodge law, any lodge may require and enforce the payment of dues from all resident non-affiliates who have not applied and been rejected for membership.

46.—*Query.* If a non-affiliated Mason is guilty of unmasonic conduct, what lodge has jurisdiction over the offense?

Ans.—While unaffiliated, he is under the jurisdiction of the nearest chartered lodge; if he should affiliate before the charges are preferred, he may be tried in the lodge of which he is a member, or the lodge within whose jurisdiction he resides. In either case he may be suspended or expelled.

47.—In case application is made by any lodge for leave to entertain the petition of a rejected candidate, the leave should be granted *unanimously* by ballot at a regular communication, and no lodge should entertain a petition of a rejected candidate, until officially informed, that leave is *unanimously* granted BY BALLOT, at a REGULAR communication.

48.—Any Master Mason, member of a lodge, in good standing, has a right to prefer charges upon any matter affecting the general laws of Masonry, in any lodge in this jurisdiction; such, also, is the general usage, or common law of Masonry.

The Western Union Railroad

Familiarly known as the Scotchman's road, now runs trains regularly through from Racine, on Lake Michigan, in Wisconsin, southwestwardly *via* Freeport, to Savanna on the Mississippi River, and thence south *via* Fulton, to Rock Island, and makes important connections with Chicago, Milwaukee, Galena, and Dubuque, Iowa. Also with steamers at Savanna and Rock Island.

R. C. Tate, Racine, is the gentlemanly and successful superintendent.

Impostor.

GRAND SECRETARY'S OFFICE,
LOUISVILLE, Ky., April 27, 1869.

By direction of the Grand Master of the Grand Lodge of Kentucky, I hereby warn the Masonic Fraternity against an unworthy Mason, who, in January last, defrauded several lodges in this State by procuring from them money under false pretences. He passed sometimes under the name of BUTLER, and at other times under the name of THOMAS W. COLEMAN; but his true name is J. M. RYAN, as was afterwards ascertained by a letter addressed to his wife, Catherine Ryan, Chicago, Illinois, which was found concealed in the lining of his hat, when he was searched after being detected in his villainy. He represented himself sometimes as a member of *Stranger's Rest Lodge, No. 240*, Indiana, and at other times as of *Eagle Lodge, No. 247*, Missouri.

He is about 5 feet, 10 or 11 inches high, would weigh about 155 pounds; has light, sandy hair, high cheek bones; is rather slow to speak, when questioned, but talks fast when talking; has a slight brogue, and is an Irishman by birth.

J. M. S. MCCORKLE,
Grand Secretary.

Expulsion.

NOBLE, Ill., March 27, 1869.

Bro. Reynolds:

I wish you to publish the expulsion of Bro. EPHRAIM BEASLEY, of *Noble Lodge No. 362.*

We have heard of some money he has obtained already since this charge was brought against him. He was not here to defend the case, and is traveling; so we think it best to publish him.

Yours, fraternally,
A. J. MITCHELL,
Sec. of Noble Lodge No. 362.

ADAM H. BOWEN was expelled by *Grant Lodge No. 272*, Sedalia, Mo.

JAMES H. RICE, Secretary.

C. M. BABCOCK, by *Wataga Lodge No. 291*, March 10, 1869,

GEORGE B. SARGENT, by *King Solomon's Lodge No. 197.*

JAMES A. WAITE, by *Marion Lodge No. 130*, Sept. 23, 1868

Masonic Publications.

The Masonic Record, for April, is freighted with good articles. In its notice of *Cumberland Lodge No. 8*, at Nashville, it appears that the first dispensations in Tennessee were granted by the Grand Lodge of North Carolina. The famous lecturer, Wilkins Tannehill, was the first candidate who received the degree in said lodge. Edward Scott, who was at one time Grand Secretary, and a distinguished judge; his brother, Charles Scott, subsequently Grand Master of Mississippi, and Governors John Hall and Samuel Houston, were among the distinguished initiates of *Cumberland Lodge.*

The Voice of Masonry, for April, J. C. W. Bailey, editor, is at hand. "From Bethel to Nazareth" is one of the Holy-Land articles; also a cut representing the Washington street tunnel, in two sections, with a description of the same; extract from Bro. Goodall's report on correspondence in the Supreme Council; an oration by the editor before *Chicago Lodge of Perfection;* several of our decisions; a labored description of the refection of *Cœur De Leon Chapter Rose Croix*, and several minor articles.

The Masonic Token, published quarterly, 4 pages, by Stephen Berry, Portland, Me., dated April 1, contains the elections in 61 lodges, 5 chapters, 2 councils, and one commandery. It also contains a notice of the decease of Samuel Fessenden, P. G. M., which leaves but one of the survivors who assisted in forming the Grand Lodge.

The Masonic Record of Western India for February is full of news from different parts of India, has several valuable editorials, and several excellent selections from American publications; among them a poetical contribution to THE TROWEL, entitled "Diversities."

The Freemasons' Magazine and Masonic Mirror, published weekly at 19 Salisbury street, Strand, London, Eng., is a twenty-four page publication, of the same sized page of TROWEL. The number of March 27 has an article entitled "Masonic Celestial Mysteries," by Henry Mellville, which is to run through several numbers; also No. 13 Masonic Discipline, by Crux; Masonic Notes and Queries, by several writers; valuable and *veritable* accounts of the Palestine exploration; Memoranda of several charities; Metropolitan and Provincial News; Festivities, Obituaries, Amusements, and Meetings.

The Keystone, published weekly at 237—9 Dock street, Philadelphia, in paper and mechanical style surpasses any weekly that comes to our table. The number for April 10 has a "third paper" on the Holy Land, somewhat poetical and vivacious; also, a story entitled "A lump of Clay;" an editorial describing the ceremonies of constituting *Mozart Lodge;* a notice of *Camden Lodge No. 15*, N. J.; with lesser articles.

The Kentucky Freemason, for April, is a specimen number. A sermon by the editor at the funeral of Bro. Jacob Swigert; Masonry and Religion; the Whisky Fair; and Military Life in the Far West, are some of its leading articles. It gives a large quantity of good reading in short sentences, under the following heads: Literary Gems—Freebooter—Wit and Humor. No paper of any sort comes to us with a greater or better variety of literary matter. Grand Treasurer A. G. Hodges, and Rev. H. A. M. Henderson, editors. It is always welcome.

The Review, for February, is at hand. Why so tardy? Somebody described *The Review* as a

"Scrap-Book." Let us test the truthfulness of this ill-natured charge. It has nine leading editorials or original articles, besides eight pages of "Tidings" in fine type. The selections, in some instances, are such items of news as one journal is expected to take in some form from another of kindred character, while its selections are pertinent and excellent. Bro. Cornelius Moore has served the Craft too well, and suffered too severely, to be unkindly treated; and we say, sincerely, that we hope the number who sympathize in the remark above named *are few*.

The Mystic Star, for April, announces another change of proprietorship. It is now published by Rev. John S. Hanna and Rev. James Billings, 144 Madison street, Chicago. The principal articles in the April number are: Masonry aggressive in Papal territory—Temperance, a Masonic tenet—Freeborn, its derivation, taken from *The Monthly*—Extensibility of Masonry—The softening influence of our Order—The Bourbons of Spain—Footsteps on the Stairs—Masonry beneficial to women, by Mrs. De Geer—and a tilt at us.

Bulletin of the Grand Orient of France, for January and February. The first contains a decree prescribing the duties devolving upon odges desiring to be represented in the General Assembly, among which we observe the following:

Each body must forward to the Grand Orient, within one month from the time of the general elections, the certificate of the election of their presiding officer, accompanied by his declaration in his own handwriting; also, within the first two months of the Masonic year, a complete list of its active members. Each body (lodge, chapter, or council) contributes one hundred francs to the Grand Orient, and, in addition, a special assessment is levied, upon the lodges only, to pay the mileage of representatives from the departments, which amounts, this year, to one franc and seventy-five centimes per member.

In default of representation by its presiding officer, each body may elect a representative, who must be 30 years of age, an active member of a year's standing, in possession of the highest degree conferred in the body he represents, and an actual resident within the jurisdiction of the same. The bodies in Algeria the French colonies, and foreign countries, are exempt from the latter provision.

The Bulletin also contains the proceedings of the "Council of the Order," and a full report of the "winter fete" of the G. Orient.

There is now no longer any legitimate lodge of the Memphis Rite in France, the two last lodges having renounced it, and obtained permission to work the French Rite. There is, however, a spurious body at Marseilles.

Our brethren in France are giving a great deal of attention to popular education, and are doing a good work in that direction.

The February number of *The Bulletin* contains more variety, but the items are mostly local. From it we learn that our Jewish brethren are proscribed in the lodges in Denmark.

Le Monde Maconnique for March, is also at hand, full to repletion of news from all parts of France, and the outside world as well. From it we glean the following items:

The Grand Orient of Belgium has elected P. Van Humbeek, representative from Brussels, Grand Master.

Frederico Campanella has been elected Grand Master of the Supreme Council (Scotch Rite) sitting at Palermo, Italy. Several of the lodges in that country have changed the question, usually addressed to the neophyte, "What are your duties to God?" to the following: "What are your duties to your country?"

The *Dispatch*, *Courier*, and several other papers, with Masonic Departments, come regularly to hand.

The *Evergreen* for May, is out in good time. The leading editorials relate to the meeting of the next Grand Lodge, Negro Masons, etc. "Between Succoth and Zeradatha" is a good article, and Comp. Langridge writes a sensible and reasonable communication in regard to the *status* of Iowa in the General Grand Chapter. "The *status* of a Mason Under Charges," by Bro. W. R. Penick, of St. Joseph, Mo., we indorse in full. Our John is *not* of THE TROWEL. Harman G., Jr., publishes THE TROWEL. Please note this, Bro. *Evergreen*. John is Deputy under Bro. Miner.

The *Freemason*, of St. Louis, is at hand. "If you were in his place," is a singular article for a captious man to write. "Balloting for Membership" is out of place in a Masonic paper. The views of the editor in support of grand lodge jurisdiction are conservative and Masonic. The selections are excellent, and are quite equal to those of the *Masonic Review*. Bro. Gouley is a good editor. He is given to *superior* airs, and, like the favorite on the plantation, he can do a good deal, but no one can *serve* all.

The great bane of Masonry in Europe seems to be a mania for reform. Every brother, instead of being satisfied to take Masonry as he received it, and transmit it unimpaired to his successors, seems determined to engraft upon it his own political or theological views, and change it to suit his peculiar ideas of "progress." We think, to use an American phrase, that some of our brethren over the water have "reform on the brain." Does it ever occur to them that what they call "progress" may appear to others as retrogression? If we might be permitted to offer a suggestion, it would be that our brethren in Europe, as the first "reform," abolish all political and theological discussions in their lodges, and require of every candidate a simple belief in God—whether the God of the Hebrew, the Mahometan, or the Christian—prohibitiug no man's admission on account of his religion, but requiring that he shall have some religion. Let them do this, and the "millenium of Masonry" they are so ardently longing for, will come sooner than they expect.

The foreign editor of "*Le Monde Macomique*," under the head of "America," has the following:

> "It is not inappropriate to mention here the unfortunate division which exists among American lodges, and which has its source in the most odious prejudice—the prejudice of color—and an unfortunate spirit of antagonism. Thus, the two German lodges of New York, and the negro lodges of Boston, are considered by all the other lodges as irregular; the former, because they were established by the European Grand Lodge of Hamburg, and the latter because they are derived from the African lodge No. 459, established in 1784, in virtue of a warrant, recalled too late, from one of the Grand Lodges of England. The excommunication which closes these last lodges is caused by the prejudice, still so strong in the United States, against the people of color. The Germans are not negroes, but the hostility of the Americans is provoked against the lodges of German origin because of their incontestible superiority"!!

Really, Messieurs, this is too amusing. We knew that Frenchmen were remarkable for fertile imaginations, but this exhibition of their wonderful powers in that line far surpasses anything we ever knew them to be capable of. In all seriousness, we would say that the matters alluded to do not disturb American Masonry in the least. At no period, and in no country, has the Fraternity been more prosperous than it is in America at the present time.

◆

Death of Bro. Simri Rose, Grand Secretary Grand Lodge of Georgia.

It is with sadness we announce the death of Bro. Rose, which event took place on Sunday morning (April 4th), in Macon, Ga. From the *Journal and Messenger*, of which he was one of the editors, we extract the following:

> In 1845 Mr. Rose was elected Grand Secretary of the Grand Lodge of Masons in Georgia, an office which he held at the time of his death, and to which he was almost unanimously chosen every successive year.
>
> Mr. Rose married Miss Blount, of Clinton, Jones county, who, with four children, survives him.
>
> His funeral was preached yesterday at the Mulberry Street Methodist Church, by Rev. E. W. Warren, of the Baptist Church, in the presence of one of the largest audiences ever seen in Macon. He was buried with Masonic ceremonies, and his remains followed to the grave by that Order in large numbers, all the surviving members of the Macon volunteers, Macon Typographical Union No. 84, and numerous friends who mourn his death almost as that of a relative. Peace to his ashes!

Miscellaneous Reading.

Landing a Trout.

We sat for several minutes in silence watching. At last, some fifteen rods away, a magnificent fish shot up out of the water after a butterfly which chanced to be winging its way across the lake, and missing it by only a few inches, fell back with a splash into the very ripple he made in rising.

"Now!" shouted John, as he sent the light boat skimming over the water, "give him the feathers, and if he takes, sink the hook to the very shank into his jaws."

I pitched the coil into the air, and by the time it had fairly straightened itself out the boat was in reach of the wake; and obedient to the quick turn of the wrist, the huge fly leaped ahead. It had not reached the surface by a yard, when the water parted and out came the trout, his mouth wide open, quivering from head to tail with the energy of the leap; missed, as he had before, and fell back flat upon his side.

"Quick, quick! cast away!" shouted John, as with a stroke of a paddle he sent the boat sheering off to give me room for the cast.

Feeling that there was not an instant to lose, by a sudden jerk I caused the fly to mount straight up into the air, trusting to the motion of the boat to straighten the slack as it fell. John understood the motion; the boat flew round as on a pivot, and glided backward under the reversed stroke. It was well done, as only John could do it; nor was it a second to soon; for as the tuft of the gay plumes alighted amid the ripples, the huge head of the trout came out of water, his mouth opened, and, as the feathers disappeared between his teeth, I struck with all my might. Not one rod in twenty would have stood that blow. The fish was too heavy even to be turned an inch. The line sung, and water flew out of the compressed braids, as though I had sunk the hook into an oak beam.

Reader, did you ever land a trout? I do not ask if you ever jerked some poor little fellow out of a brook three feet across, with a pole six inches around at the butt, and so heavy as to require both hand and feet well braced to hold it out. No, that's not landing a trout. But did you ever sit in a boat, with nine ounces of lance-wood for a rod, and two hundred feet of braided silk in your double-acting reel, and hook a trout whose strain brought tip and butt together as you checked him in some wild flight, and tested your quivering line from gut to reel-knot? No one knows what game there is in a trout, unless he has fought it out, matching such a rod against a three-pound fish, with forty feet of water underneath, and a clear, unimpeded sweep around him! Ah, then it is that one discovers what will and energy lie within the mottled skin of a trout, and what a miracle of velocity he is when roused. I love the rifle, and I have looked along the sights and held the leaping blood back by an effort of will, steadying myself for the shot, when my veins fairly tingled with the exhilarating excitement of the moment; but if one should ask me what is my conception of pure physical happiness, I should assure him that the highest bodily beatitude I ever expect to reach is, on some future day, when the clear sun is occasionally veiled by clouds, to sit in a boat once more upon that little, lake with John at the paddle, and match again a Conroy rod against a three-pound trout. That's what I call *happiness!*

Well, as I said, I struck; and, as we afterwards discovered the huge salmon-hook was buried to the shank amid the nerves which lie at the root of a trout's tongue. Then came a fight for the mastery such as never before had I waged with anything that swims. Words should have *life* in them to depict the scene. Quick as a flash, before I had fairly recovered my balance, partially lost by the energy with which I struck, the trout started, and before I could get a pressure upon the line, not twenty yards were left on the reel. A quick stroke from John, and the boat shot one side; and bearing stoutly on him, tasking the rod to the last ounce of resistance, I slowly swayed him about and recovered a little slack. After a few short sweeps he doubled on the line and shot straight for the boat as an arrow from the bow.

"Double, and be hanged to you!" shouted John, as he shied the light shell to one side and swung it round so as to keep me facing the fish. "If you get under this boat it will be because this paddle breaks."

Failing in his attempt to run under us, he dove to the bottom. "Let him rest a moment," said John; recover your line; you'll need it all when he rises. He's big and ugly, and his next rush will be like lightning."

After I had stowed away some forty yards of line upon the reel, winding it on hard and evenly, so that it would render well, I began to feel of the fish. The first pressure elicited only a shake. At the next he described a circle, still keeping to the bottom, then came again to a stand-still. He acted ugly. I felt that, when the rush came it would try nerve and tackle alike. Enjoining John to watch the fish and favor me all he could, and by no means to let him pass under the boat, I gave a quick, sharp jerk. My arm was still in the air and the rod unstraightened, when I caught a gleam far down below me, and before I had time to wink the huge fellow parted the water almost within reach of my arm, and when high up in mid-air he shook himself, the crystal drops were flung into my very face. Perhaps I shall live long enough to forget the picture, as that trout for an instant hung in the air, his blue back and azure sides spotted with gold and agate, his fins edged with snowy white, his eyes protruding, gills distended, the leader hanging from his jaws, while a shower of pearly drops were shaken from his quivering sides. He fell; but while still in air the boat glided backward, and when he touched the water I was thirty feet away and ready for his rush. It came. And as he passed us, some forty feet off, he clove the water as a bolt from a cross-bow might cleave the air. Possibly for five minutes the frenzy lasted. Not a word was uttered. The whiz of the line through the water, the whir of the flying reel, and an occasional grunt from John as the fish doubled on the boat, were the only sounds to be heard When, suddenly, in one of his wildest flights, the terribly taxed rod, straightened itself out with a spring, the pressure ceased, the line slackened, and the fish again lay on the bottom. Wiping the sweat from my brow, I turned to John and said, "What do you think of that?"

"Mr. Murray," replied John, laying the paddle down and drawing the sleeve of his woolen shirt across his forehead beaded with perspiration, "Mr. Murray, that fish is ugly; if he should get the line over his back, he'd smash the rod like a pipe-stem!"

"He won't get it over his back," replied I. "Ready with your paddle; he's getting too much breath."

"But I say," said John, looking affectionately at the rod as he took up the paddle; "if I was in your place, and he *did* get the line over his shoulder, I would part my tackle before I smashed that rod."

"I won't do either, John;" and as I answered I gave a jerk, and the trout started again. But why repeat? Why tell of flights and rushes which followed? Twice did he break the surface a hundred feet away, flinging himself out like a black bass. Once did he partially get the leader over his back and dashed away like lightning; while John, anxious to save so true a rod from ruin, shouted to me, "Part the gut!" But who ever know a fisherman, when his blood is up, refuse a risk to save the game? I screamed to John to shoot the boat one side; and when the last foot of silk was given I advanced the butt. The heavy fish and pliant rod were pitted one against the other. Three days later, in another struggle, the old rod parted; but this time it triumphed. For a moment the quivering tip rattled upon the bars of this reel. The fish struggled and shook himself, but the tenacious fibres would not part. He ceased to battle, came panting to the surface, and rolled over upon his side. The boat shot toward him, and as it glided by John passed the landing-net beneath him, and the brave fighter lay upon the bottom board. His tail, across its base, measured five inches; and his length from tip to tip *was seventeen inches and three quarters."—Murray's Adventures in the Wilderness.*

The Coming Eclipse.

Prof. C. Abbe, Director of the Cincinnati Observatory, gives some particulars of the great eclipse of the sun, which will take place on the 7th of August next, and will be visible throughout the United States:

Beginning on the earth at sunrise on the 7th of August, at a point in Asia, north of China Proper, it passes northeast, and culminates at noon at Sitka, Alaska; then sweeps southeast near Omaha, over Lexington, Ky., and Beaufort, N. C., leaving the earth at sunset at a point in the Atlantic a little southeast of the latter city.

It is evident that if we stand within the central dark shadow and look upward at the sun, we shall find the luminary entirely covered by the moon and hidden from view for a few minutes during the middle of the eclipse. If we, however, stand within this central shadow, we shall behold the moon, at the maximum of the eclipse, and projecting on the sun and hiding only a portion of its disc; an appearance similar to that which precedes and succeeds the total obscuration, as seen by those situated on the central path.

In the eclipse of August, 1869, the central shadow will have a varying breadth of about 100 to 115 miles, and will extend 9,000 miles, passing from southwest to the northeast, and then bending to the southeast. The breadth of the penumbra within which there will be a partial eclipse, will, however, be about 9,000 miles, reaching from the equator, and Sandwich Islands and Japan, up to beyond the North Pole. In order that we may hope to observe, under favorable conditions, the more interesting phenomina of a solar eclipse, we must be upon the central line of the totality. For the eclipse of the approaching 7th of August, 1869, the central line will pass over Sitka, Alaska; and over Sioux City, Des Moines, and Burlington, in Iowa; over Macomb, and Springfield, in Illinois; New Albany, Indiana; Louisville and Lexington, in Kentucky; Arlington, Virginia; and Beaufort, North Carolina.

The Whiskey Fair.

The "*Cynthiana Democrat,*" which claims to be the "Organ of the Bourbon Whisky trade," proposes a "Whisky Fair"—a month or so before the beginning of the next distilling season. And this, says the *Democrat*, is "a move in the *right* direction, in the *right* time, and at the *right* place."

If the fair is held, let there be premiums offered for the best (?) young drinkers, and the best (?) aged drinkers. Let the mothers of the boys be present—and, also, the haggard wives, and broken hearted daughters of the old topers. They will take a mournful interest in the contest. Let the judges be the bar-keepers, who have enticed the one class to their cups, and encouraged the other to perseverance in dissipation. When they have decided upon the successful candidate for dram drinking honors, let them, if they can, congratulate the weeping mother, and the pale and sorrowing wife, and the daughters in whose hearts hope has died.

Let the young fellow, with his blue ribbon flying, go reeling round the ring for the cheers of the bloated spectators, while the band plays "Johnny fill up the Bowl."

Then fill the successful old toper with whisky—until his eyes glare with lightning, with which he shocks his home and its shrinking hearts—until his fist is clenched and strikes, as it often does, those whom, of all others, he ought to protect—until his mouth pours fourth curses like a storm-cloud does thunder-claps—until every feature is aglow with the advertisements of the hell that burns in his breast, and when the accomplished beast is thus at the height of his debauch, with blue streamer flying, and the premium bottle of whiskey under his arm, let him stagger around the arena for the delectation of the crowd—while the band plays and the delighted spectators join in the chorus of the drinking song in Lucretia Borgia,

> "It is better to laugh than be sighing
> While old Time's moments are flying."

The spectators will be apt to see that there is poison in the cup.

Before the fair comes off send out the illustrated catalogue. We will suggest some designs. Paint a home, once a miniature paradise, rifled of its sweetnsss, and now the haunt of wretchedness; contrast the blooming bride, as she stood at the hymenial altar, with the wan and wasted woman, hugging to her heart a babe, that she may warm again the love that has been chilled by the cruelty of a perjured, drunken husband; paint an empty larder, a scanty wardrobe, and a fireless hearth; paint, if you can, the misery of that abused wife, as she trembles as she hears the unsteady steps of her approaching husband; open the door—see the affrighted woman crouching in the corner, and warding off the drunken blows, that else would fall on her child; at length paint death holding his awful court—the wife and child weltering in blood, and the besotted assassin swinging from the gallows of outraged justice. Give us the above in panoramic pictures—and the *hiddcn* meaning of the fair will be made more apparent, and very convincing that it is "a move in the right direction, in the right time, and at the right place."

Show the public these things at the same time that you show them the laughing graces of the ruby-beaded whisky, or else your proposed exhibition will not be a Whisky *Fair*.

We would further suggest that before the Fair closes, in order that its benefits may be made more apparent, that all the whisky on exhibition be gratuitously distributed for the enlivenment of the crowd—then let the whooping, swearing, fighting throng empty itself into the streets of the "Maiden City," and hold a night's orgies, and the next morning the people of Cynthiana will think that it is not "the right place" for the Whisky Fair.

Would the "Organ of the Whisky Trade" like to have a serenade from its friends *that* night?

Imagine his response—"Gentlemen: I depreciate the histinguished donor you have defered upon us, (hiccup) on this oc-oc-asion (Loud cries—intermingled with oaths—of "let us take a drink.") Fellow-citizens, We are *organ*ically affected as you seem to be, and we'll adjourn to the grocery, where we will sing,

> "Bring me, boy, a flowing bowl,
> Deep and spacious as the sea;
> Then shall every noble soul
> Drink and fathom it with me.
> While we revel in delight,
> E'er to part would *be a sin*
> And since care is put to flight,
> Drink and fill the bowl again."

The next morning the Organ will be "played out."—*Kentucky Freemason.*

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The Masonic Trowel.

"The grand object of Masonry is, to promote the happiness of the human race."--Washington.

VOL. VIII. SPRINGFIELD, ILLINOIS, JUNE 15, 1869. NO. 6.

Poetry.

The Fountain of Youth.

A Dream of Ponce de Leon.

We copy the following magnificent poem from the *Onward* for June, 1869; it is only a fair specimen of the literary character of this fine magazine. There is an erroneous opinion among many of the people of this country that the *Onward* is published for boys; it is a magazine for young men and women. We wish that every young man in this country who loves our Republic and despises a monarchy would subscribe for the *Onward*.

Address "Captain Mayne Reid, Post Office, New York, box 19."

I.

A story of Ponce de Leon,
  A voyager, withered and old,
Who came to the sunny Antilles,
  In quest of a country of gold.
He was wafted past islands of spices,
  As bright as the Emerald seas,
Where all of the forests seemed singing,
  So thick were the birds on the trees;
The sea was as clear as the azure,
  And so deep and so pure was the sky,
That the jasper-walled city seemed shining
  Just out of the reach of the eye.
By day his light canvas he shifted,
  And rounded strange harbors and bars;
By night, on on the full tides he drifted,
  'Neath the low-hanging lamps of the stars.
Near the glimmering gates of the sunset,
  In the twilight empurpled and dim,
The sailors uplifted their voices,
  And sang to the Virgin a hymn.
"Thank the Lord!" said De Leon, the sailor,
  At the close of the rounded refrain;
"Thank the Lord, the Almighty who blesses
  The ocean-swept banner of Spain!
The shadowy world is behind us,
  The shining Cipango, before;
Each morning the sun rises brighter
  On ocean, and island, and shore.
And still shall our spirits grow lighter,
  As prospects more glowing unfold;
Then on, merry men! to Cipango,
  To the west, and the regions of gold!"

II.

There came to De Leon the sailor
  Some Indian sages, who told
Of a region so bright that the waters
  Were sprinkled with islands of gold.
And they added: "The leafy Bimini,
  A fair land of grottoes and bowers,
Is there; and a wonderful fountain
  Upsprings from its gardens of flowers.
That fountain gives life to the dying,
  And youth to the aged restores;
They flourish in beauty eternal,
  Who set but their foot on its shores!"
Then answered De Leon the sailor:
  "I am withered, and wrinkled, and old;
I would rather discover that fountain,
  Than a country of diamonds and gold."

III.

Away sailed De Leon the sailor:
  Away with a wonderful glee,
Till the birds were more rare in the azure,
  The dolphins more rare in the sea.
Away from the shady Bahamas,
  Over waters no sailor had seen,
Till again on his wondering vision,
  Rose clustering islands of green.
Still onward he sped till the breezes
  Were laden with odors, and lo!
A country embedded with flowers,
  A country with rivers aglow!
More bright than the sunny Antilles,
  More fair than the shady Azores.
"Thank the Lord!" said De Leon the sailor,
  As feasted his eye on its shores.
"We have come to a region, my brothers,
  More lovely than earth, of a truth;
And here is the life-giving fountain—
  The beautiful fountain of youth."

IV.

Then landed De Leon the sailor,
  Unfurled his old banner, and sung;
But he felt very wrinkled and withered,
  All around was so fresh and so young.
The palms ever-verdant were blooming,
  The blossoms e'en margined the seas;
O'er the streams of the forests, bright flowers
  Hung deep from the branches of trees.
"Praise the Lord!" sung De Leon the sailor;
  His heart was with rapture aflame;
And he said: "Be the name of this region
  By Florida given to fame.
'Tis a fair, a delectable country,
  More lovely than earth, of a truth;
I soon shall partake of the fountain—
  The beautiful fountain of youth!"

V.

But wandered De Leon the sailor
  In search of that fountain in vain;
No waters were there to restore him
  To freshness and beauty again.
And his anchor he lifted, and murmured,
  As the tears gathered fast in his eye,
"I must leave this fair land of the flowers,
  Go back o'er the waters—and die."
Then back by the dreary Tortugas,
  And back by the shady Azores,
He was borne on the storm-smitten waters
  To the calm of his own native shores.
And there he grew older and older—
  His footsteps enfeebled gave proof—
Still he thirsted in dreams for the fountain—
  The beautiful fountain of youth.

VI.

One day the old sailor lay dying
  On the shore of a tropical isle,
And his heart was rekindled with rapture,
  And his face lighted up with a smile.
He thought of the sunny Antilles,
  He thought of the shady Azores,
He thought of the dreamy Bahamas,
  He thought of sweet Florida's shores;
And when, in his mind, he passed over
  His wonderful travels of old,
He thought of the Heavenly country,
  Of the city of jasper and gold.
"Thank the Lord!" said De Leon the sailor,
  "Thank the Lord for the Light of the Truth!
I now am approaching that fountain—
  The beautiful fountain of youth!"

VII.

The cabin was silent. At twilight
  They heard the birds singing a psalm;
And the wind of the ocean came sighing
  Through orange groves fragrant with balm.
The sailor still lay on his pallet,
  'Neath the low hanging vines of the roof:
But his soul had gone forth to discover
  The beautiful FOUNTAIN OF YOUTH.

◆

To-Day and To-Morrow.

BY J. L. M'CREERY.

Awake, my soul! with eager zeal
  The daily task beginning;
For labor hath its pleasures real,
  And doubly worth the winning.
What though, with toil and care oppressed,
  The day seem long and dreary?
We should not know the joy of rest
  If we were never weary.
Then up! and banish sloth away,
  Nor care nor trouble borrow,
For patient, earnest toil To-day
  Wins triumph for To-morrow.

For God designed that man should gain
  His living by his labor;
And he far worse than lives in vain
  Who lives upon his neighbor.
Though lily hands and costly clothes
  Are often won by shirking,
Still "natures noblemen" are those
  Who earn their bread by working.
Then up! and banish sloth away,
  With labor brave and thorough;
For those too proud to work To-day,
  May beggars prove To-morrow.

What though the heedless crowd around
  May greet you with their laughter?
It proves that they have never found
  What we are seeking after;
The lofty joy, the pure delight,
  That lights the path of duty—
That makes the earth about us bright,
  And life a thing of beauty.
Then up! and banish sloth away,
  At work-bench or in furrow;
Let others laugh at us To-day—
  We'll laugh at them To-morrow.

This lesson Nature still instills,
  As well as Revelation—
That everything created, fills
  Some chasm in creation;
There's not a grass blade in the vale,
  Or flower that looks to heaven,
To which, could we but read the tale,
  Some use has not been given;
Then up! let us of nobler clay,
  From these a lesson borrow;
For sloth and idleness To-day
  Will bring regret To-morrow.

The meanest worm that crawls the dust,
  Before its life is ended,
Accomplishes the purpose just
  For which it was intended;
Think ye that man alone hath been
  Placed in the world to mar it?
Shall we live, and our fellow-men
  Be none the better for it?
No! let us lend a feeble ray
  To light the gloom of sorrow;
For we, who proffer aid To-day,
  May need the same To-morrow.

We each can make, though small and weak,
  The world a little brighter;
With every cheering word we speak,
  Somebody's heart is lighter;
And should misfortune be our share,
  With grief and pain attended,
Each pang with patience let us bear—
  We know 'twill soon be ended;
Though rough and thorny be our way,
  And paved with pain and sorrow—
Though we may sow in tears To-day,
  We'll reap in joy To-morrow!

—*Iowa Temperance Standard.*

◆

The Quip.

The merry world did, on a day,
  With his train bands and mates agree
To meet together where I lay,
  And all in sport to jeer at me.

First, beauty crept into a rose;
  Which, when I plucked not, "Sir," said she,
"Tell me, I pray, whose hands are those?"
  But thou shalt answer, Lord, for me.

Then money came; and, chinking still,
  "What tune is this, poor man?" Said he,
"I heard in music you had skill."
  But thou shalt answer, Lord, for me.

Then came brave glory puffing by,
  In silks that whistled, who but he!
He scarce allowed me half an eye:
  But thou shalt answer, Lord, for me.

Then came quick wit and conversation,
  And he would needs a comfort be;
And, to be short, make an oration:
  But thou shalt answer, Lord, for me.

Yet when the hour of thy design
  To answer these fine things shall come,
Speak not at large; say, I am thine:
  And then they have their answer home.

Herbert.

◆

Except thou desire to hasten thine end, take this for a general rule, that thou never add any artificial heat to thy body by Wine or Spice, until that time hath decayed thy natural heat; and the sooner thou beginnest to help Nature, the sooner she will forsake thee, and leave thee to trust altogether to Art.

Sir Walter Raleigh.

As I approve of a youth that has something of the old man in him, so I am no less pleased with an old man, that has something of the youth.—*Cicero.*

A native grace
Sat fair proportioned on her polished limbs,
Veiled in a simple robe, their best attire,
Beyond the pomp of dress, for loveliness
Needs not the foreign aid of ornament,
But is, when unadorned, adorned the most.

Thompson.

Communications.

For The Trowel.

Pleasant Occurrence.

Last evening a very pleasant occurrence took place in *Temple Lodge No. 46,* Peoria. A desire has long existed among the members of that lodge, to express, in some appropriate manner, their regard for their Secretary, Dr. N. S. Tucker, a faithful and well tried officer, who has had the keeping of their records for more than twenty years.

Some weeks since an arrangement was made with Mr. Wilson, to paint a portrait of the Doctor, that should be suspended in the lodge as a perpetual memorial of the esteem in which he is held by his brethren. After the usual routine of business had been transacted, Past Master John E. McDermott, of *Temple Lodge,* came forward and presented the portrait to the Fraternity. The following contains the substance of his remarks:

Worshipful Master: I have often found myself placed in a position where I felt the need of a qualification for an orator, or public speaker, but never have I felt that necessity more deeply and keenly than on this occasion. But as my education in that respect has been sadly neglected, I will simply say that it affords me the greatest pleasure to be the medium of presenting to the Masonic Fraternity this portrait of our faithful, esteemed, and respected Secretary. I present it with pleasure, because it is a merited tribute to a worthy officer, who, for many years, has faithfully and correctly performed all the duties of his arduous and responsible station. May it ever remind us that we should equally well and promptly perform those duties which are incumbent on us, in our several stations.

Bro. Tucker responded to the call of the brethren, as follows:

Brethren: I return you my most sincere thanks for the great honor you have bestowed upon me, in placing my portrait in the lodge among those who have been deemed worthy, of the living and the dead, whose faces adorn the lodge room. I trust that I may always so act, as never to make it necessary to turn it to the wall, or remove it from that eminence which you design it shall occupy.

After these ceremonies were performed, Mr. John Todhunter, an old Mason, who many months ago was severely hurt by a fall, and has been suffering from his wounds ever since, and some of the time apparently near the grave, in a most feeling manner addressed the brethren assembled, thanking them with his whole heart for the many evidences of fraternal regard which had been afforded him, since his affliction. The meeting was throughout one of unusual interest.

Transactions Examined.

ARKANSAS.

Grand Lodge.—Held at Little Rock, Nov. 16, 1868. M. W. Bro. E. H. English, Grand Master.

We have no apologies to make for transferring the following beautiful and suggestive passages from his address to these pages:

Much of the more interesting features of Masonry are legendary, transmitted to us through successive generations of Craftsmen, from the earlier ages of the world—from ages when there was no printing, when book making was rare, books were few, and men learned wisdom from the great Book of Nature.

Not long since a venerable Hebrew brother told me a story, which I had never heard before; and which he said he learned, when a boy, in the fatherland, from his aged uncle, who was a Mason, and who assured him that he had it in a very ancient parchment manuscript, which had never been printed. Pleased with the story, I said to him that I would tell it to the Grand Lodge some day, and let it be printed, as it was no secret. So I give it to you now for what it is worth. It is the story of Solomon, the Raven, and the Worm.

Solomon, the Most Wise, was sitting in a grove near his rural palace, observing a raven feeding her young. Whilst she was off in search of food, telling a servant to bring him a glass bowl, he placed it over her nest so as to cover the young birds. When she returned to the nest, the young ravens opened their mouths to receive the supplies which the mother was accustomed to bring them; and she, meeting with the transparent obstruction, fluttered about it for sometime in vain attempts to reach her imprisoned children. Vexed, she made repeated but ineffectual efforts to break the vessel with her beak. Despairing of success in this mode of attack, she lighted upon a limb, near by, and sat for sometime, seeming to meditate. Then leaping into the air, and spreading her black wings, she moved off with rapid flight in the direction of an island in the Mediteranean Sea. Our Grand Master, who had watched with interest all her movements, sat waiting for her return. Finally she came, bearing in her beak a large white worm; and placing it on the rim of the nest, near the edge of the bowl, it crawled over the vessel, and along its track the glass instantly cracked, as if cut by a diamond, parted, and fell to the ground!

The Masons are in the quarries preparing stones for the temple. They used the drill and the wedge, but the process of parting the stones by these simple implements was tedious. The idea flashed upon the mind of Solomon that, by the instinct of the raven, Providence had placed in his hands a wonderful, but more effective instrument. Taking the worm to the quarries, he placed it upon a great stone which the laborers had heaved out from the mountain; it crawled across it, and, to the amazement of the wise man, the stone opened along its path and tumbled apart. Thousands of stones were thus separated into suitable rough ashlers, to be finished by the chisels and the mallets of the craftsmen!

It is a prevailing opinion that if a man can neither read nor write, he is necessarily uneducated. But this does not follow. Adam never had a book, and yet he must have been a man of wonderful intelligence, to have given names to the infinite variety of objects which surrounded him—the names expressing too the peculiar nature of each object, as Josephus tells us, who insists that he spoke the Hebrew language.

I have often wondered how Methuselah, who lived nearly a thousand years, spent the long winter nights without the use of books. But he perhaps, like Abraham, was an astrologer, and employed much of his time watching the movements of the stars. He lived centuries enough to see the great comets go and return upon their wonderful flights. It is to the early watchers of the stars that the world is indebted for the discovery that the heavens are divided into constellations, and that the constellations resemble familiar objects.

The learned Maury, in his Physical Geography of the Seas, says that Job well understood, and expressed in a few simple lines, the aqueous system of the globe; the courses of the great winds; and the distribution of stars in the immense fields of space. Job said the north was empty, and so the Masons say the north is a place of darkness.

There are some mysteries, however, which neither the beasts of field or forest, the fowls of the air, the fishes of the sea, nor earth, with her ten thousand tongues, can solve. But of much of them as man need know, is unfolded by the Great Light which lies upon every Masonic altar; and whilst Masons are to be students of the Book of Nature, the Book of the Law is not to be neglected. There is a tendency in this age to follow the dim light of reason into forbidden paths, and build up theories by a system of inductive philosophy, which tends to shake the faith of man in the truth of the simple enunciations of the Bible. Far along these paths, which lead into a shoreless and unfathomable sea. Hugh Miller strided, and struggled, in his masterly effort to reconcile the simple Mosaic account of creation with a geological theory, until his brain was fevered, frenzied, and gave way; and he died just as he made the finishing strokes of his pen upon his great work, called the Testimony of Rocks. There are some mysteries which neither the Bible nor the rocks unfold to man; but there are mysteries enough within his reach to employ all the years allotted to him here. In that life beyond the grave, symbolized by the ever-blooming acacia, he may obtain more light upon the hidden mysteries.

The goose is usually employed as a symbol of simplicity. A silly man is called a goose. Yet the wild geese manifest so much wisdom, that they might, with propriety, have a place upon our carpets as well as the bee hive. They navigate the air, for thousands of miles, by day and by night, with unerring accuracy, without a compass; coming south on the approach of winter, to avoid the rigor of the season in the north, and returning in the spring, to raise their young in wild, rugged districts, unfrequented by man. The flocks usually fly in the form of a triangle, with the point forward, thus cleaving the air more easily than they would in a straight line, and enabling all the flankers to observe the movements of the leader. No Arkansas hunter ever caught a flock of geese feeding upon a sand bar, without one with his long neck erect, watching as a sentinel!

Some say that which we call wisdom, in the goose is but instinct! And what is instinct? Why not call it reason? Why not let the goose have a soul, and live again? Space is infinite, and the worlds are unlimited in number. Why not, then, let the goose have some green land, where he can crop his grass undisturbed by the gun of voracious man, and bathe in never-freezing rivers!

The bee-hive is a prominent symbol in the third degree. The bees are wise little craftsmen. They are skilled in mathematics, for the form of their cells, the *hexagon,* is a figure best adapted to compactness and solidity. They have a king and a queen, and in this they harmonize with the prevailing usage of man in all ages and countries.

It is not, however, in the form of government that Masons imitate the bees, for we keep the *queens* on the outside of the lodges, and have no kings in blue masonry. The form of our government is republican, and the Craftsmen have always elected the Grand Masters, Masters, and Wardens of the lodges. But we have no candidates in our elections, and no partisan races, hence we have no fuss and wars about the results.

The bee hive is placed upon our carpets as a symbol of industry; and the non-working Masons are our *drones;* and we appreciate them as little as the bees do the lazy members of their family, who are fond of eating, but reluctant to labor.

In the spring time, and through the summer, among the flowers and along the running brooks, how actively the bees toil in collecting materials to lay up food for the winter, when the flowers are blasted and the brooks are frozen. Let the slothful man profit by the example. The bees labor for food only; all else is supplied to them. But the Mason must toil for bread, for raiment, for shelter, and for KNOWLEDGE. He comes into the world naked, and destitute of all ideas; and some go out of it, in advanced age, but little improved; while others, with no greater natural endowments, but in the exercise of more industry, acquire vast stores of knowledge.

My brethren, you are the representative Masons of the State. Have the Craftsmen of your lodges, during the last twelve months, imitated the industry of the bee-hive, in the active pursuits of life, in the acquisition of useful knowledge, and in the doing of works of Masonic charity? How many hours have you labored, and how many have you wasted doing nothing? If one hour, it is gone forever. Time flies like the weaver's shuttle, and life flows like the sands of the hour-glass, and is soon gone. If we would accomplish much, we must labor while it is day, for the night cometh, when no man can work!

DECISIONS.

Though I have employed perhaps nearly one-fourth of my working hours, during the last twelve months, in corresponding with the subordinate lodges of this jurisdiction on questions of Masonic law and usage, yet my responses to the numerous questions propounded to me have been usually taken from the old constitutions, and the standard works on Masonic jurisprudence; and hence there are but few of my decisions that need be laid before you for revision.

A keeper of public money who is willfully a defaulter, is guilty not only of a violation of the civil law, but of *gross immorality,* and, if a Mason, may be charged and tried for such immorality. But the lodge should not try him until his defalcation has been legally ascertained by the civil authorities; and then, with the lodge, it is a question of morals.

Where a member of a chartered lodge signs a petition for a dispensation for a new lodge, and the dispensation is granted by the Grand Master, his membership in the chartered lodge is thereby suspended—placed in abeyance—he is *quasi* demitted. When the Grand Lodge grants a charter to the new lodge, his demission thereby becomes complete and absolute, and his membership is transferred to the new lodge; but if the Grand Lodge refuse a charter, and withdraw the dispensation, then his membership in the chartered lodge is revived; and his dues, which ceased to run on the granting of the dispensation, commence again on its withdrawal.

MASONIC HISTORY.

At your last communication, Bros. L. H. Roots, William Byers, and E. N. Hill, were appointed a committee, to which the Grand Master was added, to collect the materials, and prepare a history of Freemasonry in Arkansas.

Nearly forty years ago, when Arkansas was a wilderness, Masons coming with the tide of immigration, commenced building their temples in this territory, and increasing rapidly in numbers, strength, and usefulness, have been making materials for history. Most of the pioneer Masons have departed; some of them yet remain far advanced in age; and from them is to be obtained such facts connected with the early history of Masonry in the State, as are not to be gathered from the rolls and records of the grand and subordinate bodies. Such materials as depend for their preservation upon the lives and memories of these aged Craftsmen, should be collected as soon as possible; but it will require time, industry and perseverance to secure them. In collecting these materials the committee require the aid of active and intelligent local brethren; who should also examine with care the early records of their lodges, and take from them and forward to the committee, such facts as are worthy of a place in a history of Masonry. Will the representative men of the Order bear this in mind, and engage in this labor when they return home? To the younger Craftsmen, I may be permitted to say a word of admonition. If a history of Masonry is to be written, what do you desire to be said of you? Simply that you were a member or an officer of some lodge? If you would have a monumental page in history, you must *do something* worthy to be written, and of interest to be read by those who shall come after you. Acts of charity, and benevolence, the acquisition and diffusion of useful knowledge, and the building up of the social institutions of communities, are more worthy of commemoration by

> the pen of the historian, and by monuments of brass and marble, than the deeds of those who command devastating armies, or manage the intrigues of political parties.

The Grand Secretary made a very full report, and accounted for $4,588.

The Committee on Charters and Dispensations make full report of all inaccuracies, errors, and informalities in returns.

The Grand Lodge decided that in cases of trials, none but the prosecutor and the accused, or his representative, should comment upon the testimony—that where a difficulty existed between a member and a candidate for advancement, the latter could be stopped until the difficulty was settled.

A past Grand Masters jewel was voted to Bro. English, worth $250.

St. John's College is flourishing, and is favorably regarded by the citizens of Arkansas.

E. H. English was elected Grand Master; John Hill, S. G. Warden; M. W. Locke, J. G. Warden; W. D. Blocher, Little Rock, G. Secretary; R. L. Dodge, G. Treas.; S. W. Williams, G. Lecturer; David Nichols, G. Orator.

Logan H. Roots was appointed S. G. D.; H. McCallum, J. G. D.; Rev. T. R. Welch, G. Chap.; G. McGowan, G. Marshal; Chas. Kantorowitz, G. Pur.; F. J. Cameron, G. S. B.; C. W. Belknap, I. C. Hicks, G. Stewards; James Tunnah, G. Tyler.

The use of Masonic emblems upon signs, or in advertisements, as a means of inducing business, was condemned and forbidden.

Bro. C. B. Moore prepared the report on correspondence. In speaking of Illinois, he alludes to the meeting of 1868. The proceedings noticed, as should be, are those of 1867. The address of Grand Master Gorin was highly commended and several extracts were taken from it. One hundred and eighty-four lodges return 7,676 members; average, 42. But two lodges have over one hundred members.

Grand Chapter.—Held at Little Rock, Nov. 12, Luke E. Barber, G. H. P. He says but little about matters at St. Louis, but that little expresses much. His address is solid and substantial, but lacks the vim and variety of the polished and learned English. The Mark degree was conferred by Comp. English, as an exemplification of work. The other degrees were subsequently conferred by the same companion.

Elections and Appointments.—Luke E. Barber, G. H. P.; E. N. Hill, Deputy; E. R. Du Val, G. K.; G. A. Dannelly, G. S.; W. D. Blocher, Little Rock, G. Sec.; Loui George, G. Treas.; Rev. P. G. Robert, G. Chap.; G. McGowan, G. M.; S. B. Fesmire, G. C. H.; C. W. Millard, G. P. S.; W. K. Dobbins, G. R. A. C.; C. R. Barham, J. F. Boseman, W. E. Mills, G. M. Veils; James Tunnah, G. Tyler.

Decided, that where a member of a chapter dies in a condition of lodge non-affiliation, that he chapter should bury him agreeably to its own ritual.

Comp. English, on behalf of the Grand Chapter, presented the Grand High Priest a Past Grand High Priest's jewel. After an elegant presentation address by Comp. English, the G. H. P. responded; the closing part we transcribe:

> The names of the sons of Jacob, representing the twelve tribes of Israel, were engraved upon the breast-plate of Judgment, which was worn by the High Priest on his heart, when he entered the Holiest, as a memorial of the people before the Lord. These may well be considered as symbols of this Grand Chapter; and I will ever wear them on my heart as a memorial of the honor you have conferred upon me, the remembrance of which will, I assure you, fade only with my life. The symbol of eternity, and that immortality reserved for us all, encircling the emblem of the resurrection, to which you, sir, have so eloquently alluded, are here: but the Urim and Thummim are not. May the light, and the purity, and integrity of which they have been supposed to have been emblems, and which are fitly symbolized in the triple-triangle, ever be yours, my companions, and mine; and may our names be found engraved in characters of living light on His breast-plate of Judgment and of Life, when he shall make up His jewels.

The Treasurer accounted for $2,438.94; credits, $1,891.50; balance, $547.44. Samuel W. Williams presented the correspondence report.

Sitting where we can overlook our garden, and where much work needs to be done, we have "let all holts go," until we finish up Comp. Williams, and if we want to make one extract, we do twenty; so we omit them all.

FLORIDA.

Grand Chapter—Met at Tallahassee, Jan. 13, 1869. William Morrill, G. H. P. The transactions require no comment, being entirely local. James Ellenwood was elected G. H. P.; William Morrill, Deputy; Charles Stager, G. K.; M. M. T. Hutchinson, G. S.; T. P. Tatum, G. Tr.; Hugh A. Corley, Tallahassee, Grand Secretary; William A. McLean, G. Chaplain. Grand Treasurer's debit, $682; balance over credits, $243.

Thirteen chapters made returns; membership, 510; average, 39.

Grand Council.—Met at Tallahassee, Jan. 14. William Morrill, G. M.

The proceedings of Illinois receive a handsome notice from the Committee on Correspondence.

William Morrill was elected Grand Master; Edward Bradford, Jr., Deputy; Jesse T. Bernard, D. P. G. M.; J. A. Edmundson, P. G. M.; T. P. Tatum, Grand Treasurer; Hugh A. Corley, Tallahassee, Grand Recorder; Rev. James A. Harrold, Grand Chaplain; John L. Taylor, G. M. C.; William H. Nelson, G. C. G.; George Damon, G. C.; Edward M. West, G. S.

No published statistics, and but four councils represented.

IOWA.

Grand Chapter.—Meeting Oct. 16, 1868. J. W. Satterthwaite, Grand King, presiding.

The G. H. P., H. H. Hemenway, not being able to be present, forwarded his address, which was read.

Thirty-three chapters were represented.

The G. H. P. reported six dispensations granted for new chapters; also, several dispensations for other purposes, together with a complete account of his visitations and official acts.

The G. Treasurer's debits showed $3,344.93; balance over credits, $689.95.

Substitutes were forbidden. Pitkin C. Wright, of DeWitt, was elected G. H. P.; C. S. Rollin, Decorah, G. K.; Cole Noel, Adel, G. S.; O. P. Waters, Muscatine, G. Tr.; W. B. Langridge, Muscatine, G. Secretary.

The next meeting will be held at Mt. Pleasant, Oct. 20. J. W. Satterthwaite was appointed D. G. H. P.; J. A. Baderick, Grand Chaplain; S. H. Packard, G. C. H.; G. W. Cook, G. P. S.; E. A. Guilbert, G. O.; G. R. Foster, G. R. A. C.; J. N. McClanahan, Benj. Crabb, L. I. Coulter, Masters of Veils; Theodore Schreiner, Grand Tyler.

The following report, presented by M. E. Comp. Leffingwell, was unanimously adopted:

> In relation to the power, duties, and prerogatives of the Deputy Grand High Priest, in the absence of the Grand High Priest, your committee are firmly of the opinion that all the powers possessed by the Grand High Priest must of necessity, in case of his absence, fall upon the Deputy, for this among other reasons: The Priesthood was alone confined to the tribe of Levi, and no one not of that tribe was permitted to aspire to or assume the duties and responsibilities of the High Priesthood under any pretence whatever. Not even the king, under the Mosaic law, although clothed with absolute power over his subjects, was allowed to meddle with the duties of the Priesthood, or even to touch the vestments thereof, without incurring the displeasure of the Almighty. Even the ark of the covenant was not allowed to be borne or touched by any except by those of the tribe of Levi, and Uzzah, for his temerity in putting forth his hand to steady the ark, was struck dead, and Korah, Dathan, and Abiram, for their presumption in assuming the prerogatives of the priestly office, met with a similar fate. With these views, your committee believe that the Deputy Grand High Priest, being an appointment from the Grand Council for a specific object, and not the King, should preside in the absence of the Grand High Priest.

A gold High Priest's jewel was voted to Comp. Hemenway, for his faithful and meretorious services; a proper tribute.

Forty-four chapters report 1,688 members; average, 38.

M. E. Comp. Horace Tuttle still presides over the Council of High Priests.

LOUISIANA.

Grand Chapter.—Held at New Orleans, Feb. 9, 1869. Samuel M. Todd, G. H. P.

In his address, the G. H. P. alludes in complimentary terms to the transactions at St. Louis, and although the delegate from Louisiana voted against the admission of the Grand Chapter of the District of Columbia, still, they advise Maryland to accede to the act and abide the decision.

The Grand Treasurer accounted for $2,098.60; balance remaining over credits, $515.20.

Joseph P. Horner presented the report on correspondence.

The following officers were elected and appointed: Samuel M. Todd, G. H. P.; S. G. Parsons, Deputy; R. G. Sterling, G. K.; Hugh Breen, G. S; H. R. Swasey, G. Treas.; J. C. Batchelor, G. Secretary; Rev. T. B. Lawson, G. Chaplain; J. P. Hornor, G. C. H.; Eugene Tisdale, G. P. S.; E. Hamburger, G. R. A. C.; R. Girard, W. F. Haifleigh, R. S. Burk, Masters of Veils; R. S. Burk, G. Tyler.

All correspondence and fraternal relations with the Grand Orient of France were discontinued, and recognition forbidden to any Mason in that jurisdiction.

Twenty-four chapters return 1,400 members; average, 58. Three chapters in New Orleans have 516 members.

MISSOURI.

Grand Chapter.—Held at St. Louis, Oct. 7, 1868. Martin Collins, G. H. P. We take the following extracts from his eloquent address:

> I take pleasure in welcoming the Grand Royal Arch Chapter of Missouri to Freemasons' Hall, a new temple which has sprung up, as if by magic, during your absence. After a long struggle with doubt and misgiving, the builders triumphed over all obstacles, and we now assemble in a noble edifice, the result of their faith and untiring energy. It is an enterprise entirely worthy of the enlightened spirit of Masonry in Missouri, and a consummation long hoped for and long needed.
>
> I lately had the pleasure of receiving, in the name of the Grand Royal Arch Chapter of Missouri, the General Grand Chapter of the United States, which met in this hall in its triennial convocation on the 15th ult. These most excellent companions from abroad were welcomed in the true Masonic spirit, and they responded with great cordiality to our hospitalities. A banquet was given, under the auspices of the Grand Chapter of Missouri, to the General Grand Chapter, at which many of the distinguished Masons of the country were present by invitation; and the representatives of every branch of Masonry, from every section of the United States, met together on that occasion and exemplified "How good and how pleasant it is for brethren to dwell together in unity." There was good cheer and good fellowship, and the cohesive power of our Brotherhood was beautifully illustrated by the perfect harmony which prevailed. This was the first social re-union to which our new Masonic building was dedicated, and for its sumptuous character and complete success I am greatly indebted to your efforts, and the assist-

ance of the various chapters throughout the State. I only regret that all the members of this Grand Chapter could not participate with us on that occasion.

During the past month, the brotherhood of St. Louis witnessed what may be termed a national assembly of Masons, embracing representatives from every State in the Union. The gathering together of the Fraternity from all sections of our great country was a joyful sight to us. The effect was simply grand. The numbers were overflowing. This was cheering; but it was not all. The true Masonic spirit was there, pervading every heart, and dictating every thought and act. This was noble, and demonstrated that we were indeed a powerful organization, an harmonious brotherhood, one people in spirit and in truth.

I would recommend as a means of preserving the bonds of fraternal union and companionship living and bright all over this wide land of ours, the judicious appointment of representatives of this grand body to all grand chapters with which we are in Masonic communion. These would constitute links of a more intimate fellowship, whose influence would be palpably felt, both by ourselves and the whole membership of other jurisdictions where we may be so represented. The ties of a pure, unselfish brotherhood can not be too closely drawn, or too jealously guarded.

Elections and Appointments.—Orren Root, Jr., G. H. P.; R. E. Anderson, Deputy; Lewis F. Weimer, G. K.; S. W. Mitchell, G. S.; J. D. Daggett, G. Treas.; George F. Gouley, St. Louis, G. Sec.; Rev. J. D. Vincil, G. Chaplain; A. M. Dockery, G. C. H.; R. H. Huzza, G. R. A. C.; John Geekie, G. Guard.

The G. Treasurer reported debts $6,840.86; balance over credits, $3,423.66.

The Grand Secretary presented the report on correspondence. It is very unlike his report in Grand Lodge, and reminds of a "little story:"

A good lady had a favorite preacher at dinner, which was good and plentiful, but agreeably to the fashion commenced making excuses for want of variety and proper preparation. The preacher listened until it seemed to be necessary to say something. "Why, my dear sister," said he, "I'm sure it is good enough, what there is of it;" perceiving that it didn't sound right, he mended the matter greatly by saying, "and there is enough of it, such as it is."

Thirty-nine chapters reported 2,014 members; average, 52. The next meeting will be held in St. Louis, Wednesday, Oct. 6.

Grand Commandery.—Held at St. Louis, Oct. 5. George Frank Gouley, Grand Commander. The most of his address is devoted to denunciation of the Supreme Council Scottish Rite of the Southern Jurisdiction. The time will come when his remembrance of his treachery and perfidy to that body will cause the most poignant grief and keen anguish.

Elections and Appointments.—James F. Aglar, G. Com.; John D. Vincil, Deputy; James Carr, G. G.; D. P. Wallingford, G. C. G.; Rev. W. M. Rush, G. Prelate; W. N. Loker, G. Treas.; Geo. Frank Gouley, St. Louis, G. Rec.; P. B. Groat, S. G. W.; Washington Jones, J. G. W.; Wm. Bosbyshell, G. S. B.; F. H. Lewis, G. St. B.; W. H. Stone, G. Warder; John Geekie, G. Sentinel.

Sir Knight Aglar is an accomplished and graceful commander, and is well skilled in tactics, evolutions, and drill. Balance in treasury, $601.67.

The report on correspondence is very short.

Ten commanderies report 413 members; average, 41. In the notice of Sir Josiah Hunt, his rank is stated as Past Grand Generallisimo. We think he ought to have his proper rank, that of Past Grand Commander of Illinois. We know of no rule that should prevent this, and we ask if true knightly courtesy does not require it?

MINNESOTA.

Grand Chapter—Held at St. Paul. Luther Dearborn, G. H. P. His address was an able one. What is said of the meetings at St. Louis, has been substantially repeated before.

After deducting all credits, the Treasury showed a balance of $855.05. The Grand Chapter has suffered the loss of its furniture, clothing, and library, by fire. The Grand Secretary acknowledges the receipt of documents and printed matter, to aid in recuperating the library, from Iowa, California, Louisiana, Indiana, Kentucky, Alabama, Canada, Mississippi, Missouri, and Illinois.

Elections and Appointments.—Moses W. Getchell, G. H. P.; E. D. B. Porter, Deputy; G. W. Merrill, G. K.; E. A. Groff, G. S.; G. L. Otis, G. Treas.; W. S. Combs, St. Paul, G. Sec.; Rev. C. G. Bowdish, G. Chap.; H. A. Billings, G. C. H.; W. H. Grant, G. P. S.; S. R. Merril, G. R. A. C.; C. J. Paddock, C. G. Ayres, S. J. Prentiss, G. M. of Veils; A. Richardson, G. Sent.

Past Grand High Priest Pierson presented the report on correspondence. It is such a piece of work as might be expected from him. He knows how, and all reports from his pen are worth reading, and, what is more, are complete and valuable. His notice of Illinois is very full, and he takes a whack or two at us. He says we do not act as well as we write. After looking over the report, we find considerable slashing that we did not look for. He makes Iowa appear very naughty. It will be remembered that Iowa withdrew because the G. G. Chapter had surrendered a portion of its powers. Comp. Pierson says that Iowa contributed *four votes* to do that thing. This looks very much like taking advantage of one's own wrong. Under Wisconsin, MEMPHIS gets some. He says it amounts to putting your thumb to your nose and *ungracefully wagging your fingers.* In that talk, he says it was an Illinois Justice of the Peace who said "there was no law against making a fool of himself." That is true enough, but it was no less a man than Gov. McMurtry. A certain ex-member of Congress will not forget it so long as he lives.

NEVADA.

Grand Lodge.—Held at Virginia, Sept. 15, John C. Currie, presiding, We can find no better matter for our brethren than the following extracts:

> We meet with unbroken ranks; the dread Archer—Death—whose shafts our brethren in other jurisdictions have been called upon to deplore, has not, during the year, visited this Grand Lodge. I have to congratulate you, also, upon the fact, that although our numbers have increased slowly, yet the material worked into the building has been of excellent quality. The brethren have made a judicious use of that potent safeguard, the *black-ball*, and unworthy blocks have been, with a firm hand, thrown over among the rubbish.
>
> I desire to say a few words touching the propriety, or rather impropriety, of Masonic testimonials; a custom which, by its universal character, belongs to this age and country, and which I feel called upon to condemn. It creates a suspicion that there is some hidden reason for it. Its gushing spontaneousness is an empty pretense, and the surprised recipient, responding to the unexpected favor, either has the manuscript speech in his pocket, or a well-conned speech flows from his lips, declaring his inability to express the tumultuous emotions of his appreciating heart. I have frequently observed that the testimonial tide sets toward those who are in office or who have patronage to dispense. Workmen do not combine to present a token of esteem to a fellow for his excellent performance, although he may be the most deserving man in the world; may have done that which gives credit to, or confers a great benefit on his class. No one thinks, in such a case, of a testimonial, especially if he have the modesty accompanying true merit. There ought not to be in Masonry any of this pandering to the corrupting sentiment which thus absorbs what is the due of the widow and orphan and distressed worthy brother. I once knew of a testimonial, much talked of in Masonic circles, where the recipient was himself a large subscriber to the token. Other instances there are where the token was borrowed or hired for the occasion. Let these things never occur among us. Let your truly worthy brothers who merit "testimonials" decline them, and thus save the credit of our Fraternity, and assist in promoting the purity and usefulness of our honored Institution.

The Treasurer's debit is $1,904.71; balance after credits, $944.29. Robert H. Taylor presented a splendid report on correspondence. Three pages are devoted to Illinois, and several extracts are given. The Grand Lodge of Idaho, was recognized and welcomed.

Elections and Appointments.—George W. Hopkins, G. M.; R. T. Mullard, Deputy; George Robinson, S. G. Warden; David Cohn, J. G. Warden; S. H. Robinson, G. Treas.; Wm. A. M. VanBokkelen, Virginia, G. Sec.; Rev. Cornelius Yager, G. Chaplain; R. H. Taylor, G. Orator; Jas. Inch, G. Marshal; Michael Fitzgerald, G. St. B.; Adolph Waitz, G. Sw. B.; C. F. Brant, G. Bible B.; Chas. McDuffie, S. G. D.; Wm. A. Walter, J. G. D.; Robert Robinson, H. L. Fish, G. Steward; James Locher, G. Pur.; E. S. Kincaid, G. Tyler. Twelve lodges return 921 members; average, 77.

Virginia Lodge No. 3, (formerly *162*, California) has 153 members; *Silver Star No. 5*, formerly *165*, California) has 127, and *Escurial* (formerly *171*) has 146 members.

NEW JERSEY.

Grand Lodge.—Held at Trenton, Jan. 20. Henry R. Cannon, G. M. His address is an excellent paper, relating in the main to the business of the year.

Cash accounted for, $6,949.95; credits, $4,943; balance, 2,006.95.

Elections and Appointments.—Henry R. Cannon, G. M.; Robert Rusling, Deputy; W. E. Pine, S. G. Warden; A. R. Thockmorton, J. G. Warden; W. R. Clapps, G. Treas.; Joseph H. Hough, Trenton, G. Sec.; H. E. Phelps, Deputy; Rev. H. Vehslage, G. Chap.; A. A. Ward, S. G. D., J. W. Bentley, J. G. D.; J. W. Allen, G. M.; J. L. De LaCour, A. N. Norton, G. Stewards; S. S. Stiles, G. S. B.; G. H. Pancoast, G. Pur.; A. Howell, G. Tyler.

The Grand Secretary presented a very full and thorough report on correspondence. Although points are quite strongly put, and the statement too far-fetched for judicious practice, still there is much in the following extract which demands consideration:

> There is a very prevalent, and, as we think, a very erroneous idea, that Masonry requires from its votaries, moral *perfection*. There is no warrant in the history, the traditions, or the ritual of the Craft, for such an assumption. On the contrary, the Institution of Masonry recognizes the frailty of human nature, and the necessity of fraternal co-operation and assistance to keep the weak and erring in the straight path. When a Master Mason, in a moment of weakness, excitement, or temptation, has fallen from his high estate, it is too often the case that his "unco-righteous" brother, who may have violated, in a less obtrusive manner, the *spirit* of his obligation twenty times, where the offender has violated its *letter* once, will immediately sit down and prepare charges. In so doing, he is frequently guilty of a flagrant violation of his own vow. He forgets that, under such circumstances, his first duty is to support a falling brother, and whisper good counsel in his ear. Too much care can not be taken in the examination of the worthiness of a candidate before his admission. A lodge accepts a member much like a man does his wife, "for better, or for worse." We, by no means, intend to be understood by this remark, as intimating that a lodge has not the power, and that it is not often its duty, to exercise its power of discipline to its fullest extent. But we do mean to say, that the relation existing between Mason and Mason is such, that it should not be severed for slight reasons, and not until the utmost resources of charity have been exhausted. We repudiate the idea entertained by some, that the only duty which a lodge owes to an erring brother, is the duty of suspension or expulsion.
>
> "Strike a man when he's down, again and again!
> By the fist of thy father, I blush for thee, Ben!"

Ninety-six lodges return 7,729 members; average, nearly 81.

ODD-FELLOWSHIP.

United States.—Grand Lodge U. S. held at

Baltimore, Sept. 21. James P. Sanders, Grand Sire, presiding. The Grand Lodges and Grand Encampments of Alabama, California, Connecticut, Delaware, Georgia, Indiana, Illinois, Iowa, Kansas, Kentucky, District of Columbia, Louisiana, Maine, Massachusetts, Maryland, Michigan, Missouri, Mississippi, New Hampshire, New Jersey, Ohio, Pennsylvania, Rhode Island, Tennessee, Virginia, West Virginia, Wisconsin; the Grand Lodges of Arkansas, California, Florida, Minnesota, North Carolina, Nebraska, Ontario, Oregon, Texas, Vermont, and the G. E. of S. C. were represented.

The amount of revenue collected for year ending September 1, was $18,373.02, besides $2,132.00 for Southern Relief Fund. The sum of $18,373.02 was derived from sales of Rebekah, Charge, Degree, Encampment, Installation, Institution, Grand Lodge, and Grand Encampment books, digests, revised journals, cards, odes, diplomas, tracts, and forms for degree lodges sold. The remainder is paid by the grand lodges and grand encampments. A subsequent supplementary statement increased the last named sum to $29,630.86.

The G. Treasurer accounted for $50,785.17. Disbursements, $31,684.35, leaving a balance of $19,100.82. From this sum was subsequently taken the sum of $15,144.70 for milage and per diem, leaving a real balance of $3,956.12.

E. D. Farnsworth, of Tennessee, was elected Grand Sire; F. D. Stuart of District of Columbia, Deputy; and James L. Ridgeley, of Maryland, Grand Secretary.

Illinois Grand Lodge, I. O. O. F.—Held at Alton, Oct. 13. J. F. Alexander, Grand Master.

The report of Grand Secretary Willard, shows 16,403 additions, 14,407 losses; net gain, 1,996. Paid by the lodges for relief, education, and burials, $19,276.65.

The report of the Grand Treasurer shows, balance last year, $6,922.29; received from Grand Secretary, $12,977.35; Total revenue, $19,899.64; credits, $9,926.13; balance $9,973.51.

Elections and Appointments.—Dr. J. Ward Ellis, Chicago, Grand Master; T. W. Floyd, Deputy; T. B. Needles, G. W.; Samuel Willard, Springfield, G. Sec.; A. S. Barry, G. Treas.; H. S. Herr, J. F. Alexander, G. Reps.; Wm. Edwards, G. Chap.; R. K. Dewey, G. M.; J. D. New, G. C.; E. Cleghorn, G. G.; C. W. Schirmer, G. H.

We thank G. Sec. Willard for copies of reports.

New Hall in London.

The London *Freemason's Magazine* brings an account of the inauguration of the new Masonic hall and building in London. The editor says:

On Wednesday last the great event which has for so long a period occupied the attention of the entire Masonic Craft of Great Britian, was celebrated in a manner commensurate with the interest which has been manifested in reference to it. The large hall was completely filled by members of the Craft from all parts of the kingdom, and the brilliancy of the scene is without a parallel in the history of Masonic proceedings. The enrichments of the great hall, from henceforth destined to be devoted exclusively to the celebration of Masonic rites, must be described on some future occasion, but for the present it may suffice to say that the entire fittings are of the most gorgeous character, and it reflects the highest credit upon the committee, by whom they have been carried to completion. We can not refrain, however, from noticing now the splendid addition made to the Grand Lodge of those magnificent chairs formerly used by the Earl of Moira, and his predecessors, which were for some years laid aside, but have now been redecorated, and were used for the first time on this occasion.

At the banquet, after the usual toasts to the Royal family, the Grand Master, the Right Hon. the Earl of Zetland, was toasted with great enthusiasm, and he responded eloquently as follows:

Brethren, I will ask you to afford me for a few minutes, by your silence, an opportunity of expressing my feelings on this occasion. I can assure you that I find it very difficult to do so, for the kindness with which I have been received this day, not only compensates me for my trouble and anxiety for the last twenty-five years I have been Grand Master, but it renders it most difficult to express my gratitude for the kind support you have given me during that long period. I may say in reference to the admirable speech delivered by Bro. Havers in the Temple, when he complimented me that an honor had been conferred upon Freemasonry by my having served so long as Grand Master, but I consider that Freemasonry has conferred a great honor on me, in electing me for twenty-five times as Grand Master. I can assure you, brethren, that I never conceived that I conferred an honor upon Freemasonry, but I do conceive that Freemasonry has done me a high and unmerited honor in electing me so often as Grand Master, and I can assure you I feel, in the inmost recesses of my heart, that I can never do sufficient to repay the good opinion you have formed of me. If I could have done ten times as much, it would be more than I had a right to do. I wish I could have done more; but, as far as my talents and labor have enabled me, I have done what I believe to be the best. I assure you that I feel proud of this day; I feel proud of the compliment you have paid me in inviting me to preside at the inauguration of this building at the end of 25 years, and after what has been accomplished for Free masonry. I am fully aware that very little merit is due me for what has taken place, except that I have done all in my power to build a temple adequate to the wants of Freemasonry, and separate Freemasonry from the influences of the tavern. By the efforts of the building committee, and the good sense of the Grand Lodge, this great act has been accomplished, and I trust for the benefit of Freemasonry in ages to come. I shall not live to see it, but I hope my name may go down with what has been done, and I shall bear with me to the grave, the recollection that for 25 years I have presided over the great Craft of English Freemasons; and I have great pleasure in drinking success to this building and all concerned with it.

The Grand Master said:—Brethren, it is now my pleasing duty to propose a toast, which I am sure needs no recommendation of mine. The toast to which I invite your attention is "The Health of the Grand Masters of Scotland and Ireland." That is a toast that is given on every occasion of our great meetings, but it is not then given as now when we are not only honored by the presence of the Grand Master of Scotland in person, but we are also honored by the presence of the Deputy Grand Master of Ireland. If it had been possible, we should have been honored by the presence of the Grand Master of Ireland, but I have received a communication from him, stating that in consequence of his Masonic duties in Ireland it would prevent him from coming over, as he did us the honor of attending on the occasion of laying the foundation stone. With regard to the Grand Master of Scotland, I need not say one word, as he is well known to the greater part of those present, as one who for so long occupied the post of Deputy Grand Master, and I am sure he is worthy of the great acclamations, you will amply and cordially bestow upon him. As to Sir Edward Burroughs, the Deputy Grand Master of Ireland, he has done us the honor to come from Ireland to attend on this occasion in the name of the Grand Master of Ireland.

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Romanism and Masonry.--Now and Then.

The Abbe de Segur, one of the dignitaries of the Roman Catholic Church, at Amiens, France, having promulgated a document in denunciation of Freemasonry, as antagonistic to church communion, M. Houssaix, by the way of rejoinder, publishes some very curious historical documents, exhibiting the good estimation in which, a century ago, the priests of Amiens held the Fraternity, in common with other good Catholics. In the first place, he quotes from the official narrative of the commissioners appointed on April 24, 1774, to install the lodge at Guise, in that district: "We arrived at the Orient of Guise at ten in the morning, and alighted, in accordance with a gracious invitation extended to us, at the Convent of the Minime Fathers, whose Superior received us with a hearty welcome. He made known to us, by words and signs, the fact of his being a Mason, and we subsequently recognized him as the Venerable (Master) of the aforesaid lodge at Guise." Among the charter members of the new lodge appears the name of Charles Francois Cavarines (Superior of the Minime Monks), W. M.; Father Loth (Minime Friar), Orator; Louis Descaroin (Minime Friar), Father Menechet (Canon of Ovigny). Father Loth, the Orator of the lodge, celebrated the installation with an eloquent address, during the course of which he said: "Such is the constitutional spirit of Masonry, its temple is the emblem of wisdom, of which discretion is the base, charity the crowning stone, liberty the device, equality its support, into which the spirit of domination has never entered, and into which no such pretensions can be admitted. May the spirit which animates me influence the heart of every Mason to extend and propagate the glory and benefit of Freemasonry."

Father Loth was no ordinary Monk, but a respected and celebrated preacher.

Dispatched by his superiors, in 1776, to Paris, to assume charge of the Convent of the Place Royale, his Masonic brethren accredited him as representative of the Lodge of Guise to the Grand Orient, where, being a zealous Mason, he faithfully discharged his duties. His celebrity, as a preacher, caused him to be sent to Brussels, to officiate during the season of Lent. He excuses his departure to the Grand Orient in a letter, which evidences as well his respect for his Masonic as for his ecclesiastical superiors.

The letter is dated "in the 12th month of the year of True Light, 5775," rather a remarkable confession for a Roman Catholic pastor, and says: "My position and civil engagements call me to Brussels, there to preach, during Lent, at the court of Prince Charles; my position and my Masonic engagements demand that I should not quit the Orient of Paris without making you aware of the fact, begging of you, most illustrious brethren, to regard the motives for my absence, without diminishing, in any degree, the zeal and fervor which I ever take glory in showing the Royal Art, nor the fraternal regards for those with whom I had the good fortune to be, and the honors which are due to you."

Contrary to usual custom, the Grand Master of France, the Duke of Chartres (Louis Philipe's father), considered this letter, from a preacher of Loth's reputation, worthy of especial response, which was composed by an equally famous man, De Lalande, the mathematician, who replied to the fashionable clergyman as follows: "We would experience poignant regret at your absence, during Lent, had you not forewarned us that you go, through the sweetness of your eloquence, to re-awaken and vivify faith and evangelical light in the heart of a great prince and his court. It belongs only to a pure orator, zealous, and of the first order, to fulfill so honorable a mission. Hence the selection of you, for this holy task, announces, sufficiently, your worth and our temporary loss, in not having you among us to enlighten our works. You go forth, the same as in our Orient, to labor for the glory of the Great Architect of the Universe."

The authenticity of these documents is thoroughly verified, and their reproduction, at this date, may serve to enlighten ignorant and fanatical zealots, declaring Masonry incompatible with true religion, as to the estimation in which our Fraternity has been, and still is, held by the intelligent and reputable professors of pure Christianity. The correspondence, above given, shows that a man of Father Loth's talents and celebrity, faithful and able to discharge his clerical functions, was far above the narrow bigotry which appears to actuate preachers of a lower degree, both Romanists and dissenters.—*Progress.*

Joseph Hamilton Daviess.

The county of Jo Daviess, in the northwest corner of Illinois, was named in honor of the gallant hero of Tippecanoe, and the name *Jo Daviess Lodge No. 278*, at Warren, in that county commemorates his Masonic standing, as given in the following brilliant sketch from the pen of Grand Master Deming, of Indiana, in 1851:

Among the most distinguished on the roll of illustrious men of Kentucky, of the first generation, was Joseph Hamilton Daviess, who was born in Bedford county, Virginia, March 4th, 1774, and gloriously fell on the 7th of November, 1811, in the battle of Tippecanoe, at the head of his battalion of Kentucky volunteers, in a gallant charge made at his own solicitation as a forlorn hope. His father Joseph, and his mother Jean, were both natives of Virginia, the father of Irish, the mother of Scotch descent. Poor, honest, and enterprising, they emigrated to the wilds of Kentucky in the memorable year 1779, and cast their lot with that adventurous band of pioneers, who, with the rifle, the axe and the Bible, redeemed and civilized that noble State. As soon as individual habitations could be secured, they settled about two miles from the site of Danville, near Harrod's Station, and opened a farm, where their ashes now repose.

The mother taught the son the rudiments of an English education until 1785, when, for about two years, he enjoyed the advantages of scholastic instruction under a Mr. Worley, at whose grammar school he improved his English and learned the elements of Latin, after which he was taught Greek, first by Dr. Brooks, and finally by Dr. Culbertson, and thus in 1807 he finished his frontier education. At all these schools he was generally first in his class, and his attainments, though limited and immature, were considered for that day ample and even rare. Inheriting the combined characteristics of his Irish father and his Scotch mother, he soon developed the sunny-heartedness, sensibility, and eloquence of Ireland, and the long-sightedness, equanimity, and firmness of Scotland. He was famous even at school for his placid benevolence, calm and fearless courage, [illegible] for grave, powerful, and majestic declamation. Before he was nineteen years old he went with a band of volunteers in the autumn of 1792 on a military expedition across the Ohio river, under the command of Major John Adair; attacked at night in their encampment near Fort St. Clair, by an overwhelming savage force, fifteen of that little army were killed, and about two hundred of the horses were captured and taken within the Indian lines. Young Daviess, seeing his horse tied to a tree, determined to take it at all hazards, and reckless of danger, and deaf to the remonstrances of his comrades, who looked on the enterprise as hopeless and suicidal, he ran alone to his horse, untied it, and carried in triumph to the fort unhurt, amid a hailstorm of bullets from the Indians. Returning home about the close of that year, he devoted a portion of that year, 1793, to miscellaneous reading, and to a revision of his Latin and Greek, and then he commenced the study of law under the tutelage of George Nicholas, who resided on a farm near his father's, and who was at that time the most eminent jurist in Kentucky.

Here he was appointed in the same study with John Pope, Felix Grundy, Jobe Blidrox, Isham Talbott and others, who have illustrated the annals of the West, exalted its jurisprudence, and adorned its forums, its legislative halls, and the national councils. In that host of young Kentucky's *elite*, Daviess, though not equal to all in every quality, was, all in all, the Ajax Telamon of that classic band. So impressed was his preceptor with his high destiny, that he predicted that Jo Daviess would be a name of renown, and dying in 1799, made his favorite pupil his executor. In June, 1795, Daviess was licensed to practice law. He was admitted to the appellate bar in August of the same year, and in his first case succeeded against his tutor, who was opposing counsel. He first settled in Danville, and practiced in the District Court there, and also at Lexington and Bardstown, to which places he often traveled on foot for the benefit of exercise, and for the gratification of his characteristic taste for undisturbed observation and intense rumination in rural solitude.

In 1862 he removed to Frankfort to practice in the Appelate and Federal Courts, and was associate United States Attorney for the State of Kentucky. In 1801 he argued with great *eclat* the celebrated case of Wilson vs. Mason, in the Supreme Court of the United States, and it has been said he was the first lawyer from this side the Alleghany who appeared before that august tribunal. In 1806 he indicted Aaron Burr for treason in the Federal Court of Kentucky. Shortly after which he removed to the Yellow Banks on the Ohio River, in the present county of Daviess, where he owned a real estate which he named Cornland, and to the improvement and cultivation of which he devoted himself until 1808, when he settled in Lexington, and resumed the practice of his profession with brilliant prospects of fortune and fame. With Clay, Hughs, Pope, Bledsoe, and Barry, for competitors, he soon obtained a full and lucrative practice, and was distinguished for forensic propriety and power.

In the year 1803, while he resided in Frankfort, he married Ann Marshall, youngest sister of John Marshall, then Chief Justice of the United States. He was living with her elder sister, Mrs. Humphrey Marshall, near the capital of Kentucky. She bore him no issue, and survived him several years. He became a member of the Masonic fraternity by joining *Lexington Lodge No. 1*, on the 6th of April 1802, and was elected Grand Master of the Grand Lodge of Kentucky, on August 30, 1811. Having devoted much of his professional interludes to the study of history and science of war, and having a passion for military life, he joined the army of Gen. Harrison, on the Wabash, in the autumn of the year 1811, and commanded as Major, though he had the title of Colonel, in the memorable night battle of Tippecanoe, when in a desperate charge on a large number of Indians, firing from an ambuscade, he fell mortally wounded in the body about 5 o'clock in the morning of the 7th of November, 1811, and expired without a struggle or groan about 12 o'clock the succeeding night, deeply and universally lamented. Though conscious that his wound was fatal and that he must soon die on the battle-field, he retained his self-possession, and placidly to the last calmly and instinctively conversing with his weeping friends. He was buried with the honors of war on the field he had consecrated with his blood, and there his ashes still sleep in solitude and peace. Although not quite thirty-eight years old when he died, Col. Daviess had established a high character for talents and chivalry, and his memory is yet cherished as an element of the fame of Kentucky. His is not only a historic but a household name. In person, when well dressed, his friends thought him an Apollo—his stature was five feet ten inches, weight one hundred and eighty pounds, form muscular and symmetrical, port erect and majestic, complexion fair, eyes blue, forehead and face altogether remarkably handsome and benign. In dress he was often negligent, and sometimes in his costume eccentric. His temper was mild and amiable. His manners simple, affable, and dignified. His habits were studious and moral. His style of conversation was fluent and copious, often brilliant, sometimes innocently witty and sportive; his voice was full, sonorous and sweet; his articulation distinct; his enunciation deliberate and emphatic, and his slight Irish accent made his elocution peculiarly attractive. Though his mind was well cultivated, he was not distinguished for literary taste or attainments. The gods and not the muses were his favorite companions. Ulysses rather than Macenas was his model. He was not a minute or technical lawyer, and was far from being expert in the preparation of pleadings at the bar. In ordinary cases his arguments were not marked with anything peculiar, but in a great cause involving large interests or important principles he was always interesting, and many times sublime, powerful, and overwhelming. In politics he was of the Federal party, and as the opponents of that party were in power in Kentucky he was never in the State or national councils. Alex. Hamilton was his beau ideal of a statesman.

Had he survived he would have undoubtedly been conspicuous in the war of 1812, and would probably have been one of our most illustrious captains. The premature death of such a man at such a time was felt as a national calamity. He was cut off in his ascent before his name had risen to its culminating splendor. He fell just as he could have wished, in his country's cause, and on the field of his glory. With his own hands he built a fair and enduring monument for himself, which will stand unimpaired by time, when the marble emotypes of mock greatness have crumbled into dust. A *novus homo* without ancestral fortune or fame, he had, by his own talents and deeds, added to his country's renown, exalted his lineage, and made his family and its name honorable and historic.

Such, brethren is the testimony to the virtues of the Grand Master of Kentucky, from one who knew him well.

Working Masons.

By Crux.

It can not fail to have occurred to many reflecting brethren, that there are no Masonic honors or rewards attached to really working Masons. Under this term we include those who have worked "sections" at various reunions of the members of the Fraternity, sometimes for several years in succession in the presence of a large assemblage of the brethren. We exclude under the phrase of Masonic honor or rewards, the P. M.'s jewel, for two distinct reasons. In the first place, a capability of merely performing the routine duties of a lodge constitute but a very insignificant portion of the real secrets and mysteries of our Art. Secondly the presentation of this jewel is, in the majority of instances, a pure farce, a complete mockery of real merit. It is in fact, impossible to bestow it according with the principles of the Craft, without giving rise to invidious comparisons. It is given indiscriminately to the good and the bad, and it is no wonder that it is an honor which has ceased to impart any distinction. If a master performs his duty in such a manner as to signally deserve the admiration of the members of his lodge, it is very easy for them to mark their sense of his valuable services, but to make a practice of voting a P. M. jewel to every master who fills the chair, is a custom that we should be glad to see abolished. There is scarcely any society or community of men, upon a scale of magnitude not to be compared with that of our Order, who has not rewards for any of its members, who choose to obtain them by actual down right working, for which purpose alone they are intended, and by which means alone they can be gained. The nature of the honor is of little consequence. In some societies they take the form of books, in others of medals, in others again of the current coin of the realm; but in whatever shape it may be presented to the deserving member, it is the honor that is prized, the distinction conferred by its bestowal, that is esteemed, and not the intrinsic value it may possess. It may be as costly as the celebrated Earl of Moira's jewel; it may be as intrinsically valueless as Horace's "*Doctarum edcræ præmia frontium,*" but in either case it is equally dear to those who "prize honor and virtue above the external advantages of rank and fortune." Is it true then that Masonry has no rewards to bestow upon her faithful sons? no honor to confer upon those who exercise their talents and abilities in her behalf, and to bring to her service and assistance what no money can purchase? Can it be said of Masonic jewels of honor as Juvenal said of Ancient Rome, "*omnia venalia sunt?*" Are all, all her rewards, only attainable through the aureum medium? If so, then is she far behind the age, and of all institutions the only one that can offer no inducement to her poorer children to distinguish themselves in her cause. It must not be understood that we are advocating the claim of sheer ability and intellectual advantages, which are as unequally conferred by the Great Architect of the Universe as wealth and poverty, to the exclusion of the just claims of money and interest. On the contrary, we maintain that in every instance money and interest should always possess their legitimate influence, but we also maintain that they should not be the only avenues available for distinction or preferment. There should be one order of merit, one distinction, to which every brother might look forward to possessing, and which would require nothing more from him than the devotion of a certain amount of his time, and the "exercise of those talents wherewith God has blessed him." We have no hesitation in asserting that it is owing to this total absence of all recognition of Masonic working, that so few are to be found to take any active share in it. A brother who has worked publicly every section in the three degrees or a portion of them, is surely deserving of as much distinction as one who acts as a simple steward upon any occasion, and who pays indirectly for the decoration he receives.

No one in the world works in any cause without some motive for his exertions, and what nobler or purer stimulus, what more honorable spur can a Mason wish for, than that of having the recognized approbation of the whole Craft at large. This however can not be meted out satisfactorily to him by a mere proposal of his health, by the passing of an eulogy upon his services, or by the cordial applause of an attentive audience. Such ephemeral approval is but a poor reward for the undertaking and execution of a task, that not one brother in a thousand contemplates. It is rarely borne in mind what the meaning of a "section" is. The majority of the brethren know little or nothing about them. The "sections" are the key to the whole of the lodge working, and if a Mason were to be properly educated, he ought to be thoroughly acquainted with all the "sections" before he was installed in the chair. To know the ritual, without knowing anything about the "sections" is like repeating by rote a problem of Euclid without comprehending a single word of the demonstration. Viewed in this light, what a piece of irony the device in a P. M.'s jewel must prove in many instances! What a bitter satire upon the Masonic career of its possessors! We have known cases in which we were literally astonished, that the recipient could have had the conscience to accept the gift, or upon reflection to arrive at any other conclusion than that the lodge was laughing at him, when the presenter of it commented upon "his admirable working." Highly as we prize all Masonic honors and rewards, we confess that we should prize "the Working Jewel" above them all, and it is our firm belief that the creation of such an "order of merit" would do more to advance the educational standard of the members and promote a knowledge of the real principles of our Institution among the Fraternity, and in which it must be admitted, they are lamentably deficient, than the striking of a whole host of jewels for special occasions. The devoting of a person's time, and the exercise of his talents, is equally valuable as the expenditure of so much money. Masonry requires the aid of both money and brains, and its rewards should not be restricted solely to the donors of the former. This is a subject which we are certain must have frequently suggested itself to the minds of those who have the rule and maintenance of our Order in their hands. Were a "Working Jewel" once created, Masons would possess at least one honor, one distinction, of which it might be truly affirmed, "It can not be bought with gold, neither can much silver purchase it."—*Freemasons' Magazine and Mirror.*

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FREEMASONRY IN PORTUGAL.

The Grande Oriente Lusitano.

BY DNALXO.

A brief sketch of the present position of Freemasonry in Portugal, may be of interest to our readers, and will enable them to watch the future progress of the Order, in a country where its members have so long been proscribed.

Portugal acquired an unenviable notoriety in the last century, consequent on the cruel proceedings of the inquisition at Lisbon, during the great persecutions of Masons which followed the bulls of Clement XII. and Benedict XIV.; but all is now changed, Freemasonry being openly professed among the Portugese, who enjoy a religious, political, and social freedom, which strikingty contrasts with the state of their near neighbors, the Spaniards. The Grande Oriente Lusitano, the head of all the regular lodges of Portugal and its dependencies, was constituted in 1805, under the auspices of the Grand Orient of France.

At present there are fifteen lodges under its jurisdiction, which are distributed as follows: 6 in the city of Lisbon, 6 in the city of Oporto, 2 in Spain (1 at Seville, 1 at Cadiz), 1 at Augra do Heroismo, Fayal.

These lodges are strong in numbers, each averaging from 100 to 150 active members, and we must take into consideration the constitutions of the Grand Orient which prohibit brethren being subscribing members of more than one lodge at a time.

The names of the lodges in Lisbon are characteristic of the institution, they are as follows:

Cosmopolite.—Cosmopolitan.
Tolerancia.—Toleration.
Triumpho Moral.—Triumph of Morality.
Uniao Liberal.—Free Union.
Uniao Fraternal.—Fraternal Union.
Esperanga.—Hope.

The remaining lodges are also named in the same appropriate manner.

During the last ten years, Freemasonry has steadily gained strength in Portugal, and its present position is very satisfactory, both on account of the rapid increase in the number of initiations, and of the stamp of men, who thus gain admission into the Craft.

The lodges have been hitherto restricted to the principal cities, with a view to the consolidation of the Order, prior to its dissemination in localities where the old leaven of intolerance has not yet lost its influence.

Taking into consideration the virulent persecution and strenuous opposition with which Masonry has hitherto had to contend in Portugal, it is in the highest degree gratifying to find the Order established on its present basis, and we think the Grand Orient has done wisely in preferring to wait quietly till the Order was firmly established in the great centres of commerce, where it would be materially assisted by intercourse with other nations, rather than to have pushed into the unfriendly interior with badly organized supports in the rear; now the administration of the Grand Orient is so perfectly organized, we may confidently hope for great things.

The Grand Orient of Lusitano is composed of the following grand officers, and of the remaining Masters and delegates of the subordinate lodges.

Grande Mestre.—Grand Master.
Grande Conservatorio.—Grand Conservator.
Primiero Grande Vigilante.—Senior Grand Warden.
Seconde Grande Vigilante.—Junior Grand Warden.
Grande Orador.—Grand Orator.
Grande Secretario.—Grand Secretary.
Primiero Grande Experto.—Senior Grand Deacon.
Secondo Grande Experto.—Junior Grand Deacon.
Grande Thesoureiro.—Grand Treasurer.
Grande Archivisto Chanceleiro.—Grand Registrar and Chancellor.
Grande Mestre de Cerimonias.—Grand Master of Ceremonies.
Grande Architecto Decoratore.—Grand Superintendent of Works.
Grande Solicitor Geralda Ordem.—Grand Solicitor General.
Guarda Interior.

The Grand Master is elected every third year by universal suffrage.

He must be a Portugese distinguished by his talents, his love of Masonry, and his services to the Craft. He is obliged to reside at Lisbon, the seat of the Order, during his term of office.

The present Grand Master of Portugal is the Conde de Paraty.

The other grand officers are elected annually by the members of the Grand Orient, from amongst their own number.

The Masters and delegates of all subordinate lodges are members of the Grand Orient, each lodge being entitled to send one delegate for every twenty members.

By the Constitutions of the Masonic Order of Lusitano, every office, grand or subordinate is elective, a plan which seems a great improvement on the system of appointment by patronage. The offices of Grand Master, Warden, Deacon, Treasurer, Registrar, Superintendent of Works, Master of Ceremonies, and Inner Guard, fully explain their own character.

The duties of the Grand Conservator correspond somewhat with those of our Deputy Grand Master; he is the *ex-officio* president of the Grand Commissao Permanente, he has also to inspect the lodges and chapters of the Order, assimilate their mode of working, and enforce regularity in their communications with the Grand Orient.

The Grand Orator is an officer unknown in English Masonry, but here his duties are very important, he is the guardian of the constitutions and of the statutes and general laws of the Order, and must protest against any infraction thereof.

Any points of Masonic law that may arise in the debates of the Grand Orient are referred for his decision; numerous other duties are attached to this office.

The Grand Orient holds two regular meetings a month, but in cases of extraordinary necessity, the Grand Master, with the consent of the Grand Commissao Permanente, may call an emergency meeting.

The duties of the Grand Orient are carried on by three committees or councils, viz: the Grande Commissao Permanente, the Commissao de Fazenda, and the Commissao de Justicia.

The Grand Permanent Council is composed of three members elected by the Grand Orient; it meets whenever there may be any business for transaction.

This council is charged with the preparation and submission to the Grand Orient of any laws that may be requisite for the good of the Order, the correspondence with foreign orients, and various other executive duties.

The Grande Commissao de Fazenda, or Council of Funds, has the direction of the funds of the Order, it is responsible for the proper performance of the Grand Treasurer's duties, and is charged with the audit of his accounts.

The Grande Commisao de Justicia, or Council of Justice, examines all petitions and complaints, prepares reports thereon, and submits them to the Grand Orient for its decision; it consists of five members elected by ballot, and is in fact the Grand Jury of the Order.

These three councils are combined in our Board of General Purposes, which solely performs the duties that are here divided into three sections.

The following is the caption of all documents of the Grand and subordinate lodges.

A.G.L.·.do.Sup.·.Arch.o.do.Un.·.
S.·.F.·.U.·.
To the Glory of the Great Architect of the Universe.
Health, Strength, Unity.

To prevent any misinterpretation of its designs, the Grand Orient makes the following declaration in the first article of its constitutions.

ARTICLE I.—The Lusitanian Order of Masons is an association of free men, essentially philanthropic, philosophical, and progressive, having for its objects the pursuit of truth, the study of universal morality, the arts and sciences, and the exercise of benevolence.

"The Order holds the doctrines of belief in the existence of a God, the immortality of the soul, and the brotherhood of man.

"It considers liberty of conscience as the inalienable right of every man, and excludes no persons for the peculiarity of their creeds."

The rite of Portugal corresponds to that of France in the number and arrangement of grades, as will be seen by the second article of its constitutions.

ARTICLE II.—"The Grand Oriente of Lusitana recognizes the three symbolic degrees,

Aprendice.—Apprentice.
Companhuo.—Fellow Craft.
Mestra.—Master.

"And the four sublime degrees,

Eleita Secrete.—Elect.
Grand Eleita Escosez.—Scotch Master.
Cuvaleiro d'Oriente.—Knight of the East.
Cuvaleiro Rosa Cruz.—Rose Croix.

It permits no other degrees to be worked in the lodges under its jurisdiction."

The symbolic degrees are worked by lodges, the sublime degrees by chapters, but we must reserve the consideration of their mode of working and organization for a future paper.

◆

THE MASONIC TROWEL, for May, is at hand. It contains a portrait and biographical sketch of Sir Knight Vincent L. Hurlbut, decisions by the Grand Master, editorials, and a variety of Masonic information. $1.25 per annum. H. G. Reynolds, Jr., publisher, Springfield.—*Woodstock Sentinel.*

THE MASONIC TROWEL,

HARMAN G. REYNOLDS,
Past Grand Secretary and Grand Master of the Grand Lodge of Illinois, Editor,
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H. G. REYNOLDS, JR.

One copy, one year..$1 25

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We will hereafter publish regular lists of our agents, so that the brethren may always know who are authorized to receive money for us for The Trowel.

The place of birth, age, name, time and place of death, and membership of deceased brethren, are solicited. Resolutions are declined.

We are responsible for our agents, and none others, but favors will be gratefully received from all who may send us subscribers, orders, or work.

Notice.—Remittances by Express and Registered Letters at our risk. Parties sending us *money* by *mail* must assume the risk.

SPRINGFIELD, ILL., JUNE 15, 1869.

☞No communication or advertisement is likely to receive attention, if received after the first of each month, in the issue immediately following.

Mercenary and Malicious Rejections.

Among six hundred lodges, rejections are inevitable. Several years since, a Master of much experience and observation, remarked in conversation that he with others had aided several times in removing objections to rejected candidates whose friends were grieved, and where upon the surface no reasonable objections could well be made. But, in every instance, he had occasion to regret his action, and really wished that no one of them had been initiated. As a rule, when admitted, they had gained their end, and were either a reproach, or were indifferent or officious. In addition to that, good brethren who felt it their duty to reject for reasons satisfactory to themselves, but who would not deny their vote, and could not stand the pressure of solicitation, were discontented, had suffered in loss of self-respect, and ceased attendance on lodge. In nine cases out of ten, rejections are right, and there are ten men wrongfully initiated where there is one wrongfully rejected. Every Grand Master over such a jurisdiction as this, has painful and constant evidence that such is the case. It is also true, that rejections do occur where the motive is good, but where the information is false or the impression wrong. We can quote a case precisely in point. We will use the name of John Smith for our purpose. He petitioned for initiation. A railroad conductor was present when the petition was referred. He knew a John Smith, who had been rejected in a lodge at the other end of the road. He inquired, and upon being certain, gave his information to a member, who happened to step in while the ballot was being cast, and gave his vote in the negative. The whole lodge were surprised, but the Master was watchful and wary. The report of the committee had been full, and the candidate was well known. The report was read again, and it appeared that *the* John Smith who was the petitioner had always lived right there and was above suspicion. The next ballot was clear. This was a misapprehension as to identity, and one of the many cases where a misapprehension is acted upon with a good motive, and which can be removed if the Master is wise, and the brethren will be patient and good natured. The information in this case was *right* as to the *wrong* John Smith; hence the misapprehension.

But there are several classes of rejection that are wrong and mischievous; for some there may be no present remedy; for others there is a remedy which should be neither slow nor uncertain.

1. *From motives of malice.*—Rejections for malicious reasons are many. Some are based on personal enmity, and sometimes justifiable, and are sometimes wrong. Masonry, while just, is cautious and discreet. She allows no blabbing nor prying. Evidently, therefore, she does not meddle with personal differences between her initiates and the profane, and, as a logical consequence, these differences can not be considered or enquired into in an application for initiation, and improper rejections of this sort are difficult to reach, unless the rejector has voluntarily disclosed his reason, and even then, such cases are to be handled with caution.

Some rejections grow out of unfriendly relations with one or more brethren in the lodge. Malice is gratified by rejecting their relatives or friends. No matter whether the unfriendliness be the fault of the rejector or not, such an act is intense meanness and injustice—is a blow at an innocent party to reach a third, and is wholly without excuse, and a voluntary avowal of it should subject the offender to expulsion. Another malicious motive for rejection, is caused by rejection of friends, personal disappointment, ungratified ambition, or a general discontent which vents itself in opposition to the lodge. In such cases it takes the form of wholesale rejections, and regards neither friendship, character, nor condition. This is absolute treason. The man who can do such an act, would sacrifice his country, his friends, and his kindred upon sufficient provocation, upon the altar of his malice, and should be dealt with as relentlessly as Judas Iscariot or Benedict Arnold. In nearly all instances of this character, the mind instinctively fastens itself upon the guilty person, and in a large majority of cases, the rejector, confident in his security, will proclaim, in some form, what he has done. He may do it by threats, open or concealed beforehand; by open exultation when the deed is done, or by subsequent admissions. In all such cases let the Master act wisely, see that his brethren are discreet, and wait patiently for the result. It will come, unless prevented by improper action among the members of the lodge.

2. *From mercenary motives.*—Rejections for business or political reasons are too common; they are troublesome things to bear, and, under the influence of resentment or irritation, strongly tempt reprisal; reflection dissipates this, and justice generally prevails. Rejections for business or political reasons had better be let alone.

3. *Rejections for religious reasons.*—We have separated this class from those of a business or political character because they are not mercenary in fact, but are based upon fanatical or immoral reasons. *Fanatical,* where a rejection occurs from a difference in denominational or religious views; *immoral,* where the rejection is intended to prevent an admission of one who would discountenance any vices or immoralities to which any member or members of the lodge might be wedded, or whose presence would be a constant evidence of their unworthiness.

It is self-evident that cases of this class are dangerous to touch. They are best cured by silence and time.

Rejections for mercenary, fanatical, or immoral reasons, are mostly confined to individual cases, and affect a lodge incidentally. The same is true of malicious rejections for personal reasons. As a rule, they had better be let alone. But where the malice directs itself against the lodge, self-preservation becomes an imperative law.

But let every W. Master and every brother remember that no provocation can justify or tolerate any departure from the law. No lodge can be benefited, but must be harmed, while Masonry will be injured, by any violations or evasions of the provisions of the Masonic code. In case of a rejection, no one has a right to proclaim his vote either way; no one has a right to inquire, and whatever is revealed should be voluntary, otherwise the revelation is surreptitious, or obtained by solicitation, and both the solicitor and the revealer, or neither, are subject to the discipline of the lodge.

Sorry Ways.

If there is any feeling of which a Freemason ought to feel ashamed, it is jealousy of brethren engaged in the same or similar work. For one Master to be apprehensive lest another Master should have more consideration than he has, or his lodge have greater weight or influence—for the editor of one paper to be jealous of the reputation and influence of another paper, and to feel that it is an obstacle in the way of his own prosperity and success—and for the victims of such jealousy to endeavor to help their own interests, reputation, and influence, by disparaging the credit of their supposed rivals, is discreditable business. It may be said to be according to the French proverb "worse than a crime—a blunder." You are a Master, or a High Priest, or may be in some other important station, and you think yourself respectable and not inefficient in your station, and you allow the same to be true of your neighbor in the same position. But you don't see that he is so superior a man as to have an honest and fair claim to so much more respect and regard than you have. He receives so many invitations to preside or work or speak, that you think he takes too much on himself. But there is your mistake. He did not take these things on himself. If wishing for them would secure them, you would have had them—and have been envied for it by some one else. Such things are rarely obtained—they *come;* and they come to this man in particular because there is something in what he does, or in the way he does it, that brethren are pleased with, and that gives them a high opinion of him. What *you* do may be intrinsically more valuable, but your opinion on that point does not settle the question of influence over others. Honor to him is no wrong to you, and it is weakness in you to think so. To try to diminish his influence, or weaken him in the confidence of his brethren, is not only weak, but wicked. The society you represent is important—all Masonic societies are—and you may think yours second to none. But in your view another society seems to regard itself also, as of unrivaled importance, and in your apprehension, others seem to think so too. And while you feel a brotherly interest in it, and hope it will prosper, you sometimes think, after all, that *its* prosperity hinders yours. You at least speak as if you thought so. Do you think you will get men's support by complaining of them for supporting another good work? If you could induce them to do less in that direction, would it add to your influence, aid your society, or benefit its treasury?

The truth is that the prosperity of one Masonic society or paper, generally implies the prosperity of others. The support, the influence, the gain of one is not the others' loss. A good word spoken for either is no disparagement to others. It does not harm The Trowel to have another Masonic paper commended, and we should be very sorry to yield to the temptation to think so. It is no loss to one lodge or chapter, that another is gaining favor. In all such cases, it is commonly true that the common cause is prospering, and that all parties to it share in the impulse. And if one gets further advanced than others, that advance will finally bear fruit to their benefit also.

In this world there is more that needs to be done than all of us are doing—more than our best endeavors are likely to accomplish. Every good man should strengthen every other good man. There may be competition as to who shall do the most, but there is room for more when all is done. There is a plenteous harvest to be reaped from good deeds and fraternal acts, and instead of Masters, High Priests, lodges, chapters, societies, and papers rubbing elbows and becoming afraid of being crowded, they are rather called upon to lend each other a helping hand.

Union and Central Pacific Railway.

Those stupendous enterprises, the Union Pacific, starting from Omaha, and the Central Pacific, starting from Sacramento, were united on the 10th of May last, and thus a work of indomitable enterprise, progressive and American, in its spirit and success stands unrivaled. In 1830, Massachusetts had a railroad sixteen miles long; Baltimore another, twelve miles, while the longest was from Albany to Schenectady. These were all. The system, with the locomotives, came from England, and we presume that she improved simply upon the old Egyptian practice, as the Americans certainly have upon the English. Forty thousand miles of railway in every part of our inhabited Union, mark our progress and indicate our future. The first passenger by all rail arrived from Sacramento in Chicago, on the 13th of May. The ceremonies of the occasion, the silver tipped tie, the golden spike and hammer, the Governor and other celebrities, have already been paraded before our readers in all the dailies and weeklies in the land.

A large portion of the country traversed by this road is known as the Western Plains or American Desert, and has but little water or timber, and is subject to drouth. Yet with proper or scientific modes of culture, it can nearly all be reduced to cultivation. Irrigation will be a prominent feature.

The indications are already strong that this road is only the initial movement of a grand railway system in North America. Let it go on.

A Veteran Brother

Writes us as follows: "I believe that I have wrought my regular hours and served the Craft about forty years. I can well remember the time when the Order was persecuted throughout the length and breadth of the land; the time when worse than a Spanish inquisition was sanctioned by high authority, no less than the legislature of Pennsylvania. But 'truth is mighty, and it will prevail. Many a time have I met in lodges where scarce a quorum could be got together, but I have lived to see the day that the Order flourishes as the green bay tree, and until I am called hence by the Grand Master of the Universe, I expect to be always ready and willing to do my duty to the Craft, even if it should be from nine at night till low twelve. I remain, most respectfully yours, in the bonds of friendship, love, and truth. D. W. Ginnis."

Indian Troubles.

The recent massacres on the Republican and Solomon, include several prominent citizens along the Blue, among whom is an old citizen, Mr. Burke, one of the oldest settlers in Northern Kansas. In several of their raids, the Indians were dressed in silk, and wore Quaker hats. We have had but one opinion in regard to the whole matter since we read the argument of John Quincy Adams, and that is, that those who cultivate the soil are entitled to occupy it, and that what is the law for one should be the law for all, and that the laws of civilization require that the savage condition should cease to exist.

Festivals.

The festival of St. John the Baptist, is to be celebrated at Mount Sterling (June 24), and R. W. Bro. Joseph Robbins, of Quincy, is to deliver the oration.

The lodges in Hancock county anticipate a good time at Dallas City. Large preparations are being made.

Dr. Hammond informs us by letter that the Fraternity will have a pic-nic at Macomb.

The lodges in Fulton, Cass, Schuyler, Mason, Peoria, and Knox, are expected to congregate in large numbers at Lewistown. We expect to be present. Immense preparations are being made.

German Literature.

Germans and others, desiring German, American, French, or English periodicals, in the departments of Medical Science and Pharmacy, Natural Science, Chemistry, Technology, Geography, Mathematics, Astronomy, Architecture, Engineering, Navigation, and Mining, and books to aid in the study of German, will do well to send to E. Steiger, 17 North William Street, New York, for his printed list, which gives the price of each periodical or book.

Also send for his *Monthly Record of German Literature*, containing a large list of books and prices and much valuable information.

Narrow Escape.

Comp. J. A. Combs, a member of *Vandalia Chapter* had a very narrow escape a few days since near Mulberry Grove. He was thrown from his horse, and in his fall his right arm was broken in three places, and his body sorely bruised and sprained. He is recovering.

Paper Warehouse.

Persons visiting St. Louis in quest of good paper, will do well to visit the immense paper warehouse of Messrs. Johnson & Sawyer, 316 and 318 North Third street, and examine their varied and extensive stock.

July Trowel.

Owing to the necessity of completing a publication just ready for press, the patrons of The Trowel may not look for the July number before the 20th of that month.

On the Rampage.

President Blanchard, of Wheaton, is again endeavoring to distinguish himself by his renewed assaults on Masonry. In 1850 he broke forth against such as should presume to assemble in a lodge under his nose, in a manner not unworthy of the Cardinal Archbishop in the "Jackdaw of Rheims:"

"He cursed him at board, he cursed him in bed;
From the sole of his foot to the crown of his head.
He cursed him in sleeping, that every night
He should dream of the devil and wake in a fright;
He cursed him in eating, he cursed him in drinking;
He cursed him in coughing, in sneezing, in winking;
He cursed him in sitting, in standing, in lying;
He cursed him in walking, in riding, in flying;
He cursed him in living, he cursed him in dying!
Never was heard such a terrible curse!
But what gave rise to no little surprise,
Nobody seemed one penny the worse!"

This is the 19th century, the age when reason has taken the place of gross superstition. Yet here we have a man, who, from his position, is presumed to have some education, holding himself up in nonsensical tirade, to the scandal of religion and the laughter of its enemies. Why does not the president bid his group of fanatics to forego all dealings with Freemasons? If their moral system is bad, it is an inevitable conclusion that their commercial dealings are bad also. While we pity the servile ravings of Oberlin as the vituperation of a poor old man, contempt is all we have for the Wheaton Pope, for ignorance and falsehood merit nothing less.

NAGE.

New York.

At the recent session of the Grand Lodge, the following brethren were unanimously re-elected: Grand Master, James Gibson; Deputy, John H. Anthon; S. G. W., Christopher G. Fox; J. G. W., E. L. Judson; G. Treas., John W. Simons, G. Sec., J. M. Austin.

A resolution of non-intercourse with the French Orient was adopted, to continue in force until recognition of the spurious Council in New Orleans shall cease.

Numbers

3 and 9, Vol. 2, Trowel, wanted for a subscriber in California. We will pay twenty-five cents for each number.

Books, Libraries, Etc.

Let all who want books, new or old, libraries, or late news, send to the "Western News Company," 121 and 123 State street, Chicago, for the "Western Bookseller," "Catalogue of Library Series," and "the Trade List of Seypoldt & Holt."

The *Youth's Companion* is an eight page weekly paper published by Perry, Mason & Co., No. 151 Washington St., Boston, Mass. Price, $1.50 per annum. It is a lively, interesting journal; and we recommend it to our youthful readers.

Change of Agent for Trowel in New Orleans.

Bro. Geo. L. Cross writes us that he has left New Orleans, and that Bro. J. B. D. Baxter, at the Vicksburg Cotton Press, will act as our Agent for Trowel. We hope that our brethren in that city will extend their patronage to Bro. Baxter as liberally as they have done to Bro. Cross.

Sundry disaffected persons in want of office, and so-called ministers of the Gospel, are now holding an anti-masonic pow-wow in Chicago. We will report their proceedings if they are worth publishing.

Magazines and Exchanges.

The May number of *The American Builder and Journal of Art*, published in Chicago, by Charles D. Lakey, contains a variety of interesting matter pertaining to the building arts, and presents a creditable appearance in its full-page illustrations of the First National Bank Buildings, Potter Palmer's Block, and the new Tribune Building. The more noteworthy articles are, "Architecture and Landscape Gardening," "Mortar," "Domestic Economy of Architecture," "The Preservation of Timber," with able editorials on "Real Estate," "Worthless Wooden Pavements," and the "Raid on Western Railways." The design for a country villa, with specifications, is valuable. *The Builder* is emphatically a builder's paper, and is worth its price, $3 per annum.

The Farmers's Friend.—No. 3, Vol. 2 is at hand. A beautiful design for a country residence by G. P. Randall, is on the first page. It is devoted mainly to agriculture, but has good architectural, gardening, and miscellaneous articles. Harvesters, reapers, and mowers receive a good deal of attention.

The American Entomologist for May is full of valuable matter to every fruit grower. If we were a farmer, fruit-raiser, gardener, or horticulturalist, we would not be without it, for we should have a desire to know our friends as well as our enemies in the insect world.

The Practical Painter, containing valuable articles and important advertisements, is published at 37 Park Row, New York, by Willis, McDonald & Co., at 50 cents a year.

Colman's Rural World, now in its 22d volume, is a valuable work for farmers anywhere, but especially in Missouri, Southern Illinois, and Kansas. Published weekly at 612 North 5th St., by Norman J. Colman, at $2 a year.

Peters' Musical Monthly for May is at hand, and well sustains the proud title it bears—"The Prince of Musical Monthlies," for if there is *any one* periodical adapted to suit the wants of all lovers of music, professional or amateur, it is certainly this Magazine.

The May number comes to us overflowing with choice new music. There are four new songs, by Hays, Thomas, Danks, and Eaton; three piano pieces, and six pages of quartette music; also, a dozen or more pages of biographical sketches and reviews of new music. Being largely engaged in the publication of sheet music, Mr. Peters has always a fresh stock from which to make his selections, and seems nothing loth to draw from his resources to make the *Monthly* what it should be. Besides the musical sketches and reviews of new music, each number contains no less than thirty full-sized pages of new music, by the best writers in the country. This valuable magazine is published by J. L. Peters, 198 Broadway, New York, (P. O. Box 5,429.)

The Little Corporal.—Grace Greenwood has sold her "*Little Pilgrim*" to Alfred L. Sewell & Co., publishers of "*The Little Corporal*," of Chicago. *The Pilgrim* has been published as a children's magazine for over fifteen years, and has been a popular juvenile, but will now stop "pilgrimaging" on his own account, and hereafter be an "aide" to the conquering Western Napoleon, *The Little Corporal*, the well deserved circulation of which was even before this addition larger than that of any other juvenile magazine in the world. Grace Greenwood still writes for it. The July number begins a new volume, and we advise our friends to send on to the publishers, *at once*, one dollar, which is the price for one year, and give their children this unique, original magazine, which has no superior anywhere. Those who subscribe during June, will receive the June number extra.

The Western Monthly for June surpasses any of its predecessors. An elegant engraving of the strongly outlined face of Ex Lt. Governor Bross, faces the title page. The Governor is a member of *Cleveland Lodge No. 211*, and one of the live institutions of Chicago. A biographical sketch of him, is the leading article. It is warmly and rather overdrawn, but not much more so than such articles usually are. It is an excellent article, however, and its subject is a most worthy gentleman. The *Monthly*, like most magazines, has a political side, but is independent and fearless as its article on the "Beauties of Protection," clearly evinces.

"The Secret of Power" by Agnes Leonard Scanland is a readable article, and "Ramblings in the Orient" is decidedly good. The *Monthly* is growing, and is as welcome to us as any other magazine.

Cotemporaries.

The Boston *Monthly* has not come to hand for March, April, May, or June.

The Freemason's Magazine for May has a leader upon the difficulties in Nova Scotia, followed by excellent articles entitled The Pope and Freemasonry—Uniformity of the Work in Michigan—The Children, poetry, by Charles Dickens—Scotch Masonry in Nova Scotia—Romanism and Masonry—Ancient Operative Lodges—A. & A. Rite in Illinois, and Masonic Chit-Chat, something after the style of our items. Our young editors, guided too much by cynics and Bohemians, are given to sneering at this magazine which commanded respect when courage cost something, and when it was dangerous to be an avowed Freemason. It was never better than now, and none are its superior. In the April TROWEL, we alluded to Col. Cyrus Johnston; in his house we saw the Masonic Mirror, published by C. W. Moore, in Anti-Masonic times.

The Keystone, May 8, has another Holy Land article in commentary and statistical manner. The piquancy of these articles consists in a graphic style and a re-arrangement of old articles, with running comments disclosing humor, testiness, and sourness in intercourse with the people.

We have read articles on the same subject from the same pen, in six or seven papers, and are of the opinion that not an important fact is developed but what may be found in several books, and which are authentic from the pens of actual and truthful explorers. Still, they are racy, readable and dished up attractively. The leading editorial in relation to the Worshipful Master, is an excellent article. The proceedings of our Grand Lodge are so noticed as to show little to our advantage. We hope our Pennsylvania brethren will not so regard our article in regard to them in the May TROWEL.

The Masonic Record of Nashville for May, starts out with an article entitled "Negro Lodges," and is followed by an excellent story, showing why Mrs. Herbert loved Masonry; the other important articles are Historical Memoranda of *Cumberland Lodge No. 8*, Nashville—Tidings from the Craft—Gems and Jewels—The Czar and the Skeptic—Masonic Law—Jewish Captivity—New Books—A Beautiful Story—Notes of the Month. It is a valuable literary as well as Masonic journal.

The Indiana Masonic Home Advocate, published monthly at Indianapolis, by F. M. Blair, P. G. M., comes regularly. The May number has a supplement, and contains a valuable biographical and historical sketch by E. Deming, dated May 11, 1851, at which time he was Grand Master. The same is enlarged by the addition of several names who have become distinguished since that time. The notice of Joe Daviess, Past Grand Masters Downey, Hacker, and Hazelrigg will be transferred as occasion may warrant, to the columns of THE TROWEL.

The Masonic Record of Western India for April has come. It is filled with valuable local news. A new lodge is being established at Egutpoora, and a Masonic library and reading room has been established at Nagpore. Matters look more flattering in Bengal, and Bro. Hoff having returned from England, it is hoped that the *Indian Freemason's Friend* may be started again. An association has been formed in Bengal, to educate the children of indigent Freemasons.

The Mystic Star, for May is at hand. It is now published by Rev. John S. Hanna, and Rev. James Billings. Its leader is a contribution by Bro. W. V. Morrison, criticising the constitution of the Grand Lodge of Michigan in regard to the mode of electing non-affiliates to membership. The points are well stated, but the tendency of the article is decidedly inflamatory. William Rounsville contributes an able article in regard to objections to secret societies, followed by another article in regard to order, courtesy, and equality. Several selections, notices, &c., bring us to the Bourbons of of Spain, by J. S. C. Abbott. It seems that Maryland and District of Columbia is to be overhauled. Bro. Hanna advocates wearing Masonic emblems, and the number closes with an article devoted to Spring-time and Constant Youth.

The Masonic Review for March is a gem. It is enough at this time to say, that in its editorials, tidings, contributions and selections, either or all, it is fully equal to any former number of that excellent magazine.

THE MASON'S HOME BOOK.—Years ago Bro. Leon Hyneman, of Philadelphia, published the *Mirror* and *Keystone*. For some reason, it ceased. Bro. Hyneman has been since gathering material, and he now appears in magazine form, monthly, 44 pages, $3.00 per annum, with the above title. His address "To the Craft Universal" is well written, but to our mind, develops a purpose not expressed. The first number commences with a republication of Oliver's Antiquities. We shall watch its progress with no little interest.

The Progress is published weekly, by the Progress Publishing Company at 296 Pearl street, New York, at $2 per annum. It has Masonic, temperance, and literary departments.

The Voice of Masonry for May has another Holy Land article; followed by an editorial "Knowledge is Power, or What is Masonry?" An address before *Princeton Lodge*, the proceedings of the Council of Deliberation, editorials, news, and items compose the balance of the make up.

Tidings.

Items.

The manufacture of beet-sugar promises to become an important branch of industry in Wisconsin.

Illinois has 36,000,000 acres, of which 21,000,000 are in some condition of improvement, while only 10,000,000 are in actual cultivation. Full one half of her produce goes abroad, showing the ability, with ordinary cultivation, to sustain fourteen millions of people. It can sustain double that number.

President Grant was forty-seven years old on the 27th of April.

The population of New York city is stated at 1,118,769.

Copper and new beds of coal have been discovered in Virginia.

Oregon is expected to add thirty-three per cent. to her grain crop of last year.

The human heart is made for love as the household hearth for fire, and for truth as the household lamp for light.

It is the little troubles that wear out the spirits.

A Colorado Love-Letter.—"Laven years is rather long to cort a gal, but I'll have you yet, Cate."

The U. S. Senate has sixty-six Senators, forty-five of whom are lawyers; the House of Representatives has 183 members, one hundred and nineteen of whom are lawyers; or, one hundred and sixty-four lawyers against eighty four in both Houses of Congress, nearly two to one! It is time to change this.

Missouri has 1,450 miles of railroad in actual operation.

Kansas, with 400,000 population, has in use over six hundred miles of railroad.

John Dixon, Esq., now eighty-five years old, settled at Dixon thirty-nine years ago, and was long the proprietor of Dixon's ferry. The Mayor and a large number of ladies and gentlemen recently "surprised" the old veteran, and left a substantial token of respect in the shape of $314 in greenbacks.

There are one hundred and fifty rare works upon Freemasonry in the British Museum, mostly unknown to the Craft.

The President has appointed the real "Nasby" Postmaster at Toledo. Will whisky rise now?

S. P. Brainard, formerly of Cambridge, is now at Waterloo, Iowa, where he attends to law and land business.

Artemas Ward said that the man who wrote "I'm saddest when I sing," was a fool to sing much.

It is a poor exchange from which we can glean no item.

What will now be the color of our dispatches from England?—*Motley*.

The Parliament House in London cost $15,000,000

Flattery sits in the parlor, while candor is kicked out of door.

In Greece, between 1830 and 1866, the number of schools increased from 110 to 1,308.

The Chicago Tribune Company moved into their new building, corner Madison and Dearborn streets, April 29. The new establishment is said to be in all its appointments, the most complete in the United States.

If any one wishes rare books, new or old, they will do well to address the Western News Company, 121 and 123 State street, Chicago.

Gen. J. C. Webber, late Secretary Board of State House Commissioners, preferred charges lately against them, and sundry of them were examined by the Governor, and dismissed.

"Jenny," said a Scotch minister, stooping from his pulpit, "have ye got a peen about ye? "Yes, Minister." "Then stick it into that sleeping brute of a man o' yours by your side."

Bismarck's wife acts as his private Secretary.

Carpets are bought by the yard and worn by the foot.

Noah Webster's heirs get $25,000 annually from the sale of his works.

There are now 75,000 invalid pensioners, and 92,000 widows and orphans on the national pension roll.

The "one thousand mile tree" is said to be the only pine tree between Omaha and Salt Lake.

The French Mint is coining gold twenty-five franc pieces, termed "Emperors."

"Time, patience, and perseverance" are the three great masters of the world.

Brethren Shugart and Lininger, dealers in agricultural implements at Council Bluffs, Iowa, send us the first number of their advertising paper. Motto, "Live and let live." Clever, sharp, and cute.

Desire is a tree in leaf, hope is a tree in flower, and enjoyment is a tree in fruit.

Decatur and E. St. Louis R. R.—Warren Colburn, New York, Pres.; Charles H. Pierce, New York, Treasurer and Transfer Agent; W. B. Corneau, Springfield, Secretary and Asst. Treasurer; Wm. S. Lincoln, Chief Engineer; A. Boody, Isaac H. Knox, and George Cecil, Executive Committee; A. Boody, A. M. White, W. C. Shirley, H. M. Vandeveer, Isaac H. Knox, W. I. Schenck, R. W. O'Bannon, E. R. Sparks, George Cecil, J. N. Drummond, Warren Colburn, and E. O. Smith, Directors.

Seventeen cotton factories are to be built in Mississippi this season.

The Brotherhood of Locomotive Engineers numbers over six thousand members.

> Immodest words admit of no defense,
> For want of decency is want of sense.—*Pope.*

Some portions of France and Italy, and nearly all of Spain are destitute of forests.

Two millions of acres of land in Iowa are unsold.

One hundred and twenty millions of dollars are spent annually in China in idolatrous worship.

Daniel Bakewell, aged 111, a Revolutionary pensioner, died recently in New York.

Iowa has on hand $284,880; taxes due $650,500; war claims against the United States $389,848; total $1,324,218; indebtedness entire, less than $300,0000.

Iowa had 42,000 people in 1840; now more than 1,000,000 with 1,500 miles of railroad.

A thousand probabilities do not make one truth.

Maine—*Grand Lodge.*—John H. Lynde, Bangor, Grand Master. *Grand Chapter.*—Joseph P. Gill, Lewiston, G. H. P. *Grand Council.*—Gorden R. Garden, Grand Master, Ira Berry, Portland, Grand Secretary of all three.

An Englishman is about to start a weekly paper in Jerusalem.

Ingersoll, Canada, has a Freemason—Charles McKewn—who was initiated in 1776. He is 122 years old.

It is said that there are 50 German Daily newspapers in the United States.

Seven judges of the Mexican Supreme Court have been indi[illegible] for corruption.

A St. Louis physician estimates that two-fifths of the men in the United States use no ardent spirits. Hope so. Wish it were five-fifths.

South Carolina declines State aid to railroads.

Cœur De Leon Sov. Chap. Rose Croix, Chicago, J. Ward Ellis, Master; G. W. Barnard, S. W.; H. F. Holcomb, J. W.; J. C. W. Bailey, Grand Orator; W. F. Adams, M. of Cer.; T. H. Seymour, G. Tr.; D. W. Clark, Jr., G. Sec.; Geo. W. Kincaid, G. of T.; John P. Ferns, G. Sentinel.

Queen Esther Chapter No. 2, Eastern Star. Elgin. Geo. Hunter, W. P.; Mary A. Fairchild, W. M.; Sarah A. Marshall, A. M.; M. N. Frederick, Treas.; F. H. Mosely, Sec.; Addie W. Frederick, Conductress; Mary E. Marshall, Asst.; Eliza S. Batchelor, Warder; E. F. Roberts, Sent.; Bessie C. Mosely, Adah; Addie E. Spaulding, Ruth; Cordelia M. Sherman, Esther; Salinda M. Baker, Martha; Sarah E. Wilcox, Electa.

The corporators of the Belvidere and Ottawa railroad have organized and intend to push the enterprise rapidly to completion.

The railroad from Lewistown west is now completed to Rushville.

The railroad from Peoria, *via* Pekin, Havana, Bath, Chandlerville, and Virginia, to Jacksonville, is expected to be open the entire distance by the 20th of this month.

Advancement of Candidates.

Nothing can be more certain than that the proper qualifications of a candidate for admission into the mysteries of Freemasonry, and the necessary proficiency of a Mason who seeks advancement to a higher degree, are the two great bulwarks which are to protect the purity and integrity of our Institution. Indeed, we know not which is the most hurtful, to admit an applicant who is unworthy, or to promote a candidate who is ignorant of his first lessons. The one affects the external, the other the internal character of the Society. The one brings discredit upon the Craft among the profane, who in too many instances, from ignorance of Masonic principles, regard us, too often, with suspicion and dislike; the other introduces ignorance and incapacity into our ranks, and dishonors the science of Masonry in our own eyes. The one covers our walls with imperfect and worthless stones, which mar the outward beauty and impair the strength of our Temple; the other fills our interior apartments with confusion and disorder, and leaves the edifice, though externally strong, both inefficient and inappropriate for its destined uses. But, to the candidate himself, a too rapid advancement is often attended with the most disastrous effects. As in geometry, so in Masonry, there is no "royal road" to perfection. A knowledge of its principles and its science, and consequently an acquaintance with its beauties, can only be acquired by long and dilligent study. To the careless observer, it seldom offers, at a hasty glance, much to attract his attention or to secure his interest. The gold must be deprived, by careful manipulation, of the dark and worthless ore which surrounds and envelopes it, before its metallic lustre and value can be seen and appreciated. If that be done, all will be right.

Trim Your Wicks.

As coal oil fluid is killing its victims constantly, anything which will avert the danger should be made known. An exchange sensibly remarks:

The explosion is caused by neglecting to cut off the charred portion of the wick after the lamp is filled. Observation will show that in a few days use, the wick becomes charcoal in its composition for an inch below the top of the tube containing it, and after the lamp has burned a short time, the heated tube fires all the charred portion of the wick inside, and that sets the oil on fire below. This may be prevented by cutting off a sufficient portion of the charred wick each day after using the lamp.

Jurisprudence.

To the law and the testimony.—Isa. 8, 20.

DECISIONS BY THE GRAND MASTER.

49.—In the United States each grand lodge is sovereign within its own defined territorial limits, and is the sole source of power. The Grand Lodge of Illinois exercises inherently, exclusive jurisdiction in all Masonic matters, executive, legislative, and judicial, within the limits of the State, and in her sovereign capacity has control over every resident Mason, non-affiliated, or affiliated *here or elsewhere*, and through her proper subordinates, has jurisdiction over all offenses committed by Masons against individuals, morals, or Masonry, and can try and expel the offender, or otherwise deal with him as may seem proper and just.

50.—Where a member of a lodge in another jurisdiction, becomes a resident of Illinois, and afterwards becomes amenable to Masonic discipline, the oldest lodge in the city, town, or place where he may reside, will receive the charges, and proceed with the trial in all respects as required by the By-Laws of the Grand Lodge of Illinois.

Upon the request of either party, and the consent of both, with the consent of the Grand Lodge, or Grand Master in vacation, if deemed advisable by the lodge having local jurisdiction, *after the charges are preferred*, the case may be sent to the lodge of which the accused is a member for hearing and judgment.

51.—Rejection for affiliation does not affect the general standing of the rejected brother; he may petition any other lodge, or visit wherever his visits may be acceptable.

52.—In trials, the Master fixes the time and place of trial; the testimony taken by committee is preparatory to trial; at the trial, the case is to proceed to conclusion before the same triers, including sentence of expulsion, suspension, or reprimand.

53.—The objection of a member of a lodge to the admission of a visitor, with or without reasons, or with good or trivial reasons is absolute, unconditional, and imperative, and in all cases it must be *presumed* that his reason is sufficient for him, and must be respected by the Master and the lodge.

54.—No officer of a lodge is justifiable in assuming any of the functions of the W. M. when he is present. If the W. M. is mistaken in his rulings, transcends his authority, or renders himself amenable to discipline, the remedy is by appeal to, or charges preferred in Grand Lodge, or for the time being to the Grand Master.

55.—A motion to test the sense of a lodge in regard to objection to the admission of a visitor is out of order, and if entertained, is an invasion of the rights of a member, and a grave misdemeanor.

Impostors.

Cornucopia Lodge, No. 563, F. & A. M.,
Flushing, N. Y., May 15th, 1869.

The members of the Masonic Fraternity are hereby cautioned against extending any relief to a person calling himself John Ely, *alias* Dr. Hunter, *alias* Dr. George Levi, *alias* George Washington Remmington; but whose real name is George Levison. He visted this place at the time of our last communication, and represented himself under the latter name.

He claims to hail from *Washington Lodge No. 5*, Charleston, S. C., to have had property, lost all during the war, refused a position as Colonel in the Southern army, being a Union man, joined the Union army and has been in Libby Prison.

He sometimes represents himself as a minister and sometimes as a physician. Is a man of genteel appearance, large and well proportioned, 55 to 60 years of age, 5 feet 10 inches in height, mixed gray hair, prominent features, a good talker, and tells his story in a very touching manner, and concludes in the lodge-room with a *Masonic Sign*.

The Masonic Board of Relief of Troy cautioned the Craft against him a few months ago.

He is an *impostor* of the first water, and should be dealt with accordingly.

Joseph L. Frame, Jr., W. M.
W. H. D. Nimmo, Sec'y.
Sov. Gr. Com.

Office of Secretary of Winona
Lodge, No. 18, F. & A. M.
Winona, April 10, 1869.

H. G. Reynolds & Son, Springfield, Ill.:

Gentlemen:—An impostor calling himself an Italian refugee and served under Garibaldi, having a good knowledge of Masonry, has been imposing upon the Craft in this State. He is a small man, black eyes and hair—a little stooped—health not good—speaks English badly—calls himself Omelia Damanchance. Left here we think for St. Louis, a few days since, with property not his own, that was intrusted to him, to aid him by its sale.

Fraternally,
John Keyes.

Caution.

Office of the M. P. S. G. C. of the
Supreme Council A. A. S. Rite.
Portland, Maine, May 24, 1869.

I am informed that one Daniel Rollin is preambulating the States of Pennsylvania and Vermont offering to confer the degrees and to establish the bodies of the Ancient Accepted Rite in those States, claiming to have full and legitimate authority for so doing.

This is to inform the Craft that he has no such authority and that no work of his will be recognized by any regular Mason of that rite in the World.

The person, from whom he is said to claim immediate authority, was long ago expelled from all the rights &c. of a Scottish Mason, that he ever had: and I believe that the sole object of all concerned with him is to obtain the money of the unsuspecting.

Josiah H. Drummond, 33°,

Valley of New York, March 20, 1869.

To all Masons to whom these presents shall come, Greeting:

The following resolutions having been adopted, all Masons of the Ancient and Primitive Rite are hereby ordered to abide by the same.

To the Ill. Sov. Grand Master, Officers, and Members of the Sov. Sanc. of the Ancient and Primitive Rite of Memphis in and for the Continent of America.

The committee appointed to take into consideration the matter of grievance in relation to the jurisdiction of Louisiana, beg to report that, after careful consideration of the subject matter, your committee unanimously present the following preamble and resolutions for adoption: That,

Whereas, A decree emanating from the Grand Orient of France, dated the fifth day of November, 1868, in which is recognized and acknowledged a body of spurious Masons located in the State of Louisiana, styled the "Supreme Council of the A. & A. S. Rite, in and for the Sovereign State of Louisiana." That,

Whereas, Said spurious body has, from time to time, clandestinely granted charters for lodges in said jurisdiction of Louisiana, thereby invading the rights and authority of the M. W. Grand Lodge of that State. That,

Whereas, The Ancient and Primitive Rite of Memphis has, by its toleration, extended into nearly every State and Territory on this continent, and in the said jurisciction of Louisiana there now exists four bodies of our rite, who claim protection of this Sovereign Body, And,

Whereas, The Rite of Memphis has always acknowledged the supremacy of the State Grand Lodges over the symbolic or first three degrees of a blue lodge, and engrafted the same into its constitution by the following section, viz.:

"Whereas, The Rite of Memphis, on the Continent of America, considers the blue lodge the foundation and fundamental basis of the beloved institution, to which the Masonic allegiance of all its members are due, and from which there can be no deviation; therefore, no Mason can be allowed to join the Ancient and Primitive Rite of Memphis unless he is a member of a lodge in good standing, working under a Grand Lodge of Free and Accepted Masons." And

Whereas, The officers and brethren of the A. & P. Rite deprecate the interference of any foreign body with the vested rights of established Masonic Grand Bodies in America. Be it, therefore,

Resolved, That we, the Sovereign Sanctuary of the Ancient and Primitive Rite of Memphis, in and for the continent of America, in council assembled, do hereby unanimously indorse the action of the Grand Lodge of Louisiana, as embodied in resolutions, adopted February 13, 1869. Be it further

Resolved, That until such time as the Grand Orient of France shall have revoked its action as decreed November 5th, 1868, all fraternal intercourse with that grand body be, and the same is hereby suspended.

Respectfully submitted, with fraternal salutations.

Andrew M. Underhill,
John Hanna,
M. G. de J. Bonell,
Benjamin S. Hill,
John T. Martin.
Committee.

Accepted and approved in our Asylum, this 20th day of March, 1869, E. V.

Harry J. Seymour, 33°,
T. Ill. Sov. Grand Master General.

Anti-Masonic Action.

Several assemblies of religious bodies have lately taken ground against Masonry, upon the ostensible ground that it is composed of secret societies. If secrecy be the principle aimed at, it is a little singular that the Good Templars, Sons of Temperance, and other similar organizations were not mentioned.

The resolves of a synod here and there against Masonry are about as effective toward shaking it as would be the hurling of putty pellets against the rock of Gibraltar, with the expectation of battering down the everlasting structure. As the fly on the horn of the ox did not disturb the latter, so will not the hostile action of a little sect, here and there, discomfort an organization whose limits are those of the whole world.

During the late war, Masonry did more to ameliorate the horrors of imprisonment, and to mitigate the atrocities of battle, than any agency else. To the remark that "I am a Baptist," or "I am a Methodist," the reply was, invariably: "That's played out." The announcement of Masonic rights, on the contrary, was never disregarded.

We think that these gentlemen who are denouncing Masonry should not fail to notice that, whereas, nearly or quite every Protestant sect was disrupted before or during the war, Masonry remained, then as now, indivisible. In this element of fraternal regard which no war can shake, no convulsion disrupt, and in which no principle of discord can gain a foothold, the puny and discordant sectaries who are now warring against Masonry can find something worthy of imitation. Masonry never quarrels; never arms brother against brother; never burned or crucified an opponent; never bellows politics from its altar; never distributes tracts where bread is needed; never martials nation against nation. Can that Christianly organization of which these hostile little synods are members, say as much? Are there any Latimers, or Cranmers, or Mary Stuarts in its history? Did it ever hang, burn, or imprison anybody because of a difference of opinion? Is there any blood upon the pages of its history? Does it meddle with politics? Did it thank God for the removal of Lincoln, as did a Protestant, orthodox clergyman of this city?

The record of Masonry will compare favorably with that of any other organization. Its history is one of peace. Its flag is white. Its mission is charity. It teaches the beauty of fraternal love, and its effort is to quiet the warring elements in humanity, and to induce the clasping of hands by enemies. It is the oil which calms the troubled and stormy waters of existence. When some of these aggressive little synods can show as good a record, then will the world be prepared to admit their right to criticise. Meanwhile, let the casting of the first stone be withheld until some one without sin can be found to undertake it.—*Chicago Times, June 5th.*

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"Them soldiers must be an awful dishonest set," said an old lady, "for not a night seems to pass that some sentry is not relieved of his watch."

Identity of Holy Places in Jerusalem.

At the commencement of the troubles in Judea, during the reign of Vespasian, A. D. 79, the Christians of Jerusalem withdrew to Pella, and as soon as their metropolis was demolished they returned to dwell among its ruins. In the space of a few months they could not have forgotten the position of their sanctuaries, which, generally speaking, being situated outside the walls, could not have suffered so much from the siege as the more lofty edifices within. That the holy places were known to all men in the time of Adrian, A. D. 130, is demonstrated by an undeniable fact. The emperor, when he rebuilt the city, erected a statue of Venus on Mount Calvary, and another of Jupiter on the sacred sepulchre. The grotto of Bethlehem was given up to the rites of Adonis; the jealousy of the idolators thus publishing, by their abominable profanations, the sublime doctrines of the Cross, which it was their object to conceal or calumniate.

But Adrian, although actuated by an ardent zeal in behalf of his own deities, did not persecute the Christians at large. His resentment seems to have been confined to the Nazarenes in Jerusalem, whom he could not help regarding as a portion of the Jewish nation—the irreconcilable enemies of Rome. We accordingly perceive, that he had no sooner dispersed the Church of the Circumcision established in the holy city, than he permitted within its walls the formation of a Christian community, composed of Gentile converts, whose political principles, he imagined, were less inimical to the sovereignty of the empire. At the same time he wrote to the governors of his Asiatic provinces, instructing them not to molest the believers in Christ, merely on account of their creed, but to reserve all punishment for crimes committed against the laws and the public tranquility. It has therefore been very generally admitted, that during this period of repose, and even down to the reign of Dioclesian, A. D. 284, the faithful at Jerusalem, now called Ælia, celebrated the mysteries of their religion in public, and consequently had altars consecrated to their worship. If, indeed, they were not allowed the possession of Calvary, the Holy Sepulchre, and of Bethelehem, where they might solemnize their sacred rites, it is not to be imagined that the memory of these holy sanctuaries could be effaced from their affectionate recollection. The very idols served to mark the places where the Christian redemption was begun and completed. Nay, the pagans themselves cherished the expectation that the temple of Venus, erected on the summit of Calvary, would not prevent the Christians from visiting that holy mount; rejoicing in the idea, as the historian Sozomen expresses it, that the Nazarenes, when they repaired to Golgotha to pray, would appear to the public eye to be offering up their adoration to the daughter of Jupiter. This is a striking proof that a perfect knowledge of the sacred places was retained by the church of Jerusalem in the middle of the second century. At a somewhat later period, when exposed to persecution, if they were not allowed to build their altars at the Sepulchre, or proceed without apprehension to the scene of the Nativity, they enjoyed at least the consolation of keeping alive the remembrance of the great events connected with these interesting monuments of their faith; anticipating, at the same time, the approaching ruin of that proud superstition by which they had been so long oppressed. The conversion of Constantine, A. D. 319, gave a new vigor to these local reminiscences of the evangelical history. That celebrated ruler wrote to Macarius, Bishop of Jerusalem, to cover the tomb of Jesus Christ with a magnificent church; while his mother, the Empress Helena, repaired in person to Palestine, in order to give a proper efficacy to the zeal which animated the throne, and to assist in searching for the venerable remains of the first age of the Gospel. To this illustrious female is ascribed the glory of restoring to religion some of its most valued memorials. Not satisfied with the splendid temple erected at the Holy Sepulchre, she ordered two similar edifices to be reared under her own auspices; one over the manger of the Messiah at Bethlehem, and the other on the Mount of Olives, to commemorate His ascension into heaven. Chapels, altars, and houses of prayer gradually marked all the places consecrated by the acts of the Son of Man; the oral traditions were forthwith committed to writing, and thereby secured forever from the treachery of individual recollection.

These considerations give great probability to the conjectures of those pious persons who, in the fourth century of our era, assisted the mother of Constantine in fixing the locality of holy scenes. From that period down to the present day, the devotion of the Christian and the avarice of the Mohammedan have sufficiently secured the remembrance both of the places and of the events with which they are associated. But no length of time can wear out the impression of deep reverence and respect which are excited by an actual examination of those interesting spots that witnessed the stupendous occurences recorded in the inspired volume. Or, if there be in existence any cause which could effectually counteract such natural and laudable feelings, it is the excessive minuteness of detail and fanciful description usually found to accompany the exhibition of sacred relics.

But such abuses, the fruit of many ages of credulity and ignorance, do not materially diminish the force of the impression produced by scenes which no art can change, and hardly any description can disguise. The hills still stand round about Jerusalem, as they stood in the days of David and Solomon. The dews fall on Hermon, the cedars grow on Libanus, and Kishon, that ancient river, draws its stream from Tabor as in the days of old. The Sea of Galilee still presents the same natural accompaniments, the fig-tree springs up by the wayside, the sycamore spreads its branches, and the vines and olives still climb the sides of the mountains. The desolation which covered the Cities of the Plain is not less striking at the present hour than when Moses with an inspired pen recorded the judgment of God; the swellings of Jordan are not less regular in their rise than when the Hebrews first approached its banks; and he who goes down from Jerusalem to Jericho still incurs the greatest hazard of falling among thieves. There is, in fact, in the scenery and manners of Palestine, a perpetuity that accords well with the everlasting import of its historical records, and which enables us to identify with readiness the local imagery of every great transaction.

From the (London) F. M. Mag.

Numbers.

By Anthony Oneal Haye.

The following is a brief account of Numbers, which readers can work out more fully for themselves in connection with Masonry:

The mystical meaning and divine virtue of numbers formed an important part of the philosophy of Pythagoras, and from him have been transmitted to the Masonic system of symbolism. Pythagoras, doubtless, brought his doctrines on this subject from Egypt, in which country he long resided, and with whose wisdom he was deeply imbued. In numbers, Pythagoras saw the principle of all things; he believed that the creation of the world was produced by their harmonious combination, and that they existed before the world. According to the doctrines of this sage, numbers are of two kinds, intellectual and scientific. Intellectual number has always existed in the divine mind; it is the base of universal order, and the link which binds all things. Scientific number is the generative cause of multiplicity, which proceeds from and is the result of unity. Scientific numbers are equal or odd. Equal numbers are said to be female, and odd ones male; because even numbers admit of division or generation, which odd ones do not. Odd numbers, however, are the most perfect. To each number, Pythagoras ascribed a peculiar character.

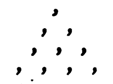
One—the Monad—represented the central fire, or God, without beginning and without end, *the point within the circle*. It also denoted love, concord, piety, and friendship, because it is indivisible. It was the symbol of identity, equality, existence, and universal preservation and harmony. To this number all ancient mythologies ascribed peculiar virtues. Two was unlucky; and as one denoted light and the good principle, or God, two denoted darkness and the evil principle. Hence it was that the Romans dedicated the second month of the year to Pluto, the god of hell, and the second day of that month to the manes of the dead. As one represented the right hand, so did two the left.

Three referred to harmony, friendship, peace, concord, and temperance, and was so highly esteemed among the Pythagoreans, that they called it "perfect harmony." It is one of the sacred numbers of Freemasonry. Three was considered among all the pagan nations as the chief of the mystical numbers, because, as Aristotle remarks, it contains within itself a beginning, a middle, and an end. Hence we find it designating some of the attributes of almost all the gods. The thunder bolt of Jove was three-forked; the sceptre of Neptune was a trident; Cerberus, the dog of Pluto, was three-headed; there were three Fates and three Furies; the sun had three names, Apollo, Sol, and Liber; the moon had three also, Diana, Luna, and Hecate. In all incantations, three was a favorite number, and hence the poet says,—"*Numero Deus impari gaudet.*" A triple cord was used, each cord of three different colors, white, red, and black; and a small image of the subject of the charm was carried thrice round the altar, as we see in Virgil's eighth eclogue:

> "*Terna tibi hæc primum triplici diversa colore*
> *Licia circumdo, terque hæc altaria circum*
> *Effigiem duco.*"

The Druids paid no less respect to this sacred number. Throughout their whole system a reference is constantly made to its influence; and so far did their veneration for it extend, that even their sacred poetry was composed in triads. In all the mysteries from Egypt to Scandinavia, we find a sacred regard for the number three. In the rites of Mithras, the Empyrean was said to be supported by three intelligences—Ormuzd, Mithra, and Mithras. In the rites of Hindostan, there was the trinity of Brahma, Vishnu, and Siva. It was, in short, a general character of the mysteries to have three principal officers and three grades of initiation. In Freemasonry, the number three is the most important and universal in its application of all the mystic numbers. Thus we find it pervading the whole Ritual. There are three degrees of Ancient Craft Masonry—three principal officers of a lodge—three supports—three ornaments—three greater and three lesser lights—three movable and three immovable jewels—three principal tenets—three rounds of Jacob's ladder—three working tools of a F. C.—three principal orders of architecture—three important human senses—three ancient Grand Masters—three recreant F. C.; and, indeed, the instances exceed the imits of our space to enumerate them, one stood for life, two for death, three for eternity.

Four was a divine number. It referred to the Deity, and among the ancients, many nations besides the Hebrews, give to God a name of four letters. The Assyrians called him Adad; the Egyptians, Amum; the Persians, Syre; the Greeks, Theos (the *th* forming one letter); and the Latins, Deus. This, which was the Tetragrammaton of the Hebrews, the Pythagoreans called Tetractys, and this they considered a most solemn oath. The Tetractys (Greek, Tetractus-four) was expressed by ten jods disposed in the form of a triangle, each side containing four, as in the annexed figure.


Tetractys.

This they explained as follows: The one point represents the Monad, or active principle. The two points, Duad, or passive principle. The three, the Triad, or world arising from their union. The four, the Quarternary, or the liberal sciences. On this figure the oath was propounded to the aspirant in the esoteric school of Pythagoras. Iamblichus gives this oath in his life of Pythagoras, of which the following is a translation:

> "By that pure quadrilateral name on high,
> Nature's eternal fountain and supply,
> The parent of all living souls that be,—
> By it, with faithful oath, I swear to thee."

Pythagoras undoubtedly borrowed the Tetractys from the Tetragrammaton (the incommunicable name of God) of the Jews, when he visited Babylon, and was instructed in the Hebrew mysteries by Ezekiel.

Miscellaneous Reading.

Proverbs.

A proverb has been well defined to be "the wit of one man and the wisdom of many"—the concentration of the common sense and experience of many into some happy, pithy expression. The study of these quaint condensed sayings has ever been a favorite one with literary men. Cervantes makes Sancho Panza's conversation a whole string of them, as in our day Dickens has freely put them into the mouth of the inimitable Sam Weller: while learned and grave divines have found in these sparkling scintillations a pleasant relief from more serious occupations. A recent lecture by the author of a popular work on the Life and Epistles of St. Paul presents an interesting collection of these wity aphorisms. Complete proverbial sentences are either exhortive, such as "Make hay while the sun shines;" "Think of ease, but work on;" "Pull down thy hat on the windy side;" or the Spanish one of "Dine with thy aunt, but not every day;" or indicative, such as "Half a loaf is better than no bread;" "Where the hedge is lowest, most people go over;" or, as poor Richard says, "Silks and satins put out the kitchen fire." Poetry has always had a tendency to run into rhyme and alliteration, and it is so with proverbs. We say, "Time and tide wait for no man;" but the true form is, "Time and tide for no man abide." Sometimes the form is merely alliterative, as "Ever drunk, ever dry;" "Wilful waste makes woful want;" or as the Scotch say, "No swat no sweet." More often they assume the shape of absolute rhyme, such as "There is many a slip between the cup and lip;" "Well begun, half done;" "April wet, good wheat;" "Who goes borrowing, goes a sorrowing." These oriental examples further illustrate this:

"God's mills turn slow
But they grind woe."

"In the widow's house
There is no fat mouse."

"Who sues a mite
Will catch a bite."

"When the sun flies
The shadow dies."

"Who doeth the raven for a guide invite,
Must marvel not on carcasses to light."

"Should you a cistern with rosewater fill,
A dead dog dropped in it would defile it still."

A good proverb soon spreads, and possesses wonderful vitality. "Building a golden bridge for a flying enemy" is older than Herodotus, and "Look not at a gift horse in the mouth" is found in mediæval history and among Armenian proverbs. Proverbs are still being made. "Don't shiver for last year's snow," and "Some people seem to be starched before they are washed," are recent [illegible]. The same truth is often expressed differently by different nations. In Friesland they say, "Don't sell your herrings before you catch them; "we say, "Don't buy a pig in a poke; while in the tropics it takes the form of "No man buys yams while they are yet in the ground." We often give point to our advice by saying, "A bird in the hand is worth two in the bush," while on the banks of the Nile, where cranes are abundant, the people say, "A thousand cranes in the air are not equal to one sparrow in the fist." Every oak was once an acorn," is in Africa "The great calabash tree had a seed for its mother· "First build your house and then think of your furniture;" "A man envies every other man except his son and his pupil;" "At the doors of taverns friends are plenty: at the doors of the prison they are all gone;" "Throw plenty of mud, some of it is sure to stick," are Hebrew proverbs expressive of sagacity. The French are fond of epigrammatic sayings. The adage "One swallow does not make a summer," they render "One flower does not make a garland." A characteristic of their proverbs is the frequent mention of wolves. Thus: "Talk of the wolf and you will see his tail;" equivalent to "Talk of the devil and he will appear." "It is a silly sheep that makes the wolf her confessor;" "While the dogs growled at each other, the wolf devoured the sheep." These are German examples: "Little and often make a heap in time;" "Handsome apples are sometimes sour;" "It is easier to blame than to do better;" "Take the world as it is, not as it ought to be;" "Our neighbors' children are always the worst;" "Forgive thyself nothing and others much;" "The sun-dial only counts the bright hours;" "He who blackens others does not whiten himself;" "To change and to do better are two different things;" "Revenge converts a little right into a great wrong;" "Charity gives itself rich, but covetousness hoards itself poor."

Spain is rich in proverbs. One of them runs, "By the road of by-and-by one arrives at the town of Never." There is much richness and beauty in the Italian proverbs, as "Time and patience change the mulberry leaf into satin;" but many others alluding to vengeance are terribly significant. The proverbs of Africa partake largely of the physical aspect and moral characteristics of the country. We say of a lucky person, "He was born with a silver spoon in his mouth." On the Nile it is, "Throw him into the river and he will come up with a fish in his mouth;" "A small datestone is large enough to prop up a large water-jar;" "The corn passes from hand to hand, but it comes to the mill at last;" "What can I think of thy good qualities, O onion! since every bite draws tears?" "The beetle is a beauty in the eyes of its mother;" "Say 'good morning' to the bean-seller, not to the druggist," meaning that it is better to be poor and well than rich and ill;" "A husband between two parrots is like a head beaten with two sticks;" "The camel has his own opinion, and the camel driver has his," are all African.

The Egyptian says; "When crows are the guides of a people, they lead the carcass to the dogs;" "The merit belongs to the beginner, should his successor do even better." Turning to the western negroes, we find: "The sun is the king of torches;" "If nothing touches the palm leaves, they do not rustle;" "No one gives a cat to a hyena to keep;" "The leopard is absent, so they play with her cubs;" "The parasite has no root;" "Two crocodiles can not live in one hole;" "Do not curse the crocodile's mother before you cross the river;" "Human blood is heavy: the man that has shed it can not run away;" "The frog enjoys itself in water, but not in hot water;" "The razor can not shave itself;" "Were it not for fingers, the hand would be a spoon." The Welsh have: "If thou wouldst have praise, die;" "By the side of sickness, health becomes sweet;" "He is not altogether bad who maketh another better;" "No man is good unless others are made better by him:" "If every fool wore a crown, we should all be kings." Ireland is not rich in proverbs, but this one is characteristic: "Don't throw out your dirty water till you have got in your clane." Many proverbs are strictly local, as of a lazy man, "He is as idle as Loudon's dog, that leaned against the wall to bark;" or of one with no taste for music, "He is like Mat Davies' bull, that tossed the fiddler into the tree." In classical writings there is an abundance of proverbs having reference to fowls and eggs. Juvenal speaks of a fortunate man as a white hen's chicken, and of an unfortunate man as having been hatched from unlucky eggs. There is a saying that "a white egg may come from a black chicken." The French lay it down that "It is a sorry house in which the cock is silent and the hen crows." In Egypt the people give this advice: "Don't say good morning to the cock," meaning that it has been up early enough without your salutation. Every trade has its proverbs. A carpenter who had been eating an immense quantity of walnuts, his plate being loaded with shells, said, "You see, sir, a workman is known by his chips." And again, "You must use the rasp before you turn to the sandpaper." "It's no use fishing till you have baited your hook," is good advice for a fisherman. These are sparks from the smith's shop: "Some men are born hammers and others are born anvils;" "If the hammer strikes hard the anvil lasts the longest;" "Once he was a hammer, and now he is an anvil;" "It doesn't follow that because your face is black that therefore you are a smith;" "The sword has forgotten the smith that forged it."

Of cats, mice, and monkeys we find: "The cat broke the china;" "All cats are gray at night;" "Don't trust the cat with the keys of the pigeon-house;" "The more you stroke the cat the more she sets up her tail;" "The mewing cat is never a good mouser;" "When the cat dies the mice rejoice;" "When the cat's away the mice 'll play." The Egyptians have a proberb, "Mousey, take this letter to the cat, and here are two pounds of sugar for you;" but the mouse replies, "The pay is good enough, but I don't like the business." Familiar allusions are made to the cat's paw. It was the monkey that made use of the cat's paw for taking the chestnuts out of the fire. "Dress a monkey in silk, and she is a monkey still;" "The higher a monkey climbs the more he shows his tail." The kitchen is prolific in homely aphorism: "A fat chicken makes a lean will;" "The proof of the pudding is in the eating:" "Don't cry over spilt milk;" "Too many cooks spoil the broth;" "The pot called the pan blackamoor." The Italians say: "We don't care for sauce as long as there is fish in the kettle;" "What is sauce for the goose is sauce for the gander." An odd turn is sometimes given to proverbs. For instance: "The earliest bird catches the worm." This was said to a lazy lad who replied, "The more fool the worm, for getting up so soon." "Take care of the sense, the sound will take care of itself," might be instructive to those who want to make display in their speeches. Many of the most current forms are very expressive:" "Hell is paved with good intentions;" "Pull up the stones, you sluggards, and break the devil's head with them;" "You can not make a silk purse out of a sow's ear;" "It is useless stretching the grasshopper's legs." "It is ill taking the breeks off a Highlander;" "There is as good fish in the sea as ever came out of it;" "It's an ill wind that blows nobody good;" "It's a long lane that has no turning;" "Drop by drop fills the bucket;" "Every cloud has a silver lining;" "The man in boots does not know the man in shoes." Occasionally proverbs are to be reprobated, as, "Take care of number one;" "Every man must sow his wild oats;" "In for a penny in for a pound;" "As well be hung for a sheep as a lamb," etc.; but on the whole their influence and teaching are good. No country is richer than our own in these witty and trenchant epigrammatic sayings, but they have not yet received that attention which has been bestowed upon the proverbs of other nations.—*Round Table.*

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The Constelation in a Fog.

"But, Harry," interrupted I, "spin us one of your man-o'-war yarns."

"I am afraid they are all spun to oakum, but (give us a chaw—thankee, Jack), howsomedever," said he, "I suppose some of you have seen these islands, St. Paul's and Amsterdam." "Oh, yes, yes," cried one or two. "Well, it don't make much odds if you haven't," continued he, "but the last time I saw them was in the frigate Constellation, bound to China, and we had what the officers called a 'tween-two position of providence there."

"I guess you mean an *inter* position," said I.

"Well, you might be right, I reckon," replied he, "but I know it meant it was pretty near a *case* with us, as I'll tell you; we were somewhere about these latitudes, and the fog was so thick, you might almost hang your hat on it; 'twas the third day we had no sun, and we were bowling along about five knots an hour with a light breeze and a smooth sea, steering of course, by dead reckoning, by which one of the midshipmates told me we were fifty miles off St. Paul's. The log was hove every hour, and the board marked quite regular; but, nevertheless, I knew there was a screw loose somewhere, for I had the gravy-eyed trick (from four to six) that morning at the wheel, and I seed something that scared me, and that ain't done so dreadful easy, I tell you. One bell had just struck (half-past four), and the first faint symptoms of daylight were appearing. Our first leftenant was leaning dozing against the mizen-rigging, and everything still and quiet. 'I say, Harry, just look there!' cried Bill Jones, the quartermaster at the *conn*, catching me by the arm. I did. There was another Constellation booming along at a rate o' knots, with royals set; but what *paulled my capstan* was, that she was bottom up, and sailing a darned sight faster than we was. We watched it for five minutes, and it gradually faded away."

"By gracious! I can't suck that in," interrupted one of the green hands.

"Look here!" said Harry turning round to him, not a little riled—"get somebody to learn you the big-gun exercise, and remember the first command."

"What is it?" said he.

"*Silence!* you gawgaw!" replied Harry, and renewing his quid, he continued his yarn as follows: "Bill Jones and I agreed to keep it dark, and not to let on a word to anybody. However, I was sure it warn't no sign of good weather, anyhow. We got our forenoon below all right, and in the afternoon 'twas our watch on deck. I was sitting in the waist, grafting a block-strap, and quietly humming the Star Spangled Banner to myself, when Jem Bowline, one of the fore-top-men, who was 'making a sloop' of her 'dodging' round the 'fore-mast,' bellows out, 'land ho! land right ahead,' and sure enough the fog hauled up, just like the gauze of a fairy bower in a play, only not quite so pleasant, and showed us St. Paul's high and barren, standing out as clear and bold as if there was no such thing as fog in creation, and right under our bowsprit too. 'Man the lee braces—down with the helm, sir,' roars Commodore Barnes through his trumpet. As the frigate luffed to the breeze the fog settled down again over the island, and as I watched the mist closing over it, ten minutes more, thinks I, and the saucy Constellation would have been nothing but an 'eternal smash.' It came on to rain too, and blew a screamer, and 'twas 'all hands' all night, taking in sail and working ship through the channel betwixt the islands; and if that a'nt a 'tween-two-position, I hope to hollor. It blew a stead gale for two solid weeks, and we showed not a rag more than a close-reef'd top-sail to it, which Bill and I chalked down to the Flyingship."

The Pearl.

BY JENNIE WREN.

One afternoon, Daisy was eating some oysters, when suddenly a pert oyster jumped out of the plate, and, landing on the spoon, began to speak.

"You little cannibal," said he; "do you know what you are eating? You are worse than the heathen in the Sandwich Islands, who live upon missionaries."

"But you are not a missionary," replied Daisy. "You are not a man, and you don't preach."

"Yes, I am a missionary; for I am always preaching. My whole life is a sermon, and, if I am not a man, I am very much like one."

"What a fib," interrupted Daisy. "You are nothing but a little soft gray thing, not worth listening to; and I am just going to eat you right up as fast as I can."

"Stop, stop!" sighed the oyster; "I came from Yankeeland, and I must ask one question before I die. What is a man?"

"A man—why, a man is papa," said the hesitating Daisy.

"Yes; and papa is a being with a heart, and lungs, and liver, and stomach. And so am I."

"Dear me, dear me, what an impudent creature! Show me your lungs, and heart, and liver, and stomach, if you wish me to believe you." So the little oyster made a martyr of himself and dropped all into pieces on the spoon, in order to satisfy Daisy's curiosity.

A little black piece said: "I am the liver; the stomach is hidden in me."

And a fan-shaped piece said; "I am the heart, and take the blood from the lungs."

"But I don't see any lungs," said Daisy, perfectly bewildered by this unexpected lesson in physiology.

"The lungs are those thin, finely-streaked plates which make a fringe at the very edge of my shell."

"Very well, Messrs. Lungs, and Heart, and Stomach, and Liver, come right into my mouth, and let me see how you taste!"

"Oh! wait! wait!" squealed the oyster, in a faint, frightened voice. "I want to tell you something else. I make pearls. I made that large one you admire so much in mamma's necklace."

"Impossible!" said Daisy. "How can you make pearls without any hands?

"Oh! I just take a jelly that comes from my skin, and feed it with sunbeams; and when the jelly has had plenty of sunbeams it grows into a pearl. If you don't believe me, look at mamma's necklace, and you can see the sunbeams glancing and gleaming, beautiful prisoned rainbows of color. It is the easiest thing in the world to make pearl, if you only know how. I have made so much that I didn't know what to do with it, until finally I pearled my house all over inside. That proved to be a very brilliant proceeding, for I have never been in darkness since; even when I shut up for the night, the prisoned sunbeams gleam in a faint way, making the most lovely twilight."

"You dear little artist," said Daisy; "if you really made my favorite pearl, you are too smart to live—you are good enough to eat." And so saying, she tossed the oyster into her pretty mouth, and smashed it all to pieces with her shining teeth.

Hobbies.

Too much hobby-riding belittles the mind, distorts the truth, and cripples influence. All our faculties were made for use. He who goes through life using one faculty, hops on one foot, instead of taking the the strong, smooth gait of a healthy walker. He who, finding within him powers of satire, gives himself up to that, might as well turn into a wasp and go to stinging the bare feet of children. He who is neglectful of all but his imaginative faculty becomes a butterfly flitting idly about till the first "black frost" of criticism kills it. He who devotes himself to fun-making will find the better parts of his soul decaying, and his temporary attractiveness will be found to be the phosphorescence of rotten wood. He who disports himself in nothing but dialectics and mathematics, will get badly hooked by the horns of dilemma, and after a while turn into trapezoids and paralelograms.

When God has given us so many faculties to use, why use only one of them? With fifty white palfreys to ride why go tilting a hobby? He who yields to this propensity never sees the whole of anything. There is no sin in all the earth but slavery, or intemperance, or municipal dishonesty. All the sicknesses would be healed if they would take our medicine. If Ullysses gets into the White House we shall have the millennium. The nations are safe as soon as we can bring to an end the expectorations of tobacco juice. All that we can see of anything is between the leather pricked-up ears of our hobby. This frantic urging on of our pet notion will come to naught. Our prancing charger will sink down with lathered flanks, and we be passed on the road by some Scotch Presbyterian, astride a plain draft horse that has been pasturing in the field next to the kirk, jogging along at an easy pace, knowing it has been elected that he is to reach the kingdom.

Brethren! let us take a palm-leaf and cool off! Let your hobby rest. If it will not otherwise stop, tie it for a few days to the whitewashed stump of modern conservatism. Do not hurry things too much. If this world should be saved next week, it would spoil some of our professions. Do not let us do up things too quick. This world is too big a ship for us to guide. I know from the way she swings from larboard to starboard that there is a strong hand at the helm. Be patient. God's clock strikes but once or twice in a thousand years; but the wheels all the while keep turning. Over the caravansarie of Bethlehem, with silver tongue, it struck one. Over the University of Erfurt, Luther heard it strike nine. In the rockings of the present century it has sounded eleven. Thank God! It will strike twelve!—*Rev. De Witt Talmadge.*

How the Weasel Became Honest.

A Talmudical Tale.

"What induces theft and creates thieving?" a schoolmaster once asked his scholars.

One answered "Hunger;" another "Extravagance;" another "Envy;" but one little fellow, wiser than the rest, replied, "Receivers."

"Well answered, my little man," said the master. "Now I'll tell you a tale out of the Midrash. You know that King Solomon says: 'Whosoever is partner with a thief, hateth his own soul,' which means—he who derives gain from a thief by helping him to realize the profit of the thief, is thoroughly dishonest himself, and of the two is the more culpable.

"Now, the Midrash illustrates this proverb in this fashion. A powerful and wise Prince made a law that the receiver of stolen property should be hanged, and the thief go free. This caused great discontent among the people who lived like gentlemen, among others who associated with them and attended their fine parties, and likewise among some who had sufficient sense to understand the true intention of the Prince.

"The Prince, anxious to teach the people the wisdom of his edict, ordered all his discontented subjects to meet him in a large field, which he had prepared for the occasion.

"Now, the day before they met, he had the ground pierced with a number of holes. The malcontents assembled, and the Prince ordered some large pieces of meat to be strewn all over the ground, and a few weasels to be let loose. In a very short time the weasels disappeared down the holes with the meat, and the field was empty.

"On the morrow, the Prince again assembled he malcontents, and spread the dainty morsels of meat, and again let loose the thievish weasels; but he had taken the precaution to have every hole and nook stopped up. So when the weasels pounced on the meat, and ran with it to the little dens, where they had before disposed of the proceeds of their theft, they found the holes closed against them; so they dropped their spoil—and—I don't know from the Midrash whether they became honest of their own accord, but in any case their game was stopped.

"One thing is certain. For a long time theft ceased in the kingdom of the wise Prince, for the receivers met with the treatment they richly deserved."

So the little boy was right who answered, 'Receivers make the thief.' 'No holes and even weasels will become honest.'

A Frame Building Twenty-two Miles in Length.

"Persons who pass hastily over the Union Pacific railroad hardly ever give a thought to the immense amount of work which has been performed by the company. From Sacramento to the present terminus of the road, at Elko, the trains are once more running regularly. The immense amount of money expended in cutting through mountains, opening tunnels, grading the road and laying the track, can with difficulty be realized by those not familiar with the business. Not the least of the problems to be solved was that of protecting the track from the heavy falls of snow which were to be anticipated during the winter months. To obviate this difficulty as far as possible, the company determined to erect a series of sheds, or rather one building, which should protect the road over the snow line. Accordingly, they have erected a building which is doubtless the largest in the world. It is twenty-two miles in length, sixteen feet in width, and sixteen feet in height, not including the pitch of the roof. It is put up in the most substantial manner, all the timbers used being of the best quality to be obtained. The sides are inclosed, and were it not for the fact that daylight penetrates through the interstices between the boards, the whole affair would be very like a huge tunnel. The building is braced together in the most peculiar manner, and is, in addition, firmly bolted to the rocks wherever the road nears the face of a cliff. Where snow slides are to be feared, an extension of the roof has been carried to the cliffs, so that falling masses shall pass over the building and lodge on the other side. In many places where side tracks are located, the building is wider than the figures given above. More than 40,000,000 feet of lumber have been used in its construction. It covers an area of more than 1,800,000 square feet, or nearly forty-four acres. One of the best proofs of the stability of the structure is in the fact that, with the exception of a few miles which had not been really completed, it thoroughly answered the purpose for which it was designed during the recent severe storm, in which it was subjected to the most severe tests."—*Alta-California*, Feb. 26.

Married.

In Chatham, Ill., May 14, by Rev. Bro. A. Gross, Mr. JOHN FANCHER, late of Essex, N. Y., and Miss PUSS L. GROSS, daughter of the officiating clergyman, and sister of the Bros. Gross, law-partners and publishers in this city.

Moneys Received for Masonic Trowel,

FROM MAY 1ST, TO JUNE 9TH, 1869, INCLUSIVE.

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Other Sums.—J. Assman, 60c; James Boles, $1.10; J. H. Batterton, $6.25; G. W. Brockhaus, $16.00; Cyrus & Gay, 90c; C. D. Coon, $6 25; A. G. Fitch, $1.15; R. B. Gibbs, $1.10; James Kelley, $3.75; E. T. Morley, $1.07; L. L. Shattuck, $2.30; J. F. Williams, $4.25; J. W. Whiteside, $3.85.

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TESTIMONIALS.

ST. LOUIS, Mo., Dec. 17, 1868.

L. Stebbins, Hartford, Conn.:

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6-6

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The Masonic Trowel.

"The grand object of Masonry is, to promote the happiness of the human race."--Washington.

VOL. VIII. SPRINGFIELD, ILLINOIS, JULY 15, 1869. NO. 7.

Poetry.

To My Mother.

The last tear that I shed was the warm one that fell,
As I kissed thee, dear mother, and bade thee farewell;
When I saw the deep anguish impressed on thy face,
And felt for the last time a mother's embrace,
And heard thy choked accents, impassioned and wild,
"God bless thee, forever, God bless thee, my child!"

I thought of my boyhood, thy kindness to me,
When, youngest and dearest, I sat on thy knee;
Of thy praises when right, and thy chidings when wrong,
While wayward with passions ungrieving and strong;
Of thy love to me ever so fondly expressed,
As I grew up to manhood, unconscious how blessed.

I thought of thy counsels, unheeded and spurned,
As mirth had enlivened, or anger had burned;
And how when by sickness, all helpless I lay,
Thou did'st nurse me and soothe me, by night and by day;
How much I had been, both thy sorrow and joy,
And my feelings o'erflowed and I wept like a boy.

Years, years of endurance have vanished, and now
There is pain in my heart, there is care on my brow;
The visions of hope and of fancy are gone,
And careful I tread now life's pathway alone—
Alone, aye alone, though kind ones there be,
There are none here to love me, to love me like thee

◆

Divine Order.

'Tis first the true, and then the beautiful,
  Not first the beautiful and then the true;
First the wild moor, with rock and reed and pool,
  Then the gay garden rich in scent and hue.

'Tis first the good and then the beautiful,
  Not first the beautiful, and then the good;
First the rough seed, sown in the rougher soil,
  Then the flower blossoms on the branching wood.

Not first the glad and then the sorrowful,
  But first the sorrowful and then the glad;
Tears for a day—for earth of tears is full—
  Then we forget that we were ever sad.

Not first the bright and after that the dark,
  But first the dark, and after that the bright;
First the thick cloud and then the rainbow's arc,
  First the dark grave, then resurrection light.

'Tis first the night—stern night of storm and war,
  Long nights of heavy clouds and veiled skies—
Then the far sparkle of the morning star
  That bids the saints awake, and dawn arise.

Mrs. Hemnas.

◆

A mighty lion, lord of all the wood,
Having his hunger thoroughly satisfied
With prey of beasts, and spoil of living blood,
Safe in his deadless den him sought to hide;
His sternness was his praise, his strength his pride,
And all his glory in his cruel claws.
I saw a wasp that fiercely him defied,
And bade him battle, even to his jaws;
Sore he him stung, that it the blood forth draws,
And his proud heart is filled with fretting ire:
In vein he threats his teeth, his tail, his paws,
And from his bloody eyes doth sparkle fire;
That dead himself he wisheth to despite.
So weakest may annoy the most of might!

◆

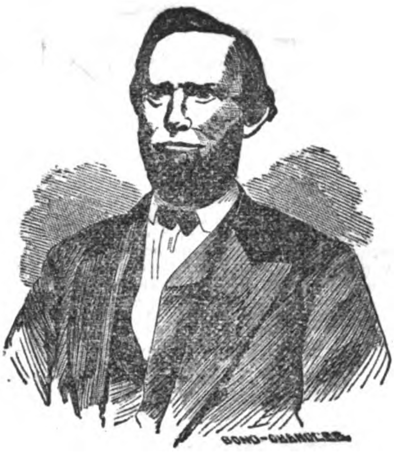
My mother!—manhood's anxious brow
And sterner cares have long been mine.
Yet turn I to thee fondly now,
As when upon thy bosom's shrine,
My infant griefs were gently hushed to rest
And thy low-whispered prayers my slumbers blest.

Bethune.

The sedentary stretch their lazy length
When custom bids, but no refreshment find,—
For none they need; the languid eye, the cheek
Deserted of its bloom, the flaccid, shrunk,
And withered muscle, and the vapid soul,
Reproach their owner with that love of Rest
To which he forfeits e'en the rest he loves.

Cowper.

Biographical Sketch.



Daniel G. Burr.

Laban Burr was born in Hingham, Mass., Feb. 5th, 1773. His first wife, Prudence Prentice, was born in Winchenden, Mass., Oct. 7, 1779, and they were married in 1798. From this marriage came two sons and four daughters—one son and one daughter still survive. The son, Samuel P., is a Methodist preacher, and has a cabinet shop and farm in Kankakee Co. The mother died in Langdon, N. H., Nov. 15, 1809.

The father was made a Mason in *Olive Branch Lodge,* in Charleston, Mass., in 1801, and was raised in Social Lodge, in Ashby, in 1802, and exalted to the degree of Royal Arch, in Washington Chapter, in Chester Co., Vt., August 21, 1818.

The second wife, Betsey Gould, was born in Petersham, Mass., May 22, 1786, and was married to Laban Burr in 1813, and is still living in Paris, and is 83 years of age. From this marriage came five daughters and one son, all surviving but one.

The father was of Scottish and Presbyterian descent; he settled in Edgar Co., in 1818, and died Sept. 11, 1824, at the age of 51, honored and lamented by all who knew him.

The mother is of English descent, was one of the few who formed the first Presbyterian church in Edgar Co., and is still a member.

The subject of this sketch, R. W. Bro. Daniel G. Burr, was born in Paris, April 14, 1821, and was less than three years old at his father's decease. At the age of 14, he commenced life for himself, and learned the trade of a mason, and procured his education by his own exertions. Enterprising and ambitious, he commenced the study of law, but at the commencement of the Mexican war, he enlisted in Col. Edward D. Baker's 4th Regiment of Illinois Volunteers, under Capt. McConkey, and was Orderly Sergeant. He served until the regiment disbanded, and fought in all the battles in which regiment was engaged, and was with Maj. Harris in several desperate hand to hand assaults upon Mexican batteries and works.

He has since been Post Master, and has seen much service in town, county and revenue offices; was copyist of the last General Assembly under the old constitution; took the census in 1860 and 1865, and until just now, has been serving as Assistant U. S. Assessor.

While on his way from Paris to attend upon the Legislature in Dec. 1846, he tarried in Charleston, and received the first three degrees in *Charleston Lodge No. 35,* at the hands of Bro. Mills, who was then one of the noted working Masters in this State.

At the session of the Legislature that winter, we were a correspondent of a St. Louis paper, and had a good deal of leisure time. That leisure was mainly spent in lecturing with Bro. Burr, and an intimacy grew out of it, that has been kept up until now.

A dispensation was granted *Prairie Lodge* in 1849, of which Bro. Burr was the first Junior Warden. A charter was granted at Shawneetown in 1850. In 1851 he was elected Secretary, and filled the station for three years.

In 1858 he was elected Secretary, and continued in that station until Dec. 1861, when he was elected Master, and has continued to serve in that station until the present time. The lodge is now in a good financial condition, harmony and confidence prevail, and the lodge stands a peer in Grand Lodge.

Bro. Burr is an excellent and impressive workman, has served several years as Grand Lecturer and is now one of the Inspectors of the Work.

The Chapter degrees were conferred upon him in *Springfield Chapter No. 1,* and he became a member of *Edgar Chapter* in 1857, and was immediately appointed R. A. Capt., and was re-appointed in 1858. In 1852 he was elected Secretary, and held that station for five years.

The degrees of Royal and Select Master were conferred upon him in Springfield, and when a dispensation was granted to form *Young Council* at Paris, he was named first Principal Conductor of the Work, and filled that place until 1864, when he was elected Grand Master, and re-elected in 1865, and was again elected last December.

In 1865 the Grand Council elected him Grand Principal Conductor, Deputy in 1866, and Grand Puissant in 1867. He received the orders of Knighthood in Elwood Commandery No. 6, in Oct. 1867.

Bro. Burr is emphatically a business man. He is never in a hurry, nor unemployed. Memorizing is a severe labor, but once in the memory, there it stays. In character, reputation and habits, he is without a stain, and is a good son, a true friend, and an honest man.

St. John's at Lewistown.

In pursuance of an invitation from *Lewistown Lodge No.* 104, A. F. and A. M., we started from home Tuesday, June 22, and arrived the following day, where we found Ross' Building nearly finished. It is a plain, neat, and massive structure, in the third story of which is the new Masonic Hall.

A contract had been made for the dinner, but at a late day it was found that suitable rooms could not be procured, and the ladies of Lewistown, headed by Mrs. Lewis W. Ross, and Mrs. H. L. Bryant, took hold of the matter with a will, wisdom, and courage that meant success, and seconded by the hands of the Masons, a dinner and supper was prepared complete in quantity, quality, and variety, and elegant in preparation.

On the following day delegations arrived from Canton, Vermont, Farmington, Fairview, Avon, Astoria, Ipava, and Cuba, in Fulton Co.; La Harpe, Hancock Co.; Monmouth and Roseville, Warren Co.; Galesburg, Knoxville, Maquon, and Yates City, Knox Co.; Elmwood, Timber, and Kingston Mines, Peoria Co.; Bath and Havana, Mason Co.; and from Peoria City, accompanied by a large number of Templars in full dress, under the command of Sir Wm. Rounseville, E. C. The number of Freemasons present was about five hundred.

At 12 o'clock, M., the new hall was dedicated in the presence of about five hundred Masons, Bro. E. M. M. Clarke, officiating as Deputy, S. Corning Judd as S. G. Warden, A. H. Swain as J. G. Warden, and Rev. Bro. Morey as G. Chaplain. After, the dedication dinner was served to full one thousand in the first story of the same building, and was managed entirely by the ladies.

At 2 o'clock the procession was formed and proceeded to Dr. Piersoll's grove, where several pieces of music were given by the bands present. Prayer was offered by Rev. Bro. Morey, and the address was delivered by ourself. Full one thousand citizens and ladies were present, besides the Fraternity. After the address, the officers elect of *Lewistown Lodge* were installed by R. W. Bro. Rounseville, assisted by R. W. Bro. S. Stevens, as Marshal.

It may be proper here to allude briefly to the history of Masonry at Lewistown. The town was laid out by Ossian M. Ross, and named for his son, Lewis W., whose third term in Congress has just closed.

As early as 1823 or 4, a lodge was started, of which O. M. Ross, — McNeal, and several others whose names we heard, but do not remember, were members. It went down in the anti-Masonic crash of 1827. In January, 1850, William Kellogg was elected Judge, and we State's Attorney. We were thoroughly proficient then in nine degrees. We taught the Masons from all parts of the county, and the following spring we drafted their petition and they received a dispensation. Hon. L. W. Ross and Gen. L. F. Ross were among the early initiates and early Masters. Judge Kellogg was their brother-in-law, and during court we used to see the lads of the three families together on the street, or in the court-room. The General now lives at Avon, and the Judge at Peoria. The latter is not a Mason.

Nineteen years pass over our heads, and we return to find John W. Ross and William Kellogg, Jr., Masons, both grandsons of Ossian M. Ross; and John W., son of Lewis W., a member of the Legislature, District D. G. M., and Master re-elect. He is emphatically a noble young man, beloved, the eldest of a large family of brothers, sisters, and cousins, full of genius, fire, and eloquence, and his heritage is not merely wealth and talent, but that of culture also, for few sons have such a mother. After the installation, the lodge-room was the scene of an enchanting festival, while on the first and second floor, manly and beautiful forms tripped gaily to the sound of merry music. We desire to return grateful thanks to M. E. Comp. E. M. M. Clarke, former Grand High Priest, for many attentions, and to his estimable lady, and to Judge and Mrs. Judge Bryant, Mr. and Mrs. Ross and son, for many courtesies and attentions.

After the installation, a committee was appointed to request a copy of the address for publication. The correspondence and address follow below:

To the Most Worshipful Grand Master of Masons of Illinois:

The undersigned, a committee appointed at a convention of Masons, assembled on the festival of St. John the Baptist, on this date, for the purpose, respectfully solicit a copy of your able, interesting, instructive, and convincing address, delivered to day, for publication. Permit us to add our individual and personal acknowledgments of its value, and to hope that you will accede to the wishes of the convention unanimously expressed.

Yours fraternally,
Wm. Rounseville. Peoria,
Isaac Underhill, do.
S. Corning Judd, Lewistown,
A. H. Swain, Monmouth,
S. Y. Thornton, Canton,
Committee.

Lewistown, June 24, 1869.

Lewistown, Ill., June 24, 1869.

R. W. Bro. Rounseville and others, committee:

Dear Brethren:—In compliance with your complimentary request, I place my address, delivered to-day, hastily prepared and not re-written, with all its imperfections, at your disposal.

Fraternally yours,
H. G. Reynolds.

ADDRESS

Delivered by the Grand Master at Lewistown, June 24, A. L. 5869.

Brethren of the Masonic Fraternity, Ladies and Gentlemen:

The Freemasons of this and other cities and towns, have met to celebrate the natal day of the Forerunner, who among Christian Masons is called a patron saint—John the Baptist. To him, with St. John the Evangelist, Masons in Christian countries dedicate their lodges. Christians, in tracing back their religious history, have certain landmarks in time, most conspicuous of which are the return of the Jews from Babylon and the rebuilding of the Temple—the Jewish captivity—the erection of the first Temple—the journey through the wilderness to Palestine—the history of Abraham—the dispersion at Babel—the great flood, and the creation and fall of man.

So Masons in Christian countries have their landmarks in the past also; commencing practically with the first Temple, when lodges or assemblies of builders were dedicated to King Solomon, who is said to be our first Grand Master; next, with the second Temple, when lodges were dedicated to Zerubbabel; and third, the Christian era, when commenced the dedication of lodges to St. John the Baptist and St. John the Evangelist.

The rugged and indomitable John the Baptist, whose birth was a miracle, was of the priestly order, and himself a prophet. His youth was spent in the sparsely settled and hilly regions of Judea, and as he was attached to the Essenes, his habits were austere, studies constant, and amid the solitudes of nature, and the teachings of his sect, he mastered the prophecies, gathered up the history of the past, and, inspired of God, he stood like a lone sentinel upon the cloud-capped mountain peak of time, waiting for the coming. Behold him! clothed in the raiment of poverty, feeding upon locusts and wild honey, heedless of storm, regardless of the desert heat, he finds himself the apex of an eventful and eternal history, and the crowning summit of a host of leaders, seers, and poets, of prophets, priests, and kings! From this lofty eminence he overlooks the country of the Euphrates, and glances over events from the creation of man until the re-peopling of the world from the ark! Turning to the Nile, he watches the chosen people of God escaping from bondage and entering upon the promised land! Ruled by judges, governed by kings, taught by prophets, rent in twain, carried away captive, returning only a remnant, he looks upon the plains beneath and around him, to find them enslaved and writhing under a merciless heathen despotism.

Pagan gods are worshiped, and idolatrous tetrarchs, governors, centurions, and soldiers rule in the cities and villages, in the hills and plains of Palestina! God's Holy Altars are overthrown! His Temple is profaned! He no longer speaks by the Urim and the Thummim! The High Priest clad in holy vestments no longer enters the Holy of Holies once in each year, to offer up sacrifice for his own sins and those of the people! The national history of the Hebrews is about to close, and with a wail of anguish over the bitter memories of the past, John turns his face away and looks upon the future, and sees the prophecies fulfilled. He descries before him, one who is to be King of Kings, in whom all the people of the earth are to be one, and to whom all the nations of the earth are to flow.

Clad in the steeled garments of a resolute will, an iron frame, unsullied piety, quenchless love, an unconquerable faith, and a dignity of person and deportment which always accompany strength and wisdom, the Holy Man descended from his lonely height, and entered upon his work. Mark him! No sacrifice, no ablution, no penance is demanded. Tersely and imperatively he commands the people "to repent, for the Kingdom of Heaven is at hand." To "prepare the way of the Lord, and make his paths straight." He denounced the Pharisees and Sadducees as a "generation of vipers." He taught retributive justice, when he told his multitude of hearers that "every tree that bringeth not forth good fruit shall be hewn down and cast into the fire." He taught honesty to the publicans when he enjoined them to exact no more than was appointed them. He taught mercy, truth, and contentment to the soldiers when he bade them "Do violence to no man, to accuse none falsely and to be content with their wages." For his fidelity to God, and his faithfulness to King Herod, he was cruelly beheaded, and with him closed the whole line of Jewish prophets forever.

And as St. John the Baptist came forth from the winter of his desert abode, and from the cheerless night of Jewish desolation, to enter upon the spring and summer of a new dispensation, so we, as Free and Accepted Masons, after the lapse of a long and cheerless winter, come forth in this spring-time of joy, and as we are entering upon the summer of gladness and beauty, to celebrate with fraternal grip, words of cheer, music, march, and procession, songs of gladness, voice of thanksgiving, feasts of love, and innocent mirth, the anniversary of our glorious patron Saint.

As St. John the Baptist was the forerunner, so St. John the Evangelist was the finisher. His natal day is December 27th. Then our lodges generally close up the business of the year, elect and install new officers, and enter upon the business of a new term. The presence of winter compels all feasts and celebrations to be within doors; how unlike this glorious season, so consonant with harmony, joy, and love. It is customary on occasions similar to this, to enter at some length upon a defence of Freemasonry, upon an examination of objections, to clear away misapprehensions, to elucidate its principles, to compare Masonry with other societies, and to speak in a great variety of ways of its value, its age, its patrons, its good deeds, and its moral power. It might be expected that your speaker should enter upon some of these themes. I know something of the Craftsmen of Fulton and adjoining counties. I have read several addresses delivered by Masters and Orators in your lodges. I shall not presume to say, much less to think, that I can improve upon their work. I have a few words, more for those who are not Masons, than for those who are. And as I design to say something important and useful in a plain and practical way, I must, in advance, solicit a patient and uninterrupted hearing from non-Masons, including ladies especially, until I conclude what may seem to be an unprofitable discourse. I propose now to show what Masonry is not.

1. *Masonry is not a religious institution in any ordinary ecclesiastical, theological, denominational, or sectarian sense.* Masons, as such, do not organize churches or endow them; do not build church edifices, call ministers, nor educate them.

Masonic societies do not discuss in their lodge rooms any religious subjects about which Masons are liable to disagree. There is scarcely a lodge represented here, which lacks members of from four to ten different denominations of Christians, perhaps some Hebrews, and some with no defined theological notions whatever. These men never discuss the themes of falling from grace, unconditional election, universal salvation, different modes of baptism, close communion, free will, church government, or any other question upon which men seriously divide. True and actual toleration in honest differences exists nowhere so fully as among Masons, and the more intelligent they are, the more tolerant they become. Take a lodge night. Sit where you can see the members as they quietly gather. Two brethren, one a farmer and a Methodist, the other a physician and a Presbyterian, come along in cozy and friendly conversation, and pass in together. Soon along come two attorneys, one a Baptist, and the other a Lutheran, and of opposite politics; do you hear anything about their differences? Not a word; and as they quietly gather, stay an hour or two, and as peacefully return to their homes. Wait until Sunday. Where do you see those brethren? If attending church at all, each one attends his own. Then it is *not* for the promotion of the interests of any sect or party in religion that these men are banded together. Why then, you ask, do they have prayers, religious services, and for what reason do they enforce moral ideas by means of emblems and symbols. Perhaps we will try to tell you by and by.

2. *Masonry is not a political system.* It supports no political party, but it has members in all. Masons are, as a body, intelligent, and reasonably fair-minded men. I venture the assertion, that no body of citizens, religious, social, literary, political, or otherwise, can be found that vote so uniformly to sustain their political sentiments as Masons do. And why? Because, in the practice of toleration, which brings reflection, they have found it impossible for thinking, reasoning men to agree, and yet, they find they can live together on terms of perfect amity and concord, and disagree.

3. *Masonry is not the State.* Masons differ as much as other people in regard to matters of public policy and the general welfare. It is no singular matter for the executive and legislative department of our state or national governments, with prominent Masons in both, to be in conflict with each other. Masons upon the bench are as likely to disagree in the construction of a statute or the interpretation of the common law, as other men. Masons in the legislature vote and act in all matters of political differences, public policy, or the enactment of laws, without any reference to each others' opinion. Whoever does not see this with one eye shut, has no use for the other. You will find the same to be true in all your county boards, aud in every matter of public concern. The people elect more Masons to positions of public trust, in proportion, than are placed in office by the appointing power, even whore the appointing officer is himself a Mason. The people select whom they choose; appointing officers do not care to bring odium upon themselves.

4. *Masonry is neither a commercial, monetary, or mechanical institution.* It leaves business men to regulate commercial affairs, financiers to manage the currency and matters of loans, debts, bonds, mortgages, and interest. Rules are instituted between employers and employed, and the latter often make the rules and enforce them. Masonry is no longer an operative, but purely a speculative system.

5. There is a common idea, that lodges of Masons, and other Masonic bodies, are by some secret law, *organized forms of benevolence, relief, and charity. There is no greater mistake.* Lodges are benevolent, charitable, or relief societies, *just* as they choose to make themselves so, either by their own enactments, or whenever they may so elect. There is no law of Masonry which compels a Masonic lodge to contribute one dollar to support an orphan, a widow, or even a brother, and whenever a lodge makes such laws, or gives from its funds, it is with real charitable intent, or for the purpose of equalizing contributions and assistance among the brethren. Organized forms in Masonry are in no sense beneficiary, by virtue of any general law. A prominent, and one of the principal features in Odd-Fellowship, and various other benevolent, reformatory, and industrial societies, is the beneficiary principle, enacted into the constitutions of the parent or principal societies, and everywhere scrupulously regarded.

Individual contributions in these societies are rare, and are never resorted to except in great emergencies, or when the funds are exhausted. I do not draw this distinction by way of depreciating other organizations; far from it. Every good man blesses every good work, upon the principle that where the work is good and the results favorable, the motive is proper. But I wish to show, that Freemasonry is not the parent of the obligatory beneficiary system. Upon this point, I have more to say in another connection.

5. *Freemasonry is not a Reformatory Institution.* Churches are instituted for the cure of souls. Even those which reject the idea of future punishment, advocate reform, honesty in dealings, honor in society, and purity of life. The temperance organizations are based on the reform idea, and relief, prevention, and protection follow in its train. Freemasonry requires testimonials of good character, before she even proceeds to elect. The consequence of this, I will speak of again. That the institution is sadly imposed upon, by neglecting or disregarding this great principle, I admit. Is any society exempt?

7. *Freemasonry has no law of perpetuity.* Solicitation to become a Freemason is forbidden. I have never yet met one who has acknowledged any solicitation whatever. *Questions*, candidly put, when proper, are candidly answered. If a worthy man desires information, all proper to know is cheerfully given. By-laws are furnished, and reading matter put into the hands of inquirers. If, upon examination, one deemed worthy desires to petition for the honors of Masonry, the way is laid open before him. Notwithstanding Masonry has no law of perpetuity, yet there is no Mason who lacks faith in its perpetual existence.

But if no one should petition *Lewistown Lodge;* if that lodge should cease to initiate candidates or admit Masons, the lodge would cease to exist when its members passed away.

The rule in churches and reformatory societies is solicitation, and that, too, with great propriety, for the main object with them is, to change the condition of men from bad to good—from evil habits and depraved tastes, to usefulness and honor.

8. *Freemasonry is not exclusive.* Every family has its privacies; every society has confidential matters; every church is in possession of family and personal troubles; every lawyer is a sworn secret-keeper; physicians often hold important information, and ministers are the repositories, often, of precious memories, trusts, and confidences; in many other ways, there are vast interests and reputations hanging upon the faithfulness of man to his fellow.

An exposure of these privacies, secrets, and confidential relations, would rouse the indignation of whole communities, and persons who would abuse the trusting confidence of people, patient, client, friend, or relative, is unfit for society, and when such a character is known, he is shunned.

Beyond the mere modes of recognition, Freemasonry has few secrets. Its principles are published freely in books, magazines, and papers.

The rights in Masonry are mostly individual; very few inherent Masonic rights belong to organized bodies; benefits are almost exclusively individual.

Do you know of any Mason who is less a Christian, a citizen, a patriot, a benefactor; who is less charitable, humane, enterprising, or industrious, because he is a Mason? If you do, the case is rare, and it only proves the wrong man is in the wrong place. Our Institution is the very last place for fanatics or theorists, or lazy men, but it would need to be omniscient if it entirely escaped them.

9. *Freemasonry has no law of force.* She has no trained military bands; no arms; in her own defense, she never opposes force to force. Expulsion from all the rights and benefits of Masonry is the highest penalty known. When that penalty is inflicted, it is the result of charges preferred in writing, due notice, written record testimony, a fair trial by the lodge, and judgment by a two-thirds vote. They bid the offender go forth, an exile and a wanderer, but with the exhortation to bring forth fruits meet for repentance, and he shall be welcomed home again. I make these remarks with a full knowledge of what may be said about Morgan. My memory is as good as that of most men. I was old enough to know all about that matter, and lived in the district which sent the first distinctive anti-Mason to Congress, and was an active voter long before that pestilence died away. I seriously question, as either a legal or general matter of proof, the killing of Morgan, but if he was killed, it was an unjustifiable, unlawful, unmasonic act, for which Masonry furnishes no warrant, which was never the judgment of any Masonic body, nor the result of any Masonic trial.

Expulsion, by a two-thirds vote, is the highest penalty. If the offender tries to reform, or repent, he is encouraged, and in due time restored, but if he does not, then his expulsion is equivalent to moral death. Candidly, I would prefer a natural death. Expulsion to an intelligent Mason, is like the punishment of Cain, greater than can be borne.

Fellow-citizens and ladies, if Masonry is not a religious, political, commercial, or reformatory institution; if not allied to the state; if its lodges are not benevolent societies; if not exclusive, and has no law of force or perpetuity, you will naturally inquire, what is Masonry?

1. *It is a moral institution.* This embraces several well-defined points.

First, Theology. Before any candidate can proceed one step, or learn one thing, he must avow his belief in God, and His Supremacy and government. Among the Hebrews, the old testament is accepted as the book of the law, while in Christian countries, both the old and the new testaments will be found on our altars, as the great light in Masonry.

Masonic theology also embraces that religion in which men agree. There is no law against honor, honesty, temperance, fidelity, gentleness, goodness, faith, or meekness.

All admit that industry, economy, charity, brotherly kindness, and love are godly virtues. Every moral precept contained in the new testament, is also contained in the old, and are Masonic, and should be observed by every Mason.

Second. In a certain sense, lodges are ecclesiastical. No lodge can be opened without that work being on the altar, which is the recognized rule of life. With us the Bible must be open. Every lodge must recognize the worship of Deity—a worship suitable to all, and unobjectionable to any. So far every lodge is an ecclesiastical body, and no further.

Third. Masons enforce the observance of certain moral duties, by rules peculiar to themselves. If Masons bind themselves to assist each other in distress or need, to relieve the wants of the widow or orphan, to deal honorably with each other, to observe silence and practice charity in the matters of each other's failings, weaknesses, and infirmities, and to preserve each other's honorable confidence, who is to object? These were all duties in the first place; these are all embraced in church covenants; they are enforced by the Bible; they are the duties of every man and woman.

The law of the land only reaches grosser offences, but moral obligations rest upon all alike. Masons intend to observe moral obligations in general, and such as are specified in Masonic covenants in particular, and these latter they intend to enforce.

While the moral law embraces every duty, both positive and negative, still some of them may be treated under other heads.

2. While Masonry is in no sense a political party, nor its members bound to each other in political matters, yet, every Freemason is enjoined to be a quiet and peaceable subject, to submit patiently to legal authority, to conform cheerfully to the government of the country in which he resides, to be true to his country, and not to be engaged in disloyalty and rebellion.

Is there any objection to these? Is it desirable to have brawls, fights, drunken riots, resistance to law, and unsettled government, and to give license to rapine, robbery, lust, and murder? Ladies, which class of politics would you like to have your husbands, brothers, and sons observe? I fancy your eady answer. You will say, that in broils, riots, affrays, and disregard of law, *you* bear the burdens and are the greatest sufferers, and prefer that your boys should honor their country and observe its laws.

3. *Freemasonry is cosmopolitan.* In every civilized country, and even among barbarians and savages, Freemasons are to be found. Wherever war prevails among civilized nations, the genius of our institution is present to mitigate the horrors and allay the anguish that follows carnage and slaughter. This has been the case when religion has lost its power. It goes before the battle to make peace or settle terms; it goes after the battle to soothe, comfort, save, and care; it goes with the army to defend the weak and protect the helpless.

It has been said by those who blindly, but perhaps honestly oppose Masonry, that whatever good it pretends to do, can be as well done by other agencies and means. This is untrue.

Masonic principles, embracing every moral duty, are good and never can die. The fabric upon which Masonry rests is indestructible. While nations have disappeared; empires have crumbled to pieces; monarchies have been overthrown; while the light of civilization has given place to barbaric darkness, and heathen gods have taken the place of religion, science, and art, Masonry, often weeping over the desolation, has still remained unchanged, ever ready to mitigate anguish, compassionate misery, allay strife, heal the wounded, and bury the dead. It is the only institution existing, in which men of every country, sect, and opinion, can meet, and it brings together men who, otherwise, would remain at a perpetual distance. Take a Masonic lodge-room; you see Methodists, Baptists, Presbyterians, Disciples, Lutherans, Hebrews, Universalists, and men of no prescribed faith; you see the American and men of other nations, races, and color; democrats and republicans; men of every honorable occupation, trade, or profession, all mingled together. Where else would you see them? In an Odd-Fellow's lodge? No. That society is of modern origin, and is confined to countries where the English language prevails. At what church will you see all those men? None. At what society? None. Where will you see those democrats and republicans? On election day, or in legislative halls, battling with might and main for the ascendancy of their principles.

But for Masonry, men of different nationalities might live within a stone's throw of each other in our towns and cities, and never knowingly meet. Men of diverse religious views might never know and love each other. Men of different political parties might never meet to mingle in fraternal converse, to find loving hearts, and genial minds.

Instead of broad and comprehensive religious charity and co-operation, bigotry would reign, and religious sects, political parties, and industrial classes, following their leaders, would live only in narrow lanes of operation, full of sectarian, political, or class jealousy, ready to be fanned into hate or aversion. Under the benign sun of Masonry, behold all these diverse elements dwelling together in unity.

4. While Masonry has no law of benevolence for its lodges, in its present speculative condition, it has emphatic laws for its individual members. The obligations of Masons in this respect, are between each other. They reach the king and the laborer alike. There is but one limit, worthiness, necessity, and ability. No Master Mason can shield himself under the plea that the lodge has made provision. If that provision is not forthcoming, if the sufferer is worthy, he must be relieved, if the ability is sufficient. This obligation rests alike on every Master Mason, whether a member or non-member of a lodge, or under sentence of suspension or expulsion. Freemasonry is a general system of benevolence, counsel, and mutual confidence. Its sick are attended; its dead are buried; its orphans provided for; and the widow's heart is relieved of sad forebodings and gloomy misapprehensions.

5. In short, Masonry teaches reverence for God and his laws; love to our neighbor; fidelity to our country; obedience to its laws; a charitable disposition, honesty in business, and a personal honor that admits of no question.

It is tolerant of opinions; charitable in construction of motives; hears first, and then decides; and always allows mercy to prevail when evenly balanced with justice.

It is the friend of religion; the advocate and prompter of universal education, the active co-operator in all good enterprises, and frequently the motive power behind them.

It is in all ranks of society, it travels everywhere; is in the marts of commerce; the halls of trade; on the farm and in the shop; on the bench and at the bar; in the pulpit and the sick room; at the wedding and the grave, in the mansion and the cottage, and everywhere the same.

Fellow Citizens: it has been said that in dealing, every man should be treated as a rogue. It is a hateful and pernicious maxim. The other proverb is better which says, "if you wrong me *once*, it is your fault; if the *second* time, it is mine." Better far, to be occasionally wronged, than live in a perpetual state of war. Suspicions and jealousies among neighbors breed discontent, feuds, and an uncomfortable state of society. Reason should rule, and a conscientious, charitable, forbearing neighbor is sure to win in the end. And an approving conscience, and a life void of offense, are no mean friends upon a bed of death.

It is in this spirit that I respectfully ask you to judge us. While you observe that a Mason is tender and careful of the reputation and interests of a brother, his widow and children, look and see if he is less charitable in other cases than before he was a

Mason; if Masons as a body are less enterprising, industrious, charitable, or religious than before they became Masons, or than the most charitable, moral, and enterprising of their neighbors, and then as you would have them judge you, do ye even so unto them.

Brethren—The time already consumed leaves but little space for you. Familiar as you are with the topics discussed, yet it may be that I have touched upon some matters which have not occupied your thoughts, and if profitable and satisfactory to you, then I am amply repaid.

In this county of Fulton, you have nine lodges, and by this time six hundred members. All of your lodges are respectable in numbers, except the youngest, and that is growing fast enough; some of your lodges are strong, and they are well distributed over the surface of your county. Yet none are of rapid, much less, of mushroom growth. The advance in numbers has been gradual, regular, and stable. You have had an industrious, wealthy, prudent, and respectable community from which to make Masons. In all that constitutes bone and sinew—talent and worth—industry and prosperity—morality and religion, in the general mass, I presume that I only speak what all my auditors from abroad will quickly indorse, that no other county can surpass this. You now have something more. Railroads and the enterprises that flow in their train, are now among you. They will add largely to your enterprising population, wealth, and power. These enterprises quicken the blood, add elasticity and rapidity to the step, force to action, and accelerate velocity in all the machinery of society. They will act surprisingly upon your lodges. And, brethren, they will bring evil as well as good. Now is your time of danger. Not from anti-Masonry; that may spread its slime for a time, may have its brief triumphs, and will do you good if you are wise and silent and observing, and then it will die, as it has lived, desolated and died before.

Your danger lies in the fact that your enterprises, quickened pulses, and rapid growth, may unhinge that steady, moral, and regular habit which is the real pride of your Craftsmen.

Worshipful Masters, be steady at the helm; officers, stand by your staunch crafts; brethren, lend a helping hand, keep your lodges pure and clean of all doubtful material; in all your enterprises provide lots, lands, and buildings for yourselves. Procure land and lots for such purposes as you may need in the future, *now*. Five years hence, your real estate will double in value, and your population will advance sixty thousand or more. Your mines will be worked; manufactures will thrive, your timber is vast wealth, and with your soil, water, wealth, and thrift, your county will resemble a bee-hive, and you will verily revel in milk and honey.

Again I say, secure lands and lots now; have your own buildings, and be tenants of others no longer. Avoiding extravagance and debt, have neat, tasty, and convenient lodge-rooms and surroundings, well furnished, well kept, made safe from fire, and constantly insured. Be independent; avoid alliances with schools, churches, and other societies. You will avoid trouble and serious danger from fire by heeding my caution.

There is not one lodge in this or any adjoining county, but what can form a stock company of its own members, create a sinking fund, buy a lot of forty or eighty acres of land, and build a hall and furnish it, and in good time, repay from rents and the natural accumulation of funds the entire amount and interest by installments.

When that is done, you can improve your lands, and provide comfortable homes for your orphans, your destitute, your aged and infirm. If you buy eighty acres now, in five years forty acres will make all the improvements you want without drawing a dollar from your treasury. I intend these remarks for brethren in other counties, so far as they apply.

Brethren—A serious hindrance to Masonic prosperity is the constant desire for change. We feel it seriously in grand lodge. It impairs our legislation, and keeps up a feverish feeling among our lodges. I am no advocate of perpetual Masterships, but a good Master should be willing, and the brethren should desire to have him serve from five to ten years. The same is true of other officers. Let qualifications, character, and judgment be the test. Then the successors to your Masters will not go into their position inexperienced and untried, and we shall have more stability and efficiency in our lodges, more experience, knowledge, and certainty in our grand lodge. Then let your love for your lodge be superior to your ambition; let its prosperity be your pride, and let it be, next to your church and family, a pleasant, alluring home.

A trifling expense and a little genius and labor, combined with the fairy creations of womanly fancy and taste, can convert your lodge-rooms, almost at a moment's warning, into a pleasant place for a sociable, basket-party, fair, tea-drinking, substantial supper, or what else you like that is appropriate, where Masons, and their wives, daughters, sisters, and sons, can mingle together in social enjoyment, for mutual improvement, or for any good object or end. Do not make them frequent, yet often enough to have them looked forward to with pleasure, and so that acquaintance with families may ripen into mutual friendship among all their members.

Brethren, you have all signified your trust in God. If you love Him, fear Him, and obey Him, your trust will not be like the spider's web, your expectations will not perish, but your faith will be lost in sight, your hope end in fruition, and you will enter into that rest that remaineth for the people of God.

Once there was a notable, and to all of you a familiar case, where the best of the wine was left until the last of the feast. Such is Masonic custom in public addresses, and heaven's last best gift to man is the last to receive attention in this public manner. This may seem to you, ladies, like a depreciation of your worth, or a slight upon your sex. Be assured that it is not so, in any sense whatever. The real reason is this: we talk here about Masonry, the ceremonies of which you are unacquainted with. Hence, it is desirable that what is said to you should be fresh and pointed, so as to fasten itself in your memories, and be carried away for reflection in your homes. The time has come when woman is no longer to be treated as an idol, or petted as a plaything. They must be treated, especially by Masons, as a component part of the human family.

While I would speak tenderly and courteously, yet I approach this portion of my subject very earnestly and candidly.

Ladies—Masonry is a serious matter to men; and it affects you as seriously as it does them; it affects your children, your estate, your character, and your virtue.

You ask, naturally, why you can not be made members of our honorable Fraternity. The truth, all that is necessary, can be quickly told. Originally, all discoveries and inventions were considered as divine gifts, and they were held as sacred secrets, and those to whom they were communicated were bound to secrecy by obligations as strong as human ability could devise.

Those discoveries and inventions which related in any wise to the art of building, came into the possession of architects, who took care that every learner should proceed by slow gradations until he stood upon an equality with themselves. None were permitted to enter upon any course of instruction until they were examined physically and mentally, so that none but perfect youth, in every physical sense, and who were in the possession of every mental faculty, could be admitted. These rules were unchangeable. Masonry was then both operative and speculative. The physical perfection of man, including strength, symmetry, beauty, and creative power, was emblematic of that perfection at which every Mason aimed in the study of his art, and of that spiritual perfection which all should strive to attain, who desire to please God. Notwithstanding Masonry at present is only a speculative system, still all the forms and ceremonies have been and ever will be handed down from one to another. Hence the impossibility. And it can not be denied, that the scandal which would attend such a union of the sexes in a secret society—especially so extensive an one as the Masonic—would be disastrous to women themselves, and work destruction to our fabric. No sensible woman, who would consider seriously, would give such a matter any favor whatever.

Females who choose, can travel very safely alone in our railroad cars. But sickness, accident, and distress are as likely to attend women when traveling as men. Some mode of recognition, by which a Mason's female relative might be known as worthy, has long been desired. This is furnished now by the system known as the Eastern Star, of which our R. W. Bro. Robert Macoy, of New York, is the principal manager, and for which I am the deputy for Illinois. The order can be given to a brother, and to his wife, his unmarried daughter, or unmarried sister of suitable age. The system is not Masonry, but the degrees are beautiful and impressive.

Passing from this theme, I want to say to the ladies, who have honored me with a hearing to-day, have no fear of Masonry. In the present imperfect state of society, Freemasonry throws shields and guards around the honor and defencelessness of women, whose fathers, husbands, brothers, and sons belong to our Fraternity, which nowhere else exist.

Thousands of good women have gone down to the grave entirely unconscious that Masons have foiled the arts of the seducer, or have prevented their marriage with worthless or abandoned men.

I do not stand here to-day to advocate or combat the woman's rights doctrine, now so earnestly pressed upon our consideration.

But man, in a state of health, is ever ready for certain offices, duties and labors, which woman, in the exercise of the functions designed of God, and upheld by morality and religion, can never properly fill or perform.

Man must till the ground, erect buildings, conduct vast enterprises, build and man our railroads and canals, traverse the seas, navigate our rivers, explore, survey, and settle unknown regions, mine the earth for its hidden treasures, and with severe manual labor, he must create and manufacture, amid smoke, heat, cold, and dust, the vast machinery and useful articles which demand physical power combined with skill.

Man must administer justice; must conduct the business of legislation; must go to war; visit and reside at foreign courts, and must perform all duties requiring physical strength, moral power, high courage, and dauntless valor.

He stands erect, the vitalized, moving, sentient, and majestic image of the Invisible God, endowed with creative power and the ability tb command.

The functions of woman are in no sense inferior to those of man.

The son of a daring, haughty, and imperious sire, under the tutelage of a weak, vain, and unprincipled mother, may be trained a moral and physical coward, with low and vicious instincts, a curse to her that bore him, a grief to his father, and useless in the world.

But the son of an ordinaay, plodding man, in the hands of a healthy, high-souled, intelligent, fearless, moral matron, may be a hero in war, a Solon in legislation, a clear and incorruptible judge, the tender and proud defender of innocence and weakness, and the courageous and faithful minister of God.

As is the mother, so, very much, is the man. To be short, and without disguise, and at the risk of being considered ungallant, I proclaim, that while woman is to be the companion of man, is to share his honors, his fortune, and disgrace, is to be the light of his home and is to guide his house, her chief and God-given function is to train sons and daughters to go forth and inhabit and cultivate the earth, and make it fit for the habitation of the Most High God.

What impels you, my brother, you, fellow-citizen, me to deeds of daring, to find out hidden secrets, and invent useful machinery; to reach lofty peaks in eloquence, learning, and power; to delve, and mine, and labor day by day?

It is the inspiration that comes from mother, wife, sister, and daughter.

And as a man should throw aside his cares, anxieties, and burdens at his threshold, and carry peace, and happiness into the bosom of his family, so woman, framed in a finer mould, endowed with quick and keen susceptibilities, and capable of far higher attainments in all that is beautiful, graceful, refined, and lovely, is ordained of God to train man for usefulness, glory, and honor—for the service of God on earth and for His glory in Heaven.

Sisters! America is in your hands! As the women of America are to-day, so will the coming generation be. As is America, so, ultimately, will be the world.

Oh, woman! great has been your faith! Let it be greater still! Prove it by your works, and let the world know that America is, and ever shall be, the home of freedom, equality, learning, science, security, and religion. Then man will praise you, nations revere you, and God will bless you.

My friends, thought starts upon the wires at San Francisco, crosses the continent, passes through the depths of ocean, and thence traversing sea and land, speaks in an audible voice in the celestial country. Huge leviathans cross the briny deep, and giant trains follow the bellowing engine over the land from shore to shore.

Heathen nations are commencing to reverence and adore Him whe rules in Heaven, and who reigns over all things, visible and invisible.

Learning, science, and genius, are bringing order out of confusion, and harmony from discord.

Plodding industry, patient labor, and trained experience till the soil, beautify the earth, create paradises around our dwellings, and are gradually changing the world into scenes of loveliness, landscapes, beauty, and joy. Mechanical skill and fairy hands make all that is necessary in our homes of content, and all that is coveted in luxurious palaces.

In spite of barbaric darkness, kingly edicts, popish decrees, and the fulmination of narrow-minded clerical bigots, universal toleration is rapidly gaining ground.

The wilderness and the solitary place are becoming glad; the desert is beginning to rejoice and blossom as the rose.

The prophecies are rapidly being fulfilled. The valleys are exalted, the hills are made low: and the crooked made straight, and the rough plain.

"Behold, the mountain of the Lord,
In latter days shall rise
Above the mountains and the hills,
And draw the wondering eyes."

When "a man shall be a hiding-place from the wind, as a covert from the tempest, as rivers of waters in a dry place, as the shadow of a great rock in a weary land," then shall the earth be full of glory, and the glorious mission of Masonry will be ended.

Measurements of the Temple.

From the N. Y. Dispatch.

So much inquiry is being made by writers of all classes into the size, form, and special measurements of the Temple of Solomon, and the conclusions of authors are so singularly diverse from each other, that we think the following translation from the celebrated Jewish work, the *Mischna,* will be of interest to our readers. It was made by a person at Jerusalem thoroughly skilled in the Hebrew language, and has never been published in this country. The copy from which we publish was printed at Jerusalem, at the English press, and presented us by a traveler who procured it there. The *English* is not always grammatical, but every reader can readily make the needful corrections:

1. The priests guarded the sanctuary in three places—in the House Abtinas, in the House Nitzus, and in the House Moked, and the Levites in twenty-one places, five at the five gates of the Mountain of the House, four at its four corners inside, five at the five gates of the Court, four at its four corners outside, and one in the chamber of the Offering, and one in the chamber of the Veil, and one behind the House of Atonement.

2. The Captain of the Mountain of the House went round to every watch in succession with torches flaming before him, and to every guard who did not stand forth the Captain said: "Peace *be* to thee." If it appeared that he slept, he beat him with his staff; and he had

permission to set fire to his cushion. And they said: "What is the voice in the Court?" "It is the voice of the Levite being beaten, and his garments burned, because he slept on his guard." Rabbi Eleazer, the son of Jacob, said: "Once they found the brother of my mother asleep, and they burned his cushion."

3. There were five gates to the Mountain of the House. Two Huldah gates in the South, which served for going in and out. Kipunus in the West, served for going in and out. Tadi in the North, served for no *ordinary* purpose. Upon the East gate was portrayed the city Shushan. Through it one could see the High Priest who burned the heifer, and all his assistants, going to the Mount of Olives.

4. In the court were seven gates. Three in the North, and three in the South, and one in the East. That in the South was called the gate of Flaming, the second after it the gate of Offering, the third after it the Water gate. That in the East was called the gate Nicanor. And this gate had two chambers, one on the right and one on the left. One the chamber of Phineas, the vestment keeper, and the other the chamber of the pancake maker.

5. And at the gate Nitzus on the North was a kind of cloister, with a room built over it, where the Priests kept ward above and the Levites below; and it had a door into the Chel. Second to it *was* the gate of the Offering. Third the House Moked.

6. In the House Moked were four chambers opening as small apartments into a saloon—two in the Holy *place* and two in the Unconsecrated *place*, and pointed rails separated between the Holy and the Unconsecrated. And what was their use? The southwest chamber was the chamber for the offering. The southeast was the chamber for the shew-bread. In the northeast chamber the Children of the Asmoneans deposited the stones of the altar which the Greek kings had defiled. In the northwest *chamber* they descended to the house of baptism.

7. To the House Moked were two doors. One open to the Chel, and one open to the court. Said Rabbi Judah: "The one open to the court had a wicket through which they went in to sweep the court."

8. The House Moked was arched and spacious, and surrounded with stone divans, and the elders of the Courses slept there with the keys of the court in their hands, and the young priests each with his pillow on the ground.

9. And there was a place a cubit square with a tablet of marble, and to it was fastened a ring, and a chain upon which the keys were suspended. When the time approached for locking, the Priest lifted up the tablet by the ring, and took the keys from the chain and locked inside, and the Levite slept outside. When he had finished locking, he returned the keys to the chain, and the tablet to its place, laid his pillow over it, and fell asleep. If sudden defilement happened, he rose and went out in the gallery that ran under the arch, and candles flamed on either side until he came to the house of baptism. Rabbi Eleazer, the son of Jacob, says: "In the gallery that went under the Chel he passed out through Tadi."

OUR BEAUTY BE UPON THEE IN THREE PLACES.

1. The Mountain of the House was five hundred cubits square. The largest space was on the South, the second on the East, the third on the North, and the least westward. In the place largest in measurement was held most service.

2. All who entered the Mountain of the House entered on the right hand side, and went round and passed out on the left, except to whomsoever an accident occurred, he turned to the left. "Why do you go to the left?" "I am in mourning." "He that dwelleth in this house comfort thee." "I am ex-communicate." "He that dwelleth in this house put in thy heart *repentance*, and they shall receive thee." The words of Rabbi Mayer, to him said Rabbi Jose: "Thou hast acted as though they had transgressed against him in judgment, but may He that dwelleth in this house put in thy heart that thou hearken to the words of thy neighbors, and they shall receive thee."

3. Inside of the *Mountain of the House* was a reticulated wall ten hand-breadths high; and in it were thirteen breaches broken down by the Greek kings. The *Jews* restored and fenced them, and decreed before them thirteen acts of obeisance. Inside of it was the Chel, ten cubits *broad*, and twelve steps were there. The height of each step was half a cubit, and the breadth half a cubit, except those of the porch. All the doors there were in height twenty cubits and in breadth ten cubits, except that of the porch. All the gateways there had doors, except that of the porch. All the gates there had lintels, except Tadi; there two stones inclined one upon the other. All the gates there were transformed into gold, except the gate Nicanor, because to it happened a wonder, though some said "because its brass glittered like gold."

4. And all the walls there were high, except the eastern wall, that the Priest who burned the heifer might stand on the top of the Mount of Olives and look straight into the door of the sanctuary when he sprinkled the blood.

5. The court of the women was one hundred and thirty-five cubits in length, by one hundred and thirty-five in breadth. And in its four corners were four chambers, each forty cubits square, and they had no roofs; and so they will be in future, as is said, "Then he brought me forth into the utter court, and caused me to pass by the four corners of the court; and behold, in every corner of the court there was a court." In the four corners of the court there were courts smoking, yet not smoking since they were roofless. And what was their use? The southeast one was the chamber of the Nazarites, for there the Nazarites cooked their peace offerings, and polled their hair, and cast it under the pot. The northeast was the chamber for the wood, and there the Priests with blemishes gathered out the worm-eaten wood. And every stick in which a worm was found was unlawful for the altar. The northwest was the chamber for the lepers. The southwest, Rabbi Eleazer, the son of Jacob, said: "I forget for what it served." Abashaul said: "There they put wine and oil." It was called the chamber of the house of oil. And it was open at first, and surrounded with lattice work, that the women might see from above and the men from beneath, lest they should be mixed. And fifteen steps, corresponding to the fifteen steps in the Psalms, ascended from it to the court of Israel, upon them the Levites chanted. They were not angular, but deflected like the half of a round threshing floor.

6. And under the court of Israel were chambers open to the court of the women. There the Levites deposited their harps and psalteries and cymbals and all instruments of music. The court of Israel was one hundred and thirty-five cubits long and eleven broad; and likewise the court of the Priests was one hundred and thirty-five cubits long, and eleven broad. And pointed rails separated the court of Israel from the court of the Priests. Rabbi Eleazer, the son of Jacob, said, "there was a step a cubit high, and a dais placed over it. And in it were three steps each half a cubit in height." We find that the Priest's court was two and a half cubits higher than the court of Israel. The whole court was one hundred and eighty-seven cubits in length, and one hundred and thirty-five cubits in breadth, and the thirteen places for bowing were there. Abajose, the son of Ghanan, said, "in front of the thirteen gates." In the South near to the West, were the upper gate, the gate of the flaming, the gate of the first-born, the water-gate, and why is it called the water gate? because through it they bring bottles of water for pouring out during the Feast of Tabernacles. Rabbi Eleazer, the son of Jacob, said, "through it the water returned out, and in future it will issue from under the threshold of the house." And opposite them in the North near to the West the gate of Jochania—the gate of the offering—the gate of the women—the gate of music, and "why was it called the gate of Jochania?" "because through it Jochania went out in his captivity." In the East was the gate Nicanor and in it two wickets, one on the right and one on the left, and two in the West which were nameless.

OUR BEAUTY BE UPON THEE, O! MOUNTAIN OF THE THE HOUSE.

The altar was thirty-two cubits square. It ascended a cubit and receded a cubit. This was the foundation. It remains thirty cubits square. It ascended five cubits and receded one cubit. This is the circumference. It remains twenty-eight cubits square. The place for the horns was a cubit on either side. It remains twenty-six cubits square. The place of the path for the feet of the priests was a cubit on each side. The hearth remains twenty-four cubits square. Rabbi Jose said, "At first it was only twenty-eight cubits square." It receded and ascended until the hearth remained twenty cubits square; but when the children of the captivity came up, they added to it four cubits on the North and four cubits on the West, like a gamma, it is said; and the altar was twelve cubits long by twelve broad, *being* a square. One could say it was only "a square of twelve," as is said. Upon its four sides we learn that it measured from the middle twelve cubits to every side. And a line of red paint girdled it in the midst to separate the blood above from the blood below. And the foundation was a perfect walk along on the North side, and all along the West; but it wanted in the South one cubit, and in the East one cubit.

2. And in the southwestern corner where two holes as two thin nostrils, that the blood poured upon the western and southern foundation should run into them; and it commingled in a canal and flowed out into the Kedron.

3. Below in the plaster in the same corner there was a place a cubit square with a marble tablet, and a ring fastened in it. Through it they descended to the sewer and cleansed it. And there was a sloping ascent to the South of the altar thirty-two cubits long by sixteen broad. In its western side was a closet where they put the birds unmeet for the sin-offering.

4. Either the stones of sloping ascent or the stones of the altar, were from the Valley of Bethcerem. And they digged deeper than virgin soil, and brought from thence perfect stones over which iron was not waved. For the iron defiles by touching. And a scratch defiles everything. In any of them a scratch defiled, but the others were lawful. And they whitewashed them twice in the year; once at the Passover, and once at the feast of the Tabernacles. And at the sanctuary *was whitewashed* once at the Passover. The Rabbi said, "every Friday evening they whitewashed them with a mop on account of the blood." They did not plaster it with an iron trowel, "mayhap it will touch and defile." Since iron is made to shorten the days of man, and the altar is made to lengthen the days of man, it is not lawful that what shortens should be waved over what lengthens.

5. And there were rings to the northern side of the altar, six rows of four each; though some say four rows of six each. Upon them they slaughtered the holy beasts. The slaughter-house was at the North side of the altar. And in it *were* eight dwarf pillars with a beam of cedar wood over them. And in them were iron hooks—three rows to each pillar. Upon them they hung up *the bodies*, and skinned them upon marble tables between the pillars.

6. The Laver was between the Porch and the Altar, but inclined more to the South. Between the Porch and the Altar were twenty-two cubits, and there were twelve steps. The height of each step was a half cubit, and its breadth a cubit—a cubit—a cubit—a landing three cubits—a cubit—a cubit—and a landing three cubits. And the upper one a cubit—a cubit, and the landing four cubits. Rabbi Jehuddah said, "the upper a cubit—a cubit, and the landing five cubits."

7. The doorway of the Porch was forty cubits high and twenty broad. Over it were five carved oak beams. The lower one extended beyond the doorway a cubit on either side. The one over it extended a cubit on either side. It results that the uppermost was thirty cubits, and between each one there was a row of stones.

8. And stone buttresses were joined from the wall of the Sanctuary to the wall of the porch lest it should bulge. And in the roof of the porch were fastened golden chains upon which the young priests climbed up and saw the crowns. As is said, "and the crowns shall be to Helem, and to Tobijah, and to Jedaiah, and to Hen the son of Rephaniah, for a memorial in the temple of the Lord." And over the doorway of the sanctuary was a golden vine supported upon the buttresses. Every one who vowed a leaf, or berry, or a cluster, he brought it and hung it upon it. Said Rabbi Eleazer the

son of Zadok, "it is a fact, and there were numbered three hundred priests to keep it clear."

OUR BEAUTY BE UPON THEE, O! ALTAR.

The doorway of the Sanctuary was twenty cubits in height and ten in breadth. And it had four doors—two within and two without as is said, "two doors to the temple and the holy place." The outside *doors* opened into the doorway to cover the thickness of the wall, and the inside doors opened into the Sanctuary to cover *the space* behind the doors, because the whole house was overlaid with gold excepting behind the doors. Rabbi Judah said, "they stood in the middle of the doorway, and like a pivot, these folded behind them two cubits and a half; and those two cubits and a half. Half a cubit and a jamb on this side, and half a cubit and a jamb on the other side." It is said "two doors to two doors folding back—two leaves to one door and two leaves to the other."

2. And the great gate had two wickets—one in the North and one in the South. Through the door in the South no man ever entered. And with regard to it Ezekiel declared as he said, "The Lord said unto me: This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the Lord, the God of Israel, hath entered in by it, therefore it shall be shut." The Priest took the key and opened the wicket, and went into the little chamber, and from the chamber to the sanctuary. Rabbi Judah "he went in the thickness of the wall until he found himself standing between the two gates, and he opened the outside gates from inside, and the inside from outside."

3. And there were thirty-eight little chambers—fifteen in the North, fifteen in the South, and eight in the West. The northern and southern ones were *placed* five over five, and five over them; and in the West three over three and two over them. To each were three doors—one to the little chamber to the left, and one to the little chamber over it. And in the northeastern corner were five gates—one to the little chamber on the right, and one to the little chamber over it, and one to the gallery, and one to the sanctuary.

4. The lowest row was five cubits, and the roofing seven, and the upper was seven—as is said, "the northermost chamber was five cubits broad, and the middle six cubits broad, and the third seven cubits broad."

5. And a gallery ascended from the northeastern corner to the southeastern corner. Through it they went up to the roofs of the little chambers. One went up to the gallery with his face to the West. So he proceeded all along the northern side till he reached the West. On reaching the West he turned his face southward, going along the West side till he reached the South. On reaching the South with his face to the East, he went along the South side till he arrived at the door of the upper story opened in the South side. And at the door of the upper story were two cedar beams. By them they went up to the upper story, and on its summit rails separated between the Holy and the Holy of Holies. And in the attic trapdoors opened to the Holy of Holies. Through them they let down the workmen in boxes, lest they should feast their eyes in the Holy of Holies.

6. The Sanctuary was a square of one hundred cubits, and its height one hundred. The foundation six cubits, and the height *of the wall* forty cubits, and the string course one cubit, and the rain channel two cubits, *and* the beams one cubit, and the covering plaster one cubit; and the height of the upper story was forty cubits, *and* the string course one cubit, and the rain channel two cubits, and the beams one cubit, and the covering plaster one cubit, and the battlement three cubits, and the scarecrow one cubit. Rabbi Judah said, "the scarecrow was not counted in the measurement; but the battlement was four cubits."

7. From East to West were one hundred cubits. The wall of the porch five, and the porch eleven, *and* the wall of the sanctuary six, *and* the interior forty, and the partition space *between the Vails* one, and the Holy of Holies twenty cubits. The wall of the sanctuary was six, and the little chamber six, and the wall of the little chamber five. From North to South *were* seventy *cubits*. The wall of the gallery five—the gallery three—the wall of the little chamber five—the little chamber six—the wall of the sanctuary six—its interior twenty—the wall of the sanctuary six—the little chamber six—the wall of the little chamber five—the place for the descent of the water three—and the wall five cubits. The porch was extended beyond it fifteen cubits in the North and fifteen in the South; and the space was called "the house of the instruments of slaughter," because the knives were there deposited. And the sanctuary was narrow behind and broad in front, and it was like a lion, as it said "Ho! Ariel the city *where* David dwelt, as a lion is narrow behind and broad in front, so the sanctuary is narrow behind and broad in front."

OUR BEAUTY BE UPON THE DOOR OF THE SANCTUARY.

1. The length of the whole court was one hundrtd and eighty-seven cubits. The breadth one hundred and thirty-five. From East to West one hundred and eighty-seven. The place for ths tread of the feet of Israel was eleven cubits. The altar thirty-two. Between the porch and the altar twenty-two cubits. The Temple one hundred cubits. And eleven cubits behind the House of Atonement.

2. From North to South one hundred and thirty-five *cubits*. From the sloping ascent to the altar sixty-two. From the altar to the rings eight cubits. The space for the rings twenty-four. From the rings to the tables four. From the tables to the pillars four. From the pillars to the wall of the court eight cubits. And the remainder *lay* between the sloping ascent and the wall and the place of the pillars.

3. In the court were six chambers—three in the North and three in the South. In the North the chamber of salt—the chamber of Parva—the chamber of washers. In the chamber of salt they added salt to the offering, and upon its roof was the house of baptism for the High Priest on the day of atonement. In the chamber of washers they cleansed the inwards of the offerings; and from thence a gallery extended up to the top of the house of Parva.

4. In the South *were* the chamber of wood—the chamber of the captivity—*and* the chamber of hewn stone. The chamber of wood—said Rabbi Eleazer, the son of Jacob, "I forget for what it served." Abashaul said "the chamber of the High Priest was behind them both, and the roof of the three was even." In the chamber of the captivity was sunk the well with the wheel attached to it, and from thence water was supplied to the whole court. In the chamber of hewn stone the great sanhedrim of Israel sat and judged the priesthood, and the priest in whom defilement was discovered clothed in black and vailed in black, went out and departed; and when no defilement was found in him, clothed in white and vailed in white he went in and served with his brethren the priests. And they made a feast-day because no defilement was found in the seed of Aaron the Priest, and thus they said, "Blessed be the place. Blessed be he since no defilement is found in the seed of Aaron. And blessed be He who has chosen Aaron, and his sons to stand and minister before the Lord in the House of the Holy of Holies."

OUR BEAUTY BE UPON THE WHOLE COURT;
AND COMPLETION TO THE TRACT
MEASUREMENTS.

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From the Chicago Republican.

Concentrated Bigotry.

The following severe article appeared during the sitting of the late anti-Masonic convention, and the writer evidently wrote as he felt at the time, and although it may be well to use milder expressions, yet the article, which is in all its principles, statements, and facts, eminently proper and just, shows the righteous indignation which mantles an honest face, where men fill holy offices and profess sacred callings, will stoop to exhibitions of falsehood, meanness, and depravity:

A parcel of fanatical vinegar-cruets have met in this city under the pretentious name of "The National Christian Convention." With a "thus saith the Lord," these bigots promulgate the doctrine that secret societies are an obstable to the conversion of sinners. In the list of these nefarious and iniquitous institutions, they make Masonry the most prominent. With this ancient Fraternity they profess to be perfectly familiar. While not one of its calumniators here in session even pretends to have been a member of the Order, each asserts a most intimate knowledge of its ceremonies, oaths, purposes, operations, and influences. What kind of secrecy must be that which lies open to the discovery of any prying antagonist, and which can be disclosed in open meeting with abundant minuteness? A certain "Bishop" Edwards, who evidently possesses about as much capacity for his ecclesiastical work as a donkey has to solve a constitutional question, asseverates upon his honor, whatever that may be, that the initiatory oaths of Masonry are not only silly and childish, but horrible, profane, and wicked. How does he know? Has he ever been present at an initiation ceremony? If he speaks by the card, why does he not give specifications—oaths and the proceedings? If Masonry is the monstrosity he represents it, what prevents the revelation of its whole organism? If Masonry is the pit of corruption that is held up conspicuously by the bigots of the "National Christian Convention," why do not we have the iniquitous oaths, word for word—*verbatim, literatim et punctuatim*—exhibited to the eyes of all for universal execration?

We have no patience with these Quixotic crusades upon nothing, magnified into mammoth proportions by ecclesiastical microscopes of double-parson power, that turn a flea into a nondescript jumping elephant, and that enlarge a speck of unfounded suspicion into a mountain of certainty. Masonry has lived prosperously through centuries of persecution, obloquy, and trial. Among its members have been numbered many of the most distinguished philosophers, statesmen, mathematicians, orators, authors, divines, generals, reformers, and patriots of all past time. Men of the most benevolent nature, of the most exalted Christian character, of the most self-poised and cultivated intellect, have belonged to the Order, and have united their testimony as to its purity, desirableness, and charity.

If a high Mason is rarely or never punished before a court of justice, it is not because of the influence which the society exerts nefariously and surreptitiously upon judicial tribunals, but because the declared principles which permeate its ceremonies and give vitality to its membership, scorn the presence of depravity and guilt. As well might it be made an argument against the Christian religion that the lowly, faithful, and consistent followers of Jesus are not arraigned for criminal offenses, and that murderers, thieves, plunderers, and drunkards are not to be sought for within the pale of the orthodox denominations.

The crusade upon Masonry is nothing new. Spawned by prejudice, fostered by bigotry, bred into apparent strength by sophistry, and armed with the terrors of supposition, it has waged war upon every organism of secret societary development. Hitherto its chief weapon has been hypothesis. It imagines, and then presents to the public its imaginings as an aggregate of established facts.

Sentences that sneer and strike a blow would ordinarily have been a sufficient answer to these ecclesiastical iconoclasts. But association and combination lend force to any blow aimed at an existing institution. Congregated effort is one of the indices of our age. In fact, it sometimes drives reason into combat with folly. The struggle is not doubtful, but its requisition is unavoidable. This consideration alone leads us to make fight against the bigoted, fanatical, unreasonable opposition to Masonry which finds support among the bigots who constitute the "National Christian Convention," of whom "Bishop" Edwards is the representative blockhead. Let us tell the reverend, right reverend, or very reverend objector, as he may be named, that Masonry will live and flourish when he and ten, twenty, or more generations of his descendants plod along the weary highway of life.

We are sorry to be compelled to use harsh language toward men professing to be ministers of Christ, but the concourse to which we refer deserve no better. In Galileo's time, they would have been found among the foremost of his persecutors. We wish they were half so good men and citizens as the great majority of the Masons whom they denounce as heathen and blasphemous infidels. The fact is, either they don't know what they are talking about, or they deliberately and maliciously falsify in their assertions about Masons and Masonry. In either case, our opinion of them may be estimated.

We of course intend these remarks to apply only to those speakers who used insulting, abusive, and lying remarks about Masons and Masonry, and gave the Almighty definite instructions that it is His duty to "crush them out."

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We knights have made a public profession of religion, and the cause in which we will wield our sword. We are sworn followers of the cross. Do we often enough reflect on what following the cross is? What is required of us? We must become poor in spirit; meek and humble as little children; penitent for sin; perfect and pure, as He is pure; denying ourselves, we must crucify the body and mortify the flesh; we must subdue inordinate desires; set our affections on things above; hunger and thirst after righteousness; forgive our enemies; submit to persecution for Christ's sake; exercise a constant watchfulness over ourselves, and against the world and the devil. Should our right hand offend, we must cut it off. Should our eye offend, we must pluck it out. We may not substitute something else for the cross; no philosophy, no morality, no painful penance. There is no neutrality in our war. "He that is not with me is against me, and he that gathereth not with me, scattereth abroad."

By union, we must rout the enemy and gain the victory. "Behold," says the Psalmist, "how good and how pleasant it is for brethren to dwell together in unity." Not only is it good and pleasant, but essential to success. As Christians, we have a mighty work to do. Union is strength in religious as well as in military tactics. "United we stand, divided we fall!" As great military commanders plan to divide the enemy's forces in council and field, so, likewise, the devil plans to divide the Christian army. Our great Head has furnished us a principle which nourishes, binds, and consolidates the members of the body together. If this principle is neglected, the army of the Cross is easily dispelled. The principle is love.

Æsop tells us of an old man who lay dying, and called his sons around his bed, and, to show them the necessity of unity, commanded a bundle of sticks to be brought before him. Beginning with the eldest, he asked him to break the bundle, but he could not. The next was called, and all failed to the youngest. He also failed. The old man cut the cord which bound the faggots together, and they were broken one by one. Love is the cord which binds us together. Union alone supplies the lack of numbers, of talents, of wealth. You, Eminent Commander, are the leader of our army. We are bound to you, and sworn soldiers of the Cross. If every one of us rally round that standard,* and all are determined to conquer or die, nothing can stand before us; we will drive back all fleshly antagonists.

For want of union, and firm accord, antichrist and infidelity prevail. But when professing Christians cease to vex each other, and, in union, strive against a common foe, then the kingdoms of this world will become the kingdoms of God and His Messiah, and he will reign forever and ever.

"Grant, we beseech thee, Almighty God, that, like as we do believe thy only begotten Son, our Lord Jesus Christ, to have ascended into the heavens, so may we also, in heart and mind, thither ascend, and with him continually dwell, who liveth and reigneth, with thee and the Holy Ghost, one God, world without end. Amen."

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*The standard of the Nashville Commandery, bearing a Latin Cross with the inscription, "In Hoc Signo Vinces."

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The principal merchants of Paris, at a meeting held for the purpose on April 18th, agreed unanimously to close their establishments on Sundays.

An Improvised Dinner.

A lady, in the Ohio *Farmer*, sets forth what a tired and cross housekeeper got for dinner one day, when house-cleaning was in full blast, as follows:

In the first place she made a big johnny-cake; but of course something must come before that, something appetizing and hearty—and there were four to eat it. She couldn't stand on her feet another minute, so she threw herself on the lounge, and called her little girl, nine years old.

"Bessie, is there any cold meat in the pantry?"

"Yes, ma'am; two little pieces of boiled beef, not a quarter enough for dinner."

"Get the chopping bowl and knife, and chop it fine." Bessie did it.

"Is there any cold potato?"

"A few little ones."

"Chop them up nicely with the meat. And is there any bread except the small loaf saved for tea?"

"Yes, ma—some broken pieces and nice crusts."

"Moisten them a little with water, and chop with the rest."

"It's done, mamma."

"Now take an egg, or if they are plenty, take two, beat them, and stir in with the rest. Is there any other eatable thing in the pantry?"

"Just somo butter and cheese; that's all."

"Put in a small lump of butter, and let the cheese go."

"It's done. What a funny mess, mamma!"

"Very funny. Is there enough of it for dinner, do you think?"

"I guess not, ma, if you and I eat any."

"Of course we must eat. Pour in two-thirds of a cup of sweet milk (water would do if milk wasn't plenty), then sift in a handful of flour very carefully, so that it will not lump. This will help the egg to bind all together. Season it with pepper and salt till it tastes *savory*. Now, if it is of the consistency of rather moist mince-meat, you may put the frying-pan over the fire, put in a little lard, dip out the mixture in large spoonfuls, and fry it as you would fish-balls. Be sure that all are well heated through, and browned on both sides."

When the folks came to dinner, Bessie dished up the balls in the new tureen, and they looked tempting enough. But men never think anything out of the common way can be good, until they've tried it; so the tired housekeeper's husband looked rather contemptuously at the dish, and said:

"What kind of a formation is that?"

"Conglomerate," answered the wife, spunkily, for she was feeling anything but pleasant.

"Why, it tastes like dressing," returned he, taking a good-sized mouthful. "Did you make it to *stuff* anything with?"

"Yes," said the tired housekeeper.

"Well—but—" looking round the table, "what's to be stuffed?"

"A *goose!*" said she, giving him *such* a look that he got off that tack immediately.

"Well, they are excellent," said he, taking two more cakes, but I should like to know what they're made of. What's the foundation?"

"The tureen," said she, shortly.

"Is there any meat in them?" says he.

"Just a visible admixture," said she.

"Any potato?"

"All those little white bits are potato."

"Any egg?"

"All those yellow specks are egg."

"Any bread?"

"All that soft substance is bread."

"Anything else?"

"Nothing but flour, milk, butter, pepper, and salt."

"Well, they are capital," said he, helping the boy and Bessie again; and by the time the originator of all this excellence was rested enough to enjoy something, there was one left on the plate, and the husband looked lovingly at that. So she just folded her napkin, and sat back in her chair, and in a minute it was gone. But what woman doesn't count it a happiness to go hungry, if only her cooking can be praised?

◆

Protestant churches are organizing in many of the Turkish towns.

The Jewels of the Months.

In Poland, according to a superstitious belief, each month of the year is under the influence of some precious stone, which influence is attached to the destiny of persons born during the course of the month. It is, in consequence, customary among friends, and more particularly between lovers, to make on birthdays reciprocal presents, consisting of some jewel ornamented with the tutelar stone. It is generally believed that this prediction of happiness, or rather of the future destiny, will be realized according to the wishes expressed on the occasion.

January.—The stone of January is the jacinth, or garnet, which denotes constancy and fidelity in every sort of engagement.

February. The amethyst, a preservative against violent passions, and an assurance of peace of mind and sincerity.

March.—The bloodstone is the stone of courage and wisdom in perilous undertakings, and firmness in affection.

April.—The sapphire, or diamond, is the stone of repentance, innocence, and kindness of disposition.

May.—The emerald, signifying happiness in love, and felicity.

June.—The agate is the stone of long life, health, and prosperity.

July.—The ruby or cornelian denotes forgetfulness of, and exemption from, the vexations caused by friendship or love.

August.—The sardonyx, denoting conjugal felicity.

September.—The chrysolite is the stone which preserves and cures madness and despair.

October.—The aqua-marine or opal signifies distress and hope.

November.—The topaz is the emblem of fidelity and friendship.

December.—The turquoise is the stone which expresses great sureness and prosperity in love, and in all the circumstances of life.—*Sharpe's Magazine.*

Oldest Mason.

Within the last few years we have read a good deal in the papers, about "the oldest Mason." At one time he was discovered in New York, then in Maine, and soon in some other State. Generally, however, it was found that some other one was older still. We have had two or three specimens of "the oldest Masons" in Ohio; but on inquiry. they were found not to be the *oldest* after all. We believe, however, we have now found *the* "oldest Mason," and feel half inclined to shout—*Eureka!*

Recensly, in New Lisbon, Ohio, we were introduced to a venerable brother by the name of William Moore. He was born in Ireland, May 18th, 1877, and is therefore ninety one years of age. He was made a Mason on the 23d of of June, 1799, and was a Mason *seventy years* on the 23d of June last. We examined his diplomas, up to and including the orders of Christian Knighthood; they are dated on the 2d of May, 1803' on the eve of his coming to the United States. He was in Chillicothe in 1809, when the Grand Lodge of Ohio held its first annual meeting in that city. This venerable brother is now poor, but is provided for by the Craft. His faculties are yet clear, and, save a partial paralysis of the lower limbs, he is vigorous and in good health. He is waiting for his change, and expresses his entire confidence that it will be well with him in the hereafter. We asked him about Masonry in the olden time, and spoke of his native land—his own "green Isle of the ocean," and the old man west at the memories it recalled. An Irishman's heart is always true to Ireland, and he is never ashamed to claim it as the land of his birth, however long it may be since he left it. It is a land to love; and though some writer described it os an Island with "a prison at one end and a poor-house at the other," yet it is the land of wit and poetry and eloquence, while England's greatest heroes have been Irishmen: But—"the oldest Mason"—he clings to Masonry yet with all his early affection, and feels prouder of his seventy years of membership than he would of a coronet. May his end be peace.—

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The Cincinnati *Commercial* speaks of Solomon as "an individual with whom wisdom was a specialty."

THE MASONIC TROWEL,
HARMAN G. REYNOLDS,
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We will hereafter publish regular lists of our agents, so that the brethren may always know who are authorized to receive money for us for THE TROWEL.

The place of birth, age, name, time and place of death, and membership of deceased brethren, are solicited. Resolutions are declined.

We are responsible for our agents, and none others, but favors will be gratefully received from all who may send us subscribers, orders, or work.

NOTICE.—Remittances by Express and Registered Letters at our risk. Parties sending us *money* by *mail* must assume the risk.

SPRINGFIELD, ILL., JULY 15, 1869.

☞No communication or advertisement is likely to receive attention, if received after the first of each month, in the issue immediately following.

Cotemporaries.

The Freemason's Magazine, Boston, for June, has a leading article on "wearihg Masonic jewelry," followed by comments on proceedings of Masonic bodies, news, selections, editorials, and chit-chat. We thank Bro. Moore for his friendly notice of our Grand Lodge, Bro. Gorin, and ourself.

The Masonic Review, Cincinnati, for April, is full of good things, editorials, letters, original articles, and valuable selections.

The Voice of Masonry, Chicago, for June, has a "Holy Land" and several original articles and communications, and much valuable information.

The Masonic Record, Nashville, for June, leads out with an elegant oration on the sublime teachings of the Templar Order, by Sir George S. Blackie, M. D. The make-up of this number is readable, enjoyable, and instructive throughout.

The Keystone, Philadelphia, comes regularly, is well edited, spirited, and filled with a variety of good matter.

The Freemason, St. Louis, is at hand. It notices the proceedings of Illinois in the same manner which has characterized the effusions of its editor towards us for some time past. Much of its matter is full of gangrene and bitter partisanship. As to the committee on correspondence, we leave him in the hands of Dr. Robbins and his associates.

The Masonic Record of Western India, for May, is at hand. The news items are few; an excellent letter from Bro. Hoff; an article from the *Freemason*; summary of the proceedings of *Hope* and *Perseverance Lodges* from their establishment; general intelligence items; Masonic intelligence from Bombay—Lanowles—Aden—Bengalore—Lahore—Poona—Scotland—Turkey and France.

The Masonic Monthly for March, April, May, and June came in one package. "Let us have Peace," is the leading article in the March No. It is one of the best of the editor's fault-finding articles. "A friend in need," is a nice, short story; the first part of the article "The Oberlin Crusade against Freemasonry," is excellent, but the latter part is too bitter and pharisaic.

The leading article for April is "Objections to Advancement; the Master's Duty;" it is the best article on that subject that we have read. "Let us have War" leads in May, in which the editor is after one Gouley, of the St. Louis *Freemason*, and quite plainly intimates that the *Freemason* is not a Masonic paper, and had better shut up shop.

We thank the editor personally for inserting an extract from M. W. Bro. Bromwell's speech at Washington, under the appropriate heading, "Masonry needs no Apology." It is a brief resume of an eloquent speech uttered in the Grand Lodge of Ills., Oct., 1867.

The editor evidently considers that the Grand Lodge of New York does not exist in a Christian country, because it does not ignore Christian prayers. He offsets this, however, by publishing Bro. Henderson's admirable article on that subject in the Kentucky *Freemason*.

The leading article for June is an unkind attack upon Bro. J. H. Drummond, the chief of Scottish Masonry in the North, in which he is held responsible for all the vagaries and inconsistencies of Albert Pike. Bro. Drummond is a Past Grand Master, P. G. High Priest, P. G. Puissant, and, we believe, P. G. Commander. He is pre-eminently consistent in all these positions. The attack upon him is only a part of the agrarian intent to destroy Scottish, Templar, Cryptic, and Capitular Masonry, and, if possible, to consign them to a common grave.

Jacob Norton comes in with *sneers* at Oberlin, deacons, piety, and religion.

The editor has a four page article, setting forth that Grand Master Gardner has done a very reputable thing, and more than insinuates that Bro. Gardner intends thereby to reach a very disreputable end.

The Mystic Star for June is filled with good matter. It lacks the usual contribution from Bro. Rounsville. The editors hope that we will not give our picture to our readers. No danger. We have too strong an "abiding sense," in eastern language, that we are *too* homely, and in western phrase, *too* ugly, to add a picture. We hope, however, that it did not take both of the Reverend editors to hatch *that* article.

The Masonic Record, Nashville, is also at hand for July. The history of *Cumberland Lodge*, at Nashville, is continued. Among the members we find Thomas Claiborne, P. G. M., and several who have figured in Congress. A fine review of proceedings of grand bodies graces each number.

The Voice of Masonry, for July, has another Holy Land article; a continuation of the report in the Supreme Scottish Council Rite; a capital article in regard to the anti-Masonic Convention, and other articles of news, etc.

The Kentucky Freemason, for June, has an excellent variety of matter, original, selected, and communicated.

The Evergreen has a good story of a "Victim of Intemperance;" an epistle from "Father Adoniram;" a Holy Land article; some articles in the Guilbert vein; a summary of the proceedings of the Grand Lodge; a good lick at Davenport, and a proclamation that *Iowa money won't pass in Milwaukee!*

The Michigan Freemason comes to us in a nice dress, in magazine form of forty pages, and is published monthly by Breth. Chaplin & Rix, at Kalamazoo, Mich.; price, $2.00 per annum. Edited by Breth. W. J. Chaplin and S. C. Coffinbury. Bro. Chaplin was the founder of the *Mystic Star*, and is a brother of worth, refinement, and talent. Bro. Coffinbury is widely known as a scholar and author, an eminent lawyer, and as a distinguished Grand Master.

The articles are all first class, and the initial number of a story by Bro. Coffinbury will certainly draw. Success, comfort, and profit to the *Michigan Freemason*.

Perils by the Way—Chenoa.

We left Canton on the morning of June 26, on the T. P. & W. R. R., east, expecting to reach home the same evening. After passing over the river at Peoria, we found the track badly impaired by recent storms, and about five miles out, we encountered a storm of rain, which came down the steep bluffs like a falling sheet of water. Upon inquiry, we found the shower to be only one of a series of real storm rains. Moving forward carefully, and with admirable vigilance, the train reached El Paso, but too late for the train to Decatur. So we pushed on to Chenoa, hoping to find some train south, but after passing several places where the water was deep enough on the level ground for a skiff, we reached ,Chenoa, and found ourselves, with others, weather bound. Soon we were gobbled up bodily by W. Bro. Louis Zeigler, Master of *Chenoa Lodge No. 292*.

This lodge is about eleven years old, has grown steadily with town and country, and is now in a good financial and harmonious condition, with a well furnished hall, ample for all the needs of the Fraternity. In the evening we visited the lodge—about thirty present; witnessed the opening, spoke some time to the brethren, conversed with and instructed them, and found them correct in the work.

Here, as at Lewistown and Canton, we had *no money that we could pass.* Isn't it singular?

The brethren were courteous, and we thank Bro. Zeigler for his polite and assiduous attentions.

Chenoa, at the crossing of the C. A. & St. L. and the T. P. & W., is now building up rapidly, and has the very best free school building that we have seen in the State.

A Nice Place.

For four years, 1850–1–2–3, we visited Lewistown twice each year, as State's Attorney. Upon entering town, the residence of Bro. Hugh LaMaster was conspicuous upon an elevated ridge, with a wide space in front. It has now passed into other hands. As early as 1843, we became acquainted with Hon. Henry L. Bryant, a relative of the poet, who was then a popular young lawyer in Macomb, and who was strenuously urged in convention at Rock Island, as a candidate for Congress. At the formation of *Macomb Lodge No. 17*, he was Secretary, and subsequently Master. In 1850, we found him at a beautiful residence at Independence, Fulton Co.; in 1853, he was elected County Judge, and soon after purchased the LaMaster property. It is transformed to an earthly paradise. No language of ours can paint the beautiful lawn, converted into fanciful winding paths, embordered with beautiful flowers, amid forest trees, with a great variety of rare shrubbery, climbing roses and useful plants. With great modesty and delicacy the Judge gave all the credit to his accomplished wife. No doubt she deserves the compliment, but we shall never forget the remark of the late Hon. Julius Manning, made eighteen years ago, while passing Bro. Bryant's residence in Independence: that "one who loves flowers like him is by nature a poet and nobleman." Near the dwelling is a greenhouse, where the lemon, fig, cactus, and shrubs and flowers are in perpetual verdure. And such a vineyard in the rear! such taste! We must stop, with the remark that the finest flowers on that lovely spot are the beautiful children. May sorrow come to them lightly, seldom, and far away.

Masters of Lodges U. D.

The Master of a chartered lodge is not subject to trial in his own lodge—or, in other words, by any subordinate lodge, while he is Master, or thereafter, for any official acts as Master.

A lodge under dispensation, is one for the time being only. While in life it can make Masons, and perform all acts necessary thereto. But it cannot affiliate members by admission, has no trial powers, and can transact no business except such as is permitted and is necessary to the proper management of its affairs. Its officers acquire no rank, and are not entitled to be reckoned among past officers. Its Master is not entitled, by virtue of his position, to the secrets of the chair, and constitution and installation do not follow the formation of a lodge U. D. Its members, including the Master, may be, and it is every way desirable that they should be, members of a chartered lodge. Hence, the clear intention of a lodge U. D. is to prove the ability of certain brethren, duly recommended by several lodges to the Grand Master, to conduct the affairs of a lodge, preparatory to the granting of a charter and its subsequent constitution into a regular lodge. Its members are the agents—the Master especially so—of the Grand Master, and it is his prerogative to supervise its affairs and business, and to suspend or annul its dispensation for cause at pleasure. Every member of a lodge U. D. is subject to trial in the chartered lodge of which he is a member, or, if nonaffiliated, in the nearest and oldest lodge.

The Master is not exempt from charges and trial, in any chartered lodge which may have jurisdiction over him, for any offense against law, morals, or Masonry, not immediately connected with his administration of the affairs of his lodge; for improper, corrupt, or unmasonic conduct as Master, he is subject to trial and deposition by the Grand Master, and to expulsion by the Grand Lodge.

Visit to Canton.

Agreeably to previous invitation, we visited *Morning Star Lodge No. 30*, at Canton, on the evening of June 25th. We were handsomely received, and met some of our old acquaintances, Breth. Wilson, Piper, Fast, Curtis, Brinkerhoof, and others, with several from Farmington and Cuba. Although the evening was stormy, and the brethren wearied with the celebration of the previous day, yet the hall was full. Several short speeches were made, many questions asked and answered, and the time passed away agreeably, and it was a very different affair from the meeting we held there eighteen years before, when we returned the charter and re-organized the lodge. Eight or ten were present at that time; now, the lodge numbers over one hundred, and the chapter and council are in a thriving condition.

Bro. C. Wilson, a whole-souled brother, took us in charge, and we were made the welcome guest of his late employer, Bro. Thompson, formerly of Peoria; in his family our disabled Comp. Stevens, of Knoxville, in his visits to Canton, finds comfort and rest; so did we.

Canton is now a large place, and has several classes of manufacturing and business which give life and energy to the place. The Toledo, Peoria & Warsaw, and a lateral branch of the Chicago and Burlington roads, cross each other here. The former is completed to Warsaw, the latter to Rushville, and is pushing out towards Mt. Sterling.

The Fraternity at Canton are now occupying a new and spacious hall, which will soon be elegantly fitted up. Few lodges have a happier or more glowing prospect before them than *Morning Star*. The town and country are rich, and rejoice in liberal things, while the material is unsurpassed.

Make Life Happy.

Light and beauty embosom Life. God never intended the earth for a "vale of tears."

Man should co-operate in God's arrangements, which are intended, along with labor, seed time and harvest, summer and winter, to beautify the earth with joy, plenty, and peace.

True, troubles—often grievous—come upon men; but none inflicted by Providence are so great as those mankind bring upon themselves, and suffer willingly. Our experience in life rests mainly with ourselves. We need not, of necessity, be miserable, because the world has decreed our misfortune; and, generally, if we are miserable, the fault is with ourselves. The great, only, order their own circumstances. In the voyage of life, the winds and waves are on the side of the experienced navigator. Where one is faithful, there are more who are not. Out of this it is our privilege to weave much happiness, and to see and rejoice in the good and beautiful.

Be careful to preserve a sound estimate of what is past, the joyful and sorrowful experiences alike, and cause for regret will be seldom, and hope and thankfulness will be the rule; that which spoils life is not so much the events which occur, as the perverted recurrence to them, and this, quite likely, may be true of happy events as of sorrowful ones.

Many men who make no effort of themselves—who are so neglectful of brilliant opportunities,— may still find life crowded with pleasures. When the sun shines, it should be enjoyed; and whenin shadow, hope for the sun again.

Thorns and weeds are suggestive of flowers, blossoms, bloom, and fruit; but the latter should never be suggestive of the former.

There is more joy and comfort in the world than sorrow and tears—less hate than love—more constancy than treachery; and those who urge the contrary are unfit companions for youth, purity, innocence, goodness, or honor. Reject them quickly.

When the mists and clouds disappear, how beautiful nature appears. While winter has its comforts and compensations, yet how pleasant the anticipation of spring—how glorious the fruition of summer and autumn! The days of wintry distress are painful while they last, but they are usually precursors of brighter and happier ones. The divine law is consistent with itself, and nature is ever true to herself. The common course of things tends to happiness; the contrary is the exception. Properly appreciated, life is pervaded with light and beauty, and if unhappy, is untrue to itself.

Imposters.

We have given much of our space heretofore to notices of imposters, and we have evidence that some of them assume other men's names, and that some harm has been done by it.

We are resolved to publish no more of them unless requested by a lodge under seal, or by some grand officer whom we know.

The lawful way to relieve a brother, who is a stranger, is, upon his producing proper vouchers, to give him work, or sufficient aid to reach the next lodge.

The amount improperly abstracted from our lodge treasuries, or from the pockets of brethren, will run largely into the ten thousands.

We shall bring the matter before the Grand Lodge, and ask for some effective action.

Public Works, Chicago.

Through the politeness of R. W. Bro. Cregier, we are favored with the Seventh Annual Report of the Board of Public Works. A. H. Burley, Pres.; John McArthur, Treas.; W. H. Carter, Com.; Wm. Gooding and R. B. Mason, Commissioners in matters pertaining to the cleansing of Chicago River; A. W. Tinkham, Sec.; E. S. Cheesebrough, City Engineer; D. C. Cregier, Engineer of the Pumping Works.

Net revenue from works, $54,341,39. Expended on Washington Street Tunnell, $106,546,79; street, bridge, sidewalk, cemetery, dredging, survey, hospital, court-house, road, market, prison, park, and lighting expenditures, $734,395,34; receipts, $810,282,04.

Anti-Masonic Convention.

A few zealots assembled at Chicago, June 8, and held a meeting, dubbed *"National Association of Christians opposed to Secret Societies."* And such a body! Of those who claim to have been Masons and have seceded, all we can say is, that upon their own statement, they are either liars or perjurers. We leave them in the hands of a just God! Of the other—office-seeking, disappointed, cynical, pharisaical, and notoriety-seeking brethren, we have nothing to say. We presume the most of them have been rejected by various lodges, and of course they must have their revenge.

Pianos and Organs.

We would call attention to the advertisement of Bro. A. Bower, at Brimfield, Peoria Co., agent for the Smith's American Pianos, and Carpenter & Coleman's Organs and Melodeons. He wants agents to sell. Write to him for terms and price lists. All who desire to introduce good music and turn an honest penny, will do well to consult Bro. Bower.

Capt. R. Orendorff.

Our old friend and Bro. Orendorff, lately of Galveston, Texas, and Lincoln, Ills., has located at Kansas City, Mo., as a practicing attorney.

Business men will find him to be a faithful, competent attorney, and withal a genial companion and pleasant correspondent.

There is true greatness in gentleness. He whose heart is filled with love to God, and love to man, can bear with the weaknesses, the imperfections, and even the perverseness of others.

St. John's at Home.

Chicago Consistory arranged for a gala time at Haas' Park, and a large party in full dress, under the command of Ill. Bro. D. M. Carr, paraded in good style, and at 10 o'clock the train was densely crowded with Scotchers, Templars, Archers, Cryptics, and Symbolizers, with their ladies, families, and friends. Judge Austin delivered the oration, and short speeches were made by Breth. Berry, Bailey, Gayle, and Ellis. Two hundred lady members of the Eastern Star were also present in regalia. For once, it did rain *at Chicago* on the 24th of June!

The Fraternity at Cairo, Mound City, Caledonia, and we presume at Metropolis, went to Paducah, Ky., to celebrate. Of course, Past Grand Master Picket did duty as usual.

At Dallas City, large delegations came in by the Carthage and Burlington R. R., from adjoining lodges, and from Iowa. The occasion was greatly enlivened by the consolidation of *Durham Lodge No. 329* and *Dallas City Lodge No. 235*, under the latter name and number, at Dallas City. This junction makes one of the strongest lodges in Hancock county. The meeting was one of great joy and festivity, and R. W. Bro. J. P. Sanford, Grand Orator in Iowa, delivered the oration, and he demonstrated that all the old backbiting or persecution brought to bear on the Masonic bulwarks of Masonry, avail but little. The repast was bountiful, and our correspondent describes it as fit for queens, kings, and princes. Bro. Sanford regaled the brethren at night with a lecture upon his tour in Europe and the Holy Land. We should like to hear that lecture.

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The State Journal.

The enterprising publishers of the weekly and daily *Journal*, Messrs. Baker & Phillips, have recently brought out their paper in a new and tasty dress, and we notice a decided improvement in the general tone of its leading editorials, and in the general character of its make-up. The *Journal* has always been ably conducted, and fairly takes rank with the best papers published.

It is the leading and influential organ of the republican party in Central Illinois, and is eminently worthy of the patronage of the members of that party. We are pleased to note these evidences of prosperity, and have not forgotten that THE MASONIC TROWEL was originally a *protege* of that office.

◆

Reformed Church, Pennsylvania.

At a recent meeting of the General Synod of the Reformed Church of Pennsylvania, a Committee on Freemasonry, previously appointed, concluded their report by saying "that, in our own country at least, the Order has numbered among its members some of the purest and noblest men, statesmen, Christians, and not a few ministers of the Gospel."

◆

Corner-Stone Laid.

On the 27th day of May last, R. W. Bro. Richard D. Hammond, assisted by *Macomb Lodge No. 17* and *Kyle Lodge No. 553*, laid the corner-stone of the new Baptist meeting-house in Macomb, with full and appropriate ceremonies.

◆

DURING the month of May, 4,960 passengers arrived at San Francisco by sea, 2,900 of whom came *via* the isthmus; 1,670 came from Asia, and 268 from Australia. The departures were only 858, including 143 for China.

Tidings.

Items.

It is supposed that the population of the earth is 1,288,000,000: Caucasian, 360,000,000; Mongolian, 552,000,000; Ethiopian, 160,000,000; Malay, 170,000,000; Indo-American, 1,000,000. Of these, 335,000,000 are classed as Christians; 5,000,000 Jews; 60,000,000 Asiatic religions; 160,000,000 Mohammedans; 200,000,000 pagans. Of those classed as Christians, 170,000,000 are supposed to be Roman Catholics; 75,000,000 Greek Church; and 80,000,000 Protestants.

There are vices which do not deprive us of friends; there are many which prevent our having any.

Indiana Grand Lodge.—Martin H. Rice, Grand Master; George W. Porter, Deputy; W. T. Clark, S. G. W.; Christian Felta, J. G. W.; Charles Fisher, G. Treas.; John M. Bramwell, Indianapolis, Grand Secretary; John Leach, G. Chaplain; D. McDonald, S. G. D.; S. H. Pearse, J. G. D.; W. M. Black, G. Tyler.

If you don't owe the devil anything, then you will not have to give him any *due*.

The Connecticut Methodists are anti-tobacco and anti-cider.

Iowa claims to raise more and better spring wheat to the acre, than any other State in the West.

The inaugural of President Grant has been translated and printed in Japanese.

Protestant churches are organizing in many Turkish towns.

The worst liars are those who are always on the verge of truth.

Postoffices established and re-established in Illinois—Pollock, Wayne county; Fountain Bluff, Jackson county; Wilsonburg, Richland county.

Iowa Grand Lodge.—John Scott, Nevada, Grand Master; W. P. Allen, Dubuque, S. G. W.; W. J. Ross, Ottumwa, J. G. W.; J. W. Jamison, Davenport, G. Treas.; T. S. Parvin, Iowa City, G. Sec.; O. P. Waters, Muscatine, D. G. M.; Wm. Purvis, West Liberty, G. Chaplain; J. P. Sanford, Marshalltown, G. Orator; W. D. Taylor, S. G. D.; C. A. Croney, J. G. D.; Theodore Schreiner, G. Tyler.

It is said that there are 38,000,000 hogs in the United States.

There are fifteen chapters in New Hampshire, with a membership of 1,600.

The Sons of Temperance have 1,968 divisions, 96,673 members, and 40,781 lady visitors.

The Freemasons of England are about to make a Grand Master of "*Wales.*" We hope not.

Joseph's Well is an Egyptian work, 260 feet deep, and 20 feet square, and for the greater part of the way, is cut in solid rock.

Seven hundred and fifty-six suits are pending against American editors; damages claimed, $47,500,000.

Immigrants from the south, east, and north are filling up Minnesota.

A school for deaf mutes is to be opened in Boston in September.

The overland mails from New York and Boston reach San Francisco in eight days, and from England *via* New York, in twenty-five days.

A local rhymster indited a sonnet to his mistress, entitled, "I kissed her *sub rosa*." The compositor sat it up *snub nosa*.

Grand Council R. & S. Masters, Penn.—Chas. Fred. Knapp, Bloomsburg, Grand Master; C. Stoltz, Reading, Grand Recorder.

"Pa, will you get me a pair of skates, if I will prove to you that a dog has ten tails?" "Yes, my son." "Well, to begin, one dog has one more tail than no dog, hasn't he?" "Yes." "Well, no dog has nine tails; and if one dog has one more tail than no dog, then one dog must have ten tails." He got his skates.

A gentleman has purchased six townships of land in Kansas, and intends to settle five hundred families on them before March, 1870.

Bismarck has 1,440,000 troops at call in case of war.

Two hundred weekly, and fifty daily German papers are published in the United States.

Sternness isn't dignity, no more than silence is necessarily wisdom.

A diamond, said to be worth $300,000, and the second or third in size in the world, and about the size of a walnut, was recently found in the gold mining district in Nova Scotia.

Methodist Episcopal Church South.—Conferences, 40; traveling preachers, 2,495; superannuated, 179; local preachers, 4,413; white members, 503,596; colored, 32,085; Indian, 2,301; Total ministers and members, 545,069.

Commodore Nutt is married to Minnie Warren. We hope the marriage may prove to be as happy as that of Gen. Tom Thumb to Minnie's sister, Lavinia.

Hon. O. H. Browning, of Quincy, recently addressed an old settlers' convention at Carthage. The oldest resident was I. N. Waggoner, who came to the county in 1824.

We are gratified to see the *Clinton Public* enlarged and in a beautiful new dress.

Childhood should be playful; old age, tranquil.

Grand Commandery Pennsylvania.—James H. Hopkins, Pittsburg, Grand Commander; Alfred Creigh, Washington, Grand Recorder.

The Old and New School Presbyterians have united, by the nearly unanimous vote of the Old, and the unanimous vote of the New School General Assemblies.

The Apostle Islands in Lake Superior, are said to be well adapted to the raising of grapes.

The women's parliament, to be held in New York next autumn, will discuss matters of education, reformatory institutions, women's labor, domestic economy, hygiene, and political corruption.

Mrs. Speed Butler, of Springfield, recently won a silver pitcher, in a contest for beauty, in the Episcopal church. Her principal contestant was the beautiful Miss Lottie George. Mrs. Butler received 1,275 votes; Miss George, 1,013; whole number cast, 2,605; making the sum raised by this device for charitable purposes, $651.25.

A Cincinnati lady indorsed on her tax return, "Taxation without representation is tyranny."

Aristotle, on being censured for bestowing alms on a bad man, made the following noble reply: "I did not give it to the man; I gave it to humanity."

Zeal, even in a good cause, is an evil, without judgment.

An ounce of mirth, with the same degree of grace, will serve God further that a pound of sadness.

The lakes in the State of New York have an area of 728 square miles.

North Carolina has 211 working Masonic lodges, and 8,944 members.

The Earl of Zetland has been Grand Master in England 25 years.

Seven Americans occupy official stations in the building of railroads in Russia.

Those who boast of their discretion, are the last persons to confide in.

The Life Association of America issued 444 policies in the month of May, insuring $3,017,700; average, $7,796. The Southern Illinois Department is located at Springfield. Directors, O. H. Miner, E. B. Pease, E. R. Ulrich, Charles Ridgeley, Charles A. Helmle, H. G. Reynolds Jr., L. W. Shepherd, G. A. Van Duyn, C. E. Hay. O. H. Miner, Grand Secretary Grand Lodge, is Secretary.

Joppa Lodge is the oldest Hebrew Lodge in London, and one of the oldest in England.

A system of telegraph money orders has been perfected in France.

A citizen of Iowa lately received $625 bounty for gopher scalps.

The earnings of the Illinois Central Railroad from Nov. 1, 1868, to April 1, are as follows: Freight, $2,066,947.53; passengers, $797,371.73; extra baggage, $904.74; mails, $38,601.38; express, $95,381.03. Total, $2,999,196.41; seven per cent. to the State, $209,943.75.

Illinois has 87 wool-carding mills, 133 manufactories of woolens, and a capital of $3,600.000 invested in buildings and machinery, employing 3,450 operators, and consuming the wool from 2,000,000 sheep.

We are under many obligations to M. E. Comp B. B. French, for a copy of his address before the Grand Chapter D. C., May 10, 1869.

R. W. Bro. T. S. Parvin, Grand Secretary Iowa, will please accept our thanks for a copy of the Grand Master's address and the report on correspondence.

Texas.—P. C. Tucker, G. M.; C. M. Winkler, Dep.; T. J. H. Anderson, S. G. W.; Wm. Bramlitte, J. G. W.; C. H. Bringhurst, Houston, Grand Secretary.

The *Phonographic Advocate* is published by James E. Munson, 117 Nassau street, New York, at one dollar a year. It is valuable to all who find any necessity for a rapid or short hand.

Warren Colburn's "First Lessons in Mental Arithmetic" are re-stereotyped and for sale by Lee & Shepard, 149 Washington St., Boston. They are valuable for family study.

Dake, the celebrated Chicago cracker man, died recently with an insurance upon his life of $150,000.

Major Manning Mayfield, formerly Secretary of our State Senate, and more recently Clerk of the Circuit Court in Macoupin county, has removed to Little Rock, Ark. He is a Royal Arch Mason.

All classes of Presbyterians in the United States, including the Dutch Reformed and German Reformed churches, number about 900,000, which places them numerically next to the Methodists and Baptists.

The *Chicagoan*, which started with so much promise as a literary paper, seems to have descended to a controversial position. It proposes to consolidate with the *Sorosis* and *Advance Guard*, under the name of the *Universe*, and is to be a woman's rights paper, and will advocate reform in the marriage system.

The claims of American citizens in Mexico foot up $60,000,000.

The Peoria, Pekin & Jacksonville Road is now completed; daily trips are made from Peoria to Jacksonville and back. The road-bed, track, culverts, and bridges are in fine condition.

The Louisville *Courier* estimates the tobacco crop of the western States this season, at 120 hhds.

Chicago has been selected as the grand distributing postoffice for China, Japan, and Sandwich Island mails that go over the Pacific Railway.

China has 500,000 temples, 3,000,000 idols. The houses are valued at $1,000,000,000.

A handsome block of rose-colored alabaster, containing 2,437 cubic feet, was recently unearthed at Rome.

Baron Rothschild's estate amounts to $340,000,000 in gold.

A custom-house and postoffice are now being erected by the government in Portland, Oregon.

Eleven hundred Englishmen keep more than ten male servants each, for which luxury they have to pay a tax.

Fruits in a good state of preservation have reached New York from San Francisco, in eight days.

The *New Age*, the organ of Odd-Fellowship in California, comes to us in an elegant new dress.

The man who does not know his own mind, contemplates an introduction.

A flower sweetens the air, rejoices the eye links you with nature and innocence, and is something to love.

Isaac N. Morris is practicing law in Washington.

Literary Publications.

Peters' Musical Monthly, for June, at hand. Its literary, descriptive, and musical articles are equal to those of any previous number.

Mother's Journal, for July. The children feeding the mules with fresh grass, is a taking picture. While no arbitrary rules can be fixed for the training of each child, yet much counsel and comfort can be gathered from such a monthly visitor as the *Mother's Journal*, in the hands of such a lady-mother as Mrs. M. G. Clarke.

Oliver Optic comes to us with elegant prints of President Grant and Vice President Colfax. This magazine is a 16-page weekly, published at 149 Washington street, Boston, by Lee & Shepard, at 6 cents per number, and is intended for boys and girls. Its stories are dished up attractively, and are brim-full of variety, fun, dash, and spice.

Packard's Monthly is as interesting as ever. The July number has the first instalment of the courtship of Gen. Tom Thumb and Miss Lavinia Warren. It is decidedly rich.

Good Health is the title of a new candidate for public favor, published monthly by Alexander Moore, 21 Franklin street, Boston, at 20 cents per number, or $2 yearly. It is a magazine of 48 pages, and is a neat, well printed affair. Now is just the time to have such a work. "Practical physiology—the eye and sight," is the leading article. It is sold by the Western News Company, Chicago, and the St. Louis Book and News Company, St. Louis.

The Protestant Missionary, published at Jacksonville, by Rev. J. G. White, monthly, is devoted to exposures of Catholicism. The editor is in earnest, and not a little in danger. $1.50 per year.

Home Circle and Temperance Oracle.—Subscription price, $1.00. With the July number this monthly enters upon its ninth volume. It has won its way among the temperance lodges and divisions to a very large circulation. To any lodge or individual sending a list of subscribers, a copy will be furnished free. Agents are desired for every town and lodge. A stirring story will be commenced in the July number. Specimen copies, ten cents. S. M. Kennedy, editor, 194 Clark street, Chicago.

St. John's Abroad.

AT OMAHA, NEB.

The Grand Lodge and Grand Chapter of Nebraska, assisted by several lodges, chapters, and commanderies, celebrated the 24th at Omaha. The turn-out was large, and full two hundred Templars were in full dress. Rev. Geo. C. Betts delivered the address. Four brass bands enlivened the scene, and mirth, good eating, and genuine good fellowship abounded.

NEWBURYPORT, MASS.

Nine lodges, one chapter, and six commanderies, embrrcing, with other guests, about fifteen hundred persons, were in the procession. It is probable that as many more were present. Gen. Josiah Whitaker, 80 years of age, and 57 years a Mason; John Ackerman, 73 years old, and 50 a Mason; and Abner Kenniston, of Newburyport, 85 years old, and 50 years a Mason, joined in the exercises of the day. Hon. B. B. French, of Washington, noted as a scholar, poet, gentleman, and Masonic orator, delivered the address. From its freshness and roseate hues, one would judge him to be a gallant young man of 35!

Our old friend, Gen. Wm. Sutton, was also present. Green and fresh may his long old age be!

AT ATCHISON, KANSAS.

Grand Master John H. Brown, dedicated the new Masonic hall. The furniture and carpeting are minutely described; the carpets were furnished by H. M. Glancy, formerly of this city. Past Grand Master M. S. Adams addressed the assemblage, and Rev. Dr. Sawyer officiated as Chaplain. Large delegations were present from lodges in Missouri and Kansas.

AT KANSAS CITY, MO.

Grand Master Vincil addressed an immense crowd.

The brethren at Louisville, Ky., Jeffersonville and New Albany, Ind., were present in large numbers at the latter place.

Industrial Publications.

The American Builder, Chicago, contains an illustration of the suburban residence of Wm. B. Ogden, on Fordham Ridge, Winchester county, New York, and of the residence of Geo. W. Gage, in Chicago. So far as we have read, the articles are practical and valuable.

Colman's Rural World, is a weekly journal devoted to agriculture, horticulture, mechanics, gardening, and matters which interest farmers and housewives in general. It is an able and useful journal, especially for the West.

The Commercial Printing Gazette is published by G. S. Newcomb & Co., at Cleveland, Ohio, monthly, at $1 per annum. It has some good reading matter, and its advertisements are valuable to printers and publishers.

Another Corner-Stone.

We have accepted an inbitation to lay the corner-stone of the new Jewish Synagogue in Qvincy, on Friday, the 30th July inst.

Jurisprudence.

To the law and the testimony.—Isa. 8, 20.

DECISIONS BY THE GRAND MASTER.

56. Can members of a Lodge whose warrant has been suspended visit sister lodges?

Ans. Yes, if the members are exempted from the decree of suspension.

Query. If a candidate has taken his first degree in said lodge, can he go any further without permission of the Grand Lodge?

Ans. No. The Lodge being suspended, there is no power to give permission, save the power that resides in the Grand Lodge or Grand Master.

57. Lodges can not tax members. See proceedings of Grand Lodge, 1866.

Mammoth Cave.

BY THE PUBLISHER.

By invitation of an intimate friend in Louisville, he, ourself, and others, visited the renowned curiosity known as the "Mammoth Cave."

By the Toledo, Wabash, and Western R. R.—now one of the greatest thoroughfares of the country, extending from Toledo to Quincy and Keokuk, we soon found ourselves at Lafayette; from whence we glided safely to Indianapolis, over the Lafayette, Indianapolis and Cincinnati R. R., and after a short delay, we took the Jeffersonville, Madison and Indianapolis R. R., and were soon cosily with our friend, pleased with the comfort over the route traversed in the fertile States of Illinois and Indiana. The three roads above mentioned have suffered from financial embarrassment, but are now passing rapidly to solvency and prosperity. Their tracks and bridges are improved, and nice sleeping cars and coaches take the place of the old ones, and are hardly excelled by any road in the West.

The J. M. & I. road, of which Horace Scott is the General Superintendent, is now running Silver Palace day and sleeping cars through from Jeffersonville (immediately opposite Louisville) to New York, without change. The company is building, and has nearly completed a splendid iron bridge across the Ohio River, at Louisville, length 5,280 feet. The fine condition of the road and rolling stock reflects great credit on Mr. Scott. We have for sometime enjoyed the pleasure of an acquaintance with the General Freight Agent, Thomas Carse, a most pleasant and affable gentleman, and the freight department will prosper under his management. While in Louisville, the new railroad from that city to Cincinnati was opened for business, and the event was celebrated with great joy by the inhabitants of both places. With an excursion ticket over the road, we very gladly took advantage of the courtesy extended to us, and visited the "Queen City," in which place we spent one day very pleasantly, seeing the sights. Visited the office of Bro. Cornelius Moore, but he was absent from the city. On the return trip, we were witnesses to a sad accident; a construction train had broken through a bridge about 12 miles from Cincinnati. Two men killed and six wounded. Our train arrived at the scene of the accident while the dead and wounded were being removed. We spent the 4th and 5th of July in Kentucky and Indiana, and judging from the celebrating we saw going on, we are inclined to think our national birth-day is loved more than ever before. On the evening of the 6th we took the train for the cave. At Glasgow Junction we stopped for the night, and in the morning took the "bus."

The Louisville and Nashville Railroad, with its branch to Memphis and connecting line to New Orleans, is the best equipped and best paying road in the South. From Glasgow Junction to the cave is a drive of 7 miles, through some of the most beautiful scenery of Kentucky. It is always with a feeling of reverence that we view the grand and beautiful scenery of this noble State.—"the dark and bloody hunting ground," the home of Boone, Audubon, and Clay, the camping ground for the early Pioneers of the "Great West. At the "Cave Hotel we were received by a large delegation of our "colored brethren" who were anxious to wait on us for every conceivable purpose. In a few minutes a party of ladies and gentlemen was made up to visit the Cave, from the States of Illinois, Indiana, Kentucky, Ohio, Tennessee, and far-off Texas, with a gentleman from "the land o'cakes and chiel." We entered the cave at 9 o'clock A. M. and returned at 7 P. M.; the route traveled is 9 miles long, and is known as the long route, making an entire walk of 18 miles. On the next day we went through the "short route" 4 miles long. Our guide, Henry Hughes, is a capable and intelligent young man, and we took almost as much pleasure in listening to his descriptions of the curiosities, as we did in seeing the wonders themselves. We will not attempt to describe this wondrous work of the Lord; it has been done often times by abler writers than ourselves, and any attempt of ours would be like offering light to the sun.

This great curiosity is considered common property. Here the soldiers of the Union and the Confederacy meet in peace and harmony, talk over camp times, fight their battles o'er, and finally part with a grasp of the right hand, and a mutual feeling of thankfulness that they part friends, and not foes seeking each other's lives. Our trip home was short and pleasant.

Transactions Examined.

We have received a review of the transactions in New York from the date of the warrant for a Provincial Grand Lodge, Sept. 5, 1781, until July 8, 1852. . Rev. William Walter was the first Grand Master. At the meeting of the Grand Lodge Dec. 5, 1872, six military and three local lodges were represented. Wm. Cock was elected Grand Master in 1783. The following year, Chancellor Robert R. Livingston was elected, and remained Grand Master until 1800.

The costume of a Tyler, at that time, was a blue coat and waistcoat, corduroy breeches, all with yellow buttons; white stockings; three cornered hat, and a hairy cap for public occasions: to be the property of the lodge.

In 1800, Chancellor Livingston was appointed Minister to France, and Col. Jacob Morton was elected Grand Master.

June 25, 1801, the grand officers, at their installation, were received and escorted to their seats by the Knights Templar.

DeWitt Clinton, the most renowned of all the Governors of New York, and the most distinguished and venerated Mason at his death, was elected Grand Master in 1806, and held that station until 1819. For several years he presided with admirable judgment and felicity over *Holland Lodge*.

Daniel D. Tompkins was elected Governor in 1812, Vice President in 1816, and Grand Master in 1819, and held the latter office two terms.

About this time, serious jealousies arose between the city and country lodges, and propositions were made to divide, and a division actually took place, and the seeds were sown which ultimately produced rebellion, secession, and division. Several of the active members of the St. John's secession Grand Lodge, and the contumacious Phillips Grand Lodge, are now eminent and valuable members of the only and powerful Grand Lodge of New York.

In 1823, the country grand lodge and city grand lodge were formed, or rather exercised jurisdiction as the regular Grand Lodge, and so continued to act until June 7, 1827, when they united again under the Grand Mastership of E. W. King.

Sept. 20, 1824, Gen. Lafayette visited the Grand Lodge.

In 1822, Joseph Enos was elected Grand Master; Martin Hoffman and Joseph Enos in 1823 and 1824; Martin Hoffman and Solomon VanRensselaer in 1825; E. W. King and S. VanRensselaer in 1826; Solomon Van Rensselaer in 1827, '8 and '9.

June 4, 1828, resolutions of condolence were passed, and a eulogy pronounced, in memory of DeWitt Clinton.

In 1830, Gov. Morgan Lewis was elected Grand Master, and held the position until 1844.

June 6, 1832, a long and exhausting report was made in regard to the Morgan affair. Its length precludes its insertion here. But it is a complete refutation of any complicity or sympathy of the Fraternity in the Morgan affair.

One writer describes the pestilence at the time as follows:

"That fearful excitement which swept over our land like a pestilence; which confounded the innocent with the guilty; which entered even the Temple of God; which distracted and divided churches; which sundered the nearest ties of social life; which set father against the son, and the son against the father; arrayed the wife against her own husband—and, in short, wherever its baneful influences were most felt, deprived men of all those comforts and enjoyments which render life to us a blessing."

This is not fancy; it is the barest possible statement of what we witnessed at the time.

Here is a specimen of the Solomon Southwick literature:

"Free Masonry is the step that leads down to the dark gates of hell, the paths of perdition, conclaves of corruption and licentiousness, lamb-skin order, dark altars of infidelity, protection of fraud and villainy, the genuine academies of tippling, manufactory for noodles, &c."

He applied the following epithets to Masons:

"Banditti brethren, vile imposters, hypocrits, time-fuddlers, sharpers, knaves, noodles, fools, blackguards, drunkards, gullees, dumpling-heads, imposters, nincompoops, blockheads, &c."

President Blanchard used worse and immeasurably dirtier language, in church, at Galesburg, as late as 1850.

Reader, please consider the personal hardships endured, contributions made and services rendered by such men as Robert R. Livingston, Solomon Van Rensselaer, Gen. Lafayette, Gov. Lewis, DeWitt Clinton, D. D. Tompkins, and hosts of others in New York, and then justify such language if you can!

June 23, 1834, the Fraternity united with the public authorities in the funeral ceremonies in memory of Gen Lafayette.

July 19, 1837, Henry C. Atwood and Wm. F. Platt were expelled, and Aug. 2, the charter of *York Lodge* was declared forfeited, for having a procession on St. John's Day without lawful leave.

Alexander H. Robertson was Grand Master in 1844 and 1845.

Gov. Lewis died April 8, 1844.

June 24, 1845, the Grand Lodge joined with the public authorities in paying respects to the memory of Gen. Andrew Jackson.

Feb. 13, 1846, Grand Master Robertston died.

June 6, 1846, John D. Willard was elected Grand Master. His competitor was Isaac Phillips, and at this time serious trouble commenced. The following year, Judge Willard was re-elected. It was at that time that Isaac Phillips declared the Grand Lodge dissolved, the funds were taken, and the malcontents pretended to be the Grand Lodge of New York, and were long known as the "Phillips Grand Lodge."

At the same time, another spurions organization, known as "St. John's Grand Lodge," was courting recognition, with the notorious Henry C. Atwood at its head.

In 1850, W. H. Milnor was elected Grand Master.

Dec. 27, sentences of expulsion having been revoked, the "St. John's Grand Lodge" was received by the Grand Lodge of New York. Let silence rest upon this deed.

In 1851, Oscar Coles was elected Grand Master, and was succeeded in 1852 by Nelson Randall.

This brings us to the end of the important resume before us; Chancellor Walworth was elected Grand Master in 1853; Joseph D. Evans in 1854; John L. Lewis, Jr., in 1856; John W. Simons in 1860; Finlay M. King in 1861; John J. Crane in 1862; C. F. Paige in 1863; R. D. Holmes in 1865 and '6; Stephen H. Johnson in 1867, and James Gibson, the present incumbent, in 1868.

WISCONSIN.

Grand Chapter.—Met at Milwaukee, Feb. 3; A. V. H. Carpenter, G. H. P.

Comp. Carpenter opens eloquently; speaks at length of charters, dispensations, Grand Lecturer, the Rite of Memphis, General Grand Chapter, foreign relations, and discipline. The following beautiful and practical remarks should be carefully read and pondered by every Mason:

Companions:—Masonry is becoming very popular, and, moreover, there is a great tendency to *rush through* from the "*Ground Floor*" to the summit. Railroad, and almost telegraph speed is demanded, through the different stages. There is great danger in all this. The "outer door" has always been considered the principal post of danger, and we have been warned to "guard it well," from time immemorial. But in this fast age, and with the hot-bed process of growing Masons, our "*inner courts*" are points of even greater danger, and we *must* look to their purity, or all our vigilance at the *outer door* will not save us. If a scamp gets past the outer guards into our lines, the safety of the Craft requires that he should *not* be permitted to stay there. If evils and temptations beset our brethren, and some through weakness fall, it is our duty to endeavor to remove the cause, and to reclaim the wanderer. It becomes us, with an anxious care for the welfare and perpetuity of our Institution and its members, to look these dangers squarely in the face, and not deceive ourselves with any fancied security on account of our intimate connection and mutual obligation to each other. This, instead of proving an element of strength, will be the cause of our destruction, unless morality and virtue, honesty and sobriety, are the foundation of our ties. "Masonry unites men of every nation, sect, and opinion." No national lines confine it; no political or religious differences divide its members; the harmony of its assemblies is undisturbed by the jarring elements that agitate the outer world; fraternal interchange of sentiment pervades the intercourse of the brethren, and the friendly feelings thus engendered are carried forth and characterize to a great extent their relations with the world at large. The *true* Mason is the *true* MAN, and in his deportment is ever the courteous gentleman, respectful of the opinions and sensibilities of his fellow men, in all the walks of life.

Intolerence is foreign to all the teachings of the Institution, and has no place in the heart of him who is fit to be a Mason. Thus constituted, unconstrained sociality and unbounded hospitality are distinguished characteristics of the intercourse of the Craft, particularly on the occasion of their festivals and public assemblies.

The eyes of the world are upon us, and by our deportment, more than anything else, the world judges of the nature of the Institution. And hence, any deviations from the line of propriety are particularly noted, commented upon, and charged to the account of something wrong behind the veil which is not permitted to the uninitiated to penetrate; and, therefore, secret societies are denounced as immoral, corrupt, and dangerous in their very nature—and so the noblest and best institution suffers through the indiscretion of, perhaps, its very best members in other respects. *One* of these dangers to which we as a body and individually are exposed, is the practice of carrying our festivities at too "high pressure"—in some instances allowing them to extend into revels. Those who entertain seem to think their hospitality not appreciated unless their guests partake of everything in all the profusion in which it is offered, and guests think their hosts niggardly unless they *invite* them to participate in frequent libations. "Friendship, morality, and brotherly love" are cardinal tenets of our profession, and I submit that it is *neither friendly, moral,* or particularly *fraternal* treatment of a fellow being to urge him to "put an enemy in his mouth to steal away his brains." Whoever can not exercise hospitality without encouraging *excess*, or can not accept of the same without being *overcome*, should never give or accept an invitation to an entertainment.

Another of the same class of dangers is the habit, so prevalent, of hob-nobbing over the social glass when two or more casually meet, and especially if an introduction to a strange brother occurs. From these habits spring a taste, and that once formed, instead of being a mere social pastime, the glass becomes a necessity, and ruin to self and beggary to family is the last scene in the sad tragedy—and how many of our noblest brotners and best of men have verified the truth of this terrible history.

These remarks are aimed at no locality or individual. My observation within the past year has made it painfully apparent to my mind that our bark is drifting into a dangerous sea, and I have no apology to offer for introducing this subject into an address of this kind. We have been too much in the habit of self-laudation, and have not examined into our actual condition; or if we have done so, we have been very careful to conceal the facts. "*Whitewashing*" is very useful as an ornamental art, and to obliterate superficial spots, but should never be used to cover up indications of internal defects, which, if not remedied, will corrupt the whole system.

He who would remove the mote from his brother's eye, should first pluck the beam from his own; and how can we say to others, be thou pure and temperate, unless we first become so ourselves? or how can we attempt a reformation by purifying our ranks, if a majority approve this habit? Were a brother on trial for drunkenness before his lodge or chapter to turn on his judges, and in the language of Him who spake as never man spake, say, "Let him among you who is *without sin*, cast the first stone," what answer could be made? We must judge with whatsoever judgment we would be judged by. Our only response could be, "Go and sin no more;" and yet that word sin would sound strange, unless we were ourselves free from all reproaches to the habit for which he stood arraigned. No man probably ever became a Mason who was a drunkard at the time; and it is as much the fault of our customs, and remissness of our duties towards our brethren, that any of them ever become so, as it is their own. We all have a responsibility for our individual characters, and more or less for the character of our brethren, so far as it affects the standing of the Order. We must discharge our duty in the full spirit of brotherly love, and we shall not need sermons or lectures on intemperance if we only *live correct lives*—not ascetic, icy, frigid in our virtue, not shut up in a cloister, but warm-hearted, generous, and considerate in our daily life and walks with our brethren. The staid, sober brethren who never indulge in the use of intoxicating beverages, and stay away from the assemblies of the Craft for fear some one may commit an excess, and they will be contaminated by the association, are thereby responsible in a great degree for withholding the influence which their presence and example would exert in restraining over-indulgence. No one should "hide his light under a bushel," especially Masons, whose mission is to benefit mankind, and especially those who are of the household of the faithful. Veteran Masons! come out from your seclusion and "let your light so shine before men in the world that they, seeing your good works, may glorify our Father who is in Heaven."

I appeal also to those who "occasionally indulge in a *social* glass," to pause and consider if they are not setting an example for evil to some brother whose nerves are not as strong to resist the propensity to excess as their own, and who, having partaken of one drop, even for social purposes, can not stop until prostrate, and then say if it is asking too much of them to refrain from the habit, the indulgence of which is leading a brother to ruin and his family to beggary. Does any one say this is asking a great deal? I answer, Masonry requires much at our hands, as it gives us much, and, "where much is given, much is required."

Yet another way of lessening this evil is to be punctual in the observance of all Masonic festivals and holidays, and bring there together our wives and children, and let their cheerful faces and glad voices awaken the enthusiasm of the occasion, rather than arouse by wine or its concomitants. Interest our wives and daughters in our celebrations, and thus make glad the hearts of those who so often keep the lonely vigil while we are away at the lodge or chapter until the "wee, sma' hours ayont the twal." Let us study to provide healthy amusement and recreation during the hours of refreshment, and thus take away the temptation to excess. Our wives and daughters have *rights* in this matter—let us see to it that they are respected. The character of our principles and the strength of our organization are proof against all the assults of ignorance, bigotry, or malice, if we are only *true to ourselves*, for "it will follow, as the night the day, we can not then be false to any one," but we can not abide the lightest blow of the chastening rod of *justice* if we are *not* thus true. Only

> "Thrice is he armed who has his quarrel just,
> And he but naked, though clothed in steel,
> Whose conscience with injustice is attaint."

We are all liable to err—then let us "gently scan our brother man," but wage uncompromising war against *evil per se*, with the full assurance that *we shall but do our duty* if we exercise the best faculties of our nature.

A. V. H. Carpenter was elected G. H. P.; Thos. B. Tyler, Deputy; Joseph Yates, G. K.; J. A. Horlick, G. S.; J. M. Levi, G. Tr.; Wm. T. Palmer, G. Sec. *Wisconsin Chapter* has 220 members.

SOUTH CAROLINA.

Grand Chapter.—Met in Charleston, Feb. 9, and 10; R. S. Bruns, G. H. P. He speaks rapturously of the gathering at St. Louis, pleasantly and properly of Masonic duties and attainments, and pleads the cause of an applicant for restoration with ability and feeling.

Comp. Bruns was elected G. H. P.; M. Moses, Deputy; C. E. Jaegar, G. K.; Jas. A. Hoyt, G. S.; C. F. Jackson, G. Treas.; E. Thayer, G. Sec. The committee on the petition of Joseph Samson, for restoration, reported against it, and the report was sustained.

The report on correspondence is a first class paper.

Miscellaneous Reading.

"Deal gently with the erring."

THE MOTHER AND SONS.

An Incident in Real Life.

"Think gently of the erring!
Ye know not of the power
With which the dark temptation came,
In some ungrateful hour.

Ye may know not how earnestly
They struggled, or how well,
Until the hour of darkness came,
And sadly thus they fell."

It affords us no little pleasure to notice cases in which the erring have been won by kindness and benevolence, from the paths of impropriety and sin. Such examples are not only cheering in particular cases, but they are well calculated to stimulate and encourage philanthrophy, to induce others to make like efforts for the rescue and reform of the mis-guided, and thus to assist in the restoration of the unfortunate and the wretched, who otherwise would be utterly abandoned and hopelessly lost. How few of us, when passing judgment even upon the vicious, turn for a moment to the contemplation of their early lives, the evils and temptations by which they were surrounded, or ask what in all probability would have been our own conduct under like circumstances? How few make the necessary allowances for bad example, ignorance, and poverty! We hear that an individual has been arrested for theft, for fraud, for misdemeanor, or some similar violation of law, and our prejudices are at once excited, and the feeling of mercy is scarcely experienced for a moment. And yet the miserable offender may be, to a certain extent, the victim of circumstances—an evil-doer, not from natural inclination to vice, but through bad associations, intemperate parents, vicious guardians and guides. At all events, when the offense is found to be a first one, and when youth and hope are still on the side of the erring, a chance, an opportunity, should be afforded, kind words should be uttered, encouragement for better things should be mingled with gentle admonitions, and thus in many cases highly gratifying, heart-cheering results would ensue. We may give an illustration from real life.

Not many years ago, an aged female, miserably clad, presented herself at the house of a professional gentleman, one of the most distinguished of our citizens. She had with her a basket of tapes, thread, and other trifles of the kind. She asked for the gentleman of the house, and on being told that he was absent, inquired for the lady. The latter, on making her appearance, was touched by the miserable aspect of the poor woman; and promptly purchased a few of the articles in her basket. The stranger then begged attention for a moment to a tale of sorrow. She said she had not tasted food since the morning of the preceding day; and worse, she had a helpless son at home, who had been without sustenance of any kind, still longer. But she had come, not so much to ask for bread, as to implore mercy. She had another, an erring, but beloved son in prison, and she desired the husband of the lady to exert himself to procure his discharge. She was told that the gentleman would be at home at a particular hour, when, if so disposed, she might call and feel certain of seeing him. She bowed her thanks, promised to return, and did so accordingly at the time designated.

"Well, my good woman," said the gentleman, "I have heard of your former visit. What do you want me to do for you?"

"Oh! sir, I came to supplicate mercy for my son, who is in prison."

"What is his name?"

"D——."

He shook his head, and said that the young man was in for a very grave charge, and named the offense.

"Oh! sir, he is not the one. You have confounded him with another—another son—and her voice trembled with the admission.

"What—have you two so sadly circumstanced?"

She burst into tears, and exclaimed, "I have—alas! I have."

"And which do you wish discharged?"

"It is a hard thing for a mother to select between two children. But Charles, sir, is far the less guilty than his brother. He has of late years been my only stay; and not mine, alone, but that of his wretched and invalid brother, whom the ravages of disease have rendered little better than an idiot. Charles has sustained us both, and I firmly believe that his strong desire to procure sustenance for an aged mother and a feeble brother, induced him to commit the theft for which he is now in prison."

"You seem," remarked the gentleman, "not always to have been in the situation in life in which you are now placed."

The mother—"I once was prosperous, once was happy. But for many years I have drank the cup of sorrow to its very dregs.

I received a tolerable education, and possessed a small property. In an evil hour I married the object of my affections. I say an 'evil hour,' for, alas, my husband became dissipated and squandered the means that I brought him, and left me to struggle with poverty as best I could, while he pursued his dissolute and vicious courses. His example has been the ruin of his children. Edward followed the footsteps of his profligate father, rather than the counsel of his unfortunate mother, and strayed far, far from the path of rectitude and honor. Charles was of gentle, amiable disposition; but possessed less intellect than his bold and desperate brother; while Nicholas has been rendered by disease, a helpless object of pity, and incapable of taking care of himself. Such, good sir, is the sad story of my family. Such is a brief picture of my position and misfortunes. And therefore it is, that I implore your clemency and assistance in behalf of my misguided child. I believe that he is not naturally vicious; know that he has always treated his mother with affection, and for years has generously shared his scanty pittance with her. I do not mean, sir, to attempt any justification of his conduct, in the matter for which he was arrested. But it surely admits of some palliation, when all the facts are taken into view. I hope, sir, that you, animated by some consideration for the misguided and the needy, will regard him rather as an object of commisseration than of punishment. The article he took was of small value, and it was the first time he ever appropriated to his own use what belonged io another. I am old, penniless, and wretched. I have no other dependence than this, my unfortunate child. If he should not be discharged from imprisonment, I have no alternative but the almshouse. Surely, sir, public justice has already been satisfied by the punishment that Charles has endured, and you may interfere in his behalf, and with propriety. Once released, and he may reform; and oh! my dear sir, it is that hope alone which renders life an object werth possessing. Could I but see my child restored—could I feel convinced that his feet were once more in the path of rectitude and virtue, I would thank God for his goodness, and look forward to death and the grave with resignation."

Some further conversation took place, and the gentleman, touched and melted by the appeal of the mother, promised to make due inquiry into all the circumstances of the case, and if he should find them to correspond with her statement, to exercise all his influence in behalf of her son. The result was favorable. The story of the poor woman was fully verified—Charles was discharged, and was restored to the arms, the heart, and the home of the parent who had clung to him with so much tenacity. The meeting was most affecting. The mother wept with excess of joy; while tears also streamed profusely down the cheeks of her son.

"Charles, since his restoration, had been steady, industrious, and temperate. He was, she hoped and believed, fully reformed. He was not only able, by rigid frugality, to support himself and mother, but to minister to the comforts and necesiities of his afflicted brother." And here she again broke forth in thanks. "Mr. Thompson, had not only saved her boy from a life of infamy and wretchedness, but he had brightened as with a beam from heaven, a house that was dark and desolate."

A tear tembled in the eye of Mr. Thompson, and shaking the hand of the grateful mother, he mentally thanked God for the happy result.

"Speak kindly to the erring!
Thou yet may lead them back,
With holy words and tones of love,
From misery's thorny track.

Forget thou hast often sinned,
And sinful yet must be—
Deal gently with the erring one,
As God hath dealt with thee!"

Crooked and Straight.

"Most singular! Most extraordinary!" murmured the Brook as she danced along in the bright sunlight.

"Extraordinary! Pray, may I ask *what* is extraordinary?" inquired a Willow Tree with delicate leaves of sparkling green, that hung over the streamlet.

"You might see for yourself, I should think," returned the Brook, with a lively little leap over some stones that impeded her course. "In fact, it only proves to me what I have long suspected."

"And what may that be?" asked the Willow Tree, rather perplexed.

"Why, that broad Road at a little distance, which makes such pretensions to being perfectly straight, and leading people in the shortest manner possible from the village to the town, is just as winding and tortuous as she can be. A few hours ago, as I flowed quietly along, I found myself as close to her as I am now. She thereupon turned off at right angles, and entirely disappeared for a time, until I found that she was again approaching me; and she actually came so near, that I was almost under the disagreeable necessity of passing beneath her in order to preserve my direct unbroken course. However, I escaped it that time, and lost sight of her again, and now here she is for the third time within a few yards of me. I shall, I am afraid, be at last compelled to go under her. There can be no doubt whatever that the Road is as winding and crooked as possible."

By this time the Brook was so close to the Road, that the latter could hear all she said, and not a little indignant was she at the aspersions cast upon her character.

"Crooked, indeed!" she exclaimed. "It is you, poor wretched little stream, with whom all the crookedness rests. You are so perpetually winding in and out, and running backwards and forwards, that it is no wonder we are constantly meeting. *I* am as straight as a dart. Ask the Willows, ask the Oak trees, if they can detect in me the slightest resemblance to a bend." And the Road flung up a little cloud of angry dust, which the wind speedily carried and deposited in the water.

"Never mind what the Brook says," gravely observed a stately Oak, which grew beside the road. "Every one knows that she is a flippant uncertain little thing, pretty and sparkling as she looks. People would walk long enough before they reached the town if they followed her guidance. One never knows where she may be found, or in what direction she will go next, and as for her being *straight*, why, we all know that she can not even preserve the same course for a dozen yards together. But it is the way of the world. Crooked people never seem able to understand straightforward ways, but must needs fancy every one else as crooked as they are themselves."

An Unexpected Lesson.

Mr. Ely used to tell a little story of a brother clergyman, Rev. Mr. Gay, of Suffield, which story was a good illustration of Yankee "cuteness." Several similar anecdotes have appeared in print; but this is a genuine "Simon Pure," I believe.

Among Mr. Gay's parishioners was a well-to-do-farmer, named, we will say, Brown, who was especially generous in his free-will tithes to the good minister. This farmer's errand and "chore" boy getting big enough to take his place at the plough, a new boy was taken into service—a rough untrained little fellow, I think from the poor-house. To him the promoted boy discoursed quite condescendingly: you hev got into a pretty nice place, I tell you; and if you behave they'll use you well, give you plenty of good victuals, a suit of Sunday clothes, winter schoolin', and not work you tew hard. But one thing—you'll have to go on errands to the minister's pretty often, and lug big baskets of things; and the worst of it is that you'll never get nothing but thanks from the parson and his folks—not so much as a shillin' for your pains."

Johnny heard and pondered; and it happened that the very next morning he was sent to the ministers with a heavy quarter of veal, about as much as he could carry. The way was long and the weather was warm, and when he reached the parsonage he was not in the sweetest of tempers. He marched into the breakfast-room, without knocking or removing his hat; and, setting down his basket, said, rather gruffly: "Mr. Gay, Mr. Brown has sent you this here quarter of veal."

"Ah! indeed," said the minister blandly, 'I am obliged to him. Are you Mr. Brown's new boy?"

"Yes."

"Well, my lad, when you have been in his family a while longer, your manners will doubtless improve."

"Why, what's the matter with my manners?" asked the boy with stupid astonishment.

"Why, my son, they are a little abrupt and discourteous. Now your way of presenting Mr. Brown's present was not just what it should have been. I think I can show you, so that you will know just how to do next time. I will personate you, and you may pretend you are *me*, for a few minutes."

Saying this, the minister took up the basket, went with it into the entry and closed the door. Then he knocked gently.

The boy, having seated himself in the minister's chair, and put on a grave and reverent aspect, called out "Come in."

Entering very quietly and deferentially, though with difficulty preserving his gravity, holding his hat in one hand and the basket in the other, the minister approached his small proxy, and said, with a low bow: "Mr. Brown sends his compliments, and begs you will accept this quarter of veal, Mr. Gay."

"I am very much obliged to Mr. Brown, and to you, too, my fine boy," said Johnny, with the air of the utmost seriousness; "but it seems to me it's a big load for so small a lad to carry. Just take it into the kitchen, and ask Mrs. Gay to give you a quarter of a dollar."

Nobody ever enjoyed this story more than Mr. Gay himself; except, perhaps, Mrs. Gay, who promptly paid over the quarter to the clever little actor.

He ought to have made a great lawyer. Perhaps he did, and ended his days on the bench.

Our Revolutionary Sires.

Alexander Hamilton was hardly of age when he began to play his part in the awful drama of the Revolution, being only 20 when he was taken into the family of the Commander in-Chief, with the rank of lieutenant-colonel; Benjamin Franklin was 50 before he began to be heard of; Samuel Adams, 44; James Otis, 38; John Adams, 35; Josiah Quincy, 40; John Hancock, 38; and Thomas Jefferson 32, before they were greatly distinguished. And so with all actors of that age. They were full grown men—workingmen—ripened with toil and strengthened by long habits of endurance and self-dependence. Washington was a surveyor and in after life a farmer. ("Expressive silence muse his praise!") Knox was a book binder and stationer. Morgan (he of the Cowpens) was a drover—Tarlton got from him a lecture on that subject. Green was a blacksmith and withal a Quaker, albeit through all his southern campaigns, and particularly at the Eutaw Springs, he put off the outward man. Arnold—I ask pardon for naming him in such company—was a grocer and provision store keeper in New Haven, where his sign is still to be seen—the same that decorated his shop door before the revolution. Gates, who opened Burgoyne's eye to the fact that he could not "march through the United States with 5,000 men," was a "regular built soldier," but after the revolution a farmer. Warren, the martyr of Bunker Hill, was a physician, and hesitated not to exhibit to his countrymen a splendid example of the manner in which American physicians should practice when called on by their country. Marion, the "Old Swamp Fox" of the South, was a cow boy. Sumter, the "fighting cock" of South Carolina, was a shepherd's boy. Let it be forever remembered that the men of the revolution were working men, those of New England especially. Green (as we have stated) was a blacksmith; Franklin a printer; Roger Sherman a shoemaker, and Putnam, Stark and Allen were farmers; not a man of them all above his business or ashamed of his calling.

"They were tinkers. and tailors, and cobblers—what then
Were they not patriots? Were they not men?

An Eastern Story.

The following beautiful story is worthy to be laid up in the memory of every one:

A poor Arab traveling in the desert met with a spring of clear, sparkling water.

Used as he was only to brackish wells, such water as this appeared to his simple mind worthy of a monarch, and filling his leathern bottle from the spring, he determined to go and present it to the caliph himself.

The poor man traveled a long way till he reached the presence of his sovereign, and laid his humble offering at his feet. The caliph did not despise the little gift brought to him with so much trouble. He ordered some of the water to be poured into a cup, drank it, and thanking the Arab with a smile, ordered him to be presented with a reward. The courtiers around pressed forward, eager to taste of the wonderful water, but, to the surprise of all, the caliph forbade them to touch a single drop.

After the poor man had quitted the royal presence with a light and joyful heart, the caliph turned to his courtiers and thus explained his conduct:

"During the travels of the Arab," said he, "the water in his leathern bottle became impure and distasteful. But it was an offering of love, and as such I have received it with pleasure. But I well know that had I suffered another to partake of it, he would not have concealed his disgust, and therefore, I forbade you to touch the draught, lest the poor man's heart should have been wounded."

The act of the caliph was worthy of a Christian gentleman. Read the story over again, think about it, and try to remember it when you see some one more simple minded than you are expose his ignorance while trying to do you a service.

If you laugh and make sport as the courtiers would have done, you show yourself to be no gentleman. The truly great are kind to the humblest. It is the mean man who treats the lowly with contempt.

Eyesight.

Milton's blindness was the result of overwork and dyspepsia.

One of the most eminent American divines has for some time been obliged to forego the pleasure of reading, has spent some thousands of dollars in vain, and lost years of time, in consequence of getting up several hours before day and studying by artificial light. His eyes will never get well.

Multidudes of men and women have made their eyes weak for life, by the too free use of the eyesight in reading small print and doing fine sewing.

In view of these things, it is well to observe the following rules in the use of the eyes:

Avoid sudden changes from light to darkness.

Never begin to read, or write, or sew, for several minutes after coming from darkness to a bright light.

Never read by twilight or moonlight, or of a very cloudy day.

Never read or sew directly in front of the light, or window, or door.

It is best to have the light fall from above, obliquely over the left shoulder.

Never sleep so that on first awakening, the eyes shall open on the light of a window.

Do not use the eyesight by light so scant that it requires an effort to discriminate.

Too much light creates a glare, and pains and confuses the sight.

The moment you are sensible of an effort to distinguish, that moment cease, and take a walk or ride.

As the sky is blue and the earth green, it would seem that the ceiling should be of a bluish tinge, and the carpet green, and the walls of some mellow tint.

The moment you are instinctively prompted to rub the eyes, that moment cease using them.

If the eyelids are glued together on waking up, do not forcibly open them; but apply the saliva with the finger—it is the speediest dilutent in the world—then wash eyes and face in cool water.—*Water-Cure Journal.*

The Broken Horseshoe.

On a summer day, a farmer was going to town with his little boy, whose name was Thomas; and, as they were passing along the road, he saw a piece of a broken horse-shoe on the ground. He told Thomas that he might pick it up and put it in his pocket, but Thomas thought it was of no value, and said he did not think it worth the trouble of stooping to pick up a piece of old iron. The father said no more at the time, but quietly picked up the fragment of a horse-shoe, and thrust it into his pocket; and they walked on. When they came to a village which was on the way, he sold the piece of iron for three pennies, and with the money he bought some cherries. Then, they passed along the road, and as the day advanced, it became very warm. Thomas began to feel thirsty, and, when he looked around, he saw no house, no cool shady grove, nor any spring of water. He felt weary and almost overcome by the heat. He could, with difficulty, keep up with his father; and he began to lag behind. Then his father, as if it were by accident, let fall a cherry. Thomas snatched it as eagerly as if it had been a ball of gold, and thrust it into his mouth. When his father had gone on a few steps, he let another cherry fall, and Thomas again quickly picked it up, and ate it with as much gratification as he did the first one. The father still went on, at every few paces dropping a cherry, and little Thomas followed him, picking up and eating the cherries until all had been picked up and eaten. The father then turned to Thomas, smiling, and said: "Now, see; if you had stooped once and picked up the piece of a broken horse-shoe, you would not have had to stoop a hundred times for the cherries!"

Sometimes, when a little boy neglects to do some easy thing, which he is told to do, he makes for himself a great deal of work.

An Oriental Table-Cloth.

About four in the afternoon we reached the station of Stoora, tired and hungry, where we descended to make, as we hoped, a good dinner. For many hours we had been comforting ourselves with the prospect of this meal, to cheer us after so much tribulation; but one glance at the repast spread before us dissolved these fond expectations, and we sat mournfully down, resolved to accept our fate, and comforting ourselves with the reflection that every one in this life is doomed to eat a peck of dirt, and concluded that it was as well to take the whole amount at once as to consume it in detached portions. As we were sitting down, a lady of our party remarked that she strongly suspected our table-cloth to be a sheet. Of course we hoped that she was deceived; but afterwards I had undoubted proof that she was right—for on my return to Beyrout, a few days later, we had occasion to spend the night at Stoora, when the article in question did duty on my bed, and in the morning performed its daily function. This appetizing discovery caused us to believe that our host was an Italian, which proved to be the case; and we sent for him with the intention of venting our wrath upon his devoted head. But the moment his dirty, yet benign face appeared in the door, we abandoned our resolution, and turned the matter off by making inquiries in regard to the possibility of finding horses at his station to take us to Baalbek in a few days.—*From "Ramblings in the Orient," in Western Monthly for June.*

The Druid Lodges of the State of Wisconsin propose establishing mutual life insurance companies.

The distance between Promontory and Omaha is 1,083 miles, and passenger trains are now running it in less than sixty hours.

From the State Journal.

Railroads in the United States.

The importance of railroad facilities in the United States is perhaps better appreciated now than at any former time in the history of the country. We have such an immense extent of country yet undeveloped, and the boundaries of our dominion are so widely separated that, without numerous railroads intersecting and connecting with one another, it would probably be impossible to maintain a political union between people so widely separated as are those of some of the States. The first railroad for passengers was opened in 1831, and since then the progress of railroad building has been as follows:

Year.	*Miles.*	*Year.*	*Miles.*
1831	23	1855	18,374
1837	1,373	1860	30,630
1840	2,818	1865	35,080
1845	4,633	1867	39,270
1850	9,020	1868	42,250

It is estimated that at the present time over forty-three thousand miles of railroad are in actual operation. Pennsylvania leads all the States, having four thousand and four hundred miles; Illinois ranks second; and Ohio and New York, which have nearly the same number of miles, come next. The following table gives those States that have over 1,000 miles of railroad:

	Miles.		*Miles.*
Pennsylvania	4400	Missouri	1400
Illinois	3450	Virginia	1480
Ohio	3400	Tennessee	1440
New York	3400	Wisconsin	1250
Indiana	2600	Michigan	1200
Iowa	1550	North Carolina	1100
Georgia	1580	South Carolina	1090
Massachusetts	1450		

The amounts of capital invested in these roads is of course immense, and a comparison between them and the banks will show the importance of the railroad interests:

Banks, National, 1630; capital 1869	$426,000,000
Banks, State 240; "	67,000,000
Total, United States	$493,000,000
Railroad, 43,000 miles in operation in the United States, cost	$1,870,000,000

The earnings of the banks may be estimated at from $50,000,000 to $60,000,000, or from 10 to 12 per cent. on their capital, while the earnings of the railroads in the United States amounted to $400,000,000, as follows:

From freight	$280,000,000
From passengers	120,000,000

—a sum exceeding largely the entire yearly revenue of the government.

The number of miles and the capital invested in railroads in this country, as compared with Great Britain, are very nearly as follows:

	Miles.	*Cost.*
United States	43,000	$1,870,000,000
Great Britain	14,500	2,510,000,000

According to the most reliable information on the subject, there are in the whole of Europe about 56,700 miles of railroad, which cost about $7,500,000,000.

The increase in the number of miles of railroad constructed in the United States at different periods, presents some interesting figures.

From 1840 to 1850 the increase was over two hundred per cent.; from 1850 to 1860 the increase was about in the same ratio; from 1860 to 1870 it is estimated that the increase will be about fifty per cent., or from 30,000 miles in 1860 to 45,000 in 1870.

In Pennsylvania, New York, Maryland, Virginia, Ohio, Illinois, and in many others of the Western States, great exertions are being made to increase the railroad facilities for the development of internal resources; and now that the Pacific Railroad is completed, what is now a wilderness will probably soon be covered with a net-work of iron rails, which will open up the waste places of our empire for cultivation and civilization.

Died.

At Litchfield, Ill., Bro. THOMAS TILLER, in the 62d year of his age.

The deceased was an exemplary member of the church, an active member of *Charter Oak Lodge No.* 236, and *Elliott Chapter No.* 120, a good citizen, and the revered head of a family, and has left a widow, children, and many relatives to mourn his loss.

In Vermont, Fulton county, JAMES DRESBACK, a member of *Vermont Lodge No.* 116.

He is described in the lodge resolutions as an early pioneer in the county, a courteous neighbor, a just man, and upright Mason, and leaving behind him a widow and children.

In Pocahontas, Bond county, Ill., June 26, of consumption, Bro. HARVEY W. COLE, in the 34th year of his age.

The deceased was a member of *Gordon Lodge No.* 473, and was buried with Masonic honors. He leaves a widow and family. The lodge resolutions represent him as a good man and Mason, and highly endeared to the community by his many virtues.

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$6 *each.*—G. N. Arnold (twice), J. Craig, E. T. Disosway.

$5 *each.*—J. L. Dewey, H. S. Jacob, H. G. Reynolds (for Edwards, Clarke, Stewart, and Dobbins).

$1 *each.*—James Eads, J. W. Goodwin, John Humphrey, J. M. Wilcox.

Other sums.—Joseph Allen, $1.10; Daniel Dustin, $8.90; J. H. Dodson, $1.30; J. B. Dailey, $1.80; P. V. Doty, $1.30; E. M. Hughes, $2.35; J. J. Rider, $5.10; J. F. Shadwell, $2.20; W. S. Vail, $1.90; G. W. Wilkins, $1.50; E. G. Hill, $2.50; C. W. Hadley, $10.

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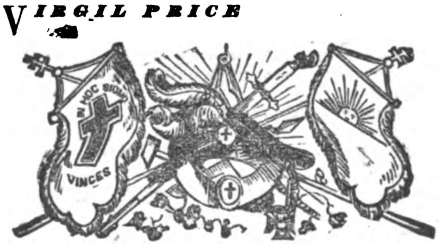

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Poetry.

Irish Astronony.

A veritable myth touching the constellation of O'Ryan, ignorantly and falsely spelled Orian.

BY MILES O'REILLY.

This is an ode to Irish Astronomy, explaining the true origin of the constellation of O'Ryan (Orian). It is worthy of Lever or of Sam Lover.

O'Ryan was a man of might
Whin Ireland was a nation,
But poachin' was his heart's delight
And constant occupation.
He had an ould militia gun,
And sartin sure his aim was:
He gave the keepers many a run,
And wouldn't mind the game laws.

St. Patrick wanst was passin' by
O'Ryan's little houldin',
And as the saint was wake and dhry,
He thought he'd enter bould in.
"O'Ryan," says the saint, "avick!
To praich at Thurles I'm goin',
So let me have a rasher quick,
And dhrop of Innishowen."

"No rasher will I cook for you
While better is to spare, sir,
But here's a jug of mountain dew,
And there's a rattlin' hare sir."
St. Pathrick he looked mighty sweet,
And says he, "Good luck attind you!
And when your in you're windin sheet,
It's up to heaven I'll sind you."

O'Ryan gave his pipe a whiff—
"Them tidin's is transportin';
But may I ax your saintship if
There's any kind of sportin'?"
St. Pathrick said, "A Lyon's there,
Two Bears, a Bull, and Cancer"—
"Bedad," says Mick, "the huntin's rare;
St. Pathrick, I'm your man sir."

So, to conclude my song aright,
For fear I'd tire your patience,
You'll see O'Ryan any night
Amid the constellations,
And Venus follows in his track
Till Mars grows jealous raaly,
But faith, he fears the Irish knack
Of handling the shillaly.

The Beautiful.

Walk with the Beautiful and with the Grand;
Let nothing on the earth thy feet deter;
Sorrow may lead thee weeping by the hand,
But give not all thy bosom thoughts to her:
Walk with the Beautiful.

I hear thee say, "The Beautiful! What is it?"
O, thou art darkly ignorant! Be sure
'Tis no long, weary road its form to visit;
For thou canst make it smile beside thy door:
Then love the Beautiful.

Aye, love it; 'tis a sister that will bless,
And teach thee patience when the heart is lonely;
The angels love it, for they wear its dress;
And thou art made a little lower only;
Then love the Beautiful.

Sigh for it—clasp it when 'tis in thy way!
Be its idolator, as of a maiden!
Thy parents bent to it, and more than they;
Be thou its worshiper. Another Eden
Comes with the Beautiful.

Some boast its presence in a Grecian face;
Some, on a favorite warbler of the skies;
But be not foiled; where'er thine eyes might trace,
Seeking the Beautiful, it will arise;
Then seek it every where.

The bosom is its mint; the workmen are
Thy thoughts; and they must coin for thee; believ-
The Beautiful exists in every star, [ing
Thou mak'st it so, and art thyself deceiving
If otherwise thy faith.

Thou seest Beauty in the violet's cup;
I'll teach thee miracles! Walk on this heath,
And say to the neglected flower, "Look up,
And be thou Beautiful!" If thou hast faith,
It will obey thy word.

One thing I warn thee; bow no knee to gold;
Less innocent it makes the guileless tongue;
It tusns the feelings prematurely old;
And they who keep their best affections young,
Best love the Beautiful.

Selected Story.

THE MISCHIEF-MAKING RING.

It was a comfortable room, even for the West End of London. It was not the grand drawing-room of the house; it was not the commodious dining-room, where Sir Philip's patients awaited their turn to go in to him; it was only a small, cozy apartment, with a bright fire, easy chairs, and, generally, plenty of litter. For a wonder, it was tidy now; nothing was on the centre-table save Lady Annesley's desk, at which she sat writing—a plain, pleasant woman of forty, wearing weeds yet. The late Sir Robert, a popular and successful physician, had risen in the world and got his baronetcy; but this had been his second wife.

On a low sofa, near the fire, sat an old lady, —a cheerful, nice old lady, in spite of her blindness and her eighty-four years. She would tell you, could you speak with her, that God had seen fit to take her dear son, Sir Robert, and had spared her. Upon her lap was a bag made of white linen, resembling a pillow-case, but not so long; and she was stuffing it with handfuls of paper torn into minute bits. Since she became blind she was wont to employ some of her time in tearing up waste paper, newspapers and the like, to stuff cushions. Maria Carr, Lady Annesley's niece, was at the far window, making the case for this cushion; two square pieces of white velvet, on each of which was painted an exquisite group of white flowers—Maria's doing. The cushion was intended for a present for Mary Annesley, who was on the point of marriage with Dr. Scott. She had gone out now with the late Sir Robert Annesley's ward, Georgina Livingston, who lived with them.

Mrs. Annesley looked up from her cushion and her bits of paper—if it be allowable to say that of one who has no sight; but when she spoke to people, she was in the habit of turning her face in the direction she thought they might be, as she had done before the darkness came on: "What about Charley's going to church? Is it decided?"

"Well; I suppose—" Lady Annesley stopped. The door had hastily opened, and a gentleman entered—a tall, fine man. But for the sweet smile that frequently parted his lips and lighted up his dark blue eyes, his features might have been deemed plain. And yet, ladies were apt to say that Sir Philip Annesley, being unmarried, was too attractive for a medical man.

"Is that Philip?"

"Myself, and nobody else, grandmamma;" for Sir Philip sometimes, half in sport, addressed her by the old, familiar title of his boyhood. "Who will lend me a finger?"

"A finger!" echoed Lady Annesley. "What for? Ask Maria."

Maria laid down her velvet, and came forward. Sir Philip opened a little square box, and, taking out a ring, passed it on to the third, or wedding-finger of her left hand. She stood before him, perfectly quiet in motion and bearing, but blushing to the very roots of her hair. Two thin chains of gold crossed and recrossed each other, enclosing a brilliant between each crossing—twelve brilliants in all, small, but of the first water—a jewel of rare beauty, remarkably light and elegant.

"Philip, what a beautiful ring!" uttered Lady Annesley.

"Yes; it took my fancy. Mary will like a keeper, and Scott, in his absent fashion, is sure not to think of one. Lucky, I say, if he remembers the wedding-ring. It is too large; is it not, Maria?"

"Much too large for a keeper. Mary would require another ring to keep this one on."

"I ought to have chosen the smaller one,' said Sir Phillip. "There is another, just like it, only less in size. I'll take this one back and change it."

"It must have cost a good deal?" said Lady Annesley.

"Pretty well. Forty-eight guineas."

Mrs. Annesley lifted her hands in dismay. "Oh, Philip! Forty-eight guineas for a ring! It seems next door a sin. Your father, my dear, would have looked twice at a quarter of the money before giving it."

He crossed the room, and put the keeper into her hand, bending down to her, and speaking gently. "Feel it, grandmother; it really is a beauty. I know the sum is large; but we do not give away Mary every day."

Mrs. Annesley passed her fingers over the ring, after the manner of the blind, and handed it back to him. "Philip, when do you intend to buy a wedding keeper on your own account? Ever?"

That sweet smile of his rose to his lips, and perhaps the least tinge of color to his face. "A doctor has no time to think of such things."

"No time?" returned the old lady, taking the remark literally. "I think he has as much time for it as other people. Where there's a will there's a way. Philip, do you know that you are in your thirty-fifth year?"

"And do you know also what your patients say?" put in Lady Annesley. "They say—"

"I can guess; that will do!" interrupted Sir Philip, with a laugh. "If they don't like an unmarried man, they need not come to me. Let them go elsewhere."

"Not they," said Lady Annesley, significantly. "Philip, you really ought to marry. Delay it another ten years, and your children will be growing up when you are an old man. I wish you would; it would set my mind at rest."

"At rest from what?" asked Sir Philip in a hasty and somewhat sharp tone.

"Oh, well; I am not going to explain," answered Lady Annesley. "At rest in more ways than one."

"Provided, I presume, that I married to please you," cried Sir Philip, who fully understood the by-play.

"Of course not to please me, Philip—I am nobody. To please your sisters, and to please the world."

"Terrible if I married only to please myself, would it not be, Lady Annesley?" he laughed.

He had never called her "mother"; at one time had studiously called her "Lady Annesley." Four-and-twenty years of age when his father married this, his second wife, Philip, in his inmost heart, had rebelled at the union. They all had, at first; but they learned to like her in time. The girls were married now, save Mary, who would be the last.

"It is no joking matter, Philip. What a nice rose that is in your button-hole!" continued Lady Annesley. "Where did you get it?"

"Out of Mrs. Leigh's conservatory,"—he replied, taking it from his coat—a magnificent white rose, beautiful as a camelia—"she seduced me into it just now, when I was at her house."

"Is her daughter better?"

"No, poor girl. And I fear——"

Sir Philip did not say what he feared. He was not one to speak, at home, of his patients. In the silence that supervened, a servant appeared.

"Lady Oliver, sir."

Sir Philip nodded; stood a moment or two, as if in thought; then prepared to descend.

"Will you put this up for me?" he said, giving the diamond keeper to Lady Annesley as he passed her. "I will change it when I go out. There, Maria! a present for you."

He flung the white rose into Maria's lap. She did not touch it, only let it lie there, her cheeks again growing hot. Lady Annesley knitted her brow. But it cleared as her eyes fell on the ring.

"I never did see a greater beauty!" she enthusiastically exclaimed, as she slipped it several times on and off her finger. "But what a judge Philip must have been to get it so large as this. Who is this, coming up?"

It was Charles Carr, Maria's brother, popularly known in the house as "Charley." A young lieutenant, he; gay, careless, and handsome. Often in scrapes, always in trouble; deep in debt, in "bills," in many things that he ought not to be; altogether, a gentleman who was believed to be going to the bad headlong, especially by Lady Annesley. He was her own nephew, her dead brother's son; and he came to the house, presuming upon the relationship and upon Maria's residence in it, oftener than Lady Annesley liked. A great fear was at her heart that he had grown too fond of Georgina Livingston, or that Georgina had of him—perhaps both. *Her* penniless nephew, who had not cross or coin to bless himself with, steal Georgina and her nine hundred a year! The world *would* talk then—would say that she, Lady Annesley, had planned it; and Lady Annesley was remarkably sensitive to the world's censure.

Charley glittered in, in full regimentals; one of the handsomest young fellows that had ever bowed before her Majesty at St. James. And he had no objection that somebody else should see him and think so.

"Where's Georgina?" asked he.

"Georgina's out," snappishly replied Lady Annesley. "What are you dressed up for?"

"I have just come from the Levee. Did you forget it?" he returned, taking up mechanically the little jewel-box and opening it. Charley's fingers had a trick of touching things, and he often got a rap on the knuckles for it, literally and metaphorically, from my lady. "What a splendid ring!" he uttered.

"Sir Philip's present to Mary. But it is to be changed; it is too large."

Charley put it on his little finger and turned it round admiringly; as they had all done. "A charming ring!" he repeated. "It is really beautiful."

"Do you not wish it were yours?" laughed Maria, from her distant window.

"I wish I had the cost of it," he said. "That would be of more use to me. What was it? Fifty guineas?"

"Not a bad guess," said Lady Annesley, who really liked Charley, and his good looks, and his good nature, *au fond*, when she could forget the fear and trouble touching Miss Georgina.

They stood together, singing praises of the ring; now she had it on—now he. Lady Annesley at length took it from him, and held it over the open box, as if taking a farewell look at it before she dropped it in.

"Oh, dear!" cried out Mrs. Annesley.

Lady Annesley hastily put the lid on, left the box on the table by Charley, and ran to her mother-in-law. The old lady had let the sack fall upon the hearth-rug, and some of the ammunition was falling out.

"Don't trouble yourself, my dear," she said, as Lady Annesley began pushing it in. "Put it on my lap again; I won't be so clumsy a second time. It is nearly full, you see."

Lady Annesley did as requested, and returned to the table. Charley, restless Charley, was then standing by Maria, and the two were whispering together. Lady Annesley took a sheet of fair white paper and wrapped up the little box, without again looking in it, lighted a wax match, and sealed it.

"Well, I must be off," cried Charles. "Shall you be at home this evening?"

"*I* shall," laughed grandmamma, from her place on the sofa. "I don't suppose many of the others will be out." She had not penetrated to Lady Annesley's fear; and Charley was a wonderful favorite of hers.

"Look, Maria," said Lady Annesley, as they heard Charley and his sword clattering down the stairs four at a time—"I will put it in here. If Sir Philip should come for it, you can tell him where it is."

She lifted the lid of her desk, and put in the little box. Then approached Mrs. Annesley, and took hold of her arm to lead her from the room. "We shall have no drive to-day, unless we make haste. Maria will finish that."

"It is finished, all but tacking," said the old lady; "it is as full as it ought to be. Maria, my dear, come and do it at once."

Maria carried her velvet to the sofa, and set about completing the cushion, kneeling down for convenience sake. She had got the velvet cover on to it, and was beginning to put round the gold cord and to sew on the tassels, when Sir Philip entered. He rested his arms on the back of the sofa, and looked down at her and her work,—a fair girl she, with gentle face.

"I wonder if folks would send *me* presents if I set up housekeeping on my own score?" cried he.

"You had better try them," said Maria. But she spoke the words without thought, and felt, the moment they had left her lips, that she had rather have bitten out her tongue than uttered them.

"But the flitting from the house for all of you, what a trouble it would be!" returned he, in a tone of much remonstrance. "I don't know that every one of you would have to go, though," he continued, while the too-conscious crimson dyed her face, and she played nervously with the gold cord.

"Certainly not, if Lady Annesley had her way," he resumed. Maria, astonished at the words, glanced at him in amazement. "Don't you see it all, Maria?"

"See what!" she exclaimed.

"Nay, I shall not tell you. So much the better if you have not seen it. I thought it had been patent to the house. My vanity may be in error, after all."

"What *do* you mean, Sir Philip?"

He was gazing hard at her with his deep blue eyes—vain and saucy enough they were, just then. She felt completely at sea.

"Give me your opinion, Maria. If I did resolve to set up housekeeping for myself, do you think that any of you could be induced to stop and help me in it?"

Her heart beat violently; her eyes fell. The gold cord in her fingers was wreathing itself into knots. Sir Philip came round and laid his hand upon her shoulder as she knelt, making her turn her face to him.

"Because I may be asking the question some day. Do you know where Lady Annesley put the ring?"

She sprang up. She opened the desk, and gave the parcel to him, sealed as Lady Annesley had left it. He slipped it into his waistcoat pocket, and went down to his brougham, and drove off.

In less than twenty minutes he was back again, and came flying up the stairs as fast as Charley Carr had flown down them.

"A pretty simpleton you made of me, Maria! —giving me an empty box!"

"An empty box!" she echoed.

He took the box out of his pocket, and held it open before her.

"I told the man I had brought back the ring to exchange it for the smaller one, opened the box, all gingerly, to hand it to him, and behold! there was nothing in it."

"Did you drop it in the brougham? Did you open it in the brougham?" she reiterated.

"I never touched it after you saw me put it in my pocket, until I was in the shop. I unsealed the paper before the shopman's eyes."

"Then where can it be!" exclaimed Maria. "Lady Annesley certainly sealed it up, and put it, herself, in the desk, ready for you. No one went near the desk afterwards; no one came into the room, or was in the room, but myself."

"Lady Annesley must have sealed up an

empty box, that's clear," said Sir Philip. "I have brought the other ring."

But Lady Annesley, when she entered, protested that she had not sealed up an empty box—that the ring was in it. And she related the details to Sir Philip, as they have been given above. The box, she said, was not out of her hand a minute altogether.

"Are you sure you put it *in?*—that you did not let it slip aside?" questioned Sir Philip.

"Sure!" repeated Lady Annesley, half inclined to resent the implied suggestion of carelessness; "I am quite sure. And, had the ring slipped aside, it would only have gone on to the table. I put it in safely, and shut it in."

"Who was in the room besides yourselves?" asked Sir Philip.

"Only Charley Carr. He was standing by me, wishing that the ring were his."

"No," cried out Mrs. Annesley, innocently; "wishing its value in money was his! The more sensible of the two."

A wild, sickening sensation darted to Maria Carr's brain. It was not yet a suspicion; it was a fear lest suspicion should come; nay, a foreboding that it *was* coming.

The suspicion did come; came immediately, to all of them. In vain Sir Philip suggested that Charles must have done it in a joke, to put Lady Annesley in a fright, for he was as full of tricks as a monkey—that he would bring it back with him in the evening. That he had taken the ring from the box there was no doubt whatever; and Lady Annesley, in her anger, refused to be soothed.

She attacked Charles the moment he made his appearance. "Where's that keeper?" she sternly demanded, without circumlocution.

"What keeper?" returned Charles.

"The brilliant keeper, that you made off with to-day."

"I don't know what you mean, aunt."

Lady Annesley flew into a rage. "I left the box close to your hands when I turned to pick up the cushion for Mrs. Annesley. How dared you take the ring out?"

"Let's see whether I have got it about me," retorted Charley, in a careless, indifferent, provoking manner, as he made a show of feeling in all his pockets. "Oh, I must have left it in my regimentals."

Lady Annesley nearly boiled over. Words led to words; Charles grew angry in his turn, and at length she gave a hint that he must have *stolen* the ring. He declared he had not touched the box, or the ring; that he had turned from the table when Lady Annesley did, and remained talking to Maria while the cushion was being picked up; and he swore to this with sundry unorthodox words, forgetting that he was not in quarters, but in a lady's drawing-room.

"If nobody takes his part, I will!" hotly cried Georgina Livingston, after Charles had dashed away from the house, promising that he'd never enter it again; and her countenance was distressed, and her cheeks were scarlet as she said it. "Steal a ring! You may just as well accuse me, Lady Annesley, as accuse him; I should be the more likely of the two to do it."

"Do, pray, recollect yourself, Georgina!" remonstrated my lady. "Is this avowal seemly for a young girl?"

"I don't care whether it's seemly or unseemly," responded Georgina, dashing away some tears. "You ought to be ashamed of yourselves, all of you! Because Charley happens not to be made of money, you turn against him, and think he'd *take* it. I'll let him know that *I* don't."

Hot words, hotly spoken. A few days after, and even Georgina was obliged to judge him less leniently. Sir Philip chose quietly to investigate the suspicion; and he ascertained that Charles had, the very evening subsequent to the loss of the ring, and the following day, paid sundry small debts for which he had long been dunned. Twenty pounds, at least, of these payments were traced, and then Sir Philip dropped the search. Why pursue it? It was all too clear, for Charles had no resources of his own to draw upon.

But here Maria stepped in to his defence. She protested with earnestness, with tears, that she had furnished him herself with twenty pounds; that she had given it to him in that moment when they were whispering together. She knew Charles' wants, she said, and had been saving this money up for him. Lady Annesley flatly contradicted Maria. It did not stand to reason, she contended, that Maria, with her poor means, could save up twenty pounds, or even ten. The thing was almost against possiblity; and Maria fell under nearly as great a ban as her brother, for attempting to screen him by falsehood. There were moments when, in her own sick heart, Maria did believe him to be guilty. Such things have been heard of in the world—done in the recklessness of necessity.

* * * * * * *

A twelvemonth passed away—and a twelvemonth brings changes. Georgina Livingston was of age now, and at liberty to choose her own residence. She was alone in the drawing room one April evening. Mrs. Annesley was much confined to her chamber, and Lady Annesley had gone up to her. Sir Philip came in.

"Alone, Georgina! Why! what is the matter?—crying?"

"Oh, Lady Annesley set me on!" was the young lady's pettish rejoinder, as she brushed the tears away. She was angry with me for 'moping,' as she called it; and I told her I would not stay here to be grumbled at."

"Why do you mope?" he asked.

"Because I choose," was the wilful retort. "I *can* leave now, if I like, you know, Philip."

"If you like—yes," assented Sir Philip. "Where would you go?"

"I don't know, and I don't much care," dreamily responded Georgina.

"Would you like to remain in the house for good?" resumed Sir Philip, after a pause. "I was thinking of asking you to do so."

A faint blush rose to her face, but she showed no other emotion; and his tone, considering the momentous words, was wonderfully calm. Perhaps both had been conscious for some little time that these words would be spoken. Sir Philip bent his head towards her.

"The world has reproached me with not marrying. Help me, Georgina, to put the reproach away! There is no one I would ask to be my wife but you."

"Look here, Philip!" she exclaimed, pushing back her hair, and turning her face, full of its own eager excitement, towards him—excitement not caused by him. "I'll speak out the truth to you; I could not to every one; but you are good, and true, and noble. Were I to say to you 'Yes,' and let you take me believing that I loved you, I should just be acting a lie. I loved some one else; I am trying to forget him with my whole heart and might—but I did love him."

"Who was this?"

"Charles Carr."

Sir Philip's blue eyes flashed with a peculiar light, and he looked into the fire—not at Georgina.

"That love ought to end," he said. "It can bring you no good."

"Don't I tell you that it has ended—that I am putting it from me as fast as ever I can? But the remembrance cannot go all at once. I did love him; and I believe it was your generosity, in hushing up his dreadful disgrace, instead of proclaiming it and prosecuting him, that first made me like you more than common."

"You acknowledge, then, that you do like me?" smiled Sir Philip.

"Very—very much."

"Well enough to take me for better and for worse?"

"Yes; if, after this confession, you would still wish it."

"I do," he answered, drawing her to him, and taking his first kiss from her lips. Georgina flew to her room, and there burst into a flood of tears.

Lady Annesley was strangely elated at the news. She had hoped for it in her inmost heart—long and long.

"You have done well, Philip," she said to her step-son.

"I shall escape the worrying about not getting married, at any rate," responded Sir Philip.

"Philip"—lowering her voice confidentially—"do you know, I frightened myself to death, at one time, lest you should marry Maria. I fancied you were growing attached to her; and people would have said I set it on."

The red color flashed into Sir Philip's face. "I should have married her, but for that affair of the diamond keeper."

Lady Annesley looked blank. "Did you like her so much as that?"

"Like her!" he echoed, in emotion, "I *loved* her. I am not sure but I love her still. Why, Lady Annesley, I *all but* asked her to be my wife the very afternoon that wretched boy did the mischief."

"I'm sure I am very glad he did do it, if it prevented that," retorted my lady.

"I might have got over that; his fault; but I could not get over Maria's. To uphold him in his deceit—to invent a falsehood to screen him—how could I make her my wife?"

"Whatever is there about Maria to like?" fretfully interrupted Lady Annesley.

"She's more *likeable* than any one in this world, to my thinking——"

"Hush, Philip."

The news of the engagement went forth to the house. Maria had still remained in it, making herself useful, as she had done before, especially to Mrs. Annesley, for she had no other home. Better she had quitted it; to see Sir Philip daily was not the way to cure her love for him.

"I hope you will be happy, Sir Philip; I wish you every happiness," she stammered, believing it incumbent on her to say something to him to that effect. But Sir Philip observed that her face turned ghastly with emotion as she spoke.

"Thank you; I hope we shall be," he coldly replied; and, since that unhappy episode, he had never spoken to her *but* coldly. "Georgina Livingston possesses one great essential towards making herself and others happy—truth."

The preparations for the wedding went briskly on. Lady Annesley would first move into another residence. No change had been made since Sir Robert's death, but Sir Philip must have his house to himself now. One evening Sir Philip was spending an hour with Dr. Scott. A navy surgeon was also there—Mr. Blake, once their chum at Bartholomew's; and Georgina was sitting upstairs with Mary Scott and her baby.

"Is smoking allowed here?" asked the surgeon—glancing at the elegant sofa on which he sat, where was displayed that beautiful cushion painted by Maria Carr—"I'm half dead without my pipe."

Receiving assent, he lighted it, and then walked across the room to Sir Philip and the doctor, who stood at the window. There was some disturbance in the street, and they all three remained there chatting and looking out.

Suddenly a burst of light shot up in the twilight of the room, and they wheeled round in consternation. A blaze was ascending from the velvet cushion. They caught up the hearth-rug and succeeded in putting out the fire. Georgina Livingston, hearing the commotion, came in with a white face.

In lighting his pipe, Mr. Blake must have suffered a spark to fall upon the cushion. There it had smouldered, penetrating at length to the stuffing, which then blazed up. You may remember that it consisted of paper.

"Oh, that lovely cushion!" lamented Georgina.

"What's this?" uttered Dr. Scott, picking up something brignt and glistening from the ashes. "If I don't believe it's a ring!"

A ring it was. The lost, the beautiful, the brilliant keeper! The eyes of Sir Philip and Georgina met.

Maria was that same evening sitting alone; she and her breaking heart. It had felt breaking ever since that cloud fell upon it. She heard Sir Philip come home—and she began gathering her work together.

"Don't run away, Maria; I have something to tell you!"

She looked at him in wonderment. His voice wore the same loving tone as in days gone by; a tone long past for her.

"Lend me your hand, Maria!" And, without waiting for assent, he took it in his, the left hand, and slipped upon the third finger, as he had done once before, the diamond keeper. "Do you recognize it?"

"It is Mrs. Scott's," replied Maria. "Why have you brought it here Sir Philip?"

"It is not Mrs. Scott's; it is larger than hers. Do not remove it, Maria. It shall be your own keeper, if you will let me add the wedding-ring."

Confused, bewildered, wondering what it meant, wondering at the strangely loving expression that gleamed on her from his dark blue eyes, she burst into tears. Was he saying this to mock her?

No; not to mock her. No! Sir Philip wound his arms round her as he told the tale; he drew her face to his breast, his eyelashes glistening in the intensity of his emotion. "I can never let you go again, my darling! I do not ask your forgiveness; I know that you will give it me unasked, for you and I have been alike miserable."

"Charley innocent!—been innocent all this while?" she gasped.

"He has, in good truth! We must try and make it up to him. I——"

"Oh, Philip!" she interrupted, with streaming eyes; "you will believe me now! I did give him the twenty pounds. I did indeed! I had saved in so many trifles; I had made old gowns look like new ones; all for him. *You* should not have doubted me, if the rest did."

"My whole life shall atone to you, Maria," he softly whispered. "Georgina——"

She broke from him, her cheeks flushing crimson. In the moment's bewilderment she had totally forgotten his engagement to Georgina. He laughed merrily, his eyes dancing, and drew her back again.

"Never fear that I am about to turn Mormon, and marry you both! Georgina has given me up, Maria. In the excitement caused by the discovery, she spoke her mind out to me, that she did not like me, with all her 'trying,' half as well as she did Charley Carr, and that none but Charley should be her husband. Scott has gone to tell Charles the news, and bring him up. If——"

"What on earth is this?" ejaculated Lady Annesley, as she came in and stood like one petrified.

"It's this," replied Sir Philip, holding out Maria's hand, on which shone the brilliant keeper. "This mischief-making ring has turned up again. When you held it that day over the open box, and Mrs. Annesley called out, there can be no doubt that you, in the hurry, unconsciously slipped it on your finger, instead of into the box, and lost it off your finger again immediately amidst the paper stuffing. The cushion has, fortunately, just given up its prey."

Lady Annesley sank upon the first seat, with a very crest-fallen expression. "I never heard of such a thing!" she stammered. "*My* finger! Whatever will be the consequence? Poor Charley!"

"The consequence, I expect, will be that we will have two weddings instead of one," laughed Sir Philip. "Georgina has proclaimed *her* intentions, and I don't suppose Charley will bear malice. I think I ought to have given the ring to him as a memento, instead of to Maria."

"To Maria!" irascibly returned Lady Annesley, not precisely understanding, but not feeling comfortable. "What in the world need is there to give it to her, Sir Philip?"

"Great need," he replied, his tone becoming serious. "But it is given with a condition attached to it—that I add one of plain gold. Ah! Lady Annesley, we can not be false to ourselves, try as we will. Maria has remained my best and dearest love up to this hour, cajole and deceive my heart as I would. And now, I trust, she will remain so, so long as time shall last!"

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Too Unwell.

We were absent several days last week and came home sick, and were not able for several days to write or dictate. Hence the delay in getting out the paper, and the non-appearance of several valuable articles and contributions, and several notices and minor matters, which should be in this number.

Communications.

PHILADELPHIA, July 1, 1869.

DEAR BRO. REYNOLDS—THE TROWEL of June 15th is received. For the kind and fraternal notice of the *Mason's Home Book*, please accept my thanks. There are two observations which seem to need an explanation. The first is, you remark, "Years ago Bro. Leon Hyneman, of Philadelphia, published the *Mirror* and *Keystone*. For some reason it ceased." The reason, although stated at the time, I will here reiterate. In the spring of 1860, my health was impaired, and the best medical advise insisted that if I wished to retain my sight and prolong my life, I must retire from all pursuits, and give rest to my intellectual faculties. I would not discontinue my publication after the volume had commenced, and continued at my post until I was obliged to employ an amanuensis. Such being the case that I could no longer employ my pen, I dictated an editorial notice that the publication of the *Masonic Mirror* and *Keystone* would be discontinued at the close of the year. The notice will be found on page 571, vol. 9. I deemed it my duty as a man and Freemason to give such notice, for the reason that great impositions had been practiced upon the Fraternity by Masons (some of high standing) entering the field of serial publication, and, after having given birth to their bantlings with high-sounding salutatories and much joy to themselves, the infant bantlings in a brief time expired, without giving a sign, much to the disappointment and mortification of those who had paid their subscriptions in advance. To that editorial notice I invite the attention of the Masonic press, as well as the Craft in general, as embracing mutual obligations equally upon the subscribers and publishers.

The second observation is in relation to the address introductory to the *Mason's Home Book*. "To the Craft universal," which you say "to our mind develops a purpose not expressed." Bro. Reynolds will admit that there are many absurdities, inconsistencies, and contradictions in Masonic teachings in the various jurisdictions; that there is no uniform understanding as to the ancient landmarks, ancient usages, and ancient charges; that interpolations, innovations, and changes have been made in the ritualistic teachings, even in our day; that fundamental principles are ignored, and the elements of discord introduced into the MaMasonic temple which, if not resisted, will ultimately change every characteristic of our noble, benevolent, and beneficent Institution, of which this inharmony prevailing to some extent is evidence, and the indifference of the masses to seek for "more light," to acquire a knowledge of the principles of Masonic science, is prophetically indicative.

The purpose of the *Mason's Home Book*, if not expressed clearly, is to show, according to the best sources at my command, how these innovations, interpolations, inconsistencies, and absurdities were introduced and incorporated into the Masonic system, after the basis has been laid with some reprints of Oliver, the 1738 Constitutions of the Grand Lodge of England, Dermott's "Ahiman Rezon," Preston's "Illustrations," &c. In the reviews of these authors, the Masonic writers of the past and present century will not be overlooked. That there are errors and falsifications of Masonic history, false traditions, symbols, and illustrations incorporated into the body of Masonic teachings, will not be questioned by any intelligent investigating Freemason, nor that they are inconsistent with the original principles and the high and holy aims of the Masonic Institution. To project a new theory is not the intention. The symbolic work can be traced clearly and definitely to the beginning of the present century, and which accords in the main with that of the first third of the last century. It will occupy too much of your valuable space to elaborate in detail. I will therefore close with the remark that, although much of that which has been written on the subject of Masonry in recent times is the merest trash, there are many scintillations from the brains and pens of others which show conclusively a clearer comprehension of the primal principles upon which the structure of Freemasonry is based. Truth is the grand object to be attained, and that should be the aim of every lover of the human kind—of every member of our time-honored Order.

The 1723 and 1738 Constitutions of the Grand Lodge of England and Dermott's Ahiman Rezon are, in a historical and Masonic point of view, works of the greatest importance, and no one can claim to be an intelligent Freemason without a knowledge of these publications. These will be reprinted in the *Mason's Home Book*, because they are inaccessible to the great body of the members of the Fraternity. By comparing the "Ancient Charges" of the 1723 and 1738 Constitutions of the Grand Lodge of England, it will be seen there is a difference. Dermott copied the 1738 Ancient Charges, and because Bro. Mitchell had no copy of the 1738 Constitutions, as he admitted, he denounces him as an impostor. The *Mason's Home Book* will make this all clear.

LEON HYNEMAN.

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Mr. David Stiles.

We have received several photographs—large size—to sell for the benefit of the aged veteran whose biographical notice is given below—price $1. We hope our brethren will order them speedily. We and others sell them without any commission.

Mr. David Stiles was born in Woodbury, Litchfield county, Conn., May 21, 1766, and is, therefore, a little over 103 years old. Mr. Stiles followed, or rather led, the advance of civilization westward to the Mississippi, having located at Hazel Green, in Grant county, Wis., in 1839. He now lives at Prescott, Wis.

His Masonic history is alike interesting and honorable to him. He has been a Master Mason 72 years, and a Royal Arch Mason 70 years, and is no doubt the oldest Mason in the world. He was made a Mason at Toronto, Canada West, December 27, 1779, when Wm. Jarvis was Grand Master of Canada. The lodge at Toronto was No. 16 of that jurisdiction.

He has assisted in forming very many new lodges, and is now a member of *Hazel Lodge No. 43*, of this State.

He is not like to many—a Mason merely in name—a rough Ashler—but he has been a devoted student of its teachings and a faithful follower of its precepts. His memory holds intact its lectures, and he is truly a polished stone, fit for the Master's use.

With his naturally genial and cheerful disposition, sweetened by piety and strengthened by faith, with the companions of youth and the friends of middle age all gone before him, he stands on the far outstretching point of Time, waiting for the Master's beck to cross the narrow space which keeps him from the "other side."

May the call be gentle when it comes, and the answer ready and willing.

C. P. SARGENT, Prescott, Wis.

A Sad Story of Suffering.

The adage that "Truth is stranger than fiction" is strongly exemplified in a case that has lately been brought under the notice of the W. Matron of *Alpha Chapter No. 1,* Order of the Eastern Star, the history of which is filled with all the thrilling incidents of a romance, and details a story of suffering scarcely equaled in many of the exciting tales of fiction that grace our sensation periodicals.

On the 19th of November, 1867, the steamship "Bristol" left the port of Liverpool for New York, with all the prospects of a pleasant voyage. The Captain—whose name can be easily ascertained from those now so intimately conversant with the whole of the sad history—was a Mason, and had attained some degree of eminence in the Craft. Hope painted for him a cheerful voyage, for he had with him on board his wife and little son, and as the season was likely to betoken a calm and steady sea, he had no thought of danger either for himself or those he loved better than his life. The vessel steamed out of the Mersey in gallant style, and was soon ploughing its way through the waters of the Irish Channel. When the sun went down that evening, it was with all signs of fair weather for the coming day, and to the well-trained sailor who commanded the vessel, the coming of night brought no thought of danger or trouble.

The gallant Captain was, however, destined never to see another sunrise. During the night, while the steamship was ploughing her way southward through the channel, when twelve miles off the coast of Wales, the vessel sprang a leak which was far too formidable to be controlled, and the waters soon became the master instead of the servant of the brave seafarer. In vain he endeavored to check the rising water in the hold; in vain his crew tried to find the place through which it flowed; the limpid element had gained the upper hand of the vessel, and its fate was fixed.

Finding that he had lost all control over the steamship, the husband and father turned his attention to his wife and little son, who were calmly sleeping in the cabin, all unconscious of the terrible peril which threatened them. Ordering out the life-boat, he aroused his wife, told her of the danger, and removed her with the child to the boat, which he placed in charge of the mate, who was also a Mason. As they went over the side, he said to his chief officer, "Take care of my wife and child, whatever may be my fate," and then the slight bark was cut adrift, so that it might not be engulfed in the whirlpool of the sinking ship. Having seen them as he supposed safe, the Captain then turned his attention to the duties of his office as commander of the steamship. He ordered the crew to take to the boats, together with all on board, having resolved after he had seen every human being safely out of the vessel, and that nothing more could be done for the steamship itself, to secure himself to a life preserver, jump into the sea, and swim to one of the boats.

Gradually this life boat, in which was the half naked wife and mother, pulled away from the sinking ship, the eyes of the Captain's wife intently fixed on the form of her husband, who could be distinctly seen moving about rapidly on the deck. She saw the noble vessel sinking lower and lower, and her agonized brain was almost seared with the dread lest the man she so fondly loved should not leave the vessel in time to escape. In a short time her worst fears were realized. She saw him seize the life preserver when the terrible tremor of the vessel told him that the moment for the final plunge had come; she saw the steamship give that convulsive leap which precedes the sinking of a large ship; she saw her husband go down with the vessel, and after vainly attempting to save him when he rose to the surface, she lost her senses, and was taken in that condition back to Liverpool—how, she knows not, nor ever knew except by hearsay. For two months she remained in that unconscious state, only to recover and find herself reduced from comfort to comparative indigence, with three helpless children under her care.

When she had so far recovered as to be able to think upon what was best to be done for the purpose of procuring a maintenance for herself and family, she resolved to come to the United States, as here she could work, and, as she thought, be able to earn a living for herself and little ones. Among the articles saved from the wreck was her husband's Masonic clothing and papers, and these she brought with her. The company for whom her husband had worked gave her a saloon passage on one of their vessels free, and placed in her hands £150 as something to use until she could see herself fairly started. With this small sum she landed in this city, knowing no one, and at the same time unknown; yet having faith that she would be able to make her way. Unable to get employment sufficient for her necessities, the little store soon began to dwindle down, until she found it necessary to look out for her children by some other means. A friend advised her to place them in the Sailors' Snug Harbor, when she would be far more free to act; and taking this advice she secured enough influence to get the children into that institution. A brother belonging to *Manhattan Lodge* then procured for her a sewing machine, in the hope that by it she might earn enough to maintain herself and pay the children's board. Those who know what it is for a woman to earn her living by a sewing machine, can well appreciate the trials of one who had never before been compelled to toil for her bread. It was working life and soul out for a mere pittance, which was even begrudged after it had been earned. To add to all, she thought that her children were badly treated at the before-named institution, and she resolved to have them with her even, as she said, "if it became necessary to beg from door to door for the very bread they had to eat."

About this time, some friends advised her to go to New Jersey, where she would find rents cheaper, and where, perhaps, she could obtain more employment. Having selected a place on the meadows, at the back of Hoboken, for the purpose of living, she went down to Staten Island, and took her children out of the Sailors' Snug Harbor, as she was unable and unwilling to pay any longer for their being almost starved. When she got to the ferry on her return, she had not money enough to bring her back to this city, and the captain of the ferry boat, when he heard her story of suffering, gave her a passage free. Taking her sick child in her arms she walked, after she had reached the Jersey shore, to her selected home—if "home" it can be called. On her way she saw the sign of a drug store, and fearful that her child would die, she stepped in and asked if the proprietor could give her any medicine to save its life.

"But I have no money," she added in a piteous tone.

Attracted by the manner and language of the poor woman, the druggist asked her the cause of her present state of suffering, and she told her story in a plain and unvarnished way. She also added that her husband had been a Mason. Fortunately, the druggist was also a member of the Craft, and, instead of telling her to go about her business, as too many are apt to do with those who have no money, he sent her up stairs to his wife, gave her children food and lodging for the night, procured the services of a physician, and, when the next day came, placed in her hands a $5 bill, as a small item toward procuring food for herself and children. Not expecting such kindness from an entire stranger, the poor woman was almost as much upset with joy as she had previously been with sorrow; and when taking her leave for her new home she could hardly speak her thanks.

Her sorrows were, however, not yet over. The home she had chosen was subject to the influx of the tides, and when the river rose her miserable dwelling was under water. Her children were then down with sickness, and distress came upon her in more than one shape. She, herself, for want of proper nourishment, was sinking under the calamity, and in a short time the whole family would have perished from famine and disease. She applied to the New York Board of Relief; but as "she lived out of the State and jurisdiction," that body could not do anything for her for want of funds to be applied to such a case. Fortunately, however, for her, all Masonic hearts are not confined to jurisdictions, and the case became known to W. James Duke and W. and Rev. Stephen Merritt, Jr., both of *Templar Lodge,* of this city, who set about relieving temporarily her present necessities; and her half famished eyes glistened when they lighted on the food that these worthy brethren took to the sufferers. They then made the case known to W. Mrs. Johnson, Matron of *Alpha Chapter,* who, with Mrs. Alexander, visited the poor woman and ascertained the nature of her necessities. She was then two months in arrears for rent, and the amount was at once raised by the Sisters.

THE SEQUEL TO THE STORY.

Since the foregoing was written, a letter has been received from one of the Sisters, which, to a great extent, tells its own story:

"I called on the lady we were talking about, and went with quite a little sum of money, to assist her if possible. To my great surprise I learned that W. Bro. Duke had felt so much sympathy for her that he had married and taken her to a comfortable home in Brooklyn."

The conclusion of the story is even as pleasing as it is surprising; but we cannot help admiring the course taken by the Worshipful Brother. We have no doubt that the sufferings of this stricken family are now over, and we wish the worthy couple joy, trusting that the wife will always retain the high opinion she lately held both of Masonry and Masons.—*Courier.*

Anti-Secret Society at Chicago.

Neither the prayers uttered nor the remarks offered at any time, had the least tendency to recall any member of secret organizations from such a relationship, provided even, that such a tie imperiled the soul's best interests. No tender exhortation was given during the thinly attended services extending from the evening of June 8 till the evening of the 11th; no prayer was made during all that wearisome service that at all breathed an affectionate desire to save the objects of such prayer from any danger, fancied or real, but a continuous supplication that destruction might speedily overtake them, went up to the—ceiling. The entire tone of the *pseudo* devotional exercises was in strict harmony with the severe, denunciatory style of the men who sat upon the platform and occupied the seats of the inexpensively procured prayer meeting room of Farwell Hall.

It is not too much to say that nothing excepting Christianity suffered from the rude, boorish conduct of the leaders, some of whom have been for years seeking notoriety as reformers, but *really* indulging in their pugnacious propensities under the guise of benefiting the world and advancing the interests of the church.

We regret that the cause of the Master should be damaged in the estimation of those increasingly large and highly respectable bodies so malignantly assailed on this occasion. Also that that educated and cultivated religious denomination with which so many of these fanatical leaders are identified should be unfairly represented—we mean the Congregational denomination. Multitudes of her church members are connected with the Masonic, Odd-Fellow, Good-Templar, and other secret organizations, and hundreds of her clergy glory in bearing such honorable relations. Our own subscription list, as well as that of others, demonstrates this statement unqualifiedly.

One thing not noticed by any of our daily or weekly journals, so far as we are aware, should be touched on. These opposers of what they are confessedly ignorrnt, dwelt largely and perhaps effectively on the fact, if it be a fact, that Good Templars and others neglected the prayer meetings of the church in order to attend lodge. Here they waxed vehement, bordering on vindictive.

Prayer meetings neglected to attend the lodge!! This was the strongest point taken, and followed by conduct exactly the same and worse even than that which was so vehemently censured. These very ministers and lay members condemning unsparingly the neglect by others of the weekly prayer meeting for attendance upon *secret* society meetings *themselves* neglected the weekly prayer meeting to attend an *anti-secret* society meeting! It was well known to most of these sojourners that Wednesday evening was the evening observed by all denominations in this city as the occasion of weekly prayer, still these zealots spent the evening in attending an anti secret meeting, and while Christians of every persuasion were engaged in their social devotions, these paragons of piety performed theirs by stamping of feet, clapping of hands, boisterous laughing, and other conduct that might not be much out of the way for a saloon, but undeniably was for a prayer-meeting room and on a prayer-meeting evening.

On the whole, the influence of the meeting was decidedly adverse to Christianity, with which it was professedly identified, and to befriend which it was pretended to have been originated.

Beside the utter lack of public spirit shown on the occasion, the want, even, of ordinary hospitality shown by resident anti-secret individuals and the positive development of rudeness of behavior, stamped the men, the measures, and the occasion as unworthy of public confidence, and hence it was unanimously withheld. The next *multitudinous gathering* of the very great National Anti-Secret Association is to be held where even less sympathy, if possible, we apprehend will be manifested—in Cincinnati.—*The Mystic Star.*

Royal Arch Masonry.

The degrees of Freemasonry known as the Entered Apprentice, Fellow Craft, and Master Mason, were first instituted, and are of antiquity long anterior to the subsequent orders, and are the foundation upon which the latter were built. They are more widely diffused than the higher orders; are incorporated into every rite, and embrace those pure principles of morality which, by their practice, render men wiser and better.

The origin of Royal Arch Masonry is distinctly traced to the erection of the second temple of Jerusalem, five hundred and thirty-two years before Christ, when, in the fulfillment of prophecy, the Jews repaired from Babylon to Jerusalem to rebuild the house of the Lord which had been destroyed by Nebuchadnezzar.

The magnificent temple erected by Solomon was situated on Mount Moriah, near the place where Abraham was about to offer up his son Isaac, and where David met the destroying angel. The foundation of this temple was laid in the fourth year of the reign of Solomon, in the year of the world 2,292, and, in consequence of the wise regulations of the founder, it was completed in all its parts in little more than seven years. It was at this period the original degrees of Masonry were instituted, and so admirably were they designed that the building proceeded with the utmost regularity, and during the period in which the workmen were engaged, neither the sound of the hammer, the axe, or any other tool of iron was heard.

In the ninth year of the reign of Zedekiah, the city of Jerusalem was besieged by Nebuchadnezzar. The siege was continued with great vigor, and the city was as vigorously defended by Zedekiah, who was at length compelled to surrender in the eleventh year of his reign. Zedekiah himself was conducted in chains to Babylon, where he remained in prison until his death, his eyes, according to the barbarous practice of the times, having been previously put out. By the orders of Nebuchadnezzar, the temple, and palaces, and other sumptuous edifices, were razed to their foundations; “temples and tower went down,” leaving scarcely a wreck behind.

Fifty years after the destruction of the temple, Cyrus, who then filled the throne of Persia, being moved by the prayers of the captive Jews, issued a decree authorizing them to return to Jerusalem to rebuild the house of the Lord; at the same time he addressed a letter to the Governors of Syria, in which he informed them that he had “given leave to the Jews to return to their own country, to rebuild their city, and to rebuild the temple of God at Jerusalem on the same place it was before.”

In consequence of this decree, the Jews repaired in great numbers to Jerusalem, where they first built an altar that they might offer sacrifices according to the laws of Moses. In the following year they laid the foundation of the second temple; but they had made but little progress in the work, when they were compelled to desist by order of Artaxerxes, who was induced by the representation of the Samaritans, to issue this decree in opposition to that of his predecessors. The work was at a stand for fifteen years, when Darius Hystaspes ascended the Persian throne. In the second year of the reign of Darius, Zerubbabel, a prince of the house of Judah, proceeded at the head of a deputation of the council or Sanhedrim of Jerusalem, to the court of the Persian king; and having gained admission to his presence, he prevailed upon Darius to abrogate the decree of Artaxerxes, and permit the Jews to proceed with the work.

Zerubbabel returned to Jerusalem, and the work was recommenced, and the temple was finished and dedicated in the sixth year of the reign of Darius, or 511 years before Christ.

The degree of Royal Arch Mason is founded upon circumstances which then occurred, and upon important discoveries made, when the workmen were preparing for the foundation, and Masonic tradition with regard to those discoveries are corroborated by various passages in the sacred Scriptures.

This degree is usually divided into two sections, but, with more propriety, it may be divided into three. The first relating to the opening of the chapter; the second, relating to the circumstances connected with the siege and capture of Jerusalem, and the destruction of the temple; the third, to the building of the second temple, in the reign of Darius Hystaspes.

This degree of Masonry, when properly conferred, is one of great impressiveness and solemnity. It teaches some important truths, of which, without its aid, the world would still have been ignorant, and it inculcates many sublime principles of morality, in a manner calculated to make an indelible impression. In this, as in the preceding degrees, “every utensil of work is an impressive emblem; every ceremony causes an allusion to some historical fact; every jewel is a symbol of moral virtue, and every external ornament or appendage is a silent or faithful prompter of those graces and virtues which should adorn the inner man.”

In passing through the ceremonies of this order, the path may be rough, a true representation of the rugged path of life which we are all destined to travel; but the rough places become smooth, and crooked things straight, by the lessons of moral virtue which are sought to be inculcated.—*Masonic Record.*

Colors of Degrees.

The oldest Masonic writers, in the early part of the last century, applied the colors somewhat different from what is done at present. *White* seems to have been the color in which the candidate should be dressed, as it was the “representative of external purity and internal truth, embodied in the apron of lambskin—that animal being the personification of innocence.”

“Blue, the color of faith, represents the first degree, because it is an emblem of creation.” Purple, the color of hope, denotes the second degree, as well as the second stage of life, and the pillar of strength. It was royal, and formed the usual clothing of kings and princes. Purple was adopted as the color of a Fellow Craft, which was the highest degree acquired by the Fraternity in ancient times, and even qualified a brother for the office of Grand Master. It also referred to the middle stage of life, through which every one passes in his progress from infancy to old age, or from birth to death.”

To the third degree was assigned the *Red;* and the reason given for this was as follows: “Charity was represented by the crimson, or rose, which is the color of beauty, and belonged to the closing stage of human life, and the third degree of Masonry. In the spurious Freemasonry of Greece and Rome, the rose was a symbol of death and resurrection, which were imitated in the ceremonies of initiation, and it was used by our Fraternity for much the same reason. An unfailing charity is the ever-burning fire of the heart; and Freemasonry enlightens the mind of the candidate, by opening it to the influence of divine love, and instilling that degree of purity which is the chief end of Masonic regeneration.

“This combination of the three degrees of Masonry, the three colors and pillars of the lodge, with the three ages of man, will fairly place the Free and Accepted Mason, through the medium of Faith, Hope, and Charity, on his way to those celestial mansions which are veiled from mortal eye by a canopy of clouds; and if he shall continue in this effectual walk of faith, he has a promise of shining like the stars forever and ever.”

At the present time, and during the entire present century, blue has been the distinctive color of the third degree, and scarlet applied to the Royal Arch—a degree which was evolved from the third. Still the *badge* of either is white—a white lambskin, and is trimmed with either blue or scarlet, as it is designed for either the Master's degree or the Royal Arch. The first or second degree, as such, has now no distinctive color; blue is applied to the symbolic degrees as a whole; it is also applied to an intermediate stage in the chapter degrees, and also in some grades of the Scottish Rite.—*Review.*

Philadelphia.

The celebration of the Semi-Centennial Anniversary of St. John's Commandery in Philadelphia is the great Masonic event of this year. The attendance was very large from all parts of the country, and the processions and exercises were all elegant and orderly. Mayor Fox and the city authorities gave a welcome reception and constant attention to the visitors during their entire stay.

Sir Richard Vaux, Grand Master of Masons, gave the Templars and visitors a cordial welcome, which was responded to by Grand Master Gardner. The principal address was delivered by W. H. Allen; near the close, W. S. Gardner, Grand Master of Templars, addressed the audience as follows:

M. E. G. M. and Sir Knights:—The emotional nature of man, unless governed by an idealistic power, wastes itself in follies. Along the trackway of history, written or traditional, the student is spellbound by the wonderful attractiveness of those ruins which commemorate the triumphs of the emotional conjoined with the ideal. The altar of Abraham's faith at Jehovah-jireh; the pyramids devoted to science or to sepulture; Solomon's Temple, raised in obedience to the prophet and to the glory of God; the Tower of Babel, where impiety and impotence were made memorable; the Temple of Apollo at Delphos; the Parthenon of Pericles, the ruins of the Temple of the Sun at Balbec; the Coloseum; the Mausoleum; the Holy Sepulchre; St. Peter's and St. Paul's; Cloisters; Chathedrals: Castles, are witnesses, outcoming on the horizon of history, to testify to the immortality of idealistic life.

The while, aimless and purposeless enthusiasts have exhausted effort, only to develop the existence of an emotion. Eratostratus, whose fame is founded on the firing of the Temple of Diana, is the prototype of multitudes in all ages, who, lost to reason, are impelled to effort, if it is but to destroy. Iconoclasts are contemporary with the ideal and the emotional, for the passion which overthrows the typical is, by its blindness, made to exult in a supposed substantial good. Civilization is the result of rejecting as valueless whatever fails to present the ideal and the emotional in their practical harmony and utility, by which advancement in arts and science, in laws and knowledge, is attained. The lettered and unlearned alike, though in different degrees, are impressed with the mighty works of the past epochs, which express the union of these components. The pyramids, though the causality of their origin is found in the highest attainments, and while all is not known of their projected purposes, have ever awakened a suggestive inquiry into the combinations sought to be realized in their construction. The ruins which make Greece yet a shrine at which all bow, fill the mind with other thoughts than the architectural progress of ante-Christian culture. The aqueducts and viaducts of Rome are uncontradicted testimony to the union between the most refined tastes and the most practical utilities. Yet the truth and the philosophy which pre-existed those structures developed them into form. The via sacra for triumph and the Appian way for travel brought glory and gold to the Cæsars and the Consuls of the seven hilled city.

From these teachings, the present age has yet much to learn. The real and the practical, with which now the semi-instructed mind is so absorbingly occupied, are derived, be it remembered, from that conjunction of the emotional with the intellectual, from which alone comes the vitality of civilization. Separated, they are powerless for good; in union it may be said that all things are possible with them. The error to be avoided is the higher law which it is the fashion to defy as the attribute of the emotions, and which it claimed to be infallible.

These prefatory thoughts have been suggested by the ceremonies of to-day. They are both appropriate and seemly. They befit such an audience as composes this brilliant assembly. Expectation invites their more direct application to surrounding scenes and present society.

From States and cities the Masonic Order of Knights Templar has convened its members here to celebrate an epoch which these ceremonies commemorate.

The origin of Freemasonry is open to the speculations of the student. The world's wonders are its creation. The virtues, knowledge, arts and sciences of man, are its suggestive teachings. Its power, its perpetuity, and its principles, are the consequences of the perfect union of the ideal and the emotional. It has taught the faith of Abraham, the obedience of the pilgrim before the Delphic oracle, Samaritan charity, the immortality of hope, the virtue of Plato, the silence of wisdom. Freemasonry has thus exercised its prerogatives as an esoteric teacher, secluded from the gaze of the profane, and hidden from the observation of the incredulous. Its rites and ceremonies, its rights and privileges, its usefulness and its benefits are veiled, like its teachings, from the world. Its temples are the depositories of its arcana. Within their walls only can the mysteries be known. There the emotional and the ideal exist always. There, and there only, Freemasonry presents objective evidence of subjective truth.

It is not necessary to refer to the centuries between the crusade of Peter and the last of those eight efforts to redeem Palestine. It is no part of our present purpose to investigate the wrongs and evils, the crimes and consequences which blacken the history of these hundred years. Amid the effects which the worst passions, the most debased motives, excited into frenzied action undoubtedly produced, there was also to be found the noblest sentiment and the most cultivated ideal united to accomplish the teachings of a sacred duty. From Peter the Hermit to Louis of France and Edward of England, it can be demonstrated that the exalted virtues, which redeem the memory of those Sir Knights who, with cross and shield, set out for Palestine, were the very virtues which from the beginning Freemasonry taught, exemplified, practiced and proclaimed. From the sermon of Pope Urban at Clermont, to the final fall of Acre, assuredly there were evidences and examples without number of the purest emotional united with the highest intellectual, stimulating to emulation and impelling to action. It is the endeavor to rescue these Masonic virtues, to defend the effectiveness of these Masonic teachings, to bring them out from the blackness and the darkness which were produced by the mere emotional, the frenzied enthusiasm of the devotees of a blind bigotry, either sacredotal or secular, and to disengage them from doctrines of a political ambition or the wily schemes of State craft, in council, or in arms, that justly claims our present consideration.

The nine Sir Knights who organized to protect the pilgrims in their pious journeys to the Holy City, were obeying the divine lesson taught by the mystery of the cloud by day and the pillar of fire by night. It was the lesson of the Israelitish safeguard through the land of the stranger. The service of succoring the sick and the wounded was taught by the Samaritan, who poured oil and wine into the stranger's wounds. The duty of feeding the hungry and bringing bread to those who famished on the way to the Holy Sepulchre, was enjoined on Joseph when he put the cup in Benjamin's sack, the sign of fraternity and recognition. The faith which taught them to devote life and zeal to the task, self-imposed undr a sentiment that the mind approved, was the faith in which Abraham built the altar, on which to immolate his son Isaac.

The love and devotion which animated them in their labor and sufferings were the same love and devotion with which the twelve tribes and the chosen people defended the Ark of the Covenant and the Law, to protect which Solomon erected his wonderful Temple. These are Masonic virtues.

From Sir Hugh de Payens to De Molay, whenever death by martyrdom was the penalty of fealty to the Order of Knights Templar, that martyrdom was accepted as Stephen did his, for God and His service.

It is the highest virtue, the strength of moral conscience, the power of excellence, the practice of moral duties in obedience to and love for God, which in all ages has been the glory of the emotional governed by the ideal. These virtues are Masonic virtues.

You, Sir Knights, are bound together by the ties of a fraternity dedicated to their teaching and devoted to their practice. You are ever on a crusade against error and wrong. Your swords are the typical weapons of a warfare ever going on against evil. You are called upon to lead the seeker after truth to the contemplation of its highest teachings, to guide the pilgrim over the obstacles in his path, to help, aid and assist him against the antagonisms which oppose, and the opinions which oppress; to bid him rest secure in faithful promises which have perpetual fulfillment. Your sign of the cross is your testimony to the mighty power of the mysterious, which from the bow on the cloud till now, has been the expression of God's law and love for man.

Most E. G. M. and Sir Knight:—You are here and now assembled, not as the founders of your Order, to succor or to suffer. You are not engaged in protecting the pilgrim to the Holy Sepulchre, through hostile lands or from the assaults of enemies. Neither are you in arms to defend your castles or your fraternity, nor claiming hospitality for need, nor in sore distress. Under an organization which was unknown to King Solomon; bearing symbols and jewels which were not coeval with the craftsmen of the Temple, you are here having all those virtues which made them glorious. You are here joined by ties that can never be sundered; bound by those esoteric mysteries that can not be known but as you have learned them; You are of the brotherhood which accepts the virtuous and the true. You are Freemasons, and have by its teachings been instructed in obedience, reverence, faith, hope, charity, and the excellence of silence, and taught to love and revere the sublime, the excellent, the illustrious and the eminent. You are welcome. With you, Sir Knights, the emotional is governed by the ideal. This perfect union has given to Freemasonry the power of preserving, cultivating, and conveying its virtues from the patriarchial age to the present time. Your vows are concentrated in the fidelity to duty. Your organization has the duty imposed upon it, of protecting and guarding the ancient mysteries of Masonry, in their pilgrimage to the Sepulchre, from whence deathless, resurgent, triumphant faith will proclaim its own revelation, to be the accepted signification of these mysteries, for all eternity. On the symbol will be written, "by this, conquer." Sir Knights, let the sign of the cross stimulate your devotion, and the sword of the cavalier typify the nobility of your service under the banner of so high a trust.

We give the closing portion of an able address by Hon. Daniel Evans, of LaSalle, at El Paso, on the 24th of June:

Our Institution also, to a thoughtful Mason, gives us what we all ought to have, a pride of ancestry. The people have no book of heraldry—no galleries where the painted faces of their forefathers look out upon them from an unremembered darkness. They have no links to bind them to the past. In England, where heraldry is a science, fed by pride and wealth, a few families only can trace their descent from the times of the conqueror. Even the blood of the Bourbons is lost in the mist of three or four centuries. In our own country, only a few genuine descendants of the passengers in the May Flower can be found. A century or two, at most, wipes out all our liens to the past. But membership of Masonry gives us a corporate immortality looking behind and before, makes us links in an interminable chain that binds the historic ages. Our interest deepens, our sympathies widen toward those who have trodden our mystic ways.

Oblivion may have swept over their names, over their places, like the deep darkness which swallows up the track of the lightning, but we have walked in their steps, they have felt what has thrilled us, and we are lifted into fellowship with them, we become their contemporaries. A great writer of the last century says that a man is great as he is able to transfer himself to what is distant in time or distant in place. How the present dominates us; with what a ruthless tyranny does each day lower over us. We cannot easily escape its empire.

If we make the attempt it is always toward the future. We may fancy what it will be, but to define to ourselves any special epoch of the past—here is the labor. Masonry lends us in no small degree this aid.

I take it that the age of chivalry with all its peculiarities, its tournaments, its knight errantry, its troubadours and palmers, its superstitions, even, that we reluctantly yield to, what is called philosophy, has been more vividly stamped upon the minds of men, or rather of this generation, than any other epoch. There are two causes of this, the inherent romance of the whole story, and the vigorous, imaginative, dramatic pen of Walter Scott. And yet, a rare vision made me conscious how imperfectly I had re-produced to myself the age of chivalry, surcharges as I had been by the graphic pages of Waverly.

In the out-of-the-way places of the old world there linger customs, habits, and superstitions of the oldest times.

Houses begrimed with the dust of three or four centuries; narrow windows crossed with strong iron bars, recalling the violences of the times in which they were built; balconies from which, if a knight errant should look forth, or under which the troubadour should touch his guitar, it would all be in admirable fitness, keep a traveler's thought constantly in the past, especially an American who has no antiquities in his own country, whose very home is most likely to have been a wilderness within his own recollection.

In such a mood, in the outskirts of a tumble down looking village, closed around with the spurs of the Pyrennees, I met a figure of the fifteenth century—I thought it at first an illusion of the twilight of the deep valley, but the sun, whether high or low, was still radiant around the treeless tops of the encircling mountains. But there it was—a real human figure of flesh and blood, stepping forth from the darkness of five centuries, with the palmer's staff, the palmer's dress, the palmer's wreath of scallop shells around the neck, and scallop shells covering the robe. My first impulse was to ask what news from the Holy Land? Is the sepulchre of the Master still in the hands of the Infidel? Have the sainted legions of the lion hearted Richard met the Saracens and rescued Jerusalem from their profane sceptre?

You may remember that Spain had in those days a kind of pocket Jerusalem within its own borders, a pilgrimage to which had been decreed to be as efficacious as the longer one to Palestine, and thousands upon thousands flocked thither in redemption of vows. In the province of Gallicia, tradition assigns the burial place of the Apostle James—and his shrine made the little village of Compostella a place of profound sanctity. The scallop shell was the badge of the pilgrim to this shrine, and before me stood face to face one of them.

I found upon inquiry that the pilgrim—for the sex was indistinguishable by the dress—was redeeming a vow to make a pilgrimage to the tomb of Santiago.

Masonry does for its members in their conception of past epochs, what the palmer did for me, in fixing in definite form the medieval times. It lifts us up out of ourselves into the distant centuries, and reproduces their life to us. In their emblems, and symbols, and ceremonies, we see how the problems of life which perplex us, perplexed them. We can not suppress the rising sentiment of a common brotherhood, we can not hide a willing sentiment of tenderness if we would.

In this rapid sketch we have seen that nations and institutions have days specially honored in their history, that when these days fall into non-observance, the life of the nation and the force of the institution are departing, that the wider celebration of this 24th day of June, betokens an increased vigor in Freemasonry. Surviving the proscription of other ages, both ecclesiastical and civil, and by gathering into its processions the best men of the land, the annointed minister bearing his divine commission, and the patriot tried on battle fields, overwhelms the bigotry that denounces us as unchristian, and the falsehood that we are hurtful to the State. We have seen that Masonry preserved the principles of natural religion when they might have been lost in surrounding fetishism; conserved the arts, and influenced for good each century of its immemorial life.

We have seen that the highest reaches of political civilization of which we can boast, the equality of men before the law as well as in making it, was the vital principle of its action and life in ages of universal despotism.

We have seen how Masons trace the existence of their Order by methods impossible to the uninitiated. We have seen that the existence of just such an institution would be the necessary development of the peculiar conditions of the race in its earliest ages, and that its appearance is what the student would readily infer. We have seen that no two hostile writers have the same idea of the origin of our Order, and that one of them, and he the most learned, acknowledges its derivation from an order of men contemporary with Solomon, and the only body of workmen competent to the construction of the great temple. And that it has an argumentative value in the scientific discussion concerning the primitive state of men, throwing the weight of its tradition and history to the force of the Bible statement.

The man who looks at the Escurial or St. Peters from some exterior point of observation, is apt to be disappointed. The eye does not take in the size. All nature stands around in unconscious comparison, and hills dwarf the largest human structures. It is only when the ghostly echoes of your footsteps sound along the gridiron-shaped corridors of the one, or you wander in the forest of columns, or look up to the skyward dome of the other, see scattered about the inspiration of chisel and pencil, or hear organ peal sounding downward from high arches, as if an angel choir had burst forth from heaven, or human voice borne upward by ascending incense in penitent tenderness, that the marvelous beauty, the sublime grandeur of the structures adequately impress you. And thus it is with Freemasonry. From a point of observation exterior to itself it appears a grand institution of reverend antiquity. Its public ritual recognizes religion and morality, the existence of God and a moral government.

Its charities break forth to view, though the left knoweth not what the right hand doeth. It is seen to be composed of the best elements of society, of men distinguished and distinguishable for every excellence, of the patriot who finds it "sweet to die for his country," and the statesman who lives and labors for his country. In its ranks are seen authors who can trust, like Bacon, their names and fames to future ages and to foreign lands. Reverend men, who serve at God's holy altars, and who illustrate, by spotless lives, the religion they profess, bear the badges of membership, and delight in the business of the lodges. It is known to be vigilant at its threshhold, and to examine well the characters of those who seek admission.

It is known to conceal its decision to reject candidates. Nor can noisy men who have knocked in vain at its doors, and who seek to revenge themselves by denouncing the Order, melt the seal of silence on its lips. But to us, my brethren, who look from the centre outward and upward, it is a circle of lofty duty.

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***SPRINGFIELD, ILL., AUGUST* 15, 1869.**

☞No communication or advertisement is likely to receive attention, if received after the first of each month, in the issue immediately following.

Back Numbers of Trowel for Sale.

The publisher has a few copies of the back numbers of The Trowel, which he will send postage paid, as directed, on receipt of price. Those wishing to complete file of Trowel, will do well to procure lost or missing numbers. The quantity is quite limited, and in some cases not more than 5 or 6 of a number. When orders are received for copies which are entirely sold out, the money will be at once returned free of charge.

Volumes 1 and 2 (1862 and 1863), bound together. Price, $4.00. Volumes 5 and 6 (1866 and 1867), in one book. Price, $5.00. Single numbers, 15 cents each. On hand, September, 1863; December, 1864; January, May, June, July, August, and September, 1865; January, March, April, May, June, July, and August, 1866; January, 1867. All the months in 1868; and all the months to date, 1869.

Our Travels.

July 6.—We started from home bound westward, and at Jacksonville we took seats in the nice cars of the Pekin, Peoria & Jacksonville Railroad, which was then just completed to Jacksonville. When the Grand Chapter met at Jacksonville, we used to start with a team, stop the first night at Lewistown, and then, passing through Havana and Bath, tarry the second night at Virginia. Now we find a solid, firmly and thoroughly built road, passing Virginia and Chandlerville, and over the broad bottoms of the Sangamon to Bath, on the Illinois River, and thence by Havana, Forrest City, Topeka, Manito, and Pekin, to Peoria. The cuts and fills from Jacksonville to Chandlerville are very heavy; the rest of the way is very level. The farming region along this road in Morgan and Cass is hard to surpass; Mason is a sandy county along the river, but never fails, in wet or dry, to bring corn, wheat, oats, and fruit.

HAVANA.

When we passed through Havana in 1855, it had about five hundred inhabitants. Now it is a place of 2,500 or 3,000 people, with nice streets, abundant shrubbery, much fruit, a spacious, well kept hotel, court-house, churches, school-houses, and parks. It is an old river town. We took a drive with W. Bro. Wright, and found Bro. Luther Dearborn, formerly of Geneva, but more recently of Minnesota, where he was G. H. P. In the evening we met a large number of the brethren, and in the morning, in company with Bro. Dearborn, we were homeward bound. Havana commands a large business by river and rail.

July 14.—While waiting for the train east, we called on R. W. Bro. Gouley, G. Secretary of Missouri, and found him busy with official and editorial duties.

XENIA.

At 7 P. M. we arrived at Xenia, where we were hospitably entertained by W. Bro. McConnell and his amiable wife. We visited the lodge and found more than thirty brethren present. This lodge, *No. 191,* is the first lodge established between Salem and Olney; the number at Salem is 130; that at Olney, 140; while *Louisville 196,* and *Flora 204,* quickly followed 191. Xenia is a beautiful place; on the morning of the 15th, Dr. Shirley brought out his coal-black horses, perfectly matched, and gave us a ride over the town; a large school-building serves for common schools and a high grade also.

OLNEY.

At noon we found ourselves the guest of Col. O'Kean, formerly in the Senate, who is now keeping hotel at Olney. He knows how to do it, too.

After dinner we visited *Olney Lodge,* where we had been several times before. There we met Breth. Hayward, Palmer, Mason, and several brethren from *Cooper* and other lodges. After transacting the business in hand, and exchanging greetings, we started home. Olney has greatly improved since we were there some years ago, and is, we are informed, the largest place in Southeastern Illinois.

July 27.—Started westward for Beardstown and Peoria. Halting at

JACKSONVILLE,

we found Bro. C. E. Broadwell, Secretary of *Harmony Lodge No. 3,* and were courteously shown the rooms fitted up for the Masonic bodies in the city. They are conveniently situated on the principal street, near the square, the Dunlap House, court-house, and several churches, in the third story of the Gallaher Block, 60 feet front by 100 deep. The hall is in the rear, and is 60 feet east and west by 50 north and south. The main entrance to the hall is near the center on the north, from a large ante-room. On the west side of this ante-room is the entrance from below, a visitor's room, and a candidate's room. On the east side are the banquet-hall and rooms for chapter and commandery.

The hall is handsomely seated—cushioned seats and backs, cushioned arm-chairs, and elegant and spacious stations and stands. The letter G is in a silver star with glass prisms, and a circle of glass jets around it. A massive and beautiful chandelier, with 24 burners, graces the center of the room. The carpet is crimson and black, full of emblems, and is the best we have yet seen. All the rooms are carpeted, and finished with oak graining. Additional pedestals are always ready for chapter and commandery use. The desks for Treasurer and Secretary correspond with the other furniture, while an elaborately finished case, complete in separate departments, and designed by Bro. Broadwell, does duty for all the Secretaries and Recorders.

The altar is covered with blue silk velvet. All the rooms are furnished, and every appointment is finished and complete.

The bodies which meet in this hall are *Harmony Lodge No. 3, Jacksonville Lodge No. 570, Jacksonville Chapter No. 3, Jacksonville Council No. 5, and Hospitaller Commandery K. T.*

BEARDSTOWN.

At Virginia, Breth Read and Dutch took possession of us, and after an easy and pleasant ride of twelve miles, we halted in Beardstown at the home of Bro. Read, where we found his wife, daughter, and Mrs. Metz, of Rushville, all on "hospitable thoughts intent." Our stay was agreeable and pleasant. *Cass Lodge No. 23* is an old lodge, and its original and intended number was 12. We met the lodge in large force, and were greatly pleased with its make-up, talent, and worth. Here we met Father Samuel Smith, a worthy veteran, who was born in Dutchess county, N. Y., in October, 1793, and was made a Mason in *Solomon's Lodge,* in Poughkeepsie, in 1814. He is a Past Master of *Clinton No. 19* and of *Cass No. 23.* Taking leave on the 28th, we went back to

VIRGINIA,

and while waiting for the cars we sought out Bro. Hillig, W. M. of *Virginia Lodge No. 544,* whom we found vigorously at work preparing foundations for the understandings of his fellow-men. The lodge is prospering, and contentment prevails. Virginia has all the appliances of a commercial place, and like its river neighbor, Beardstown, does a large business. We forgot to mention in the proper place that Beardstown is now building a railroad to Chapin, on the T. W. & W. Railway; it is probably completed by this time. It will be built northward to Macomb and southward to Winchester and Alton.

PEORIA.

By the P. P. & J. road we reached Peoria, and brought up at the Peoria House, now kept by Col. Dean. After a short interview with Breth. Brown, Rounsville, and Spalding, and others, of *Illinois Lodge,* and McDermott, of *Temple Lodge,* we repaired to the hall and found *Temple Lodge No. 46* in session, and were handsomely received by the lodge and welcomed by the W. M. There we found Bro. Tucker, whom we met in the same lodge as Secretary in 1849, and who still fills the same position, as he had for several years before. There is but one other instance of such continuous service in this State—that of Bro. Darius Greenup, of *Washington Lodge No. 55,* at Nashville. The following day we went to Quincy, of which we will speak in another article. Aug. 3, arrived at

LEBANON,

and found our old time friends, Bro. Seaman and Dr. Cunningham. At the Verandah we met with Capt. Parker, formerly a pilot and captain on the Mississippi River, and had long chats on matters and things on the Upper Mississippi, familiar to us more than thirty years ago.

In the evening we met the lodge, *No. 110,* and were forcibly struck with the intelligence and ability of its members. Lebanon is the seat of McKendree College, under the patronage of the Methodist persuasion. Although a druggist, Bro. Seaman informs us that in his whole life he has never drank or used intoxicating drinks.

Returning, we found R. W. Bro. E. S. Babcock, of Summerfield, who is now furnishing large quantities of trees and plants from his nursery to Arkansas and Tennessee. Waiting at East St. Louis, we visited several brethren, talked over matters Masonic, and then came home.

Aug. 5.—By the T. W. & W. and P. P. & J. roads, *via* Jacksonville and Havana, we arrived at the nice and thrifty town of

MANITO,

and was made the welcome guest of Bro. Sweet, the Master of the lodge. The room was full that evening, and we left the lodge-room very happy. The next morning an early ride on the freight took us to Havana, where we met several brethren, and the regular trains took us home.

For all the consideration shown at these several places we are grateful, and rejoice that in all of them the brethren have good rooms, and facilities for improvement in Masonic rites.

Cotemporaries.

The Masonic Review is catching up. The number for May is at hand. The first article relates to discoveries at Jerusalem, by Lieut. Warren, of the British army, and is meritorious. We are glad to learn that Gen. Arthur St. Clair was a Freemason. His valuable papers are about to be sold. The editor has been to New York, and there visited the "*Prince of Orange*" *Lodge*, which is 16 on the roll, and has lately removed into new quarters. Letters are given from M. M. Hay, Grand Master of Massachusetts, Rufus Putnam and Robert Oliver, to Gen. Hull, and T. M. Harris, Cor. G. Sec. Massachusetts, written in 1791, 1802, and 1803, in regard to Masonic matters in Ohio. The balance of the make up is very readable.

The Evergreen is symbolized by the green cover. The number for July has the usual dedications. "Grief," is a story of a slave, by E. T. Guilbert. History of *Iowa City Lodge* from 1856 to 1868, gives the names of Governor Kirkwood, Z. C. Luse, and J. P. Sanford among the initiates. Past Grand Masters Parvin and Hartsock are members of this lodge. Decisions of Grand Master Mickel are given. He decides that where a brother is summoned to receive a reprimand ordered by the lodge, and he refuses to attend, that he should be tried for disobedience of summons; that is our view also. He also decides that the Master of a lodge, for *good cause*, can close a lodge for the remainder of his official term. We think a Master can not close his lodge beyond the time of the sitting of the Grand Lodge, and that he should report his action to the Grand Lodge for confirmation and further action. He also decides that where a Mason is suspended or expelled, he is not entitled to a return of his demit, or to anything else to indicate good standing. In this we fully agree. He says that a lodge can not reconsider a vote granting a demit. The Illinois by-laws are explicit; that the vote granting a demit is a severance of membership. He decides that lodges should act independently of courts in the trial of a brother. We qualify this somewhat. Lodges should not act hastily, nor by any action of theirs, prejudice a brother's case in court. We dislike the entire spirit of the leading editorial in regard to *Mason Ministers*, except in regard to Jewish teachers, who should be placed on the same footing. It is easy to cry out against ministers, but we stake all our character upon the assertion, that ministers, as a class, render as much and as efficient service as any other class in proportion to their numbers. Lawyers and doctors run no risk by being Masons, for where money and health are concerned, men will look for ability and skill, but woe to the minister who has an anti-Mason for a parishioner, for, to our mind, anti-Mason is synonymous with malice, envy, distrust, and evil imaginations. If our brother will carefully review his acquaintances, he will certainly see that his remarks are not just. The editor gives the anti-Masonic mixture at Chicago quite a strong lay-out. He asks us what we know about Rev. Thatcher, of Cambridge. Nothing, only that he delivered a characteristic address upon Masonry full of "anger, malice, and all uncharitableness," at Cambridge, which was effectually squelched by a courteous and classical address by a member of *Cambridge Lodge*.

The Freemason (St. Louis) for July, has "Equality and Ideal of Masonry" for its leader. "A College of Rites" is the next article. We agree with the editor that Freemasonry is neither an Order nor Hierarchy. In answer to the article "Let us have peace," in the *Monthly*, the *Freemason* looms up scornfully and defiantly. The next article is "Negro Masonry," in which the editor gets after his late friends, the *Monthly* and *American Freemason*. The language used on both sides is *fragrant* indeed. "Our trip to the East and what we saw," is a fine and valuable account of the great Templar gathering at Philadelphia. The editor intimates that a certain lodge in St. Louis will be *invisible*, because some of its officers and members attended a meeting of colored people, who pretend to be Masons. Beyond all question and upon the clearest proofs, the bodies pretending to be Masonic, holding under the authority of the so called National Grand Lodge—sometimes called African—are clandestine; but why not take higher, and, in truth, the only tenable ground, that no *body of men* can legally meet or convene in Missouri without the authority of the Grand Lodge of Missouri? The matter of color makes a contest; the matter of sovereign jurisdiction is incontestible, and admits neither debate nor evasion.

No. 3 of *The American Home Book* is at hand.

The Keystone, Philadelphia, comes regularly.

The Mystic Star for July, opens with a notice of Past Grand Master Bayless, of Indiana. We give the comments of Bro. Hanna, in relation to the "Anti-Secret Society" at Chicago, in this number.

The Masonic Monthly for July, is like its predecessors, *only a little better*. It characteristically assumes much, because it hails from Boston.

The Freemason's Magazine (London) for July 3, heralds a reduction of the magazine from six to three-pence, and that substantial improvements will be made in the paper.

The Masonic Record for Western India for June, has news from several portions of Asia, Europe, and America. Bro. Hoff furnishes an elegant sketch of Bro. Gen. James Ramsay. We reproduce an article in relation to Illinois.

The Voice of Masonry for August has the usual Holy Land contributions, and other original and selected articles.

The London *Freemason* is published Saturday mornings, at two-pence per number; annual subscription, twelve English shillings. Address *Freemason*, 3 and 4 Little Britain, C. E. It is a twelve-page sheet, and is an interesting weekly. Nos. 19 and 20, vol. 2, are received.

The Masonic Record, Nashville, for August, has a good story credited to the *Missouri Republican*, and other matter as usual. This superb magazine is published and edited by John Frizzell & Co. Bro. Frizzell is Grand Secretary, and we suspect the company is the accomplished scholar and writer, Dr. Geo. S. Blackie, formerly of Scotland.

Father Penfield.

An aged gentleman, a tolerant, kind-hearted Methodist minister, who stood the frosts of winter and the scorching heat of summer, as he carried "glad tidings" from place to place, through long years of labor, lately "yielded up the ghost" at Lee Centre, Lee county, amid the sorrowing Christians, relatives, and brethren. When interrogated as he was about to die in regard to Freemasonry, he replied that he was "willing it should be inscribed upon his coffin that he had entire confidence in the principles of Freemasonry." Such is the testimony of a blameless man—Father Penfield. Such was the testimony of the young and gifted Sawyer; of Father Noyes; of Father Young, and the venerable Baptist Minister, Eliab Going. No intelligent man ever renounced Freemasonry on a bed of death.

Wood's Household Magazine.

We seldom indorse a magazine, journal, or publication, without giving them fair examination. Like others, we have sometimes spoken too soon; once or twice. We have submitted the work above named to our "better half." She is at once wife, mother, house-keeper, and a sensible woman, and she says it is a good work, and amply worth the money. It is devoted to knowledge, virtue, and temperance, and has parental, health, young men's, young women's, religious, children's, temperance, story, miscellaneous, scientific, floral, and culinary departments, with joker's budget, life thoughts, editor's notes, &c. It is a monthly, with 48 pages, and is published by S. S. Newburgh, New York, at one dollar a year.

The Tribune Building, Chicago.

The *Tribune* people have sent us a large and beautiful engraving of their Mammoth Publishing House. They may well be proud of it. It is a massive, handsome, eligible, convenient building, seventy-two feet on Dearborn street by one hundred and twenty-one on Madison, and is fire-proof throughout. Nine rooms on the fourth floor are set apart for editorial business of all sorts. The *Tribune* structure is a marvel of Chicago enterprise—just one of very many.

"Croquet."

A treatise with full notes and commentaries, by Capt. Mayne Reid.

We are not a croquetist, and are unable to judge of the merits of the work, but we submitted it to a proficient, who pronounces it the best work on "croquet" that has yet appeared. It is beautifully printed on hot-pressed tinted paper, with illustrations, and is neatly bound in muslin.

Literary Notices.

"*The Illustrated Annual of Phrenology and Physiognomy*," for 1870, by S. R. Wells, 389 Broadway. Price, 25 cents. It contains a calendar, notices of President Grant and Cabinet, of Daniel Huntington, President of the national Academy of Design, William Page, Eastman Johnson, and George Innes, celebrated painters, and a large amount of interesting matter.

"*Watson's Art Journal*," published weekly by Henry C. Watson, 746 Broadway, New York, at $7.50 per year, or 20 cents per number. A beautiful fashion plate every week, and patterns which can be used. It is having a large run in families situated to do their own work, and desirous of keeping pace with the fashions. It contains a large amount of excellent reading matter, and can not fail to suit those who desire to keep up with the "latest style," and do so in an economical manner.

W. Bro. John E. Dalliba,

Is now located at Marquette, on Lake Superior. Our brethren who attended Grand Lodge some ten years ago, will remember him as a representative in Grand Lodge, and W. M. of *No. 33.* He came to Springfield to observe the eclipse, and after visiting Oak Ridge and Lincoln's Tomb, we repaired to the foundation of the dome of the new State House, where, in company with Bro. Clark, clerk of the works, and Bro. Merrill Ladd and lady, we took note of the eclipse from the commencement thereof to its termination. Bro. Dalliba has the charge of matters connected with the C. & N. W. R. R. at Marquette. He was one of the ten who first received the degrees of the A. and A. Rite with us, at Chicago, in 1856.

Specimens of Type.

We have received from Geo. Bruce's Son & Co., New York, their "Abridged Specimen Book," containing a great number of specimens of the newest and most desirable styles of Type, Cuts, &c., all of which are elegant in design and finish, and, from the well-earned reputation of the Bruce Foundry, will commend themselves to practical printers. This firm also furnishes everything needed in the "Art Typographic," the product of other foundries at manufacturer's prices.

Quincy.

On the 30th ult. we laid the corner-stone of the new Jewish synagogue. We are indebted to R. W. Breth. Blakesley and Robbins, and several other brethren, for many courtesies and attentions. We tarried at the Quincy House, a good hotel, now kept by Bro. Boon, formerly of this city. For an account of the proceedings, see an article in this number taken from the *Quincy Herald.*

W. Bro. Geo. S. Blackie, M. D.

We were much gratified to meet this eminent brother, Deputy Grand Secretary Grand Lodge of Tennessee, and a contributor of valuable articles to the *Masonic Record,* on the 7th inst. Bro. Blackie is a professor of the University at Nashville, and came to our city to observe the eclipse.

Amende.

In our notice of Canton, in the July TROWEL, we said that we tarried at Bro. *Thompson's.* It should have been "at Bro. MCCALL'S." And it is a good place to stay.

Bro. J. L. Dewey, Masonic Grand Lecturer of the State, and a member of *Vesper Lodge No.* 584, Galesburg, has been taking our Lodge through a course of instructions for the last week.

Bro. Dewey is a gentleman of sterling worth, and thoroughly posted in the work. We regret that his stay is so short with us. He has gained many warm friends here, and will long be remembered by the members of our Lodge.—*Blandinville.*

"If forc'd from faith, forever miserable;
For what is misery but want of God?
And God is lost, if faith be overthrown."

In gentle love the sweetest joys we find—
Yet even those joys, dire jealousy molests,
And blackens each fair image in our breasts.
Lyttleton.

Tidings.

Items.

What makes a bushel?—Wheat, 60 lbs.; corn, shelled, 56; rye, 56; oats, 32; barley, 46; buckwheat, 56; Irish potatoes, 60; sweet potatoes, 60; onions, 57; beans, 60; bran, 20; clover seed, 60; timothy seed, 45; hemp seed, 45; bule grass seed, 14; dried peaches, 33.

Delaware.—The Grand Lodge met at Wilmington, June 28. Edwin Horner was elected Grand Master; H. P. Downing, Deputy; John W. Causey, S. G. W.; John P. Allmond, Wilmington, Grand Secretary.

By the Grand Lodge of South Carolina, "*Resolved,* That it is the opinion of this Grand Lodge, that lotteries (being a species of gambling) can not be held under the sanction of a Masonic body, for any purpose whatever, without violation of the great principles of the Order."

The poet, Fitz Greene Halleck, was private Secretary of John Jacob Astor, and they were both members of *Holland Lodge.* It is now proposed to erect a suitable monument to his memory.

Rhode Island.—Thomas A. Doyle, G. M.; Lloyd Morton, S. G. W.; Emerson Goddard, J. G. W.; Charles D. Greene, Providence, Grand Secretary.

Benton county, Iowa, has a Tom Thumb by the name of William Dwiggons, fifteen years old, 35 inches high, and weighs 35 pounds.

Gov. Sprague, of Rhode Island, has been giving a talk to the Scituate Masons. In addition to voting for the impeachment of "Andy," he is quite hard on Bro. Colfax. President Blanchard had better inquire into this treachery.

Andrew county, in the Platte Purchase, Mo., presents many inducements for emigration.

The Pledge is a small four-page organ of the Good Templars in Colorado. Published weekly by H. M. Rhoads, and edited by John W. Ratliff, Central City, at $1.50 per year. It is a sprightly, live sheet.

The Heptasoph is the organ of the order known as the "Seven Wise Men," and is published monthly by L. R. Simmons & Co., 56 Camp street, New Orleans, at $1 per year. This order seems to be making considerable progress.

The Landmark is a new weekly puulished by Hill & Wiant, No. 2 Dey St., New York, at $3 per year. It has a Masonic department, and gives attention to Odd-Fellowship, literature, arts, and sciences.

Oregon is agitating for a division into two States.

The old settlers of Lake and McHenry counties are to have a reunion at McHenry, Sept. 8. Hon. Wm. M. Jackson is President.

The appraised value of real estate in Indiana five years ago was $378,287,573; this year, $448,499,653.

The *Family and Farm Journal,* lately published at Jerseyville, is now *The Great Western Family Journal,* and is published by Messrs. Hall, Worrall, & Burrenmore, at $1 per annum. It has fine plates of the Methodist Female Seminary, Jacksonville, the college building at Springfield, and of two specimens of blooded cattle, owned by John H. Spears, at Tallula. It can make itself popular as an agricultural paper here, where it is greatly needed, if suitably supported. It is also the organ of the Eclectic School of Medicine.

Chicago has one hundred and nine churches.

The names of twenty-five thousand pickpockets and petty thieves are constantly on the police books of Paris.

Dorchester is annexed to Boston.

The Indians say the Quakers are "heap water; no whisky."

A husband can generally foot the bills of a wife who foots his stockings.

New York is some potatoes. Her crop last year was 26,000,000 bushels. Pennsylvania produces 11,000,000, and Ohio 8,000,000.

Death exposes the inanity of pride, the folly of ambition, and the futility of all human projects.

Brigham Young proposes to confine himself to one woman, when members of Congress do Sharp practice that.

The area of the public lands of the United States undisposed of June 30, is equal to eighteen times the dimensions of Great Britain and Ireland.

The largest tub and bucket manufactory in the United States, is at Moline, in this State.

Minnesota Grand Commandery met at Mankato, June 24. D. B. Porter, Grand Com.; Geo. L. Otis, Deputy; M. W. Getchell, G. Gen.; R. A. Jones, G. Capt. Gen.; D. B. Nickerbocker, G. P.; Chas. Nichols, G. S. W.; E. A. Groff, G. J. W.; H. L. Carver, G. Treas.; G. A. Savoy, Minneapolis, G. Recorder.

A. H. Lee, Esq., of Prairie Du Rocher, who drew the Opera House in Chicago, died recently in Cincinnati.

It is proposed to form a new State from parts of Washington, Idaho, and Oregon, and to add the remainder of Washington to Oregon. We propose the name of Washington for the new State.

Persons desiring to emigrate to the south would do well to correspond with Wm. H. Deitz, Kingston, Roane Co., Tenn.

The corporators of the Belvidere and Ottawa railroad have organized and intend to push the enterprise rapidly to completion.

The railroad from Lewistown west is now completed to Rushville.

The railroad from Peoria, via Pekin, Havana, Bath, Chandlerville, and Virginia, to Jacksonville, is expected to be open the entire distance by the 20th of this month.

The Fort Leavenworth reservation has marble equal to the finest Italian.

There are 536 convicts in the Tennessee penitentiary.

Mississippi has 266 working Lodges and a membership of 12,000.

Geo. Frank Gouley, Grand Secretary of Missouri, has become sole owner of the *Freemason* (St. Louis).

The ice houses at Crystal Lake, McHenry county, were destroyed by fire, Aug. 11. The loss is very heavy.

There are 700 Quakers in Warren county, Iowa.

It is said that of the public lands in Illinois, only 424 acres remain unsold.

A correspondent says that "the greenest servent he ever saw was entirely black."

If brooks are, as poets call them, the most joyous things in nature, what are they "murmuring about?"

The Illinois State Fair will be held at Decatur in September.

Transactions Examined.

LOUISIANA.

Grand Lodge.—The annual meeting was held at New Orleans, Feb. 8, 9, 10, 11, and 12, 1869. Henry R. Swasey, Grand Master.

He mentioned the decease of G. W. Catlett, P. G. M.; W. P. Coleman, P. G. S. W.; Henry Regenberg, P. G. J. W. The Grand Master complained with great propriety of the action of the Grand Orient of France, in recognizing a clandestine body recently resurrected, calling itself the "Supreme Council of the Sovereign and Independent State of Louisiana," and claiming jurisdiction over the symbolic degrees.

The American grand lodges will sustain the Grand Lodge of Louisiana in the following declaration:

1. The Grand Lodge of Louisiana claims the exclusive right to govern all lodges of symbolic Freemasonry in the State. She does not recognize, nor permit her subordinates to recognize, or hold Masonic intercourse with, any clandestine association claiming to be Masonic, either individually or collectively, and considers the recognition of any clandestine body located in Louisiana by a foreign Masonic power a violation of Masonic comity, an act of open hostility against her authority, and an infringement on her jurisdictional rights.

2. The Grand Lodge of Louisiana does not confer the degrees of Freemasonry. She intrusts the making of Masons to her subordinate lodges, requiring that, in this particular, they shall conform to the requirements of the Ancient Constitutions of the Fraternity, viz: that all initiates shall possess the necessary physical qualifications, be free-born and of good report. So long as these landmarks are respected and obeyed, the subordinate lodges have the right to select their own material, and the Grand Lodge has no power to dictate whom or whom not they shall receive.

3. Granting the fullest liberty to all Masons under her jurisdiction to enjoy, as individuals, their own opinions on the political and social questions of the day—only enjoining upon them to be good citizens, to pay due allegiance to the government, and obey the laws under whose protection they live—the Grand Lodge, in its Masonic capacity, takes no cognizance of such subjects. To her has been confided the sacred duty of preserving Masonry pure and unsullied from all extraneous influences, be they what they may; and it will ever be her earnest endeavor to transmit to posterity the principles of our Institution as spotless and untarnished as she received them from our fathers—regardless of foes within or foes without.

Recognizing these greatest principles as landmarks of the Fraternity, your committee can view the recognition of the so-called Supreme Council by the Grand Orient of France in no other light than a violation of Masonic comity and a wanton insult to this Grand Lodge. But the Grand Orient, not satisfied with having given aid and countenance to a clandestine body located in our midst, appeals to our American brethren to "appreciate" its conduct and "imitate" its example. This spirit of propagandism and interference may be in accordance with the teachings of modern "French Masonry," but it is not inculcated in the Masonry which we have received from our common mother, the Grand Lodge of England. This spirit, which seeks to impair the honor and subvert the dignity of this Grand Lodge, will, we doubt not, be properly appreciated by our sister Grand Lodges, and in submitting the following resolution, your committee feel confident that the Grand Lodge will receive from her American sisters the same sympathy and support which they so generously extended to the Grand Lodge of New York, when her jurisdiction was invaded by the Grand Lodge of Hamburg.

Resolved, That all Masonic correspondence and fraternal relations between the Grand Lodge of Louisiana and the Grand Orient of France cease and be discontinued, and no Mason owning allegiance to that grand body be recognized as such in this jurisdiction.

Balance in Treasury, $3,615.89. Samuel M. Todd was elected Grand Master; S. G. Parsons, Deputy; Amos Kent, S. G. W.; John L. Barrett, J. G. W.; Henry R. Swasey, G. Treas.; Jas. C. Batchelor, Lock Box 872, P. O., New Orleans, G. Secretary.

Bro. James B. Scott presented the report on correspondence. The address of Bro. Gorin, in 1867, is favorably noticed at great length, and fair criticisms are made upon our proceedings.

MISSISSIPPI.

Grand Chapter met in Jackson, Jan. 14; J. O. Lusher, G. H. P. He animadverts severely upon the matter of wire-pulling, electioneering, and log-rolling for office. Geo. D. Fee, Oxford, was elected G. H. P.; R. B. Mayes, Yazoo City, Deputy; Geo. R. Fearn, G. K.; W. M. Wells, G. S.; C. H. Bell, G. Chap.; A. P. Barry, G. Treas.; Oscar T. Keeler, Columbus, G. Sec.

Comp. Fee died March 3. Comp. Patton presented the report on correspondence. Illinois proceedings for 1867 and 1868 are handsomely noticed.

Grand Council met at Jackson, Jan. 26; Morris Cook, of Gallatin, elected Grand Master; Oscar T. Keeler, of Columbus, G. Recorder.

MASSACHUSETTS.

Grand Chapter.—The proceedings cover meetings from Dec. 10, 1867, to Dec. 8, 1868.

At a meeting in June a resolution was adopted looking to a dissolution of the General Grand Chapter, or a peaceful withdrawal; but at the October meeting, the delegates gave reasons for not doing so, which we presume, were satisfactory, as one of the delegates was elected G. H. P.

Henry Chickering, Pittsfield, was elected G. H. P.; A. F. Chapman, Boston, Deputy; J. P. Folsom, G. K.; C. H. Norris, G. S.; Thomas Waterman, G. Secretary.

Comp. Chickering presented an excellent repot on correspondence.

St. Andrew's Chapter has 400 members.

THE JEWISH TEMPLE.

Ceremonies at Laying the Corner-Stone.

In accordance with previous notice, the imposing ceremonies of laying the corner-stone of the Jewish Temple, on Ninth street, between Broadway and Spring, occurred on yesterday. We have in a previous number of the Herald given a description of the beautiful temple as it will appear when completed. At 2 o'clock Fourth street, between Hampshire and Vermont streets, and in the vicinity of the old Baptist church (where the procession started from), was one dense crowd of carriages and people. In a short time, under direction of Grand Marshal James Lowe, assisted by Messrs. J. H. Ayers and H. N. Coltier, the procession formed, with Rosenbush's excellent band in the lead. The following order of procession was observed —(the grand officers mentioned were appointed for the occasion):

J. W. Banker, Grand Tyler, with drawn sword.
James Malin and H. Moeker, Deacons.
Entered Apprentices.
Fellowcrafts.
Master Masons.
Past Masters.
W. B. Larkworthy, Grand Architect.
Isaac Abrahams, Grand Standard Bearer.
J. W. Brown, Grand Sword Bearer.
W. M. Avise, Grand Secretary.
A. A. Glenn, Grand Treasurer.
Dr. Roeshlaub, with Bible, supported by F. Drude and John Sylvester, Grand Stewards.
S. S. Hunting, Grand Chaplain.
J. Robbins, Grand Orator.
T. J. Heirs, S. G. W.
I. Benjamin J. G. W.
A. W. Blakesley, D. G. M.
H. G. Reynolds, M. W. G. M., supported by E. C. Selleck, G. S. D., and A. Demaree, G. J. D.
Wm. Harvey, Grand Pursuivant, with drawn sword.

Then came the grand officers, followed by the congregations K. K. B'nai Avrohum and K. K. B'nai Sholem, orators Rev. I. M. Wise, of Cincinnati, Rev. Dr. Meicheal, of Leavenworth, and Rev. Dr. Wetterhahn, then followed the choir under charge of R. E. Letton, the clergy and invited guests, members of the press and citizens in carriages. The line of march was up Hampshire to Fifth street, down Fifth to Maine street, up Maine to Eighth street, up Eighth street to Broadway, up Broadway to Ninth street to the building, where the procession opened to the right and left and uncovered as the brethren passed through. The Grand Master and his officers took position around the corner stone. On the rear of them were the excellent choir, ably assisted by Prof. Hoepling as organist. The procession was fully one-half mile long, and it was three o'clock before the immense audience crowding the yard and street was called to order. Rosenbush's band played the Chapel. This was followed by music by the choir—Psalm 115. "Not unto us O Lord."

Rev. M. Wetterhahn delivered an imposing prayer to the throne of grace. Then followed music by the choir—hymn, "In mercy, Lord, incline thine ear." Rev. S. S. Hunting, as Grand Chaplain, offered up a short prayer, and A. A. Glenn, as Grand Treasurer, then, by command of the M. W. Grand Master, placed under the stone various articles, as follows:

Hebrew Calendar (Luach), A. M. 5629.
Constitution of K. K. B'nai Sholem, January 16th, 1865.
List of members K. K. B'nai Sholem.
List of the Building Committee.
List of members Ladies' Temple Society.
List of members Busy Bees, Hebrew Bible School.
List of members of Choir.
Constitution I. O. B'nai Berith.
Constitution of Grand Lodge I. O. B. B., sixth district.
By-laws of Masonic Lodges, city of Quincy.
Charter of the city of Quincy.
List of the city council and officials, 1859.
Names of President and Vice President of the United States.
Names of Governor and Lieutenant Governor of the State of Illinois.
Name of Sheriff of Adams county.
Copies of the Israelite, Deborah, Jewish Times, and Occident, the leading Jewish periodicals.
Copies of the Daily Quincy Herald, Whig, Tribune, and Journal.
United States copper and silver coins of denominations of one, two, three, five, ten, twenty-five and fifty cents.
United States fractional currency of the denominations of three, five, ten, twenty-five, and fifty cents.
Photograph of the Presidential Cake voted to General Grant at the Fair, October, 1868.
Photograph of elevation of Temple K. K. B'nai Sholem.
List of officers of M. W. Grand Lodge of Masons, State of Illinois.

The corner-stone bore the following inscription on the east side:

ERECTED BY
K. K. B'NAI SHOLEM.
5629 1869.

On the west side was the following inscription also carved:

ROBERT BUNCE, Architect.
LARKWORTHY & BURGE, Builders.
Quincy, Ills.

In the top of the corner-stone was a cavity of 20x20 inches, and 12 inches deep, and the archives mentioned above were deposited in a zinc box sealed up 6x6 inches and 8 inches high. The cap-stone then lowered to its place was carefully cemented, there to remain until age, decay, or fire shall displace or destroy it. During the depositing of the stone, done by three regular motions, of Masonic significance, the band played a tune. When the stone was secured in its place the Grand Master was presented with the plumb, square and level by the grand Architect, who applied them, and after returning them to the G. A. said, "I have tried and proved this stone by plumb, square, and level, and pronounce it to be well formed, true and trusty." D. G. M. Blakesley then presented the Grand Master with a vessel of corn, saying "Most Worshipful, I present you with the corn of nourishment." The corn was scattered on the stone. S. G. Warden, Thomas J. Heirs, then presented the G. M. with a vessel of wine, saying as he did so, "Most Worshipful, I present you with the wine of refreshment," which the G. M. poured upon the stone. Junior Grand Warden, I Benjamim, then presented to the G. M. a vessel of oil, saying, "Most Worshipful, I present you with the oil of joy."

After this ceremony the Grand Master invoked the Deity to bless the inhabitants of this city with all the necessaries of life, to assist in the completion of the building, protect the work and preserve the structure from decay. Also to grant all a full supply of the corn of nourishment, the wine of refreshment, and the oil of joy. Then striking the stone three times, he commanded the brethren to give the public grand honors of Masons three times, which was obeyed.

Grand Master Reynolds then addressed the assembly as follows:

"*Men and Bretnren here assembled:*—Be it known unto you, that we, lawful Masons, true and faithful to the laws of our country, and engaged, by solemn obligations, to erect magnificent buildings, to be servicable to the brethren, and to fear God, the great Architect of the Universe. We have among us, concealed from the eyes of all men, secrets which can not be divulged, and which have never been found out, but these secrets are lawful and honorable, and not repugnant to the laws of God or man. They were intrusted, in peace and honor, to the Masons of ancient times, and having been faithfully transmitted to us, it is our duty to convey them unimpaired to the latest posterity. Unless our Craft were good and our calling honorable, we should not have lasted for so many centuries, nor should we have been honored with the patronage of so many illustrious men in all ages, who have ever shown themselves ready to promote our interests and defend us from all adversaries. We are assembled here to-day, in the face of you all, to build a house which we pray God may deserve to prosper, by becoming a place of concourse for good men, and promoting harmony and brotherly love throughout the world, till time shall be no more."

An anthem was then sung by the choir—"Thank ye the Lord." Rev. I. M. Wise was then introduced, and delivered an excellent oration. Rev. Dr. Meichael then delivered a brief oration in German, and the exercises were closed by an invocation to the throne of Grace by Rev. I. M. Wise.

All passed off pleasantly, and will long be remembered and treasured by the Jewish congregations, the Masonic Fraternity, and all who were present. On the return of the procession, M. Levi, of the firm of Lesem Bros. & Co., took charge of the excellent choir, and escorted them to Duckworth & Bugbee's confectionery, where they were regaled with excellent ice cream and cake. The music furnished on the occasion by the choir was admirable—and that but faintly expresses our idea of its excellence.

From the Freemason's Magazine.

Moses Thatcher.

NEWPORT, Rhode Island, 3d July, 1869.

BROTHER CHAS. W. MOORE:—From my childhood up, your ever welcome magazine has been one of the most eagerly perused of the various periodicals which my respected father, N. H. Gould, has had in his library, and even more dear to me has it become since I have taken upon me the various obligations of some fourteen degrees of Masonry.

From it I have gleaned many a truth of ethics and morality, and to it I have ever referred when in doubt on any point of Masonic law. Now, however, I appear before you, not as a gleaner, but as a dispenser of light in regard to one who has, by his own confessions, become an impostor and renegade from the noblest Institution ever instituted by man. I refer to the Rev. Moses Thatcher, a clergyman of the Methodist Church, and a former member of the Masonic Brotherhood in Providence, R. I.

The *Providence Press* of June 14, 1869, thus notices him:—"The Rev. Moses Thatcher, of Cambridge, Ill., was a speaker at the Chicago Christian Convention, in opposition to secret societies, and described the secret of his initiation as a Freemason."

The next day, (16th June, 1869), the same paper contained the following supplement to the above notice:—"In our telegraphic summary, yesterday, we announced that the Rev. Moses Thatcher, of Cambridge, Ill., spoke in the Chicago Christian Convention in opposition to secret societies, and professed to describe the proceedings of his initiation into the Masonic Brotherhood. There was a Rev. Moses Thatcher, who belonged to the Masonic Brotherhood of this city, years ago, but he was expelled from the Fraternity for conduct unmasonic, unchristian, and in violation of the civil law. If this is the same man, his evidence will not prove of much value for or against any moral institution."

On reading the above I made inquiry among the older Masons in Providence, R. I., and learned that the Rev. Moses referred to was tried and found guilty, and duly expelled from Masonry. A few days afterwards, chancing to pick up a copy of the *Providence Journal*, I found the following item:—"We learn by the papers that Rev. Moses Thatcher, formerly of Wrentham, Mass., has been addressing religious societies somewhere out West, on the baleful influences of secret societies generally, and the Masonic Order particularly, giving, in illustration, his experience as a member thereof. Our appreciation of anything about which the Rev. Moses may choose to talk, is sadly lessened by the unpleasant remembrances which we have of the two hundred and fifty dollars which he sponged us out of in days gone by, and his utter failure to redeem his promise to pay us when we released him from jail in Norfolk county, so that he might return to Wysox, Penn., where he was then settled, and enter upon his labors as a preacher of the Gospel. Our advice to the Rev. Moses is to be honest himself before attempting to show that other men are bad citizens, even when such showing renders it necessary to violate an oath which he admits he took upon himself when admitted to the lodge-room."

The above quotations speak for themselves, nor need the comments of one so young as I am, and I send them to you hoping that you will give them room in your valuable magazine, that the brothers may see who are our enemies, and being conscious of no wrong in themselves, press on in the good work to the end.

Fraternally yours,
STEPHEN GOULD.

America.

Our best thanks are due to M. W. Bro. H. G. Reynolds, Grand Master of Illinois, for a copy of the proceedings of the Grand Lodge of Illinois, at the twenty-eighth grand annual communication, with an appendix, containing the constitution, by-laws, regulations, standing resolutions, and edicts; a synopsis of the numbers, names and post office location of lodges, with names of Masters, Secretaries, time of meeting, and number of members; a list of re-instatements, expulsions, suspensions, and deaths. Not the least interesting portion of this valuable work is a report on Masonic Correspondence, comprising a summary of the proceedings of most of the Grand Lodges of America and Europe, and which forms in itself a brief history of Masonry in those countries.

In October, 1868, there were, under the jurisdiction of the Grand Lodge of Illinois, 572 lodges, with 30,229 members.

The MASONIC TROWEL, which is edited by M. W. Bro. Reynolds, contains matter of an authoritative, instructive, and interesting nature, and the influence of the Grand Master, who is universally beloved by the Craft, will at all times command the most correct and authentic information. The following is the best compliment that can be paid to that journal:

"Your trowel will teach you that nothing is united together without proper cement; no strict union, nor external polish can be made without it. And, as the trowel connects each stone together by a proper disposition of the cement, so charity, that bond of perfection of all social union (which I earnestly recommend to you all), links separate minds and various interests together; and, like the radii of a circle, that extend from the centre to every part of the circumference, makes each member have a tender regard for the real welfare of the whole community. But as some members will be refractory in every society, your hammer will likewise teach you how to use becoming discipline and correction towards such like offenders. If they will not submit to rule, you may strike off the excrescences of their swelling pride, till they sink into a modest deportment. Are they irregular in their practices? Your hammer will instruct you to strike off each irregularity, and fit them to act a decent part on the stage of life. Do any affect things above their stations? Your hammer will teach you to press them down to their proper level, that they may learn in the school of discipline that necessary knowledge – to be knowledge."—*Masonic Record of Western India.*

A VENERABLE MASON.—The Hon. Moses Wingate, of Haverhill, in Vermont, was born Oct. 24th, 1769, and is the son of William Wingate, and grandson of the Rev. Paine Wingate, of Amesbury, Mass., (who was born September 10, 1703, ordained at Amesbury, June 26, 1726, and died February 19, 1786, aged 83, having been in charge of that parish sixty years). Mary Wingate, sister of this reverend gentleman, was the mother of the Hon. Timothy Pickering, Secretary of State, U. S., etc. The Hon. Moses Wingate is a nephew of Judge Wingate, of Stratham, N. H. (who was born May 14, 1789, and died March, 1838). The family has been remarkable for longevity.

Merrimack Lodge of Free and Accepted Masons was organized in 1802, and the Hon. Moses Wingate was admitted to it in 1803, was Secretary in 1804–5, Senior Warden 1807 to 1812, Master 1813–14, and was made an honorary member in 1825. His mind is unimpaired, and though infirm in body, he might have been seen a few weeks since, sickle in hand, assisting and directing a gardener employed in trimming the hedge in front of his home. He was present at a meeting of the *Merrimack Lodge* in his 97th year.

The interesting question is, is there a man so old in Massachusetts, or in the United States, who is a Freemason; and is there one who has been so long a member of the Fraternity.

Jurisprudence.

To the law and the testimony.—ISA. 8, 20.

DECISIONS BY THE GRAND MASTER.

58. *Question.*—An Entered Apprentice removes from the jurisdiction of another grand lodge to this; must he wait twelve months before he can apply for the other degrees?

Answer.—The 38th section of the Grand Lodge By-Laws confines the twelve-months rule to candidates for initiation; Entered Apprentices and Fellow Crafts may apply for advancement as Master Masons for affiliation, so soon as they become residents and can show that they are in good standing.

59. *Question.*—Is not the G. Master bound to issue a dispensation for a new lodge, in any city where three or more lodges exist, upon the recommendation of any three lodges therein?

Answer.—In such cases, the recommendation of three lodges is indispensable to enable him to issue a dispensation; but, even then, the G. Master is invested with discretionary power, and should use it wisely and cautiously.

60. *Question.*—Lodge 10 rejects a candidate for initiation; soon after, Lodge 615 is formed and chartered; the candidate lives within the jurisdiction of 615. Which lodge has jurisdiction over him?

Answer.—Both, but that of 10 is precedent. That is, 10 can not receive the petition for want of territorial jurisdiction; neither can 615 act upon his petition without the unanimous consent of 10.

61. *Question.*—W. T. resided in Illinois several years; removed to another State, was absent two or three years, and returned to and settled in the same place in Illinois where he formerly resided. How long must he reside in Illinois before he can petition?

Answer.—One year.

Miscellaneous Reading.

THE GREAT SOLAR ECLIPSE.

Arrangements for Observing its General Appearance.

INTERESTING FACTS, ETC.

From the State Journal.

The announcement made by astronomers that a great solar eclipse would take place on Saturday, the 7th of August, also that Springfield was near the center of the great belt of total obscuration, brought to our city a very large number of persons from the East, West, North and South, for the purpose of seeing the grandest phenomenon ever witnessed by mortals. Massachusetts, Connecticut, New York, Indiana, Missouri, and several other States were well represented on that day.

At an early hour of the day the people from the adjoining towns began to come in, and by noon our streets presented the appearance of some great public occasion, every one being anxious to see the great eclipse. Everybody seemed to be excited over the great coming event; some mounted the cupola of the State House, some the cupola of the Leland Hotel, others sought the roofs and highest accessible points in the city, and still others in carriages and on foot made their way to the reservoir and the grounds around the observatory. The reservoir from base to top was covered with ladies and gentlemen, while the space between the observatory and the reservoir contained a crowd of persons numbering many hundreds, every one being supplied either with a piece of smoked glass, an opera glass or a small telescope. The scene at the reservoir and the adjoining grounds, just previous to the commencement of the eclipse, was highly interesting, and worthy the pencil of an artist. The stores and State offices in the city were all closed during the eclipse, every one being determined not to miss the grand scene.

PARTY OF OBSERVATION, ETC.

The party of observation at this point, consisted of Prof. Benjamin Pierce, formerly of Harvard College, now successor of Prof. Bache as Superintendent of the United States Coast Survey, Messrs. Charles A. Schott, L. Pourtales, of the United States Coast Survey, J. W. Black, one of the most celebrated artists of Boston, also E. P. Seaver, C. N. Fay, J. B. Warner, R. A. McLeod and W. P. Montague. Prof. Charles A. Schott, Chief of the Computing Bureau of the Coast Survey, had charge of the general arrangements, and with a powerful telescope observed particularly the form of the protuberances, etc. L. F. Portales, first assistant, made special observations in connection with the photographs; J. W. Black, Esq., photographer, with three assistants, viz.: R. Fitzgerald, T. Sexton, and C. S. German, attended to the photographic department. E. P. Seaver had charge of the camera, R. A. McLeod had charge of a "trinocular" marine glass, C. M. Fay observed the transit, W. P. Montague, a graduate of Harvard College this year, was detached to note the time by the chronometer.

The arrangements were perfect in all respects, and the place excellent for the important duties before the party of observation. The observatory, which consisted of a small building, contained the photographic instruments necessary to obtain the views of the different phases of the eclipse, also a large clock which was connected by wires with the camera, and with a curious instrument which correctly registered the number of photographic views, and the exact time in which they were taken. The registration was made with red ink upon a cylinder covered with paper. The whole process was novel and ingenious, and could only be explained by some one better acquainted with the matter than we.

It was highly interesting to witness the operations of the scientific gentlemen during the continuance of the eclipse. With paper before them and pencil in hand they noted everything of interest. One thing is particularly worthy of note in this connection, Mr. Montague, who had been detailed to observe the chronometer, watched the instrument through the time of the eclipse, never once taking his eyes from the instrument, an act of heroism and devotion to science worthy of more than a passing notice. He gave his time and attention to his important duties while one of the grandest phenomenon the world ever witnessed was taking place—an event which he might never again have an opportunity to witness. Prof. Peirce spoke in admiration of the labors of Mr. Montague.

THE ECLIPSE.

The great eclipse of the sun came off on Saturday afternoon, the 7th inst., precisely at the time predicted. The sun, after two whole days of almost total obscuration by clouds, accompanied by rain, rose on the morning of the 7th bright and beautiful, and Nature appeared in her loveliest garb for the occasion. Not a cloud of the size of a man's hand appeared in the sky during the whole day, and the atmosphere was all that could be wished. We have never witnessed a finer day in many years.

At four o'clock four minutes thirty-five and five-tenths seconds, the cry was heard from a hundred throats, "There it is! The eclipse has commenced." The excitement visibly increased until the half of the sun was obscured, when a strange stillness seemed to suddenly fall upon the people, and mute admiration and surprise took possession of the thousands who were looking at the sun as it was by degrees being shorn of its glory. As the moon gradually advanced the light faded away, not like the setting of the sun, but as though the bright luminary was being blotted out from the world of space. The color of the sky begins to change from the dark blue to a yellowish green tinge. The trees assume a deeper, darker green, shadows appear upon the grass sharply cut in outline. These shadows deepen by degrees, and finally disappear as the light fades away. The peculiar gloom which spreads itself over the landscape like a great pall, needs to be seen to be understood. The tints of the sky are continually changing, from deep leaden hues, gradually assuming a darker and deeper shade, until all above us is darkness, and the horizon is tinged with a sickly, yellowish light. As the crescent of light became less and less, the feathered tribe manifested considerable uneasiness, and began seeking their places of rest; the fowls sought their roosts, and the cows roaming upon the prairie, a short distance from the city, began to make preparations for their homeward journey, but with an air that spoke as plainly as language 'what means this?' Every thing seemed unnatural, and man felt the influence.

As the total phase approached, the stillness was intense, and a deep awe seemed to creep over the assembled multitude: the stars began gradually to creep out, when suddenly at five o'clock five minutes twenty and seven-sixtieths seconds the total took place. The change from a partial to a total eclipse was like a flash, and created universal surprise. The first impulse seemed to be to note the degree of darkness. Many seemed to suppose that total darkness would ensue and continue during the total phase. Such persons were very much disappointed. Others were surprised that the darkness should be so great. The sight which met the eye when directed to the moon and sun, was most sublime, awe-inspiring and beautiful. The black, dense body of the moon was surrounded with a glory from the sun which was unusually brilliant and splendid. The protuberances or refractions near the western limit of the moon were unusually large, as we are informed by Prof. Schott, and well defined. These protuberances are supposed to be clouds in the sun's atmosphere, and have been seen at other times than during eclipses. The rays from the corona were unusually brilliant, and the protuberances well defined. The clouds in the horizon assumed a pale, yellow tinge, while the sky was darkened and gloomy toward the meridian, gradually deepening, until, just as every one was enraptured with the unusual sight, the sun's light burst out from behind the dark moon, and flashed the light of day upon the thousands of upturned faces, dazzling the naked eye, and bringing again into use the smoked and stained glasses. For a few moments the people gazed at the beautiful spectacle, but the total phase had taken place, and the interest gradually subsided, and then came the comparing notes and observations.

The bright spot on the lower limb of the sun which appeared so intensely bright, and which some supposed was a star, we are informed is a protuberance or floating cloud, the estimated height being from 80,000 to 100,000 miles.

During the total obscuration the stars—Mercury, Regulus, Venus, Saturn and Arcturus, were plainly visible.

An Effective Lesson.

The following narrative of a practical joke is told by Grace Greenwood, of a certain Doctor Elliot, a noted character, of a noted old Connecticut town:

Late one dark night, being summoned to a patient in a neighboring parish, Dr. Elliot went for his horse to his barn, which was at some distance from the parsonage. Just as he was about to enter, he heard some one coming out, and immediately concealed himself behind a large bush in the lane, hiding his lantern under his cloak. Presently the wide barn-door swung open, and a man appeared, bending beneath an immense load of hay bound together by a rope. Through loops of this rope he had thrust his arms, and he carried the huge mass like a peddler's pack.

The doctor suffered this thieving Atlas to pass him; then, taking the candle from his lantern, he crept softly forward and set fire to the hay, then again concealed himself. In a moment that moving haycock was one great, crackling blaze, and the thief, with wild cries, was frantically flinging it from his head and back. He succeeded in extricating himself without help, and then ran as though pursued by fiends across the snowy fields.

Some months after this there came to the doctor's study a pale, thin, melancholy looking man, who, after much painful hesitation, expressed a desire to make a confession of sin. With a serious and sympathetic manner, yet, with, I suspect, a sly twinkle in his eye, the minister set himself to listen.

"I've had a dreadful load on my conscience, doctor, for a consid'ble spell; and it does seem as ef 'twould kill me. I'm eeny most dead now."

"Ah! is it possible? What can *you* have done? You are a respectable man and a church member," replied the Doctor, in seeming surprise.

"Yes, I jined the church thirty year ago," replied the old farmer; then, sinking his voice to an awsome confidential tone, he continued: "But I'm a dreadful sinner, for all that, doctor; and, bein' a church member, my sin, you see, was of too much account to be winked at, and judgment follered close arter it. O, dear, O!"

"Pray tell me your trouble. brother."

"Well, doctor, it consarns *you*."

"Indeed!"

"Yes. One time last winter, I got a leetle short of fodder, and I thought to myself as how you had more'n enough for your critters; and so one night the devil tempted me to go over to your barn, and tu—O, dear, O!"

"To help yourself to a little of my surplus hay, eh?"

"Yes, doctor, jes' so! But I never got home with that are hay. The Lord wouldn't let me du it. I had a load on my back, and was a carryin' it away when all tu once it burst into a blaze about my ears!"

"Struck by lightning?"

"No doctor, it was a clear night. I've jest made up my mind that fire dropped down from heaven and kindled that are hay. 'Twas a judgment and a warnin', and I'm afeared a sort of forerunner of the flames of hell. I hain't had no peace of mind sence, nor felt like eatin' a good meal of vittals. At last I thought I might feel a little better ef I'd jest own up to you, an' ask your pardon an' your prayers."

To the astonishment of the poor penitent, the minister laughed out right merrily. Then he said: "Be comforted, neighbor; your little thieving operation was hardly of such consequence to heaven as all that. It was I who caught you at it, and set fire to the hay from my lantern; and I must say you yelled lustily and ran briskly, for a man of your years. Why didn't you tell me if you wanted hay? Now go home in peace, get well, and steal no more."

"You, doctor? You? Be you sartin sure you sot fire to that bundle of hay?"

"Yes, quite sure; that was my own little bon-fire. I hope it didn't scorch you much. I noticed, when you came to meeting the next Sunday, that your hair was a little singed. As for the flames of hell, neighbor, that's your own lookout. I trust there is time to escape them yet."

"So, so! 'twas *you* did it all! The Lord be praised!" exclaimed the farmer, fervently. "It raly is an amazin' relief, an' my old woman was right; for she says: 'Go to the minister an' confess,' says she, 'an' that'll lift the biggest heft of the sin off your conscience, an' be better than doctor stuff,' says she. An' *so you* did it! Well, folks say you're a master man for a joke; but this 'ere one was more solemn than a sermon to me, an' more effectooal, doctor, I do believe."

So saying, the farmer departed in peace; and the parson kept the secret of his name, even in his own family, always, I think.

Old Don.

Once upon a time, a horse hearing a strange, sad cry in the stable, pricked up his ears—pawed a little meditatively, twitched at his slender halter, and then refreshed himself with another bite of delicious provender.

Another cry, then a low grieved moan; the faithful creature could wait no longer. Snapping by a sudden jerk the slight cord about his neck, he moved carefully, now here, now there, poking his cold nose into odd corners and by-places, stopping now and then to listen, I suppose, until he found a little creature so small that the weight of his foot could have crushed it—what do you think he did? why, he took hold of its ragged garments, and lifting it with his strong teeth, put it in a stall filled with soft hay, the very next to his own special pantry. There was no partition between, so while he refreshed himself with his delicate night lunch, he could also, you see, have an eye to the new-comer, "the wee bit baby girl."

"But mother, how did anybody know that he put the baby in the manger?"

That was easily seen, for a part of the baby's ragged dress was found on the floor, trodden on by a heavy foot belonging to her preserver, and a shred of the calico, faded and soiled, was in the morning taken by his proud master from between his big teeth; that's the way, Guy, that the story came out, and pretty strong evidence it was.

The baby must have been very restless; and the guardian, discouraged, no doubt, by his inability to quiet it, began to think what could be done next.

It was a little after midnight, Mrs. Elvy said, that she heard a strange noise at the bed-room window, a sort of plaintive whinny, that seemed to her, half awake, like the sighing of the trees before a storm; so she turned again to slumber. But Don, getting impatient, and worrying about the crying baby, presently made a desperate effort to awaken his master by a loud, shrill neigh. It had for a long time been a fashion of his to do this when he demanded any special attention; he had been greatly petted by the family, and little Fred, when sick in the summer, had been allowed to feed him from this very window. "Lunch-bell" was a familiar sound to his ears. If in the meadow enjoying a substantial meal, juicy and dew-laden, and the merry jingling from Master Fred's hand was heard, lo, the wise and discreet charger was immediately seen trotting towards the house; a leap over the bars, an intelligent poke at the big gate, and in a jiffy the lively nag was resting his long glossy head upon the window sill, the great brown eyes entreating that attention due to invited guests. Then Fred would feed him with dainties, and often, while the boy's slender fingers caressed the glossy mane and supple ears, the mammoth pet fell into pleasant slumber.

Don knew what it was to be in genteel society, he appreciated kindness, and knew where friends were to be found; so, when the baby in the stall moaned with cold and hunger, and a great need to be "cuddled up" by motherly arms, Don, gradually comprehending the situation, concluded to arouse the family.

A low side door, always left lightly fastened—for Don had a sentimental vein, and not unfrequently nibbled and meditated by moonlight—made the way easy; so putting this and that together, the big brave heart just shouldered the responsibility of the desolate baby; and as I said, made known at the familiar window the urgency of the case.

Mrs. Elvy, somewhat out of patience at being awakened in this unceremonious fashion, said rather testily, "Don, do go to your manger. No lunch-bell rang, and your little master is in bed."

But Don, not discomfitted, bravely held his ground, alternately neighing and turning his head towards the barn, until the suspicions of the good house-mother were aroused, and wakening her husband, she begged him to examine the premises and see what the matter was.

"And so he found the baby, mother?"

Yes, so he found her, sure enough; poor little creature, it was shivering and moaning, and was so tender that unless a rescuing hand had prevented, it must have died before morning. When Don saw his master, lantern in hand, ready to follow him, he joyfully led the way, kicking up his heels as if wild with delight; he trotted to the side door, turning his head every minute or two to see if he was understood; then bounding over the threshold, hurried to the stall, poking his cold nose down into the hay, to see if the small guest was still there; when he saw it safely in his master's arms, and was himself patted and praised, he uttered a strange cry of joy and satisfaction, and settled down to his oats, contented and happy with a 'Don't thank me, I've only done my duty, sir,' both touching and ludicrous.

Nobody ever claimed the child, and she was such a little sunbeam that Fred said her name must be Joy. There grew up a wonderful affection between "Joy" and "Don;" he seemed never to forget that she must have tender nursing, and when she was old enough to toddle about, installed himself her protector-in-chief, and no guardian, be she maid or mother, was ever more faithful to duty. When she tumbled about on the grass, he stepped lightly, lifting his great cumbrous feet in a most considerate way. Once an ugly dog frightened little "Joy" sadly. For a few minutes Don protected her as well as he could; then, seeming to feel the need of such guardianship, lifted her carefully by her dress—as he did, no doubt, when he placed her in the manger—and greatly alarmed Nora, who sat sewing by the kitchen window, by dropping Miss Joy directly into her lap, looking the anxiety he could not speak.

"Aunt Joy! Oh, mother, was it her? Now I understand about the picture she had framed so beautifully on Christmas, and the brown watchguard she wears, with 'Don' marked on it. I should like to have built him a splendid stable, and have had everything elegant for him, but then people never do such things for horses when they do great deeds."

Not often, Guy; but I can tell you of one person who showed great attention to a favorite horse, but I do not remember that it was for anything the creature had done. Caligula, a Roman Emperor who lived about 37 A. D., a very cruel man, had a horse which he greatly petted; and, while he thought nothing of sentencing to a horrid death scores of aged and infirm men and women, he paid this horse all the attention one would bestow upon a beloved friend. For this pet, named Incitatus, he claimed greater respect and reverence than is accorded to the wisest mortals. He built him a stable of marble, and a manger of ivory, and some where I have read that he was fed with golden oats and drank from a golden cup. He also appointed for Incitatus a house, furniture, and a kitchen, in order to a respectful entertainment of its visitors. He frequently invited his four-footed friend to the imperial table, and entertained serious thoughts of conferring upon the animal the honors of the consulship.

"What a silly fellow, if he was an Emperor!" said Guy, with a republican curl of the lip. "I think 'Don' was far more worthy of respect than Incitatus or his horrid master!"

And so do we all, Master Guy.

The Deadly Foe of the Snake.

Attack and defence call forth, perhaps, some of the most beautiful combination of effect and passion which can be conceived; as for instance, in the secretary bird and the snake. In an instant the former circumvents its intended prey; its escape is hopeless. It instinctively feels itself in the presence of its deadly enemy, and for the preservation of life prepares itself for the fearful encounter. Half erect with gleaming eye, and its body coiled or straightened to meet the exigency of the moment, it faces its ever active foe; it writhes and sweeps the ground with the convulsive movements of its tail, and like the skillful fencer, acts on the defensive till the opening for the fatal lunge presents itself; but the wary bird allows no such advantage, for dropping its wing, shield like, before it, repels every attack by prostrating the serpent by the powerful action of its pinion, and leaping rapidly behind it, secures the victory and its prey by a well directed blow on the skull. This is a beautiful picture; the issue of life in the struggle, of which nature is the prompter, and in which the energies and passions of both creatures are worked up to their highest pitch. Dreaded by every other living creature, the snake here encounters its mortal enemy, ordained by the hand of Providence to keep its race within the limits.

Tom Thumb's Courtship.

The General met us at the depot in Bridgeport on Saturday morning, and drove us to my house in his own carriage—his coachman being tidily dressed, with a broad velvet ribbon and silver buckle placed upon his hat, expressly for the occasion. Lavinia was duly informed that this was the General's "turn out;" and, after resting half an hour at Lindencroft, he took her out to ride. He stopped a few moments at his mother's house, where she saw the apartments which his father had built expressly for him, and filled with the most gorgeous furniture—all corresponding to his own diminutive size. Then he took her to East Bridgeport, and undoubtedly took occasion to point out in great detail all the houses which he owned, for he depended much upon having his wealth make some impression upon her. They returned, and the General stayed to lunch. I asked Lavinia how she liked her ride; she replied:

"It was very pleasant, but," she added, "it seems as if you and Tom Thumb own about all of Bridgeport!"

The General took his leave and returned at five o'clock to dinner, with his mother. Mrs. Stratton remained until seven o'clock. She expressed herself charmed with Lavinia Warren; but not a suspicion passed her mind that little Charlie was endeavoring to give her this accomplished young lady as a daughter-in-law. The General had privately asked me to invite him to stay over night, for, said he, "If I get a chance, I intend to 'pop the question' before the Commodore arrives." So I told his mother I thought the General had better stop with us over night, as the Commodore would be up in the late train, adding that it would be more pleasant for the little folks to be together. She assented, and the General was happy.

After tea Lavinia and the General sat down to play backgammon. As nine o'clock approached I remarked that it was about time to retire, but somebody would have to sit up until nearly eleven o'clock, in order to let in the Commodore. The General replied:

"I will sit up with pleasure—if Miss Warren will remain also."

Lavinia carelessly replied that she was accustomed to late hours, and she would wait and see the Commodore. A little supper was placed upon the table for the Commodore, and the family retired.

Now, it happened that a couple of mischievous young ladies were visiting at my house, one of whom was to sleep with Lavinia. They were suspicious that the General was going to propose to Lavinia that evening, and in a spirit of ungovernable curiosity, they determined, notwithstanding its manifest impropriety, to witness the operation, if they could possibly manage to do so on the sly. Of course this was inexcusable, the more so as so few of my readers, had they been placed under the same temptation, would have been guilty of such an impropriety! Perhaps I should hesitate to use the testimony of such witnesses, or even to trust it. But a few weeks after they told the little couple the whole story, were forgiven, and all had a hearty laugh over it.

It so happened that the door of the sitting-room, in which the General and Lavinia were left at the backgammon board, opened into the hall just at the side of the stairs, and these young misses, turning out the lights in the hall, seated themselves upon the stairs in the dark, where they had a full view of the cosy little couple, and were within easy ear-shot of all that was said.

The house was still. The General soon acknowledged himself vanquished at backgammon, and gave it up. After sitting a few moments he evidently thought it was best to put a clincher on the financial part of his abilities; so he drew from his pocket a policy of insurance, and handing it to Lavinia, he asked her if she knew what it was.

Examining it she replied, "It is an insurance policy. I see you keep your property insured."

"But the beauty of it is, it is not my property," replied the General, "and yet I get the benefit of the insurance in case of fire. You will see," he continued, unfolding the policy, "this is the property of Mr. Williams, but here, you will observe, it reads 'loss, if any, payable to Charles S. Stratton, as his interest may appear.' The fact is, I loaned Mr. Williams three thousand dollars, took a mortgage on his house, and made him insure it for my benefit. In this way, you perceive, I get my interest, and he has to pay the taxes."

"That is a very wise way, I should think," remarked Lavinia.

"That is the way I do *all* my business," replied the General, complacently, as he returned the huge insurance policy to his pocket. "You see," he continued, "I never lend any of my money without taking bond and mortgage security, then I have no trouble with taxes; my principal is secure, and I receive my interests regularly."

The explanation seemed satisfactory to Lavinia, and the General's courage began to rise. Drawing his chair a little nearer to hers, he said:

"So you are going to Europe soon?"

"Yes," replied Lavinia, "Mr. Barnum intends to take me over in a couple of months."

"You will find it very pleasant," remarked the General, "I have been there twice; in fact I have spent six years abroad, and I like the old country very much."

"I hope I shall like the trip, and I expect I shall," responded Lavinia, "for Mr. Barnum says I shall visit all the principal cities, and he has no doubt I will be invited to appear before the Queen of England, the Emperor and Empress of France, the King of Prussia, the Emperor of Austria, and at the courts of any other countries which we may visit. Oh! I shall like that, it will be so new to me."

"Yes, it will be very interesting, indeed. I have visited most of the crowned heads," remarked the General, with an evident feeling of self-congratulation. "But are you not afraid you will be lonesome in a strange country?" asked the General.

"No, I think there is no danger of that, for friends will accompany me," was the reply.

"I wish *I* was going over, for I know all about the different countries, and I could explain them all to you," remarked Tom Thumb.

"That would be very nice," said Lavinia.

"Do you think so?" said the General, moving his chair still closer to Lavinia's.

"Of course," coolly, "for I, being a stranger to all the habits and customs of the people, as well as to the country, it would be pleasant to have some person along who could answer all my foolish questions."

"I should like it first rate, if Mr. Barnum would engage me," said the General.

"I thought you remarked the other day that you had money enough, and was tired of traveling," said Lavinia, with a slightly mischievous look from one corner of her eye.

"That depends upon my company while traveling," replied the General.

"You might not find my company very agreeable."

"I would be glad to risk it."

"Well, perhaps Mr. Barnum would engage you if you asked him," said Lavinia.

"Would you *really* like to have me go?" asked the General, quietly insinuating his arm around her waist, but hardly close enough to touch her.

"Of course I would," was the reply.

The little General's arm clasped the waist closer as he turned his face nearer to hers, and said:

"Don't you think it would be pleasanter if we went as man and wife?"

The little fairy quickly disengaged his arm, and remarked that the General was a funny fellow to joke in that way.

"I am not joking at all," said the General, earnestly," it is quite too serious a matter for that."

"I wonder why the Commodore don't come?" said Lavinia.

"I hope you are not *anxious* for his arrival, for I am sure *I* am not," responded the General, "and what is more, I do hope you will say 'yes,' before he comes at all!"

"Really, Mr. Stratton," said Lavinia, with dignity, "if you are in earnest in your strange proposal, I must say I am surprised."

"Well, I hope you are not *offended*," replied the General, "for I was never more in earnest in my life, and I hope you will consent. The first moment I saw you I felt that you were created to be my wife."

"But this is so sudden."

"Not so *very* sudden; it is several months since we first met, and you know all about me and my family, and I hope you find nothing to object to in me."

"Not at all; on the contrary I have found you very agreeable, in fact I like you very much as a friend, but I have not thought of marrying, and—"

"And *what?* my dear," said the General, giving her a kiss. "Now, I beg you, don't have any 'buts' or 'ands' about it. You say you like me as a friend, why will you not like me as a husband? You ought to get married; I love you dearly, and I want you for a wife. Now, deary, the Commodore will be here in a few minutes—I may not have a chance to see you alone—do say that we will be married, and I will get Mr. Barnum to give up your engagement."

Lavinia hesitated, and finally said:

"I think I love you well enough to consent, but I have always said I would never marry without my mother's consent."

"Oh! I'll ask your mother, *May* I ask your mother? Come, say yes to that, and I will go and see her next week. May I do that, pet!"

Then there was a sound of something very much like the popping of several corks from as many beer bottles. The young eaves-droppers had no doubt as to the character of these reports, nor did they doubt that they sealed the betrothal, for immediately after they heard Lavinia say:

"Yes, Charles, you may ask my mother." Another volley of reports followed, and then Lavinia said, "Now, Charles, don't whisper this to a living soul: let us keep our own secret for the present."

"All right," said the General, "I will say nothing; but next Tuesday I shall start to see your mother."

"Perhaps you may find it difficult to obtain her consent," said Lavinia.

At that moment a carriage drove up to the door, and immediately the bell was rung, and the little Commodore entered.—*P. T. Barnum, in Packard's Monthly, for July.*

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About Babies.

In one of the street-cars of the metropolis, a few evenings since, was a lady with a baby. One of the blue-eyed, crowing, happy babies, disarranging its white robes and rumpling its blue ribbons with all the *abandon* of a baby that is secure in ever fresh supplies, both of love and clothes. The mother was evidently a stranger to the other ladies in the car; yet all of them smiled when they looked in her direction, and many of them spoke to her, and seemed to love her, for the sake of the beautiful child.

The opening instinct of woman-hood seems to be the love of babies, and the girl must be a very little one who does not want a doll to which she can play the sweet part of mother. The depth and purpose of the instinct are revealed to us in the petition of the little Miss of five years, who happened to be an only child: "Mamma, I want a baby to play with; a *meat* baby, Mamma!"

No kinder blessing was ever bestowed than in the close of Fanny Fern's letter to the then newly-married Princess Royal of England: "And when, brightest of all others, the crown of maternity shall descend upon your youthful brow, God grant you that nicest of all places on earth to cry in—a mother's bosom!"

Yet, while the instinct of maternity is peculiar to woman, and marks her sex more plainly than rounded limbs or gentle manners, it is not to woman and girls alone that the love of babies is confined.

It was once the lot of the writer to dwell in the white tents of Camp Harrison, in Georgia, in that lower part of the State, where families are always far between, and much more so in war-times. For long weeks we had not seen a woman or a child.

At last the railroad through the camp was repaired; and in the first train there was a lady, with just such a wide-awake looking baby as the later one of the metropolis. Some hundreds of rough soldiers were around the cars, and Captain Story, of the 57th Infantry, was the biggest and roughest among them, if we judge of the tree by its bark.

The lady, with the baby in her arms, was looking from a window, and he took off his hat, and said, "Madam, I will give you five dollars, if you will let me kiss that baby." One look at his bearded face told her there was nothing bad in it, and, saying, with a pleasant laugh, "I do not charge anything for kissing my baby," it was handed over. The little one was not afraid, and the bushy whiskers, an eighth of an ell long, were just the play-house it had been looking for.

More than one kiss did the captain get from the little red lips, and there was energy in the hug of the little round arms. The other voices said, "Pass him over here, Cap!" and, before the train was ready to move, half a hundred men had kissed the baby. It was on its best behavior, and crowed, and kicked, and tugged at whiskers, as only a happy baby can. It was an event of the campaign; and one giant of a mountaineer, who strode past us with head like a mammoth, but with tear-dimmed eyes and quivering lips, said, "By George, it makes me feel and act like a fool; but I've got one just like it at home."

Other lands have owned the power of this young immortality, and the Hindoo hails the little stranger with the words, "Young child, as thou hast entered the world in tears when all around thee smiled, so live as to leave the world in smiles while all around thee weep."—*Appleton's Journal.*

◆

Little May Hedges.

BY ROSELLA.

"You are all little cousins alike, and it will be so strange and nice to play together in the very same old barn that your mothers romped and played in when they were little children as you are now."

"Why, I couldn't think of anything more like a pretty story—the kind we read in books." And good Aunt Nannie bundled up the pinky ears under hoods, and the funny little dimpled hands that would double up into fists she put in warm mittens, and the capes and shawls over fat shoulders, and with a joyous twittering like spring swallows they set off in a group for Uncle Alick's barn.

There was Hattie, and Lily, and Susie, and Louise, and last among the girl cousins, but not least, was a little visitor from Pittsburg, May Hedges.

I guess there would not have been all this noise and merriment, only May was a new cousin, and they wanted to please her and make her visit a happy one. Of the boy cousins, there was Harry and Lute, and Norman, and a little fellow who walked with two crutches, Jack.

Oh! but Uncle Alick's house is a good place for young ones to visit. In the attic they find old letters and picture-books, and funny bonnets and coats, and queer things to play with; in the wide roomy cellar are cream and apples, and between the attic and cellar are cheerful rooms, with books, and plants and pictures, and good dinners, and everything to make people glad and happy. The porch opens into an orchard, and beyond it lie breezy woodland hills, with grape-vine swings anywhere.

No wonder the child cousins hurried little May Hedges from the depot up to Uncle Alick's.

May was an only child, and somewhat spoiled. You could see that by the curl of her red lip, as she looked at the plain white kerchief neatly pinned across Aunt Nannie's bosom, and then down at her own dainty furs and fine clothing.

But the cousins were sensible little folks, and they loved May right off at first sight.

They all ran, hop, skip and jump, down the bank, then out into the road, past the big walnut tree, and were so cunning and sprightly they looked just like little faries.

Suddenly May stopped and tipped her head sidewise, just for all the world like a blue jay when she looks sharply up into the far-off sky, and said to Louise: "Now, see here, Weesie, it's too bad to have that boy you call Jack going with us; why, the patches on his old breeches are all swinging loose like shingles in the wind! You can see his red legs all bare, and not half look; let's make him go home."

The little girls all stopped and stood still. May could have ruled them like a queen. There were the boys ahead of them. Jack's lisping voice loudest of all, and his round ruddy face sweet and bright and beaming with joy.

Oh! what a noble thing it is to be brave and true, and courageous enough to stand up for the right.

"Why, May Hedges?" said Weesie, with a wonderful wise, long face, her blue eyes deeper and tender and womanly as she came by and put her arms around May, and her lips down till they almost touched her new cousin's cheek—"why, that boy we call Jack is our own cousin, and his mother is a widow who weaves and washes, and works very hard, and his pa is a *shot man*—a dead soldier; you ought to be sorry. And then poor Jack is a cripple, too, and all the boy they've got!" and Weesie nodded her head every time she added a new item to the pitiful story.

"Oh! oh!" said May; making the roundest mouth and the roundest eyes, "I am *so* sorry for poor Jack! I don't care how ragged he goes now; if that's so, I'll just be real good to him! Ho, Jacky! hold on there!" said she, and away she ran and caught up with him and linked her arm in his saying, "We two'll go together! I'll show you the nicest hiding places and won't tell on ye, and you must not tell on me!"

Jack looked on the little sprite and smiled admiringly, as much as to say: "You're a darling, that's what you are, May Hedges!"

Lilly told me afterward that it nearly made the tears come in her eyes when she saw poor Jack on his crutches, hopping along beside the light-footed little queen of a cousin, her crimson merino playing in the winds with his fluttering rags, and her bright, intelligent face close beside his.

Not many children would have stood up bravely and honestly as did the hero, 'Weesie. That is the kind of stuff good men and women are made of.

Oh! they did have the most fun in Uncle Alick's barn.

Old bats and spiders were brushed by curly heads and flying drapery from their dusky hiding places; and the mother-birds, that had called in on their journey southward to look good-by at their summer nests, sat on the rafters and drooped their wings, and wondered what all this noise meant.

"Yeep! yeep!" Jack would pipe out from the bottom of the wheat-bin, where no one had thought of looking; and peep! would May Hedges chime, as fine-voiced and clear as a katydid's, from the dusty old beam overhead, on which she was lying flat on her face, her clothes all tucked closely about her.

Uncle Rube came in, and forgetful of his ripe years, romped and played hide, and helped hide the others, and made their fun a great deal funnier, because he knew so many cunning tricks and ways of hiding little folks.

He tied Weesie up in a sack, and stood it among a lot of sacks that were full of grain, and there she stood, looking just like a sack of wheat waiting to be hauled off to the Mill. She got so tickled hearing all the cousins wonder where she was, she could not stand it any longer, so the sack tumbled over and rolled about, and laughed out loud, and that was Weesie.

◆

Riddle.—I have about me:

	Answers.
Two fine buildings,	Temples.
A foreign coin,	Crown.
Part of a bell,	Tongue.
A garden vegetable,	Pulse.
A barren tract of land,	Waist.
Part of a saw,	Teeth.
A rainbow,	Iris—of the eye.
An isthmus,	Neck.
An article used for spinning,	Toe (Tow).
What a physician does,	Heels.
The summit of a hill,	Brow.
A South American animal,	An Ape.
An artist's utensil,	Palate.
An English library,	Bohn's.
What every one likes to have over his head,	Roof—of the mouth.
What is in every one's closet or household,	A skeleton.
Adam's first loss,	A rib.
What is necessary to all stringed instruments,	A bridge—of the nose.

◆

Medical Hints.

1. If a man faints, place him flat on his back and let we him alone.

2. If any poison is swallowed, drink instantly half a glass of cold water, with a heaping teaspoonful each of common salt and ground mustard stirred into it; this vomits as soon as it reaches the stomach; but for fear some of the poison might remain, swallow the whites of one or two raw eggs, or drink a cup of strong coffee, these two being antidotes for a greater number of poisons than any dozen other articles known, with the advantage of their being always at hand; if not, a pint of sweet oil, or lamp oil, or "drippings," or melted butter or lard, are good substitutes, especially if they vomit quickly.

3. The best thing to stop the bleeding of a moderate cut instantly, is to cover it well with cobweb, flour, and salt, half and half.

4. If the blood comes from a wound by jets or spurts, be spry, or the man may die in a few minutes, because the artery is severed; tie a handkerchief closely around near the part between the wound and the heart; put a stick between the handkerchief and the skin, and twist it around until the blood ceases to flow; keep it there until the doctor comes; if in a position where the handkerchief can not be used, press the thumb on a spot near the wound, between the wound and the heart; increase the pressure until the bleeding ceases, but do not lessen the pressure for an instant before the physician arrives, so as to glue up the wound by coagulation or cooling of the hardening blood.

5. If your clothing takes fire, slide the hands down the dress, keeping them as close to the body as possible, at the same time sinking to the floor by bending the knees; this has a smothering effect upon the flames; if not extinguished or great headway gotten, lie down on the floor and roll over; or better, envelope yourself in a carpet, rug, bedcloth, or any garment you can get hold of, always preferring woolen.

6. If the body is tired, rest; if the brain is tired, sleep.

7. If the bowels are loose, lie down in a warm bed, remain there, and eat nothing until well.

8. If the action of the bowels does not occur at the usual hour, eat not an atom until they do act, at least for thirty-six hours; meanwhile drink largely of cold water or hot teas, and exercise in the open air to the extent of a gentle perspiration, and keep this up until things are righted; this suggestion, if practiced, would save myriads of lives every year, both in the city and country.

9. The three best medicines in the world are warmth, abstinence, and repose.—*Hall's Journal of Health.*

◆

Impostor--Pass Him Around.

A man by the name of "SAMUEL ARMSTRONG," hailing from *Afton Lodge No 360*, N. Y., is a regular cheat and swindler; has deserted a wife and seven small children, at North Harpersfield, N. Y.; has passed for a Mason at this place for some time, but has suddenly decamped for parts unknown, with eight hundred dollars money belonging to his partner.

Said man is about 40 years old, 5 feet 8 inches high, dark hair, slightly gray, retreating chin; wears a big square and compass; dresses well; calculated to deceive.

By order of *Dallas City Lodge No. 235.*

JONATHAN RICE, *Sec.*

July 24th, 1869.

Married.

At Corning, Missouri, the 3d inst., by the Rev. A. Nolty, Bro. H. Grebe, Sec. of *Savannah Lodge No. 71*, to Miss B. Wilbur, daughter of Bro. I. U. Wilbur, of Charleston, Ills.

Died.

In Philadelphia, on the 27th ult., of cholera infantum, LELIA WRIGHT, aged 4 months, daughter of George F. and Elina Wright.

Chicago papers copy.

At Cincinnati, on the 23d of July, Bro. A. H. LEE, of Prairie du Rocher, Ill., aged 49 years and 10 months.

Bro A. H. Lee was a member of *Polar Star Lodge No. 79*, of this city, and was one of the purest and best Masons who ever lived. The principles of Freemasonry were to his heart the realization of man's noblest existence, and he lived up to them. He was loved by the poor and needy wherever he was known. In the midst of a useful existence he has been stricken down, mourned by a very large circle of friends. On the 26th his lodge received his remains, and performed the lodge services in his memory, and immediately after the funeral rites of the Episcopal church were peformed by Bro. and Rev. Ed. F. Berkely (rector of St. George's church), in the large room of Freemason's Hall. On the 27th the lodge accompanied his earthly remains to his late residence in Illinois, and paid the last honors of the Fraternity. He will be recollected by many as the one who drew the Crosby Opera House in Chicago, and with his usual Masonic zeal he loaned the Masonic Hall Association of St. Louis $140,000, at a reasonable interest, on long time. He also donated to his lodge, for the widows and orphans, $5,000 worth of stock of said association. May his soul reap the reward of the just, and may his remains lie in peace beside those of his beloved wife, whose death we mentioned a short time ago.—*Freemason* (*St. Louis*).

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The Masonic Trowel.

"The grand object of Masonry is, to promote the happiness of the human race."--Washington.

VOL. VIII. SPRINGFIELD, ILLINOIS, SEPTEMBER 15, 1869. NO. 9.

Poetry.

Thoughts suggested by reading "Infelicia," by Adah Isaacs Menken.

Poor, tortured heart, why did'st thou feel
  The gates of Heaven 'gainst thee would close
That naught of hope and trust remained,
  No grain of comfort or repose?

Sinful and erring was thy life,
  And darkly crossed by self-disgust;
God's pitying eye is over all;
  He can remove all dross and rust.

Though "the world," for sins, condemn thee,
  Could it all thy anguish know,
Then how soon, with true compassion,
  Pity to thy name 'twould show.

Thrilling words of truth and beauty
  Thou hast left recorded here:
And, for every sinful error,
  Made atonement with a tear.

Here thy vision was obstructed;
  Doubtful clouds loomed up before;
While behind, grim memory's pathway
  Seemed to bar the heavenly door.

Gone beyond us, through the darkness,
  Into the dim forevermore,
We may hope, through God's deep mercy,
  Thou'st landed on the heavenly shore.

SAVANNA, ILL., Feb. 6, 1869. M. A. B.

Only Charlie.

What is coming? Something bright;
It fills the doorway with its light;
It thrills the room with music sweet
Of laugh and prattle and little feet;
It makes it bloom like a garden bed
With white and blue and yellow and red,
It covers the wall with pictures made
Of every moment's light and shade,
And heightens all the sunlit air
With dancing eyes and flowing hair,
Bidding our hearts sing out with joy—
And yet it's only a little boy,
  Only our little Charlie.

Why this heartache? Troubles throng,
All the world has lost its song;
All the flowers have turned to gray;
All the sunlight passed away;
All the pictures turned to shade,
By a random thought that strayed.
Heaven be praised! 'Twas fancy, then,
All the world is bright again.
How he rules—the little king!
Crown and sceptre we meekly bring,
Owning his royalty undefiled—
Yet he is only a little child,
  Only our little Charlie.

Our Cotemporaries.

Numbers 3 and 4, *Mason's Home Book,* by Leon Hyneman, at hand.

The August *Masonic Monthly* came promptly. It devotes nearly six pages to notices of Masonic papers. We come in for full one-sixth of the Editors' "Hash." When we were Grand Secretary, that office was filled by nuisances, according to the *Monthly* and its correspondents. Now the self-assumed classical editor and his friend Jacob, are after Grand Masters, especially William, James, and Harman. We are not ashamed of our company. The editor admits that we have sense enough to escape the reputation of being a donkey, or a genius. We would like to return the compliment, if we could. He says Dr. Mackey gave our plain TROWEL some character; we well remember when the editor was anxious that the Doctor should do the same thing for the *Monthly.* We also get some credit for common sense, but the editor claims that we do not mystify our readers or weary their patience with fine writing or classical compositions. Of course, no one does that out of Boston, no, not even the *American Freemason,* nor the *Magazine* either, although a Boston affair. He classes the editor of the (St. Louis) *Freemason* among the fighting men, and says that the St. Louis editor never thinks until he is done with controversy. The editor of the *Monthly* does not intend to grant any interval for reflection to the St. Louis editor, who gets a gentle reminder that his admissions in favor of northern Scotch Masonry is contrary to the rules of the ring, and says that the piety of the northerners is cant. The editor of the *Monthly* is in no danger of any such suspicion. Rant, however, is as bad as cant. Of the first, the *Monthly* has a plenty.

The leader is an abusive article of the Grand Lodge of Massachusetts, and a patronizing support of Grand Master Gardner, over the left, and is evidently intended to embarrass him in his labors for Masonry in the Old Commonwealth. The *Monthly* is well up in modern "Hub" ideas, and because it is fashionable to be an unbeliever, it follows the fashion. It would never do for the *Monthly* to sustain the Grand Master of Christian Knighthood; oh no! it don't believe in it; Jacob Norton don't believe in it; we presume the *Am. Freemason* don't, either, and in that respect the three are alike. And fearing that Grand Master Gardner may do something which the *Monthly* has so long been clamoring to have done, it evidently intends to rally its friends to join the old fogies and prevent him.

Jacob Norton has an article on American Grand Masters. We have never seen this brother. We do not know what sort of clothes he wears. He sets himself up for a genius. He speaks ex-cathedra. He knows it all. Like the king's clown, there is no appeal from him. Laws, constitutions, and usages are only so much waste paper, and the Grand Masters who regard them are only so many fools, villains, or despots.

With him Christianity is bigotry, religion is fanaticism, and modern Masonry innovation, and Judge Gibson, of New York, a poor Grand Master. Some one attempts to be classical over the Montagues and Montacutes. Possibly it may give the *Monthly* a title to a classical reputation. A plain common sense character it never claimed. It is above that level. It shoots at higher game. Jurisprudence, practical Masonry, and things which men of common sense can understand, are beneath its plane. Believing nothing, planning nothing, looking for nothing, it is constantly soaring into regions where such men as Palmer, Drummond, Gardner, Lewis, and their like, can see nothing.

The *New York Dispatch* has a large Masonic department, edited by Past Grand Master Holmes, who is an able writer, and a discriminating editor.

The *New York Courier* continues its Masonic department, but it has none of its former vim or ability.

Western Masons will gladly learn that the former Masonic editor of the *Courier,* Bro. Fitzgerald Tisdall, is now editing the Masonic columns of Pomeroy's *Democrat. Long may he wave.*

The Landmark, a Masonico-Odd-Fellowship-Literary affair, comes regularly.

The Keystone is regular and welcome. We find in it an article from the *Mystic Star,* which escaped our notice in reading that paper, in relation to *Mt. Moriah Lodge,* at Salt Lake. It is alleged that the lodge received instructions from Bro. DeBell, as Grand Master of Montana. That Bro. never was Grand Master of Montana, but was Grand Master of Nevada, and issued the dispensation for said Lodge and subsequently gave the instructions mentioned.

The Masonic Review, for June, has an article on the birth-place of Masonry in Ohio. Marietta has the honor of having the first, *American Union.* Gen. Rufus Putnam and Capt. Jonathan Heart, companions of Gen. Washington, and Rev. Daniel Storey, pastor of the first church organized at Marietta, were among the early Masters.

The Masonic Record of Western India, for July, has made a quick trip to our sanctum. So much for the Pacific Railway. Mrs. Hopkins, wife of Bro. J. G. Hopkins, presented the *Lodge of Emulation* with a nice cushion for the volume of the Sacred Law. Masonry, in various departments, is flourishing in Bombay, in Bangalore, Lanowlee, and the Central Provinces.

The Evergreen, for August, has a "Detective's Story," written in the peculiar slyle of the author. Father Adoniram is a readable correspondent. Of our Presidents, he says that only Washington, Jackson, Polk, and Buchanan were Masons. To these he may add, Jefferson and Johnson, and we are quite certain both Madison and Monroe.

Bro. Penick, of St. Joseph, Mo., corrects the statement of Bro. Mitchell, in the *Evergreen,* in regard to the *status* of a brother under charges of unmasonic conduct from 1844 to 1853. We have long been of the opinion tha Bro. Mitchell is not sufficiently careful in his statements, and we have the best of reasons for saying that Bro. Penick is usually fortified in what he says.

"The Scotch Rite vs. The Grand Commandery of Missouri," is one of the editor's best articles, and now, being so well stated, and of course so well understood, we hope the matter may drop out of discussion, for while that continues, our Missouri Templars will be liable to stand their ground; but with a fixed position by our Scotch Rite brethren, supported by nearly all the Templars in the S. J., silence will bring reflection, reflection wisdom, and a recantation of the discourteous enactments of our respected Missouri Templars.

Considering the unprovoked attack of the *Monthly* upon the *Evergreen*, the editor replies to him temperately, forcibly, and candidly. The idea, however, that the editor of the *Monthly* would "enjoy life decidedly better" by being "just toward his cotemporaries," is mirth-provoking. We shall look for Satan to rebuke sin, when that event comes around.

We rejoice to hear, from the *Evergreen*, that Grand High Priest Wright is about to make the the acquaintance of his wife.

This number is the best of all the *Evergreen* issues we have seen.

The (London weekly) *Freemason* comes regularly. It seems to run with the editor of the *American Freemason*, while its competitor, the *Magazine*, takes to its bosom that editor's erewhile associate of the *Kentucky Freemason* of years ago.

The February number of the *Freemason's Magazine* is at hand.

The (St. Louis) *Freemason*. The editor is again exercised in regard to the Scottish Rite, and is especially sharp on the editors of Pomeroy's *Democrat* and the *Evergreen*.

"Mercenary and Malicious Rejections" is our article, although credited to the *Token*.

We rejoice to see, by the *Freemason*, that Grand Master Vincil has appointed P. G. Master Turner, Representative near our Grand Lodge.

The (London) *Freemason's Magazine* is essentially an organ and a news receptacle. It brings up the news, in condensed form, from all the British dominions.

The Masonic Record, for September, has an address by H. P. Keeble, followed by the following articles: Worshipful Master—Life—French Women—Concerning Doctors—Masonic Orphan's Home—Wearing Masonic Jewelry—Ancient Arabian Poetry—Temperance, a Masonic Tenet—Masonry in India—The Mason's Estimate of the Bible—Tidings from the Craft—The Rose Croix—A Well Regulated Lodge—Historical Memoranda of *Cumberland Lodge*—What a Volcano Can Do—Our Musical Friends, the Notes—New Books—Waring's Courtship—Hugh, the Hunchback.

We came pretty near missing the August *Kentucky Freemason*, which came too late for notice last month. The proceedings of grand chapters and grand lodges receive leading notice; the discussion between John T. Walsh, of Newborn, N. C., and John A. Williams, President of the College at Harrodsburg, occupies a prominent place, and the paper abounds in rare literary selections. "The Door Tyled" is one of the editor's best Masonic articles;—the general make up can not be excelled.

Freemason's Magazine for September—*Contents*: Origin of the Scottish Rite in America—Memoranda of the History of Knights Templar in Scotland; an article showing great research—Laying a Corner-Stone at Carleton, New Brunswick—Grand Lodge of British Columbia—The Labarum—Royal Arch Masonry; the Innovations of the American System—Sir Christopher Wren—"A Prince has Fallen in Israel;" Gen. Thos. P. Auguste—Anti-Masonry, from THE TROWEL—The Rite of Memphis—Grand Lodge of Iowa—Freemasonry in Portugal—Knights Templar in Camp—Antiquity—Constitutions Supreme Council 33°—Our decisions—President Monroe; his reception, as a Mason, by *Cumberland Lodge*, at Nashville—The word "Selah"—The Burning Bush; the Mission of Moses—Freemasonry and Abd El Kader—Extract from our address at Lewistown—Miscellaneous—Chit-Chat. By C. W. Moore, Boston; $2.50 per annum.

Voice of Masonry for September.—Contents: Holy Land Article—Proceedings Supreme Council—Copy of an English Masonic Notice—The Grand Lodge of Illinois and the Grand Master; an article, which ought not to have been written—Extract from the Report of Ill. Bro. Goodall, on Foreign Correspondence, in Supreme Council—Maasters of Lodges U. D., from TROWEL—Romanism and Masonry; Now and Then—The Oldest City in the World—Laying of the Corner-Stone of the Hall of the Turnverein, at Freeport—Our decisions—From Labor to Refreshment—Rhetoric of Masonry—Monthly Record of Daily Occurrences—The Bright Side—Editor's Drawer and Quarry. By J. C. W. Bailey, 164 Clark street, Chicago: $2. per annum.

Our Travels.

August 11.—By the C. A. & St. Louis, Ill. Central, and C. R. I. & Pacific roads, we reached

SENECA,

LaSalle county, at 2 P. M., Thursday, August 12. At Ottawa we were joined by R. W. Bro. W. S. Easton, D. D. G. M., and W. Breth. Burgess and Gondolf, W. Masters of *Occidental* and *Humboldt Lodges*. About twenty members of *Seneca Lodge* assembled, and a full interchange of ideas and views ensued, and the lodge closed in good order.

Returning, we tarried a few hours at

OTTAWA,

and found ourself a guest at the Clifton House—the best in its arrangements, *cuisine*, structure, and finish that we have seen, outside of Chicago and Springfield, in this State. In company with Bro. Easton we repaired to the hall, where *Occidental Lodge No. 40* and *Humboldt Lodge No. 555* were awaiting our arrival. We were soon waited upon by R. W. Bro. Wade, W. Breth. Nash and Gondolf, and were introduced, and welcomed with the grand honors in an elegant manner. Music followed, and then several, with ourself, spoke of matters Masonic, and the Masonic choir discoursed excellent music, both vocal and instrumental. We have visited Ottawa when we were sad; this occasion was joyful and pleasant.

At low twelve we were westward bound; at 4:30 A. M., Friday morning, we landed in Peoria, and at 5:30 we were speeding over the C. B. & Quincy to

GALESBURG.

A short visit to Breth. Lanphere, Carson, Price, Stewart, Craig, and others, and by the same road we were soon in

MACOMB.

The following day was to be, and was, a noted day in the history of McDonough county. The corner-stone of the new Court House was to be laid, the old settlers were to organize, and a convention was to be held.

On Saturday morning, August 14, we were treated to a fine shower, which cooled the air and laid the dust.

At the appointed hour, brethren assembled from *Macomb, Kyle, Picket, Blandenville, Golden Gate, Industry, Tennessee, Plymouth, Avon, Bardolph*, and *Augusta Lodges*, and the Grand Lodge was opened in the spacious and convenient hall of the local lodges, and, assisted by R. W. Breth. J. B. Kyle as Deputy, ——— as S. G. Warden, R. D. Hammond as J. G. Warden, Judge Simmons as G. Marshal, with a full corps of other officers, we repaired, about two hundred strong, and with good music by the Quincy band, to the foundation of the new Court-House, where we found the old settlers, and an immense throng of men, women, and children. The stone was laid with the usual ceremonies and in good order. Rev. Bro. Reynolds officiated as Grand Chaplain. Bro. E. E. Myers, of Springfield, filled his proper position as Architect. This talented and educated gentleman has made his way, by the force of his own energy, talents, and industry, until his position among the ablest architects in the West is no longer a problem. His library is worth from fifteen to twenty thousand dollars, and from penury he is fast acquiring both fame and wealth, and business is flowing in to him from every hand.

At Macomb we were the guest of Dr. Kyle, and the recipient of many attentions from Dr. Hammond, Judge Simmons, and other brethren.

In the evening we went to Quincy, where we spent the Sabbath, and at low twelve we were home again.

August 27.—By the Toledo, W. & Western we left Springfield at 10:30 A. M., arrived at Tolono for dinner, and proceeded by carriage to

CHAMPAIGN.

Here we met R. W. Breth. Ashley, Hoag, Cunningham, and Hartman, with brethren from Tolono, Urbana, Sadorus, Mahomet, Pera, Rantoul, Paxton, Sidney, Homer, and Bement. Dr. Faulkner, Master of the lodge, with his Wardens, brethren, and many ladies, and Bro. Hess, with his committee of arrangements, were busy as Time in getting ready for a success, and most admirably did they succeed.

We found a bountiful supper at the Railroad House, with good attendance and hospitable treatment.

Early in the evening, those who were to act in Grand Lodge assembled at the old hall, and were formed by W. Bro. A. T. Darrah, of Tolono, Grand Marshal. We were assisted by R. W. Bro. J. O. Cunningham, D. D. G. M., as Deputy; R. W. Bro. Rodney Ashley, D. D. G. M., as S. G. Warden; W. Bro. G. W. Hartman as J. G. Warden; R. W. Bro. Wilson Hoag as Grand Architect, and a full compliment of other officers.

The procession marched to the new, elegant, and spacious hall of *Western Star Lodge No. 240*, where we found it crowded to its utmost capacity with beautiful ladies, citizens, and brethren.

The music, both instrumental and vocal, was elegant, choice, refined. The hall was dedicated amid profound silence and attention. But now came the event of the evening—a speech from General Charles Black, lately of Danville, but now of Champaign.

In ordinary appearance the speaker would pass for a modest, courteous gentleman—

nothing more. Like Douglas, Baker, Hardin, Campbell, and Knowlton, he would not be selected as an orator upon sight. We have heard Foote, of Vermont, in his towering flights; Judge Prentiss, with his compact, plaintive, and logical appeals; we have listened to E. D. Baker until we were on fire, and to many other eloquent men, but have never been so taken by surprise as by the masterly, magical, and musical eloquence of General Black. It is impossible to do justice to it by any words of ours. Brave soldiers, gallant men, and elegant, well-bred, beautiful women, all alike honored the scarred and chivalrous soldier with a hearing, silent, attentive, spell-bound, and such as few can win.

The banquet would have been an honor to the best taste in Chicago or St. Louis.

In company with Brother Hutchinson, behind his splendid matched blacks, we sped over the prairies to Tolono, and at 6:10 we were home.

ADDRESS,

DELIVERED BY REV. O. SPRINGSTEAD,

On the Presentation of a Watch to Phillip Hiett, W. M. of Cheney's Grove Lodge No. 468, of A., F. and A. M.

Worshipful Master:

I have a sentiment to offer, for the benefit of the brethren, on those blessed words that a few moments ago fell from your lips with such expressive tenderness. "Behold, how good and how pleasant it is for brethren to dwell together in unity." From that unhappy hour, when the first born of Adam imbrued his hand in his brother's blood, until now, man has been a foe to man. Those high in authority have used their power to lead mighty armies into the field, deluged the land and stained the seas with blood, caused the very earth to reverberate and the heavens to echo with the cry of anguish that has gone up from the bosom of suffering humanity.

But alas! How are the mighty fallen! Like him who, on that memorable night in Babylon, committed sacrilege, "The hand of the Invisible has inscribed upon the wall" their irrevocable doom. Where is Thebes? Where is Athens? Where is Palmyra, Carthage, Priam, ancient Rome, and the cities of the plain? Each, in their turn, enjoyed a brief imaginary immortality, pierced the very clouds with monuments, reared to *perpetuate* their *fame* through coming ages. They and their lofty monuments now moulder in common dust, and the owl hoots in the habitations of ancient kings, while the blessed Fraternity of A., F. and A. M. traces back its origin through the long period of five thousand eight hundred and sixty-nine years. She has stood unharmed amid the wrecks of empires and the overturning of nations, because of their blessedness of *brotherly love. Let it continue.* "It is like the precious ointment upon the head; as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for ever more." *I am my brother's keeper,* has been the watchword of our Order through the lapse of the ages, in which all the thrones and dynasties of earth that have uttered the opposite sentiment, that fell from the lips of Cain while his hands were yet reeking in innocent blood, have crumbled and passed into oblivion. The lights of the Masonic altar never, since their first glimmerings illumed the pathway of man upon the darkened shores of time, shone so brightly as now.

Worshipful Master:—from the first opening of this lodge in Cheney's Grove, you have been ever with us; your assiduous labors are appreciated by the brethren.

By their request, and in their name, I bear to you this simple token of their regard, which I pray you to accept, not so much for its intrinsic value, as the Masonic sentiment it expresses and the kind feelings in which it is donated.

A beautiful hunting-case watch; the working of its parts concealed from common observation, like the mystic working of our Order, till "He who seeth in secret shall reward you openly."

Touch this spring; the dial opens and discloses three faithful monitors of time, that, like the three lights in Masonry, leads, by regular successive steps, this worshipful lodge to the grand worshipful assembly, in the presence chamber of the Great Worshipful and Adored.

Another opening discloses many parts, each locked into an embrace with the other, and all moving in harmony to consummate the design of its author. In like manner may we live and act, to consummate the grand designs of the author of our being, till the light of Masonry, which for so many thousand years has cast its beams upon the dark shores of sin cursed earth, are lost in the bright effulgence of His regal splendor whose right it is to reign.

Here, in finely engraved lines, you behold the signet of the donators, which will bear blessed memories while life lingers in your clay tenament, and will be a rich legacy to your children, when your form is lost to mortal vision and your bones are mouldered into dust.

Some Ideas of the Origin of Freemasonry.

Ragon, in his excellent work, *Orthodoxie Maçonnique*, assigns the origin of the Freemasonry of the present day to the year 1717. He says that the corporations of builders, sent by the Roman Senate into Gaul, established no initiatory colleges; that they were strangers to the mysteries of the secret doctrine; and that they possessed nothing which resembled either the ancient philosophic doctrine; which they had no mission to propagate, nor the Freemasonry of the present day, which then did not exist. He says that the constitution of working Masons of the year 926, contained no regulations for a philosophic society; that these working Masons were not *Free*masons—the Masonry of York was not *Free*masonry; and that the associations of Masons of Scotland, the hereditary patronship of William St. Clair, and the letter of James VI., protector of those Masons, written on the 25th of September, 1590, to Patrick Copelund, by his title of Superintendent of the art and trade of Masonry in the district of Aberdeen, Banff, and Kincardin, had no connection at all with Freemasonry.

He gives the following account of the real origin of Freemasonry, as it now exists and is pracoioed:

In the year 1646 the celebrated antiquary, Elias Ashmole, a great alchemist, who was born at Litchfield in 1617, and died in 1692, founder of the museum at Oxford; and Col. Mainwaring, were admitted into the society of working Masons at Warrington, into which persons who knew nothing of the art of building were beginning to gain admission.

In the same year a society of Rose Croix, framed upon the ideas of the *New Atlantis of Bacon,* met at Freemasons' Hall, in London. Ashmole, and several other brethren of the Rose Croix, thought the time had come for abandoning the formulas of reception used by these workmen, which consisted only in certain ceremonies very like those used by all other associations of trades and professions. They substituted in their place, by means of the oral traditions of which they made use with their aspirants to the occult sciences, a written mode of initiation based on the ancient mysteries and on those of Egypt and Greece; and the first initiatory degree was thus framed in almost the same shape which it now has. This first degree being approved by the initiates, the degree of Fellow Craft was framed in 1648, and that of Master soon afterward; but the beheading of Charles I. in 1649, and the part which Ashmole took in favor of the Stuarts, caused great modifications in this third and last degree, which then became biblical, while it still retained as its basis that great hieroglyphic of nature symbolized towards the end of December. At the same period arose the degrees of Secret Master, Perfect Master, Elu, Irish Master, of which Charles I., under the name of Hiram, was the hero; but the degrees of political cliques were nowhere professed, though afterwards they became ornaments of Scottish Masonry.

In 1650 the non-working members, *accepted* in the corporations, made it secretly assume, especially in Scotland, a political tendency. The Chiefs (Protectors) of the Scottish workmen, partisans of the Stuarts, secretly labored to re-establish the throne overturned by Cromwell. They availed themselves of the isolation that protected the meetings of the Freemasons, to hold in their places of meeting cabals, in which their plans were concerted in security. The beheading of Charles I. was to be avenged. To effect that, and to be able to know one another, these partisans proposed a *Templar* degree, in which the violent death of the innocent Jacques de Molai called for vengeance. Ashmole, entertaining the same political opinions, then modified his Master's degree, and substituted, in place of the Egyptian doctrine which made of it and the two first degrees one consistent whole, a biblical vail, incomplete and incongruous, as the Juistical system required the initiates of the sacred words of the three degrees reproducing those of the names of the Grand Master of the Templars. This is why ever since that period, the initiates have always regarded the degree of Master, the completion of Freemasonry, as a degree to be remodeled; and it was, no doubt, after this *reform,* that the two columns and the words of the first degrees also received biblical names.

In 1703 the Freemasons publicly admitted into the association at London, persons who were unacquainted with the art of building. The philosophic masons, styled *accepted,* long before then intermingled with the actual working Masons, had now become strong enough publicly to bring about the desired transformation.

In 1717, he says, the four lodges at London met in February, adopted the three rituals drawn up by Ashmole, threw off the yoke of York, and declared themselves independent and the governing power of the Fraternity, under the title, "Grand Lodge of London."

Communications.

Editor of Trowel:

DEAR BROTHER:—I notice in your excellent paper for June several articles on the recent assembing of our so-called "Christian" calumniators, and right glad I was to notice the treatment they received at your hands. But thinking there may be some honest persons who may be led to believe this canting crew, is it not our duty to show up the prominent movers of this anti-masonic crusade in their true light?

If the brethren in different parts of our country will only inform us when they are acquainted with these Quixotic crusaders, I am convinced we shall hear much less of their tirades than we do now.

One of this "Convention," I see by the papers, says he was regularly initiated, etc., as a Mason, and, furthermore, proceeds to give *his* account of his initiation. He pretends to go quite fully into the particulars of his Masonic experiences; but why he turned against the Institution he seems to have forgotten.

Amidst the manifold cares and perplexities of his religious duties (for he has Rev. before his name), the little incident which led him to turn away from the "wrath which is to come," and denounce the Masonic Brotherhood, has apparently slipped his mind. But these little facts are oftentimes of the greatest importance, and as I happen to have the documents within reach, I will jog our Rev. canter's memory.

Not many years ago the Rev. Moses Thatcher, for this is our hero's name, "officiated" in an adjoining town as a minister of Christ. His conduct, however, was very peculiar for one holding so exalted a position, and finally led to an investigation; the result was endeavored to be kept private, but being known, he was tried by the lodge under whose jurisdiction he then was, on the charge of gross and unmasonic conduct, and regularly found guilty of the crime of *adultery*, and forthwith expelled from all the rights and privileges of Masonry. This one charge was not the only one which might have been sustained by evidence given at the trial, but it served the purpose of the lodge, viz.: to rid our noble Institution of a worthless pretender and wicked man, and so was the only charge reported on the record of the proceedings.

I inclose below three items from our local papers which substantiate my remarks.

Fraternatly yours,
STEPHEN GOULD.

From the Providence Press, June 15.

The Rev. Moses Thatcher, of Cambridge, Ill., was speaker at the Chicago Christian Convention, in opposition to secret societies, and described the secret of his initiation as a Free Mason.

From the Same, June 16.

In our telegraphic summary, yesterday, we announced that the Rev. Moses Thatcher, of Cambridge, Ill., spoke in the Chicage Christian Convention, in opposition to secret societies, and professed to describe the proceedings of his initiation into the Masonic Brotherhood. There was a Rev. Moses Thatcher, who belonged to the Masonic Brotherhood of this city, years ago, but he was expelled from the Fraternity for conduct unmasonic, unchristian, and in violation of the civil law. If this is the same man, his evidence will not prove of much value for or against any moral institution.

From the Providence Journal, June 19.

We learn by the papers that Rev. Moses Thatcher, formerly of Wrentham, Mass., has been addressing religious societies somewhere out West, on the baleful influence of secret societies generally, and the Masonic Order particcularly, giving in illustration his experience as a member thereof. Our appreciation of anything about which the Rev. Moses may choose to talk is sadly lessened by the unpleasant remembrances which we have of the two hundred and fifty dollars which he sponged us out of in days gone by, and his utter failure to redeem his promise to pay us when we liberated him from jail in Norfolk county, so that he might return to Wysox, Penn., where he was then settled, and enter upon his labors as a preacher of the gospel. Onr advice to the Rev. Moses is to be honest himself before attempting to show that other men are bad citizens, even when such showing renders it necessary to violate an oath which he admits he took upon himself when admitted to the lodge-room.—*Pawtucket Gazette.*

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Green Bay.

There are few summer resorts in the West that enjoy a more enviable reputation than this watering place. The town of Green Bay is situated on the extreme southern point of the bay of the same name, in the State of Wisconsin, about one hundred and forty miles north of the Illinois line. It has direct connection by railroad with Chicago, and by water with all points on the lakes, and has a daily line of fine steamers running down the bay to Escanaba, and from thence passengers can take the peninsula branch of the Chicago & Northwestern Railroad to Marquette and other summer resorts on Lake Superior. Fort Howard, the terminus of the Wisconsin branch of the C. & N. W. R. R., is a part of Green Bay in everything except the name. Almost the entire business of the two cities seems to be connected with the pine lumber trade in some way. While in Green Bay we were parties to several pleasant and some ludicrous events, such as do not always happen to "ye knight of the quill" while traveling around in search of items.

We had expected to join a party of friends and go with them to Marquette, but we tarried on the way with a brother Bohemian, with whom we had traveled in summer lands, where the orange tree blooms and the fervid rays of the Southern sun cover the earth with the gorgeous and never dying vegetation of the tropics. We arrived in time to find that our friends had gone on a bear hunting expedition (it was a *bare* hunt), and so we started out to see the sights. We soon came to the conclusion that Green Bay was the neatest, cleanest city we had ever been in, and we think so yet. Visited the office of the Green Bay *Advocate*, made the acquaintance of Mr. Charles Robinson, the editor-in-chief. Mr. Robinson has recently returned from an extensive tour in Europe, and with renewed health and energies he will give new life to his popular and influential journal, and prove himself a vigorous partisan in political contests. Personally speaking, long may he wave; the same to his able and gentlemanly assistant, Mr. ——.

At the wharf we found two parties bound on a pic-nic on the bay, in sailing boats. While meditating over our lonesome condition, and wishing we could take a ride, and indulging in a feeling of general disgust, we were invited by a gentleman present to join his party. We readily accepted the invitation. We embarked on a beautiful little yacht, the Star of the West. Rapidly we sped over the beautiful green waves, the refreshing breeze infusing new life into our travel-worn frame, and with merry songs and jokes the hours flew quickly by; sailing sometimes in the teeth of the wind and sometimes with it on our backs; sprinkled at times with a playful shower of spray, causing us to send forth peals of laughter, we arrived at a long, sandy peninsula named Point Sauble, about ten miles from our starting place; here we stopped for dinner. The first one ashore was a young gentleman, who made a grand jump from the boat and landed dry-shod. Fired by his noble example, and recollecting the deeds of our ancestors, we tried to imitate his example, but didn't, and waded ashore, feeling about as heavy as Sampson did while carrying off the gates of Gaza. The other gentlemen, a little wiser, waded ashore barefooted, and carried the ladies "on der baxs" to dry ground. The scenery from this point is very fine. On the one hand the government lighthouse and the bold outstanding shore; on the other, the wide expanse of waters and the long, rolling waves beating on the shores, and proclaiming aloud the might of the Great Creator.

We forgot our present surroundings, and, in imagination, we were on the prairies of Illinois, anon looking at the lovely Falls of Minnehaha; now floating on the bosom of the Father of Waters; viewing with awe and reverence the works of God in Mammoth Cave, or standing on sunny southern shores by the "deep blue sea." But a summons to dinner sent our fine thoughts "a winging away" and ourselves to a very substantial meal, for which the keen breezes had prepared us. We returned to the city about dusk, and here, in taking leave of our new found friends, we return them our sincere thanks for the generous entertainment which they gave us. Nowhere have we ever enjoyed ourself more, whether in the "crowded saloons of fashion," the busy marts of commerce, or in the wilderness. We spent two days in the timber with the before-mentioned hunting party. Found them camped by a little stream—the Pensaukie. They attempted to fish, but only got mosquito bites; they hunted vigorously, and killed a porcupine, although deer were so plenty that we scared them up from the road-side when driving past in a carriage. Bears were very plenty, and wolves came within three hundred yards of the camp at night. The Wisconsin timber roads are admirable; they generally have a deep rut on one side and a high stump or a log on the other. You hire a carriage, team, and driver, to take you to some fishing place about twenty miles away, and you walk one-half of the way, because the horses can not pull you through the sloughs, and walk the other half because they can not haul you over the big logs that lay across the road.

Wisconsin trees always fall across a road if possible; if not, they fall on a fence. We saw one gigantic fellow that had managed to block up a road and "smash" two fences. We very gravely lifted our hat and gave the conqueror a military salute.

And now, reader, if ever you visit Green Bay, don't lay around your hotel or go camping out, but take good long rides on the bay, both in sail and rowboats. The fresh breezes and exercise will soon restore your health and appetite.

WANDERER.

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Letter from Nova Scotia.

HALIFAX, NOVA SCOTIA, June 25, 1869.

To the Most Worshipful Harman G. Reynolds, Grand Master of Illinois:

DEAR SIR AND BROTHER—I had the honor to receive, through the Secretary of the Grand

Lodge of Nova Scotia, your notification of my appointment as representative of the Most Worshipful Grand Lodge of Illinois, dated Springfield, 10th May.

On my admittance to the Grand Lodge of Nova Scotia and reception with grand honors, on the 23d instant, I returned thanks in the name of the Grand Lodge of Illinois for the cordial welcome which had been granted to your representative, with the expression of a hope that the harmony, which their action proved to exist between the two Grand Lodges, might never be disturbed.

I believe it to be my duty now to acquaint you, for the information of your Grand Lodge, that the District Grand Lodge of England and the Provincial Grand Lodge of Scotland, which for some time past had each been claiming independent jurisdiction here, did both, yesterday (Saint John's Day), cease altogether to exercise Masonic functions in the province, and have, with the free consent and hearty approval of every subordinate lodge within our limit, become amalgamated with and absorbed into the Grand Lodge of Free and Accepted Masons of Nova Scotia, with the honorable Alexander Keith at its head, whose installation, together with that of the other grand officers, took place on the day named; the happy event (which entirely removes all differences that existed) being subsequently celebrated by a public procession of the brethren and a banquet, at which some five hundred of the Fraternity and their guests were present.

In thanking you and the Grand Lodge of Illinois for the distinction conferred upon me by this appointment, allow me to say that I shall always endeavor to show myself worthy the confidence reposed in me.

I am, dear sir and brother, yours, most fraternally, **John Scholfield.**

Publications Received.

The Western Rural, a weekly for the farm and fireside, is published at 113 Madison street, Chicago, and 192 Jefferson avenue, Detroit, by H. N. F. Lewis, at $2 per year, weekly. It is a very large paper and has a very great variety of useful matter.

We are in receipt of **The Masonic Wreath**, from J. W. Avery & Co., North Brookfield, N. Y. The *Wreath* is a beautiful oval. In the centre are the following: "Faith, Hope, Charity—Faith in God, hope in immortality, charity to all mankind. The greatest of these is charity; for our faith may be lost in sight, hope end in fruition, but charity extends beyond the grave, through the boundless realms of eternity." Surmounting the whole is the All-seeing eye. At the base is the Mosaic pavement, altar, Bible, square, and compasses, gavel and rule, and on the borders are the beehive, G. and trowel, charter, keys, pens, book of constitutions, pot of incense, acacia, triangle, sun, moon, stars, comet, anchor, plum, square and level, &c. Address publishers.

The Western Monthly, published by Reed, Browne & Co., at 18 Tribune building, Chicago, is at hand for September. A very handsome engraving of Schuyler Colfax faces the leading article, which is a notice of him.

"The Man Under the Bed!" Don't read it. Harriet Beecher Stowe is sensational, and the chit-chat is a good museum of wit and humor.

Colman's Rural World comes regularly. It is a plain, common sense journal, such as should be welcome to every housekeeper, farmer, mechanic, horticulturist, and family.

The New Age, the organ of Odd Fellowship in California, and one of the best literary papers that come to our table, dons a new dress.

Packard's Monthly, for September, has a better make-up than usual. It is a very readable journal. Published by S. S. Packard, at 937 Broadway, New York, at a dollar a year.

Good Health, for September, can be had of Western News Company, Chicago. The article on "Sleep," in a former number, has been very useful to us. The September number is full of good articles.

Watson's Art Journal, published at 746 Broadway, New York, weekly, at $7 50 per year, is always accompanied by a beautiful fashion plate and a pattern, making fifty-two plates and carefully prepared patterns a year.

The Western Musical Review is published by H. L. Benham & Co., No. 1 Martindale's block, Indianapolis, Ind., monthly, at $1 per year. Musical people say it is worth the money richly.

Home Circle and Temperance Oracle comes regularly. Its temperance is unusually temperate.

Captain Mayne Reid's **Onward**, for September, is very rich and entertaining, both in its new and continued matter. Its position is stable, and the editorials display judgment, tact, combined with genuine wit, which makes every part of this fine magazine a rich treat for all classes of readers.

The Entomologist comes to us doubled in the size of its pages, with a beautiful cover, and full of insect engravings of the most costly and useful character. When one sees the havoc made with our fruit trees and fruit, and their rapid deterioration yearly, scientific investigations become highly important. The publisher does not include us in his published list of exchanges, although the journal comes to us regularly.

Oliver Optic's Weekly Magazine comes freighted with good things. "Our Boys and Girl" go for it in dead earnest.

The Mother's Journal.—Contents: A Mother's Treasures; a beautiful picture of mother, little girl, and babe—China and the Chinese—Ripe Wheat—Childhood's Home—Letter to Mothers—American Housewife—Gates Ajar—The Science of Going Up Stairs—Ethnological Speculations, continued from July—Only Ask—The Old Man's Farewell—Mary Melrose—The Rainy Dress—The Widower and the Motherless—Chats About Caged Birds, No. 2—Susie's Visit to the Country—Editorial—Domestic Department—Literary Notices. Edited by Mrs. Mary G. Clarke, 8 Cobb's building, Chicago; $2 a year.

These things are "Evident Tokens of Perdition."

From the Mystic Star.

So general has the objection to secret societies become among some of the religious sects, that we frequently hear them alluded to by clergymen in some discourteous language, either directly or indirectly, or in conversation spoken of dishonorably, to satisfy themselves of having done their duty to preach and talk against them.

Not many Sabbaths since, at a church where I have long attended, and love to attend—where I have heard the sacred truth proclaimed a multitude of times, with so much force that it has raised my desponding spirits through the weeks and months that followed—the above words was the object of discourse.

The evidences of perdition then mentioned were many, and were brought to mind so vividly, that they may have been words fitly and timely enunciated. One evidence was, that membership of a secret society, supporting their institution, and making a sacrilegious use of the Bible, by falsely construing its meanings.

I love to attend divine worship, and should feel it a punishment if I were deprived of so great a privilege. Notwithstanding all this, if I am a Freemason, is it an evidence of perdition? I may love and support the church, and work for it; I may have surrendered to its service, making all my efforts subordinate to its welfare; yet, because I belong to the order of Freemasons, and love to attend their meetings, all this makes no difference; it is an evidence of perdition. Then, if I have opportunities to work for the upbuilding of the church on earth, among those whom I could not reach were they not members of the Order with me, and take advantage of it, because I have used this as a means for doing it, it is all to be rejected. How many there are to be cast off because of it!

An incident occurred while our army was camped in front of Petersburg, which I wish to relate in connectton with this subject, as I believe it has not yet been recorded in print. Picket-firing had become so general on both sides, that many lives were being uselessly sacrificed every day. The officer of the day of the Union forces resolved to try and put an end to this method of warfare, and accordingly met the officer of equal rank of the enemy half way between the lines, for that purpose. On greeting him he at once found him to be a Mason. It led to that cordiality of feeling which we are ever taught to manifest towards all, and the interview was long and friendly. The question of picket-firing was discussed freely and cordially, and a plan for stopping it was adopted, and each returned to put an end to it, if possible, and commenced operations to accomplish their object. In a brief time, as the result of their influence, picket-firing was almost, if not entirely, done away with in that portion of the army. If these two officers had not met under the peculiar circumstances which they did, this vastly important end might not have been reached at all, and hundreds more of valuable lives been lost needlessly, and only revengefully. Was this act of humanity, originating in the beneficent mind and carried out by the energy of the will for the good of those around them, an evidence of perdition? So say many of the present day who know nothing of the internal workings of this Order, and will not look at any of its outward manifestations, but only to the short-comings of those members who dishonor it. H. A. B.

Not the Right "Scentin' Stuff."

A long, lean, gaunt Yankee entered a drug store:

"Be you the drugger?"

"Well, I s'pose so; I sell drugs."

"Wal, hev you got any uv this here scentin' stuff as the girls put on their handkerchers?"

"O, yes."

"Wal, our Sal is goin' to be married, and she gin me a ninepence and told me to invest the whole amount in scentin' stuff, so's to make her sweet, if I could find some to suit; so if you've a mind, I'll just smell round."

The Yankee smelled around without being suited, until the druggist got tired of him, and taking down a bottle of hartshorn, said:

"I've got a scentin' stuff that will suit you. A single drop on your handkerchief will last for weeks, and you can't wash it out; but to get the strength of it you must take a big smell."

"Is that so, mister? Wal, just hold a minute, till I get my breath, and when I say neow, you put it under my smellers."

The directions were of course followed, and the Yankee was nearly knocked off his pins; recovering himself, he exclaimed:

"Chain litenin', Mr. Drugger! is the top of my head on? Sal don't want nothin' like that; it would break up a camp meetin' in ten minutes. You haint got the right kind o' stuff."

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There is a school-house in Grass Valley, Cal., called the "House of the Holy Angels."

Work of the Ancient Craftsmen.

Many of the achievements of the operative Masons, in the olden times, still remain to attest their skill and mechanical resources. They are the wonder of modern travelers, who pause by the wayside in Syria to gaze in astonishment at the remains of ancient architecture. Among those, the ruins of Baalbec are pre-eminent, and they are most graphically described by our friend, Bro. Rev. Dr. Pilcher, of Michigan, who has been spending a year abroad. In one of his letters to the Detroit *Tribune*, he gives the following sketch of Baalbec, and of his experiences in Damascus. The good doctors's "rubbing" and "soap-suds" trial was—*rich!—Review.*

Damascus is a wonderful city, and while it boasts of an antiquity which is lost in the mists of the rolling ages, it has nothing ancient to show. It was a city in the days of Abraham, and how much earlier no one can with certainty say. It is probably the oldest extant city in the world. It has been the theater of many very important and interesting transactions, and has an interesting history. It is wonderful that, while Babylon and Nineveh fell into such utter ruin, their very location forgotten, Damascus, situated in the midst of a desert, so remote from the sea and navigable waters, has flourished under all dynasties, and is to-day the political capital of Syria, and has a population estimated at 150,000, of which 18,000 are Christians and 6,000 Jews; the rest are Mohammedans. It has its Chistian and Jews' quarters, both for residences and for trade. The Christian quarter shows a degree of desolation, it having been almost entirely burned in 1860, by a fearful outbreak of Mohammedan fanatics, who determined to exterminate the Christians, about 6,000 or more of whom were massacred in the streets, and their houses burned. This awful slaughter was arrested by troops being sent on from Beyrout. This massacre has proved to be a dear thing for the Mohammedans, for they have had a tax laid on them to rebuild and restore the houses of the Christians, and an order was issued forbidding them to resist any insult that might be offered them in their Mosque, saying "they must be as shoes under the feet of the Christians." Our guide, who is a Hungarian refugee, said he or any of the Christian party might strike any of them in the Mosque, and they would not dare to resist it. I have given the number of Chistians, which simply means that number of people are believers in the Christian religion, not that they are either experimental or practical Christians. The city is 2,200 feet above the sea.

You have heard of the Turkish bath. Well, they have them in Damascus, and we had the temerity to try one. Having divested ourselves of our clothing and being wrapped in towels, we passed through a succession of rooms, each being filled with a vapor increasing in heat till it became almost scalding, when we were seated on the marble floor and had to wait till well covered with perspiration. Then commenced a process of rubbing and scrubbing. The attendant put on a rough glove, with which he first rubbed the arms, making great rolls come up, which he took delight in showing; then he pulled them, trying to make each joint crack, but they were so stubborn they would not. The rest of the body had to take a like rubbing. After this came the soap-suds from head to foot. This done, next came the "sousings" of *hot water,* dashed on with no sparing hand, and another rubbing. This done, we had to retire as we came to the dressing room, where we were wrapped in dry towels, when another process of kneadings and stretchings had to be endured. Every finger and toe had to be tried. Coffee was furnished, and the process ended. We had the satisfaction of feeling that we were clean, at least. I suppose one can get so accustomed to this kind of operation as to enjoy it, but to the novice it is anything else than enjoyable.

Returning to Beyrout we had to take the diligence at 3 A. M., and were treated in payment for this inconveniently early start to a glorious sunrise on Lebanon. It was a scene of wonderful beauty, never to be forgotten. I do not much wonder, after seeing it, that the devout Parsee falls down in adoration and worships the sun as if it were God himself.

We reached Stura, the half-way place, in the valley of the Leontes, at 11 A. M., where we hoped to find horses ready to take us to Baalbec. In this we were disappointed, and had to wait till the next morning. At 6:30 we were in the saddle for a six hours' ride, up the plain toward the northeast. This plain, which has no particular name, lies between the two ranges of high mountains known as Lebanon, on the west side, and the Anti-Lebanon on the east side. These mountains are covered with snow, so that, while it was warm, and indeed hot, in the valley, we were in sight of snow on either hand. This is, perhaps, the best watered, most extensive, and fertile plain in Syria. Springs and fountains, fed by the mountain snows, burst out of the sides of the mountains and run off in gurgling brooks, flowing to the center and forming the river. It was along this fertile plain we made our way to one of the greatest wonders of the world—Baalbec. We had been prepared for something wonderful, but the reality far exceeded our expectation. Everything is in ruins, but there was majesty in the ruins, and a magnitude that has puzzled antiquarians and will continue to do so.

The first thing we came to was a small octagonal temple, which consisted of pillars, about twenty feet high, which had been arched over with stone, leaving an open but covered court for the worship. There had been large stone coffers set up on two sides to receive the images. One of these stones was entire, the other broken. A part of the pillars, which were large, were fallen down, and, consequently, the arched roof had all fallen in, and was destroyed. This stood an half hour's ride to the southwest of the main temple, and in the midst of the plain.

After surveying this for some time, we remounted and rode to the quarries, which came next in our course. These quarries are silicious lime, and capable of receiving a good polish, though there are many defects in them. From these quarries were taken stones for the wonderful structures hereafter to be noticed. There is one stone quarrien on three sides and both ends measuring nearly seventy feet in length, over fourteen feet high and fourteen feet thick. The under side is partly excavated, and it is estimated to weigh more than 1,100 tons. It is probable that it was intended to put this stone into the wall of the great temple. Why it was abandoned can not now be determined. There are three stones of nearly equal magnitude with this now in the walls, showing that they had the means of putting this one there. From this we pushed on to the miserable village, where we proceeded to examine the ruins. The first was a circular temple, surrounded by six columns, omitting one in front of the entrance. Some of the columns are still standing and a part of the walls. The stones in it are all large, and the workmanship was fine. Next we wandered off through the crooked, dirty lanes of the village, to see a marble statue of a female figure in a sitting posture, having had a winged lion with a female head and breast on each side of her chair. One lion had been broken off, as also the head of the woman and the other lion. What this was intended to represent or where it originally belonged (for it had been moved from its place), we could not exactly determine. Probably, it was designed to represent the goddess of plenty. The workmanship was excellent. Next, we walk to the great temple, or rather a series of temples. The ground entrance seems to have been at the east end, and was a hexagonal hall through which one passed to the great court. This court was a quadrangle, having thick walls about sixty or seventy feet high from the platform of the court, with semi-circular recesses, having niches for the reception of images. These recesses were arched over with stones. These stones were exquisitely carved on the under side so as to make a fine finish embracing fruits and flowers. The greatest wonder is that they were able to make an arch over a semi-circle, and that, too, of enormous stones, for some of them must weigh many tons. But it was done, showing a knowledge of the principles of mechanics, equal to anything we have now. At the west end of this court is the Temple of Jupiter, which was a parallellogram having columns on all sides, fifty-four in all, each being over seven feet in diameter at the base and seventy-five feet high, including the base and capital. The shaft is in three pieces, of twenty feet each. They were so nicely fitted that it was difficult to see the junction when standing. Most of them were fallen. A little to the north of this, and included in the general wall, is another temple of nearly the same dimensions, surrounded by forty-two columns of like size. The space between the columns of the wall was covered with stones of immense size, carved and polished most elaborately. These temples stand on a raised platform, which is supported by arches running in different directions. I am glad I did not see this till after I had been in Egypt, as I am better prepared to appreciate it. There is more elaborateness of workmanship in the temples of Egypt, but this far exceeds any of them in the massiveness of the stones. Night came and we had to desist. At 4 o'clock in the morning we started for Stura, which we reached in five hours, and had to ride in the rain a good deal of the way. By diligence we reached Beyrout at 5 o'clock P. M., and stopped again at the Hotel d'Orient, kept by a native, but an honorable man. We most cordially recommend all our friends coming this way to call on him. He is building a new hotel, and will have the finest public house in the place.

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Freemasonry in Ireland.

The following is an extract from the first Book of Constitutions ever printed in Ireland, bearing date 1730:

"Nor must we forget the famous kingdom of Ireland, which according to Cambrensis, was inhabited before the flood. But be that how it will, of this we are certain, that about three hundred years after the flood, and one hundred and forty-six after the confusion of Babel (*An Mundi*, 1956, *Ante Ch.*, 2048), Bartholan, son of Sera, of the offspring of Japhet, came and planted a colony here; and afterwards Nemethus, a Scythian, with his four sons, came and planted colonies in this island, but in short time was expelled by the inhabitants aforesaid; and about two hundred years after his expulsions, the five sons of Dela, from Greece, of the posterity of Nemethus, brought new colonies into Ireland, and having subdued it, divided the kingdom amongst them.

"About three hundred and seventy years before the birth of Christ, the four sons of Milesius, the Spaniard, with a fleet of sixty sail, came to Ireland, subdued the kingdom, settled themselves in several parts of it, planted colonies, and erected lodges.

"And in short time after many famous schools of learning were erected in Ireland, to which the Britons, Saxons, and Gauls resorted for learning. See Bede's Eccl. Hist., Lib. 3, 27; Alcuni[illegible] Lib. 7, 4, &c.

"When Christianity reached this island (Anno Dom. 432), Masonry began to be much in request; for when St. Patrick was sent to Ireland, he converted the natives to the Christian faith, and founded the Cathedral of St. Patrick at Ardmagh, which was rebuilt by Patrick Scanlin, Archbishop of Ardmagh, Anno Dom. 1262, and the Priory of St. Dabeoc, or Avog, in Lough Derg, was founded by St. Patrick and St. Dabeoc, nigh the famous cave commonly called St. Patrick's Purgatory.

"The ancient and principal Seat-Royal of the kingdom, for a long time, was Parah, in the county of Meath, where their solemn feasts and royal assemblies were held at certain seasons; and there (Anno Dom. 455) King Lagarius kept their royal seat. Small remains of that ancient and noble building are to be seen at this day.

"The church of St. Mac Nisius, in Connor, was founded by Engus Mac Nisius, about A. D. 490, and St. Patrick's Cathedral, in Down, was founded by St. Cailan, Anno 500.

"The abbey of St. Coman, in Roscommon, was founded by Coman; and the Cathedral of St. Finian, in Clonard, was founded about the same time (Anno Dom. 550) by St. Finian, a man eminent for piety and learning.

"The present church of the Blessed Trinity, commonly called Christ's Church, in Dublin, was built by Sitricus, a Dane, and Donatus, Archbishop of Dublin, Anno 1038.

"Roderick O'Connor, King of Connaught, was an excellent Mason; who, among his other works, built (Anno Dom. 1161) a stately stone castle, at Tuam, which was called by the Irish the Wonderful Castle.

"The priory of St. John the Baptist, at Kilmainham, was founded by Richard Strongboro' Earl of Pembroke, Anno Dom. 1174; and the Cathedral of St. Bar, or Finbar, was built by St. Bar, at the same time.

"John De Courcy, Earl of Kingsail, was an excellent architect; he built the present St. Patrick's Cathedral, in Down, and the priory of St. John the Baptist, St. Mary's Abbey of Innis, and the Priory of Neddrum, with many others, Anno Dom. 1183; and the Priory of St. John the Baptist, without Newgate, in Dublin, was built by Alured C. Palmer, a Dane, Anno Dom. 1188.

"The present St. Patrick's Cathedral, in Dublin, was built by John Comin, Archbishop of Dublin, Anno Dom. 1190. The Priory of St. John, in Kilkenny, by William Marescall, Earl of Pembroke, Anno Dom. 1211; and Felix O'Ruaden, Archbishop of Tuam, rebuilt St. Mary's Abbey, in Dublin, Anno Dom. 1230, and covered it with lead. It was first founded by the Danes, in Anno 984.

"Nor must we forbear to mention Hugh de Lacy, Earl of Ulster, who was likewise an excellent Mason. He founded Carrickfergus, built a friery in Down, Anno Dom. 1232; the famous Castle of Trim, the Priory of St. John the Baptist, in the territory of Ards, and also several other abbeys and castles, which would be too tedious here to mention. Let the curious but examine the histories and antiquities of Ireland, and they will find it to vie with most kingdoms in ancient abbeys and venerable Gothic buildings, according to the architecture of the times wherein they were built. And now in this present age there are many curious buildings erected, and many now erecting throughout the kingdom, after the manner of the Augustan style; and the city of Dublin is supposed to have as curious and stately buildings, both public and private, as any one city in the world.

"As a catalogue of those curious and stately buildings would be too tedious here to insert, so it would be a crime not to mention the two famous Master Masons and curious Architects, in whom centers all that was truly ingenious in Vitruvius, Palladio, Inigo Jones, Sir Christopher Wren, &c., viz: Thomas Burgh, Esq., Engineer and Surveyor-General of His Majesty's fortifications and buildings in Ireland; and Capt. Edward Lovet Pearce, the contriver and protector of that strong, well-contrived, noble pile, the Parliament Hall, whose first stone was laid at the south side on February the 3rd, 1728–9, by the Lords Justices, together with several of the nobility and members of Parliament, attended by the yeomen of the Guard, a detachment of dragoons, and another of foot. In the body of which stone were laid two silver medals, with the effigies of their present majesties, King George and Queen Caroline, and over the medals was laid a plate of copper, on which is engraved the following inscription:

"Serenissimus et Potentissimus Rex
Georgius Secundus,
Per Excellent Dominum
Johannem Dominum Carteret Baron de Hawnes
Locum tenentem
Et per Excellent. Domines.
Hugonem Archiepm. Armachan.
Thomam Wyndham Cancell.
Guliel. Conolly Dom. Com. Protocul.
Justiciarios Generales
Primum hujusce Domus Parliament, Lapidem
Posuit
Tertio Die, Februar. Anno Dom.
MDCCXXVIII.

"And their excellencies, the Lords Justices, were pleased to leave on the stone a purse with twenty-one guineas, which the aforesaid Capt. Pearce, the architect, distributed among the Craftsmen, to drink towards the healths of their majesties, the Prince of Wales, and the rest of the royal family.

"And now under his present majesty, King George II., (a Mason king, whom God preserve) while arts and science flourish, while noblemen, gentlemen, clergymen and learned scholars of most professions and denominations have frankly joined to take the charges and to wear the badges of Free and Accepted Masons, let all Freemasons so behave themselves as to be accepted of God, the Grand Architect of the Universe, and continue to be, as they have ever been, the wonder of the world; and let the cement of the Brotherhood be so well-preserved, that the whole body may remain as a well-built arch."—*London Freemason.*

Beautiful.

The following is the prayer of Rev. S. S. Hunting, at the laying of the corner-stone of the Jewish Temple in Quincy, July 30th, 1869:

O Lord God Almighty, Maker of the Universe, God of Israel, there is none like thee in heaven above or in earth beneath, who keepth covenant and mercy with thy servants. Heaven is thy throne, and earth is thy footstool. Yea, the heaven of heavens can not contain thee, and how much less this house which thy servants would build to thee. Yet, O God, wilt thou have regard to the prayers and supplications which thy servants offer this day? May thine eyes be open towards this house, night and day, even as towards the place of which thou hast said, "My name shall be there." Hear then the prayers of thy servants, the people of Israel. Hear thou in Heaven, and when thou hearest, forgive. As thou didst talk with thy servants in the olden time, so dost thou speak to us here to-day. May thy voice be heard and thy face seen. As Jacob set up a pillar, even a stone, in the place where thou did'st talk with him, and poured wine and oil upon it in tokens of joy and gladness of his heart, and called the place Bethel, so do we consecrate here this temple to be thy house. May this be indeed thy house, and the gate of heaven to thy people. Here mayest thou dwell as in thy Zion, and thy name be praised with thanksgivings. As thou did'st go before their fathers as a light in the wilderness and through the sea, so mayest thou go with this people through this wilderness of trial and the sea of trouble, till they reach the Canaan of their hopes, the promised land of their faith. May this be a corner-stone in Zion, even the head stone of the corner, and the light of the Lord be the joy of this house. As the hills were round about Jerusalem so may the Lord be round this people, and may they worship Him in the beauty of holiness. Here may the Messiah come in truth and love and in goodly fellowship, and this people live to the honor of the Lord our God. Amen.

Extract.

From an address by Maj. Geo. D. Reynolds, of *Tyrian Lodge,* Springfield, Ill., delivered June 24th, at Potosi, Mo.:

Paul, the great expounder, traveling to Athens, found an altar with the inscription, "to the Unknown God." At that altar had probably knelt Plato, Socrates, and all the great minds who illuminated Grecian art, philosophy, and literature. From it had ascended incense, offered by Jew and Greek, by the Latin barbarian. The stones around it had been pressed by the knees of strangers from every land, and searchers after the Unknown God from every clime. And now knelt there the great Apostle and expounder of the new religion. As his feet pressed the steps of the altar, and as his voice went forth to that vast throng, think you that no thought of the others who had worshiped there, crossed his mind? Do you imagine that he thereby lost his Christian character? that he was lowered in his Christian faith? Did it not rather elevate his thought; did it not lessen his feeling of isolation, that thought, that back of him stood an altar around which all heathendom might kneel? That at that altar had probably been offered prayers and sacrifice, by the greatest and best and purest in the earth! Did it not add power to his voice, new light to his words, with his hearers, that he, a stranger preaching a new-fangled doctrine, could yet kneel at their alter, and reach his God from it? Such an alter Masonry erects; not inscribed to an unknown God, but to the God of Abraham, of Isaac, and of Jacob; an altar at which all who recognize His existence and strive to do His works, may kneel and together lift their voices to His throne of grace!

Masonry represents no particular sect, or denomination. We unite in our Brotherhood men who agree upon the great doctrines and fundamental principles that underlie morality, godliness, charity. We say to our initiates, believe in these; beyond that we do not go; on all other and non-essential matters, follow the dictates of your own reason; obey your own conscience. It matters not to us whether one brother believes in the infallibility of the Pope, and another regards him as anti-Christ; whether one clings to Christian perfection and another to total damnation; whether one holds to infant baptism and another condemns it; whether one talks of an apostolic succession and another of a universal ministry. We say to all, have faith in God; hope in immorality; practice charity to all men,—this is our Alpha and Omega.

Such, in outline, are our principles. The uninitiated often express surprise at the devotion of our brethren to the Craft, and speculate upon the great secret which can so fascinate men known in the community as practical, earnest workers. I reveal no secret, when I say that the outer world has invested us with more mystery than we claim, or even practice. All our carefully guarded secrets and mysteries are merely such as are necessary to enable us to recognize each other at all times, and under all circumstances, such as enable us to keep out the unworthy, to guard against imposture, and to control our charities. The great attraction of our Order, to my mind, is that we leave at the door of the lodge all sectarian feelings, partisan animosities, and personal spites and bitterness, and meet as the brothers of a great family, around our father's table. Those only can know, who have experienced it, the feeling of rest, of security and of peace which fills the soul of each and every Mason, as, clothed in his spotless apron, emblem of innocence, he enters and bows before the altar of his God.

It is our aim to have our principles, not empty, high-sounding names, but actual realities. For this we strive. In sorrow and humility I acknowledge, few of us come up to our standard—many fall, far, far below it! We all know that in our Order, as in all others composed of human beings, many are unfaithful, some even a cause of reproach. Think not, you who are uninitiated, that our Brotherhood looks upon these transgressors with an unconcerned eye. Many a silent reformation is wrought in your midst; many an erring brother reclaimed, through the silent working of our Order. But, with our principles of charity and brotherly love, we are long-suffering. If our brother sins and repents, we strive to forgive, yea seventy times seven. Our order is not prone to wield the sword of the executioner, to lop off and destroy—rather would she strive to win from error and transgression, by kindest and tenderest sympathy. But when justice must strike, though mercy may stand by in tears, heavy the stroke, terrible the punishment.

Thus constituted, thus organized is our Brotherhood. "Its temple is the emblem of wisdom, of which discretion is the base, charity the crowning stone, liberty the device, equality the support, into which the spirit of domination has never entered, and into which no such pretensions can be admitted."

It has existed for centuries. Persecution and bigotry have attempted its existence, the anathemas of churches have been hurled against it; friends, even chosen brothers, have attempted to betray it. The ties that bind us, have been tested through wars, foreign and domestic, but it still stands. Civil war, that like a besom of destruction, swept over our land—tearing asunder churches, and kindred and families, destroying and trampling down the friendships and affections and ties of years, only made us the stronger, only bound brothers of our mystic tie closer and more firmly together. The proudest nations of aniquity have sunk into oblivion; cities, once teeming with their hundreds of thousands, have disappeared, the grandest and loftiest columns and domes are masses of shapeless ruins, religious systems have disappeared, but Masonry still lives; lodges may cease to exist, brothers may prove traitorous to their vows; our altars may be overturned and our fires extinguished; we ourselves may fall by the relentless hand of persecution and bigotry; but Masonry, itself, will live forever. Its principles are founded in truth, in mercy, in justice, and are buried deep in the heart of humanity. While man lives, while a merciful God reigns and endows man with a perception of his attributes, and fills him with love for his fellows, so long will true Masonry exist.

Ladies and gentlemen, I fear I have wearied you. I know it is usual to approach this subject in terms of high-sounding eulogy, with glittering generalities, with the adornments and attractions of brilliant rhetoric. Even had I the power so to please you, I feel now, felt when contemplating my subject, something of that spirit of awe, of veneration, of solemnity steal over me, in view of its magnificent grandeur and solemn majesty, and I would not, even if I could, speak more as the orator, less as the preacher.

Brothers! "every round of our theological ladder is a teacher of divinity; every round in it utters its precepts, and every member of the starry firmament has a voice, and the beautiful panorama of earth and of heaven, the host of traveling angels, and all seeing God, all! all! call out in sweetest harmony, come up hither, up! up! higher!"

As our brothers, the operative Masons, first exercised their high calling by building temples to the living God, so may we, as speculative Masons, sanctify our work, glorify our Brotherhood, by rearing our bodies, living temples, and our souls their immortal inmates, to the glory of that self-same God. May we have wisdom to choose this course, strength to pursue it, then will our work be beautiful in the sight of God and man.

The Masonic Trowel.

This little bi-monthly, unpretentious in appearance and modest in its claims, is one of the most interesting of our exchanges. Of its teachings we can only say if the Fraternity live up to them the millenium can not be distant, for the Masonic Brotherhood are in numbers almost sufficient to control the world, and their influence for good would be great indeed. Published by Harman G. Reynolds & Son, Springfield, Ill., at $1.25 a year.—*Home Journal.*

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SPRINGFIELD, ILL., SEPT. 15, 1869.

☞No communication or advertisement is likely to receive attention, if received after the first of each month, in the issue immediately following.

Back Numbers of Trowel for Sale.

The publisher has a few copies of the back numbers of The Trowel, which he will send postage paid, as directed, on receipt of price. Those wishing to complete file of Trowel, will do well to procure lost or missing numbers. The quantity is quite limited, and in some cases not more than 5 or 6 of a number. When orders are received for copies which are entirely sold out, the money will be at once returned, free of charge.

Volumes 5 and 6 (1866 and 1867), in one book. Price, $5.00. Single numbers, 15 cents each. On hand: September, 1863; December, 1864; January, May, June, July, August, and September, 1865; January, March, April, May, June, July, and August, 1866; January, 1867. All the months in 1868; and all the months to date, 1869.

Positive Masonic Injunctions.

The peculiar and sacred duties of Masons to each other are such that they can not neglect them without sinning against clear light and breaking solemn and binding promises. These duties are so familiar that they scarcely need explanation. To neglect any duty we owe to a brother, whether in the way of relief, counsel, admonition or information, implies indifference, or what is worse, no respect for solemn covenants.

The covenants between Mason and Mason reach all relations of life, comprehending all the details of business, the words we utter, the meditations of our hearts, and what our hands find to do, and especially when there is reason to apprehend danger.

We sincerely hope that our brethren will seriously reflect upon this, for none of them can devise or be knowing to and acquiescing in any project to the injury of a brother, in his business, reputation, or family, without deserving the severest Masonic discipline.

The Freemason who would build himself up on the ruins of a brother, take advantage of his necessities or misfortunes to increase his wealth or advance his fortunes, or even cherish thoughts of injury or wrong to a brother in his power, is a base and unworthy Mason, who would take advantage of a trusting friend and repay his kindness with infamous crimes. We have known Masons who (unthinkingly, we hope) have disregarded solemn vows. Let such think carefully upon their engagements, and henceforth endeavor to live up to them.

Often, too, Masons feel themselves aggrieved by the conduct of others, and are moved to do unmasonic things, or utter unjustifiable words in a spirit of resentment or retaliation.

Nothing can be more unmasonic. One wrong does not justify another. Unmasonic conduct in one should inspire reflection, coolness, and caution in the breast of another. Hasty, irritating or hot words from one Mason should be the most potent of all admonitions to guarded words fitly spoken, or discreet silence. Wrong-doing by any should be a spur to all other Masons to "learn to do well."

Even if one knows a brother to be wrong, he is not to parade it before the world, unless his obligations to the laws of the land demand it; nor even to his lodge, unless it be a case demanding discipline. We counsel every brother to remember that there are many cases where good counsel, gentle reproof, or tender admonition, may win a brother from his errors and produce a reformation. It is a dastardly act in any man to convey secret charges, rumors, and insinuations against his fellow man, under cover of secrecy and darkness, by which character is destroyed without any chance to repel or defend. In a Mason it is a crime. It admits of no excuse. It is a sin against society, against morality and religion, and an abominable wrong in the eye of God.

Freemasonry frowns upon all such doings. It abhors malice, evil speaking, and mercenary conduct.

Let all who transgress the laws of the land be brought to justice in a legal manner. It is the duty of a Mason to see a transgressor of the laws prosecuted and punished, and to see that it is done according to the laws, so that justice may be done, the law vindicated and made honorable.

Let no Mason go surmising, whispering, and insinuating about, or openly parading faults before the world; but in a manly and Masonic manner let him either visit the erring brother, or bring his case before the lodge or legal tribunals, as conscience and duty may require.

And we especially urge that until all hope of reformation has ceased, or the lodge has sent a brother out under its sentence of expulson or suspension, he is to be treated and regarded as a Mason; and even then the doors of repentance and mercy should ever be open.

Let us all seek to govern our practices by those just and equitable laws we have so solemnly promised to obey, ever bearing in mind that to do unto others as we wish them to do unto us, is the very spirit of Freemasonry.

A Tissue of Slanders.

We received September 15th a copy of *The Mystic Star* for this month. Owing to an unavoidable accident, our own paper, The Trowel, usually issued promptly, has been delayed beyond the usual time of publication, and thereby gives us a chance to defend ourselves immediately. On page 91, Bro. William Rounsville opens out with an article entitled "Short Sessions of Grand Bodies." We will only answer that part which concerns us personally. Bro. R. says: "Another point upon which a little economy would tell considerably, is that of the Grand Lodge printing. Let it be done by contract, or by the reception of proposals, and hundreds of dollars could be saved—perhaps thousands."

Herein Bro. R. is misinformed. The last G. Lodge proceedings were furnished entirely on contract, both labor and material. Advertisements for bids for printing and binding the proceedings were published in the Springfield paper (I do not now recollect the exact time). Four bids from responsible firms were offered in answer to the advertisement.

After a long and careful examination of the bids we were awarded the contract—and lost money on the job. I do not believe Bro. R. would have done the work for the price that I received. Usually the "proceedings" contain the main bulk of the G. L. printing. On pages 106–7–8 and 9 there is a calumnious article, entitled "The Springfield Monopoly," written by "J. S. Hanna." It is unworthy of a Christian, a Freemason, or a gentleman. He intimates that my father, brother and myself are connected in business. My brother and I have never been in business together in any form whatever. My father has no connection with my present business, excepting The Trowel, and that only as editor. Bro. J. S. H. says "the friends of the *Trowel* have made its proprietors a present of a press (we congratulate them)." This is true—in December 1863, our brethren and friends presented to us a press, type, and other printing materials valued at $742.56, and $60.44 in money; total, $803.00. For this we have ever felt thankful to them, and have in return given in charity to needy Masons, their families, or lodges in distress, $1,742.65, from January 1st, 1864, to September 1st, 1869. I have thus paid back the $803.00 which was presented to my father, and also at the rate of 25 per cent. per annum on it ever since it was presented, and I expect to keep doing this as long as I am *in my present* business, and indeed as long as I can do so. I have taken from my business $16.80 every month, charged in my cash account as a personal expense, and paid it out where I thought proper, to persons needing Masonic relief. I have never before mentioned this fact to any person, not even to my father, and I would not do so now, did not Bro. Hanna's ungenerous attack compel me to do so in self-defence.

Bro. H. gets angry because I am engaged in printing, book binding, stereotyping, (not electrotyping, Bro. Hanna), blank book manufacturing, &c. I have yet to learn that it is a crime to do honest work, in neat, workman-like style, and at reasonable prices. He gives me "fits" because I deal in "general Masonic literature," and advertise my books for sale, and says "what *fair* chance can a brother have in a small town, with a few standard Masonic works upon his sparsely filled shelves, by the side of such an attractive quasi-official advertisement." I have *given* away, to such dealers, Masonic books to the value of $433.61. I sold them the books on credit, the purchasers were poor brethren, hard times and sickness pressed them sore, I tore up the account against them, and gave a receipt in full for the amounts owing. Their expressions of gratitude have more than paid me.

Bro. H. says I refused to publish the advertisement of a worthy regalia dealer in Chicago, through fear of competition. *This is a falsehood.* We have published in The Trowel advertisements for Bro. H. R. Cabery, of Chicago; Pollard & Leighton, of Boston; Masonic Publishing and Manufacturing Company;

Clark & Maynard, of New York; and now publish the advertisements of the Virgil Price Manufacturing Company. of New York, and Parsons & Co., of St. Louis. There is a respectable dealer in regalia in Chicago who, since September 17th, 1866, has been indebted to me $14 for advertising in The Trowel. I refused to advertise for him any more until he paid up. I have written to him three times for the money, but received no answer.

The "gist" of this whole matter lies in a nutshell. The proprietors of the *Mystic Star* and their clique wish to get possession of the G. L. treasury, printing, official positions, and salaries, thereby making a "fat thing" for the ring. In order to do this it was necessary to bring down odium upon the present Grand Master, Grand Secretary, and our well-known and beloved Grand Treasurer, Brother Harrison Dills. Now, it would not do to attack these brethren in the August number of the *Star*, because, forsooth, my father would answer them in the September Trowel. Shrewd "Hanna" concluded to wait until the last minute, and then "pitch into them," thinking he could not be answered until the October Trowel was issued, which would be after the Grand Lodge had adjourned.

The owners of the *Star* are envious of The Trowel and its success. The *Star* has been published in Fort Wayne, Ind., then in Chicago, then in Indianapolis, and now in Chicago again, where we suppose it will stay as long as the owners' credit is good at the printer's. The *Star* publishes, in twelve numbers, matter equal to 77 square feet and 16 square inches, which costs $2.00. The Trowel *publishes, in twelve numbers, matter equal to 94 square feet and 6 square inches ; price, $1.25.* Now, in order to make the publications equal in value, the *Star* should publish 150 square feet 6 square inches for $2.00, equal to 76 pages per month of its present size, instead of 40 pages, which it now publishes. And now, brethren, if you think this article is too rough, you must consider that is written by one who is not an editor. My father is absent from home, and will not return in time to answer Brother Hanna's slanderous article. I have been compelled to drag before the public my private charities of years gone by, and disregard one of the teachings of our Order, that our assistance to those having Masonic claims upon us should be given in secret.

Fraternally yours,

H. G. Reynolds, Jr.

Railroad Connections.

Passengers who intend coming to Grand Lodge can make connections as follows:

By Chicago & Northwestern and Chicago, Alton & St. Louis.—Leave Freeport, 9:20 A. M.; Rockford, 10:50; Belvidere, 11:35; Elgin, 12:25 noon; Fulton, 9:13 A. M.; Dixon, 10:35; DeKalb, 12:03 noon; Harvard Junction, 11:12 A. M.; Woodstock, 11:43; Crystal Lake, 12:08 noon; Chicago, 8:50 P. M.; arrive at Springfield, 4:10 A. M.

By Chicago, Rock Island & Pacific, and Chicago, Alton & St. Louis.—Leave Rock Island, 7:50 A. M.; Port Byron Juuction, 8:10 : Geneseo, 8:52; Pond Creek, 10:11; LaSalle, 12 noon; Ottawa, 12:37 P. M., arrive at Joliet, 2:26; leave 10:30 P. M.; arrive in Springfield, 4:10 A. M.

By Chicago, Burlington & Quincy, Toledo, Peoria & Warsaw, and Chicago, Alton & St. Louis.—Leave Burlington, 6:35 A. M.; Monmouth, 7:47; Galesburg, 8:40; Vermont, 7:00; Lewistown, 8:45; Yates City, 10:27; La Harpe, 7:55; Bushnell, 8:57 P. M.; Canton, 10:20 A. M.; arrive at Peoria, 11:50 A. M.; leave Peoria, 12:00 noon; Washington, 12:26; El Paso, 1:40; arrive at Chenoa, 2:30 P. M.; leave, 12:59 night; arrive in Springfield, 4:10 A. M.

By the Jacksonville branch of the Chicago, Alton & St. Louis, and the Toledo, Wabash & Western.—Leave Allin at 2:43 A. M.; Delevan, 3:35; Mason City, 4:16; Petersburg, 5:01; and arrive at Jacksonville, 6:30; leave, 8:45, and arrive in Springfield 10:25 A. M. Leave Jerseyville, 8:06 P. M.; Carrollton, 8:46; Whitehall, 9:15; Manchester, 9:41; arrive at Jacksonville, 10:25; leave, 10:20, and arrive at Springfield 12:10, night.

By the Jacksonville Branch and the main line Chicago, Alton & St. Louis.—Arrive at Bloomington, 2:50; leave Bloomington, 3:15 A. M.; arrive at Springfield, 5:45 A. M. Arrive at Monticello, 6:20 P. M.; leave, 7:10 P. M., and arrive at Springfield 10:20 P. M.

The Bureau Valley Railroad passengers, who choose, will arrive in Peoria at 4:15 A. M.; leave by the Peoria, Pekin & Jacksonville at 6:00 A. M.; arrive at Jacksonville at 11:00 A. M.; they can then take the accommodation train at 3:00 P. M., and reach Springfield at 7:00 P. M.; or they can take the passenger train at 10:20 P. M., and reach Springfied at 12:10, midnight. Those who choose will arrive at Bureau Junction at 10:50 A. M.; Joliet, 2:26 P. M., and at Springfield, 4:10 A. M.

By the Illinois Central and the Chicago, Alton & St. Louis, from the North.—Leave Dunleith at 4:40 P. M.; Galena, 5:49; Freeport, 8:15; Dixon, 9:49; Mendota, 11:10; LaSalle, 12:00, midnight; Wenona, 12:45 A. M.; El Paso, 1:57, and arrive at Bloomington at 2:35 A. M.; leave at 3:15 A. M., and arrive in Springfield at 5:45 A. M. The connection is made at Bloomington, not at Normal. Passengers have forty minutes to go from the Central station to the Chicago, Alton & St. Louis station. Those who take the day train make close connections at Normal.

By the Illinois Central and other roads from the North.—Passengers on the Western Union, from the east will reach Freeport at 4:00 P. M.; from the west, at 1:15 P. M.; from the east on the C. & N. W. at 3:45 P. M., and leave at 8:15 P. M.

Passengers on the C. & N. W., by Geneva, Dixon, and Fulton, arrive at Dixon from the west at 2:20 P. M.; from the east at 8:45 P. M., and leave at 9:49 P. M.

Passengers on the Chicago, Burlington and Quincy, from the east, will reach Mendota at 8:55 P. M.; from the west, at 3:35 P. M.; and leave at 11:10 P. M. All arrive at Bloomington (not Normal) at 2:35 A. M., and leave by the Chiago, Alton & St. Louis at 3:15 A. M., and reach Springfield at 5:45 A. M.

By the Illinois Central, from Chicago, and Other Roads, to Tolono, and thence West.—Passengers from the Milwaukee road reach Chicago at 4:15 P. M.; from the Janesville road, at 7:15 P. M.; from the Galena road, 3:45 P. M.; from the Dixon road, at 6:50 P. M.; from the Chicago, Burlington & Quincy, 7:25 P. M., and leave at 8:35 P. M.

Passengers on the Toledo, Peoria & Warsaw, from the east, reach Gilman at 12:25, noon; from the west, at 4:40 P. M.; leave Gilman at 11:37 P. M.; and all reach Tolono at 1:47 A. M., and leave by the Toledo, Wabash & Western at 2:18 P. M., and arrive at Springfield at 6:05 A. M.

Passengers on the T. P. & W. would make about the same time *via* Chenoa. On the day train they make close connections at Chenoa.

By the Chicago, Burlington & Quincy and the Toledo, Wabash & Western.—Leave Mendota at 4:25 A. M. (Monday); Wyanett, 5:43; Galva, 7:00; Galesburg, 8:48; Bushnell, 9:50; Macomb, 10:19, and arrive at Camp Point at 11:58 A. M.; leave Hamilton at 5:00 P. M.; Carthage at 5:40, and arrive at Clayton at 7:25 P. M.; leave Quincy at 6:30 P. M., and all leave Clayton at 7:25 P. M.; leave Bluffs at 9:31 P. M.; Jacksonville at 10:20; arrive at Springfield at 12:10, midnight. By this arrangement it will be seen that C. B. & Q. passengers tarry at Camp Point over seven hours. They can go to Quincy, have six hours, and lose no time. Another arrangement is the following: Leave Mendota at 8:55 P. M. (Sunday or Monday); Wyanet, 10:10; Galva, 11;20; Galesburg, 12:45, night; Bushnell, 1:55 A. M.; Macomb, 2:27, and arrive at Camp Point at 4:00 A. M., and leave by the T. W. & W. at 6:02 A. M., and arrive in Springfield at 10:25.

By the Ohio & Mississippi, the Chicago, Alton & St. Louis, and Other Roads.—The following arrangement will bring passengers here Monday noon: Leave Vincennes at 4:25 P. M.; Olney, 5:46; Xenia, 7:10; Odin, 8:35; Sandoval, 8:45, and arrive at East St. Louis at 11:20 P. M. Leave East St. Louis in the morning, at 7:25; Edwardsville Junction, 8:09; Alton, 8:35; Monticello Junction, 8:50; Carlinville, 9:59, and arrive at Springfield, 11:40.

The Central arrives at Odin at 8:15 P. M. from both ways. The Indianapolis & St. Louis arrives at Alton Junction at 7:09 A. M.

By the following arrangement, passengers will reach Springfield at 10:20, way express, or 11:40, lightning express, at night: Leave Vincennes at 6:40 A. M.; Olney, 8:05; Xenia, 9:25; Odin, 10:45; Sandoval, 10:55, and arrive in East St. Louis at 1:30 P. M. Leave East St. Louis, by way express, 5:30 P. M.; Edwardsville Junction, 6:10; Alton, 6:55; Monticello Junction, 7:10; Carlinville, 8:25, and arrive in Springfield at 10:20—this train stops at all stations. Leave East St. Louis, by lightning express, 8:00 P. M.; Alton, 8:55; Carlinville, 10:11, and arrive in Springfield at 11:40—this train stops only at Alton and Carlinville.

The Central arrives at Odin at 8:50 A. M., from the south, and 6:45 A. M., from the north, and at Sandoval at 8:45, from the north. The Indianapolis & St. Louis arrives at Alton Junction at 2:36 P. M., or 6:15 P. M. The Jacksonville arrives at Monticello Junction at 5:55 P. M., or 6:20 P. M.

By the Illinois Central from the South, and the Toledo, Wabash & Western, and Other Roads.—Leave Cairo (Monday), 2:40 P. M.; Jonesboro, 4:12; Carbondale, 5:06; Duquoin, 5:58; Tamaroa, 6:20; Irvington, 7:16; Centralia, 7:50; Odin, 8:30; Effingham, 11:00; Mattoon, 12:28, night, and arrive at Tolono, 1:47 A. M.; leave Tolono, 2:18 A. M.; Decatur, 4:15, and arrive in Springfield at 6:10 A. M. The previous train by the Central reaches Tolono *after* the train to Springfield has left.

Trains by the Ohio & Mississippi from the east reach Odin at 8:15 P. M.; from the west at 6:00. Trains by the Indianapolis & St. Louis reach Mattoon from the east at 7:35 P. M.; from the west at 11:39 P. M. Leave Sandoval at 1.33 P. M.; Vandalia, 2:55; Pana, 4:04; Moweaqua, 4:50, and arrive at Decatur, 5:35 P. M.; leave

Heyworth, 4:02 P. M.; Clinton, 4:36, and arrive at Decatur, 5.30 P. M. All leave Decatur at 4:15 A. M., and arrive at Springfield at 6:10.

The Indianapolis and St. Louis trains from the east reach Pana at 2:58 P. M.; from the west, 12:06, noon.

Those who desire an earlier arrungement can leave Sandoval at 1:05 A. M; Vandalia, 2:15; Pana, 3:35, and arrive at Decatur, 5:05 A. M.; leave at 1:33 P. M., and arrive at Springfield at 3:15 P. M.

The Ohio & Mississippi arrives at Sandoval from the east at 8:45 P. M. The Indianapolis & St. Louis arrives at Pana from the east at 3:35 A. M., and from the west at 10:20 P. M.

We have now given, as far as we are able, a full and impartial statement of railroad connections. It is not probable that any material changes will be made between this time and the meeting of the Grand Bodies.

The Ohio & Mississippi return free by St. Louis, after the endorsement of certificate by Chas. E. Follett, General Ticket Agent, opposite Southern Hotel, St. Louis.

The Chicago, Burlington & Quincy return such passengers free as come and return *via* Mendota, Peoria, or Camp Point.

The Chicago, Rock Island & Pacific will return passengers for one-fifth fare who come and return *by Joliet.*

Commutations are granted by the Illinois Central; Chicago, Alton & St. Louis, including Jacksonville division; Western Union; Toledo, Wabash & Western; Toledo Peoria & Warsaw; Chicago & Northwestern, and Peoria, Pekin & Jacksonville.

The Coming Grand Meetings.

The Grand Lodges, A. F. and A. M., for this State, will assemble in Representatives Hall, in this city, Tuesday, October 5th, at 10 o'clock A. M.

The Grand Royal Arch Chapter will assemble in old Masonic Hall, on Friday, October 7th, at 9 o'clock A. M.

The Grand Council Royal and Select Masters will meet on Thursday, October 6.

The following committees, already appointed, will assemble for business as follows:

HOLDING OVER

On Masonic Correspondence.—R. W. Jos. Robbins, M. D., Quincy; W. John M. Pearson, Godfrey; W. D. A. Cashman, Chicago; *Monday, October 4.*

On Masonic Jurisprudence.—M. W. Jerome R. Gorin, Decatur; M. W. William Lavely, Springfield; M. W. H. P. H. Bromwell, Charleston; R. W. Wiley, M. Egan, Chicago; R. W. John Bennett, Petersburg; R. W. J. O. Cunningham, Urbana; R.W. O. H. Miner, Springfield.

On Work.—R. W. John W. Clyde, Chicago; M. W. Harrison Dills, Quincy; R. W. Loyal L. Munn, Freeport; R. W. Wm. S. Easton, Ottawa; R. W. Jas. O. Cunningham, Urbana; R. W. Geo. E. Lounsbury, Mound City; M. W. J. R. Gorin, Decatur; Grand Master; *Thursday, September 30.*

On By Laws, etc.—R. W. Breth. Wiley M. Egan, Chicago; A. W. Blakesley, Quincy; D. P. Bunn, Decatur; Wilson Hoag, Paxton; John N. Ryan, Belleville; Grand Master; *Thursday, September 30.*

On Finance.—R. W. Breth. James Lowe, Quincy; G. W. Barnard, Chicago; Geo. C. Lanphere, Galesburg; *Friday, October 1.*

RECENTLY APPOINTED.

On Credentials.—R. W. Breth. Leven W. Shepherd, Springfield; Wm. H. House, Mattoon; Wm. O. Brooks, Galva.

To Examine Visiting Brethren.—R. W. Grand Lecturers Wade, Dorwin, Ashley, Banker, Dewey, L. Church, and DeLancey; *Monday, October 4.*

On Returns and Work of Lodges U. D.—R. W. Breth. A. W. Cowan, Pontiac; John M. Van-Deren, Chatham; L. W. Faulkner, Champaign; *Thursday, September 30.*

On Returns and Work of Chartered Lodges.—R. W. Breth. Geo. O. Ide, Princeton; Robert B. Smith, Alton; John C. Reynolds, Springfield; *Monday, September 27.* The work of this committee requires an examination and careful comparison of the returns of six hundred lodges.

On Appeals and Grievances.—R. W. Breth. Francis Hudson, Amboy; James B. Kyle, Macomb; Geo. Mason, Parkersburg; Arthur R. Atkins, Chicago; Thaddeus Philips, Carlinville, *Friday, October 1.*

On Mileage and Per Diem.—R. W. Breth. R. D. Hammond, Macomb; John D. Hamilton, Carthage; O. F. Price, Galesburg.—*Friday, October 1.*

On Discrepancies in Work.—R. W. Breth. Charles Fisher, Springfield; M. D. Chamberlin, Freeport; T. J. Prickett, Carbondale; D. G. Burr, Paris; *Thursday, September 23.*

TRAGEDY AND DEATH.

R. W. and Hon. Bro. Henry Prather, Decatur.

The citizens of Decatur started out, on Tuesday, August 31, to assist in subduing a fire, as we understand outside of the city. Among them was the Hon. Henry Prather and another gentleman, in a buggy. Close in the rear was another buggy, and all driving pretty fast. In some way, Bro. Prather was thrown from the carriage, and the horses in the rear were instantly upon him, and he was so badly injured that he expired soon after.

On the following day, funeral services were held at the Episcopal Church, of which the deceased was an exemplary and active member; an immense procession, consisting of the Masonic lodge, chapter, commandery, and citizens, more than a mile in length, proceeded to Greenwood Cemetery, where the remains were deposited with Masonic rites by *Macon Lodge No. 8,* Past Grand Master Gorin officiating as Master, assisted by the Master and brethren of *Ionic Lodge.* The deceased was in every sense a worthy gentleman, a safe counselor, a true friend, and an upright, honorable man.

His wife is the sister of Gov. Oglesby, and the latter gentleman was for some time under his watchful care, and we understand that the same is true of J. J. Peddecord, Esq., a distinguished and honorable man.

The deceased has long been identified with the material prosperity of Decatur and of Macon county, which he has twice represented in the General Assembly.

The first dispensation issued by Grand Master Jonas, the first Grand Master of the Grand Lodge, was to *Macon Lodge,* of which the deceased was Treasurer and Secretary. At the first election under the charter, he was elected Master, and at the next session of the Grand Lodge, Junior Grand Warden. It has always been understood of Bro. Prather, that all the elements of his character were substantial; that he had little respect for show, was unambitious of preferment, but that he desired real advancement in solid prosperity, good society, education, and all that tended to make his fellow men wise, happy, and contented. Such is true Masonry; and such was the worthy brother who came to so sad an end.

Supreme Council, A. A. S. Rite.

We acknowledge the favor of a copy of the constitutions of the Scottish Rite, N. J., sent by Ill. Daniel Sickels, G. Sec. Gen. We rejoice that State grand bodies can not be formed, and are pleased that the supreme body has provided for the appointment of Deputies annually, and for councils of deliberation under their control. It requires twelve to petition for a consistory, nine for chapter or council, and ten for Lodge of Perfection. Six is a quorum for lodge or consistory, and five for the other bodies.

The Grand East is at Boston, and there the supreme council must convene once in three years, the archives must be kept, and the Grand Keeper of the Archives must reside.

The next meeting is to be held in Cincinnati.

Ill. Bro. Walter A. Stevens, 121 East Eighteenth Street, Chicago, is Deputy for Illinois.

Fifty years a Mason.

Bro. G. O. Jones, of Cambria, Wis., has favored us with an account of a meeting of *Pardee Lodge,* at Pardeeville, on the 4th of August, and the presence of the venerable Bro. John Pardee, it being the 50th anniversary of his initiation.

Bro. O. D. Coleman gave the aged brother an address of welcome, which was very handsomely responded to by Bro. Pardee.

His son, Charles J., is the W. M. of the Lodge, and Em. Commander of *Ft. Winnebago Commandery,* and a glorious good fellow, whose heart and hand are always responsive to the demand of Masonry. Long life and joyous, to both father and son.

Geo. S. Blackie, M. D.

We return our sincere thanks to this eminent brother for a photo of his agreeable face, and rejoice to learn that by the aid of cars and steamers he arrived safely home in Nashville, and that he enjoyed himself in Jacksonville and St. Louis, and met such hospitable attentions from our brethren in those places as would be gratifying to any brother to receive.

As a teacher of young ladies, professor in college, Deputy Grand Secretary, and a contributor of valuable articles to the *Record,* our brother finds his hands and brain full of hard and useful work. He is the representative of the Grand Lodge of England and Ireland, near the Grand Lodge of Tennesse.

Proceedings Supreme Council.

We are in receipt from Ill. Bro. Sickels, Gr. Sec. Gen., of the first thirty-two pages of the Proceedings Supreme Council, N. J.

The very able address of the M. P. Grand Commander, Hon. J. H. Drummond, occupies twenty-two pages.

We notice that Ill. Breth. Enoch T. Carson, H. L. Palmer, Heman Ely, E. G. Hamilton, R. H. Foss, F. A. Blades, K. H. Van Rensselaer, A. B. Alden, R. W. Landon, D. B. Tracy, John Caven, V. L. Hurlbut, and W. A. Stevens, were present from the West.

We shall give the proceedings a thorough review when received in full.

Exemplification and Work.

The committee on work will meet Thursday, September 30, and we presume that the work will be exemplified on the evenings of that day and of Friday and Saturday.

On Monday evening the first degree will be exemplified, and, if possible, the third degree will be exemplified on Tuesday evening, under the charge of R. W. Breth. Charles Fisher, M. D. Chamberlin, Thomas J. Prickett, D. G. Burr, and such others as may be selected. It is, therefore, desirable that all interested should attend. No per diem, however, will be allowed until Tuesday, except to such as shall be actually employed.

Chapter Returns.

The following chapters have made returns and paid dues:

Nos. 3, 10, 21, 22, 24, 26, 32, 35, 38, 51, 53, 54, 55, 57, 58, 60, 61, 64, 65, 72, 74, 75, 78, 80, 101, 105, 107, 109, 112, 114, 115, 117, 118, 120, 121, 125, 126, 130, 131, 133. Total, 40.

The following chapters have made returns: Nos. 4, 12, 15, 36, 41, 47, 48, 49, 50, 62, 63, 67, 77, 81, 83, 86, 87, 88, 95, 96, 98, 100, 104, 106, 111, 119, 132. Total, 27. Both totals, 67.

Sixty-five returns not made. The returns already in show 3,481 members, and 445 exaltations.

Railroad Facilities.

We are under many obligations to the Chicago, Alton & St. Louis; Ohio & Mississippi; Toledo, Peoria & Warsaw; Chicago, Rock Island & Pacific; Western Union; Peoria, Pekin & Jacksonville; Illinois Central; Indianapolis & St. Louis; Chicago & Northwestern; Toledo, Wabash & Western; and Chicago, Burlington & Quincy Railways, for time-tables on their respective roads. ~~It is not probable that these~~ tables will be materially changed before the meeting of the Grand Lodge.

Grand Lodge of British Columbia.

We have been politely favored with a copy of the proceedings of the Provincial Grand Lodge of British Columbia, at its second annual communication, held at the city of Victoria in May last. There was a full attendance of grand officers, together with the representatives of the four lodges under the jurisdiction. The session was opened in an excellent address by the Grand Master, R. W. Bro. J. W. Powell. The Grand Master reports the Order to be in a healthy condition in the province; that during the past year *Caledonia Lodge* had erected a commodious, secure, and excellent room for lodge purposes; and that *Mt. Hermon Lodge*, at Barnard Inlet, has errected, at its own expense, "a handsome and commodious hall, filled with all the comforts and attractions of a model lodge room," which had been formally dedicated. *Cariboo Lodge*, at Barkerville, lost its hall by fire in the early part of the year, but had erected a new one.

The Masonic authority in the province is at present divided between the Grand Lodges of England and Scotland, the first having a district and the latter a provincial Grand Lodge in the territory; but a proposition has been started for the two parties to unite and form an independent body, as in Canada, Nova Scotia, etc.

Grand Secretary's address—H. F. Heisterman, Victoria, B. C.—*F. M. Magazine.*

◆

We are in receipt of The Masonic Trowel for August. This is one of the very best publications of the kind in the country, and should be in the hands of every Mason in the State. Edited by Grand Master Harman G. Reynolds, and published by H. G. Reynolds, Jr., Springfield, Illinois, at $1.25 per year.—*Woodstock Sentinel.*

◆

Trifles light as air
Are, to the jealous, confirmations strong
As proofs of Holy Writ.

Tidings.

Items.

It is said that David Smith, son of Joe Smith, is in Salt Lake, and asserts his right to the succession, and preaches against polygamy.

Mexico has a population of 9,000,000.

The mines at While Pine yield bullion at the rate of $500,000 per month.

The temperance people have formed a National Temperance party.

The oldest and best earthly teacher is experience, but its lessons are frequently very costly.

Unless we speak as we think (when we do speak), do as we profess, peform what we promise, and are what we seem, *we are insincere.*

We received the *New Age*, published at San Francisco, August 28, on the 4th inst.

The many friends of Col. L. S. Church will rejoice to learn that he is a candidate for the Constitutional Convention, in McHenry county.

Boston has public statues of Washington, Franklin, Hamilton, Webster, Everett, Beethoven and Mann.

Much complaint is made because people sleep in church on Sunday. Is not Sunday a day of rest?

Oregon harvests a million bushels of wheat in excess of any former year.

A well known physician used to say that roast beef, serenity of mind, cold-water baths, and an amiable and pretty wife, would make almost any man healthy, wealthy, and wise.

We tender our thanks to R. W. Bro. Parvin, Grand Secretary of Iowa, for copies of proceedings of Grand Lodge for the use of Illinois Grand Chapter, and for The Trowel

Poor persons suffering from curable diseases of the eye and ear can be treated at the Eye and Ear Infirmary of Chicago, C. V. Dyer, President; E. B. McCagg, Secretary. Patients not able to pay, are treated free, the patients paying for their own board.

Bro. Leon Hyneman will please accept our thanks for prints of Grand Masters French, Williamson, Stewart, and Mitchell, and of Albert Pike.

The centennial of St. Andrew's, Chapter R. A. M., will be celebrated at Boston, September 29th. The oration will be delivered by M. E. Sir W. S. Gardner, Grand Master Templar's, U. S. A. The Committee of Arrangements consists of such eminent companions as Richard Briggs, John McClellan, Wm. Parkman, W. W. Baker, and N. B. Shurtleff, the latter being the present Mayor of the city. We acknowledge the receipt of complimentary cards of invitation and admission, and should much like to be present on so rare an occasion.

We are in receipt of commissions as Representatives of the Grand Lodges of Tennessee and Texas, near the Grand Lodge of Illinois. They will be presented to the Grand Lodge in due form.

The Grand Commandery of New Hampshire had an agreeable time in camp, July 18, 19, and 20, at Centre Harbor, on Lake Winnipiseogee. Sir Wm. Barrett presided.

A Canada paper tells of a Freemason born in 1757; made a Mason at Ballenderry, Ireland, 1776, who is now living in Canada. Ninety-three years a Mason! May be. We stick to Father Stiles.

Our Maine Templars have been in camp also, near Portland.

The papers say that an 800 pound nugget of lead ore was found near Warren, in this State. Past Grand Master Dills, of Quincy, recently raised one of 1600 pounds, at his mine in Missouri.

We were politely taken by Bro. Randall through the Chicago tunnel, around Union Park, and into the new and beautiful hall of Union Park Lodge, last week. A full description of the hall will be given in a future number. It is a model, and reflects great credit upon the lodge and Bro. Randall, the Worshipful Master.

Chicago Consistory has expelled Gen. Francis Herron. We feel quite sure that this should not have been done.

Assessment of Sangamon county: Real estate, $10,464,677; railroads, $483,836; personal property, $3,702,096. Total, $14,649,997.

The commissioners have located the Southern Illinois Normal University at Carbondale. What will Pres. Blanchard say to this?

It is said that Montreal has 162,000 inhabitants.

New York has a direct line of ships to Portland, Oregon, which is well sustained.

Truth is sometimes as much outraged by silence as it is by falsehood.

The Grand Lodge of Vermont was organized in 1794.

Gen. Thomas P. Auguste, a noted lawyer in Richmond, Va., and Masonically famous as the author of reports on Masonic correspondence and jurisprudence, died July 31st, in the forty-second year of his age.

The members of *Independent Royal Arch Lodge*, of New York City, have raised and transmitted to the family of our late Bro. Henry D. Cutting, who was lost at sea, the sum of $2,100. Pres. Blanchard will please "howl" at this.

Returns and Dues Received.

Returns and dues have been received from Nos. 1, 2, 8, 13, 15, 23, 28, 35, 36, 42, 45, 49, 55, 56, 57, 59, 60, 64, 65, 66, 67, 70, 72, 73, 77, 80, 87, 88, 91, 97, 99, 100, 103, 105, 107, 112, 115, 117, 118, 119, 122, 124, 127, 132, 136, 140, 141, 143, 144, 148, 150, 154, 157, 158, 160, 161, 164, 169, 172, 173, 183, 187, 188, 191, 192, 193, 196, 197, 200, 205, 207, 209, 213, 214, 222, 226, 231, 236, 237, 238, 239, 241, 248, 252, 254, 257, 259, 260, 261, 263, 265, 268, 270, 271, 273, 275, 276, 277, 278, 282, 283, 284, 287, 288, 290, 291, 292, 294, 295, 296, 298, 299, 303, 304, 305, 307, 309, 311, 312, 313, 314, 318, 320, 323, 325, 330, 332, 333, 334, 336, 342, 345, 346, 349, 352, 353, 356, 357, 358, 360, 370, 371, 376, 379, 380, 382, 384, 387, 389, 393, 394, 397, 400, 402. 404, 408, 410, 413, 414, 418, 421, 424, 425, 432, 438, 439, 441, 443, 445, 446, 447, 448, 449, 452, 454, 455, 457, 458, 459, 462, 466, 469, 472, 473, 477, 478, 479, 481, 486, 488, 490, 492, 493, 494, 497, 498, 501, 504, 505, 507, 508, 514, 516, 517, 518, 519, 523, 525, 528, 530, 533, 534, 535, 538, 540, 542, 543, 545, 547, 548, 549, 550, 551, 552, 554, 562, 563, 564, 565, 566, 567, 570, 572, 575, 580, 582, 585, 587, 588, 594, 596, 599, 600, 605, 606, 607. Total, 245.

Returns without dues have been received as follows:

17, 19, 20, 24, 26, 29, 34, 39, 46, 50, 51, 54, 58, 63, 69, 81, 85, 86, 89, 92, 95, 102, 104, 110, 113, 123, 125, 129, 130, 131, 133, 139, 142, 145, 146, 147, 149, 152, 162, 170, 175, 177, 179, 180, 183, 190, 198, 203, 216, 218, 219, 220, 221, 223, 224, 227, 228, 230, 232, 234, 235, 240, 245, 246, 247, 250, 253, 267, 272, 274, 280, 286, 293, 297, 317, 327, 328, 331, 335, 337, 339, 340, 344, 348, 354, 359, 361, 362, 364, 365, 366, 368, 374, 375, 378, 391, 396, 398, 406, 407, 412, 419, 420, 431, 442, 453, 464, 467, 475, 480, 482, 483, 487, 489, 499, 510, 511, 522, 526, 527, 529, 532, 537, 553, 556 561, 573, 581, 586, 593, 608. Total, 131. Whole number, 377.

ADDITIONAL.

Received and Paid.—14, 43, 53, 90, 165, 204, 301, 351, 355, 388, 411, 440, 468, 496, 509, 512, 515, 601, 604.

Unpaid.—44, 48, 211, 229, 388, 502, 521. Entire total, 403.

Lodges U. D. Received.—Wadley, Patoka, Basco, Hopedale, Venice, New Hope, Fortitude, Union, Lincoln Park, Anchor, Rochester, Mosaic, H. R. Caberry, Forrest.

There are about 175 chartered lodges that are still to make returns. The following short table shows the condition of a few of our large lodges, from which a fair approximate estimate can be made for the whole:

No.	Initiations.	Members.	Increase.	Loss.
1	4	136	14	
8	9	143	1	
15	26	214	15	
42	13	138		
43	9	166	6	
46	11	141	6	
51		100	4	
57	12	156	15	
63	7	136	1	
66		100	1	
78		120		4
90	33	183	16	
97	2	104	3	
102	9	149	8	
112	17	108	8	
141	34	165	12	
160	17	193	12	
170	11	133	15	
175	4	132	15	
209	23	192	26	
211	43	349	33	
240	2	109	16	
246	6	106	7	
254	15	114	12	
271	13	182		4
284	3	100		3
311	28	233	2	
332	11	102	12	
333	8	102	8	
411	23	135	11	
478	15	129	14	
508	8	120	31	

◆

Transactions Examined.

IOWA.

Grand Lodge met at the Burtis Opera House, in Davenport, June 1. Reuben Mickel, Grand Master. Past Grand Masters Humphreys, Parvin, Cotton, Hartsock, and Guilbert were present. One hundred and forty-five lodges represented.

Under the head of "Applications for Membership," the Grand Master takes strong ground that "*every brother ought to belong to a lodge.*" Such is the law, and every brother in a voluntary state of non-membership is living in violation of a law which he has covenanted to obey.

The Grand Master made the following remarks in regard to a clandestine lodge of Masons:

> Some time during the last fall I received a letter from a brother living at Boonsboro, informing me that some parties had organized at that place a clandestine lodge of Masons, into which they were initiating candidates and pretending to confer upon them the first three degrees of Masonry. I requested him to ascertain at once all the facts possible in the case, as well as the names of the parties engaged in this disreputable business, and communicate the same to me. Not hearing anything further from the brother, I concluded that perhaps he had been misinformed or that the organization had been abandoned. In this, it seems, I was mistaken. Some time in March I was officially informed by responsible and worthy Masons residing at Boonsboro and Montana, that it still had an existence, and that they had already inveigled into their organization some otherwise respectable men, and many of indifferent character, and were holding themselves out to the world as a Masonic body. They also furnished me with a list of the names of the members as far as they could be ascertained. It seems strange to me how any really good and respectable man could be induced to take part in such an illegitimate enterprise, or be induced to join such a clandestine and irregular organization. Therefore, for the purpose of cautioning the public, and for the protection and government of our lodges and brethren, I issued a circular, bearing date April 3d, 1869, giving the facts so far as I had been informed, and also the names of those connected with this transaction. A copy of this circular is herewith submitted:
>
> "CLANDESTINE LODGE OF MASONS AT BOONSBORO.
>
> "WHEREAS, The Grand Master has been officially informed that there exists in the town of Boonsboro a clandestine lodge, into which some good and many bad men have been inveigled. Therefore, for the government of our brethren, and as a caution to the public, we have caused to be issued this circular.
>
> "The persons engaged in this work style their body the "*A., F. and C. M. Society*," and are said to have existed some five months, and include some thirty or more members.
>
> "The *names* of the following persons have been obtained and are herewith published for the Craft, viz.:
>
> "Wm. R. Adams, William Austin, S. H. Bell, Jacob Black, John W. Boggs, D. W. Bushnell, Lewis Davis, Scott De Wolf, Benj. Franklin, Geo. M. Haskell, E. L. Hammond, H. M. Hamilton (rejected by 159), L. F. Hilton, F. W. Huxford, Geo. E. Jones, County Treasurer, John Johnston, M. M. King, County Judge, L. S. Kutzleb, Charles Logan, Oliver Logan, Eli T. Mills, S. G. Moffatt, Dep. Co. Treas., William Moore, John C. Robinson, A. L. Thompson (said to be W. M.), J. H. Waters, H. R. Wilson (County Clerk).
>
> "The officers of particular lodges are enjoined to be very strict in their examinations and cautious in admitting visitors, and are further enjoined to keep a 'visitor's book,' in which each applicant for visitation shall be required to write his name *before* examination, stating the lodge from which he hails, and his residence. Of all of which you will take due notice and govern yourselves accordingly.
>
> "Given under my hand and the seal of the Grand Lodge, at Jefferson, this 3d day of April, A. D. 1869.
>
> "REUBEN MICKEL, *Grand Master.*
>
> "Attest: T. S. PARVIN, *Grand Secretary.*"
>
> This is the first case of the kind we have ever had in this jurisdiction, and I hope it may be the last. However, for the protection of the Craft from imposition, I would respectfully recommend that the Grand Lodge adopt a general regulation requiring every particular lodge to keep a VISITOR'S BOOK, in which every visitor shall be required, before an examination is had, to register his name and residence, and name, number, and location of his lodge. Such a regulation, strictly enforced, might prevent many lodges from being imposed upon by the unworthy, as well as enable the lodges to follow up and detect impostors.

The decisions of the Grand Master were referred to in the last nnmber of THE TROWEL, in our notice of the *Evergreen*.

The debtor side of the Grand Treasurer's report shows $14,141.80; credit, $5,000.54 cash, and $3,450 U. S. bonds in hand.

The Grand Secretary, in his report, mentions the death of R. W. Simi Rose, Grand Secretary of Georgia, and mentions that of the cotemporaries of Bro. Parvin in 1844, Bro. John Dove, of Virginia, elected in 1840, and Joseph H. Hough, elected in 1843, now survive.

M. W. Bro. John H. Brown, formerly Grand High Priest of Iowa, and now Grand Master of Kansas, was announced and received with the grand honors. The delinquencies, mistakes, and errors of lodges in making returns are dealt with unsparingly. Bro. J. J. Burtiss tendered to the Grand Lodge a permanent lease, free of cost, of the Burtiss Opera House Hall and rooms, for the use of the Grand Lodge and its library. The matter is referred to the lodges, and will probably be adopted.

John Scott, of Nevada, was elected Grand Master; William P. Allen, S. G. W.; W. J. Ross, J. G. W.; John W. Jamison, G. Treas.; and Theodore S. Parvin, of Iowa City, Grand Secretary. Eighty-three lodges made incorrect returns.

Bro. W. E. Miller presented an able report on correspondence. Our proceedings are courteously noticed. Bro. Parvin is the chairman of that committee now.

MAINE.

Grand Lodge met at Portland, May 4; Timothy J. Murray, Grand Master. Past Grand Masters Washburn, Thompson, Drummond, and Preble, were present.

One hundred and thirty-one lodges represented; 15 unrepresented. The address was excellent, and the Grand Master prayed relief from further service.

The debit side of the Grand Treasurer's account showed $6,297.01; balance in treasury, $758.49. The Grand Lodge also has $15,600 in stocks and loans.

John H. Lynde, of Bangor, was elected Grand Master; David Cargill, Dep.; T. R. Simonton, S. G. W.; John W. Ballou, J. G. W.; Moses Dodge, G. Treas.; and Ira Berry, of Portland, Grand Secretary. Past Grand Master Asa L. Brown, of Washington Territory, was introduced and welcomed. Past Grand Master Drummond presented the report on correspondence.

It was our fortune to prepare the report for Illinois last year, but our duties kept us out of Grand Lodge nearly the whole session, and the report was presented by our Deputy, John C. Reynolds, and Bro. Drummond took it for granted that he was the author of the report, and says that John is a "chip of the Old Block," *only a little more so.* Pretty well for John, specially as Bro. Drummond soon found that the report was *ours.* This much, though, for the chip; he can work every degree in symbolic, capitular, cryptic, Templar, and Scottish Masonry! Bro. Drummond discourses thus of anti-Masonry:

> The attempted war upon Masonry seems to have reached its climax, and to be upon the ebb. It was started by certain persons who, so far as we can learn, were desirous of acquiring notoriety, and, having failed to do so in every manner in which they had attempted it, finally were foolish enough to believe that they could build up for themselves a reputation upon the ruins of Masonry! The success they have met with may be inferred from the statistics we have given. The fact is, the warfare has not been as strong as we desired. A healthy opposition would be beneficial to us. It would tend to make us more cautious in the admission of new members, more prompt to reclaim or discipline those who go out of the straight path, and better examples to the Craft. But it is so feeble that it may have the opposite effect.
>
> There are in this country more than a million members of secret societies of one kind or another; a majority of the whole community are numbered in the ranks of these members or those intimately connected with them. And, so far as our observation goes, the opponents of "secret societies" are generally men who are so afraid of doing anything in secret, that they parade their alms-giving, &c., before the world, as if (in the language of a quaint old divine) they "would not trust God with a single penny except before witnesses, lest haply he should deny the receipt!"

KANSAS.

Grand Commandery.—We are in receipt of a pamphlet containing the proceedings at organization of the first annual conclave.

The first meeting was held at Lawrence, Oct. 21, 1868, by delegates from *Leavenworth, Washington, Hugh De Payens, and De Molay Commanderies.* After taking the preliminary steps, the convention adjourned, and met again Dec. 29, and by virtue of a dispensation from Grand Master Gardner, a Grand Commandery was formed. William O. Gould was elected Grand Commander; John L. Philbrick, Dep.; E. A. Smith, G. Gen.; O. A. Bassett, G. C. G.; M. S. Adams, G. Prel.; J. M. Price, G. S. W.; A. T. Dorwin, J. G. W.; Christian Beck, G. Treas.; E. T. Carr, G. Rec.; R. R. Rees, G. St. B.; C. S. Wheaton, G. Sw. B.; J. A. Chase, G. W.; Fritz Magers, G. Sent. The next meeting will be held at Leavenworth, Oct. 18.

CONNECTICUT.

The Grand Chapter met at New Haven, May 11. James L. Gould, G. H. P. He gave a fair account of the meeting at St. Louis.

The Grand Chapter refused to give consent to making P. G. H. P.'s permanent members of the General Grand Chapter; to any change in the Past Master's degree, or to any more tinkering with the General Grand Constitution.

Benjamin Beecher was expelled for embezzling the funds of the Grand Chapter. John H. Barlou was elected G. H. P.; C. W. Stearns, Deputy; W. W. Lee, G. K.; S. T. Bartlett, G. S.; George Lee, G. Treas.; J. K. Wheeler, Hartford, G. Sec.

Twenty-seven Chapters have 3,415 members; average, 126. *Pythagoras Chapter*, at Hartford, has 393 members.

Comp. Wm. Storer presented the report on correspondence. In reference to the remarks of Comp. Lininger upon the subject of intemperance, he says:

> We honor our M. E. Companion for the advice he gave in the case of the drunken engineer. An habitual drunkard has no business in the Masonic ranks. Unless he can be speedily reformed, cut him off. He should not be allowed to stand in the way of the promotion of worthy men. Let our lodges and chapters be purged of every vestige of intemperance and profanity, and Masonry will stand higher than ever before in the estimation of all good men. Too many men of intemperate and profane lives are tolerated in our Masonic fraternities, and it is time for our Grand Masters and Grand High Priests to speak out on this subject. The lodges and chapters can not too soon or too persistently engage in the work of purgation. Freemasonry should be kept as pure, *morally*, as the Christian Church; and a licentious, intemperate, or profane man has no more right in one organization than in the other.

WISCONSIN.

The Grand Lodge assembled at Milwaukee, June 2; M. W. Harlow Pease, Grand Master.

Past Grand Masters Palmer, Bouch, Alden, and Young were present, and one hundred and fifty-six lodges were represented. The address was an able one. We give the following extract in regard to an aged veteran whose name was familiar to Western Masons some years ago:

> Especial notice seems due to him who has been truly called the Father of Masonry in Wisconsin. I refer to P. G. M. and P. G. Secretary, Bro. Wm. R. Smith, who died on the 22d day of August, last. In the year 1840, "*Far West Lodge*," of Galena, Illinois, received a charter from the Grand Lodge of Missouri, and was duly constituted and its officers installed by Bro. Smith, who was P. D. D. G. M of the Grand Lodge of Pennsylvania, under authority from the Grand Master of the Grand Lodge of Missouri. Bro. Smith then resided at Mineral Point. Actuated by a desire to promote the interests of the Fraternity in the Territory of Wisconsin, Bro. Smith on his return sought with diligence for a competent number of brethren to form a lodge. The territory was, at that time, sparsely settled, but the brethren were at length found, though, in several instances, residing more than thirty miles from a common center. A dispensation was granted on the 26th day of July, 1841, *Mineral Point Lodge* was duly opened with Bro. Smith as W. M. February 15th, 1843, *Mineral Point Lodge* was constituted under a charter from the Grand Lodge of Missouri. During the same year, *Melody Lodge* at Platteville, and *Milwaukee Lodge*, at Milwaukee, were established, and on December 17th, 1843, the representatives of these Territorial lodges convened at Madison, framed and adopted a constitution, and formed and constituted the Grand Lodge of Wisconsin, whose first Grand Communication was held at Madison, January 17th, 1844. During those early years, Bro. Smith bore an active and responsible part. Afterwards he served two years as Grand Master, and ten years as Grand Secretary. He was faithful in the discharge of official duties—always affable and kind in his intercourse with the Fraternity, and in all the relations of life was remarkable for his genial disposition and uniform good nature. He died at the advanced age of 83. Like a shock of corn fully ripe, he was gathered to the fathers in the harvest of eternity. It may not be amiss to quote from his letter to the Grand Lodge in 1858, declining further service as Grand Secretary. He said: "It is time that I laid down the pen which has so often written up the records of other men, and await that hour not far distant when the pen will be used to write up mine. Three-score-and-twelve claim their exemption from further labor in tones which can not be disputed. I bid you, in an official capacity, farewell. Never will I forget the body of men whose companionship has rendered verdant so many of the days of the winter of my life—nor while I have health will I ever cease to implore the common Father to have you in his tenderest keeping."
>
> "One last request permit me here:
> When yearly you assemble a'
> One round—I ask it with a tear—
> To him, your friend, that's far awa."

The report on correspondence, by P. G. M. Bouch, occupies just three pages.

The report of the Grand Treasurer shows a balance of $8,453.29. Past Grand Master Guilbert, of Iowa, was introduced and received with the grand honors.

Gabriel Bouck, of Oshkosh, was elected G. M.; John Turner, S. G. W.; D. C. Lamb, J. G. W.; W. H. Hiner, G. Treas.; and W. T. Palmer, G. Sec.

The report on returns shows 8,551 Master Masons, and 1,079 initiations.

Two hundred dollars was appropriated for the benefit of David Stiles, who is now 103 years old; was born in Woodbury, Litchfield Co., Conn., May 21, 1766, and made a Mason in Lodge 16, Toronto, Canada West, Dec. 27, 1797, when Wm. Jervis was Grand Master, and of course has been nearly 72 years a Mason. He is a worthy old gentleman, poor and dependent, but a polished stone for the Master's use.

A revised constitution was adopted.

Thirteen lodges have 1,710 members. The new constitution has many features that are new so far as fundamental law is concerned, and which may require change, and would be more appropriate, in our judgment, in the ordinary laws of the law-making power. But, either as constitutional or general law, the provisions are excellent, and the Grand Lodge did a wise thing in electing the framer to be Grand Master, so that he may give the true construction to the provisions of his own work.

MISSISSIPPI.

We are in the receipt of the proceedings of the Grand Chapter of Mississippi from its organization in May, 1846, until January 11, 1855. Comp. B. S. Tappan officiated as G. H. P. two terms; Walter Brooke, one; Charles S. Spann, one; Abner V. Rowe, two; Wm. S. Patton, one; W. R. Cannon, one. Comp. Wm. King officiated as Grand Secretary one term; Wm. H. Campbell, one; David N. Barrows, six; R. McInnis, one; R. W. T. Daniel, one. The latter companion served several years after that time.

Swindling Advertising.

We caution our brethren of the press to beware of advertising on credit for one "J. T. Lloyd, 23 Cortland street, New York." We helped him a little "on tick," and could not get any pay for it.

Triumphs of Masonry.

From the Keystone.

There is scarcely a great cause that has ever claimed the attention of mankind, that has not, during some stage of its career, been subjected to a baptism of blood. From the cause of Christianity in the first century all have been tried and purified by this apparently necessary mode in the human economy. At times their enemies have deemed them doomed; but, Phœnix-like, they have arisen to renewed life. Not only the blood of the martyrs has been the seed of the Church, but the blood of the dying in every cause, no matter what each may have been, has lent to it lustre, and temporary, if not lasting, renown. Perhaps no Order has ever had more bitter enemies than Freemasonry, and none has been more persistently, and in every nation on the face of the earth, persecuted. In Catholic Italy and Spain, in Mahommedan Turkey, in Presbyterian Scotland, and in Protestant Switzerland and the United States, the blind rage of political hostility or or religious bigotry has sought to wipe Mason and Masonry out of existence. No religion or form of government can boast of freedom from this charge; all are alike guilty; and yet no one of them exists, or has existed, that has not owed some portion of its stability to the teachings of the very Order it has sought to annihilate. "In ancient times," our constitutions inform us, "Masons were charged to comply with the religious opinions and the usages of the country or nation where they sojourned, yet it is now most expedient that the brethren in general should only be charged to adhere to the essentials of religion, in which all men agree; leaving each brother to his own judgment as to paricular forms, or as his conscience might dictate." This disposes of the charge that Masonry is inimical to any church or religious belief. So the statement of such eminent men as George M. Dallas, Samuel H. Perkins. Josiah Randall, Francis R. Shunk, James Page, and many others, accompanied by their solemn affidavits, "that they do *not* know and do *not* believe that Freemasonry enjoins upon, or sanctions in its members, any conduct incompatible with the strictest and purest citizenship, with the most absolute obedience to the laws of their country as paramount to all voluntary rules and regulations, and with the fairest administration of justice; that they do not know and do not believe that Freemasonry is, or can be made an engine of political party, or of religious sectarianism," which was publicly made in the year 1836, in our own State, disproves either any political or religious bias in Masonry. Yet in the face of both of these testimonies, a convention of men, of otherwise intelligent men, in this year of grace, could be found in the city of Chicago, inveighing against Masonry as immoral, sectarian, and political! If the light of the nineteenth century be not sufficient to illumine *their* darkened minds, neither will the light of any future century suffice to penetrate the noddles of some portion of the human family. They will have their successors in all ages—men who can't see because they won't, or who, in the language of Scripture, "have eyes and not see." They are well designated, in Masonic language, "profane." They dishonor themselves, their country, their age, and their God.

Although it has never been denied that secresy is a virtue, the secrets of Masonry have entailed upon our Order the envy, reproach, and persecution that have ever followed it. An apprentice may righttully preserve the secrets of his master, the lawyer of his client, the Senator of his constituent body in secret session, but not the Mason of his lodge. Yet, by our very constitution, we are disarmed inthe presence of our enemies; although innocent, the brother of the Mystic Tie must keep the proof of his innocence locked within his own bosom.

Only in one way may "the profane" satisfy themselves of the purity of Masonry: none are excluded from the fullest view of our secrets who duly apply and are duly received into the Order. A striking proof of this was made in Holland, in the year 1735, when occurred one of the first persecutions to which Masonry, in its present organization, was subjected. Then the States-General, yielding to popular clamor, denounced and prohibited the meetings of the Craft, and the Masters and the Wardens were publicly arrested. They, in order to exculpate themselves in the eyes of their enemies, freely offered to receive and initiate any person in the confidence of the magistrates, and who could only give information upon which the StatesGeneral might depend, relative to the true designs of the Institution. The proposal was acceded to and the towns-clerk was chosen. He was immediately initiated, and Dr. Mackey tells us his report so pleased his superiors, that all the magistrates and principal persons of the city of Amsterdam became members and zealous patrons of the Oorder.

Masonry is pure in its purposes, honest in its offer to prove its innocence in the only possible manner, and it must flourish in the future with a vigor all unknown in the past. One lodge existed for thirty-one years in Russia without any one outside of the Order knowing it; it exists to-day in the "Eternal City," in spite of the Papal bull and anathema. It is the result of civilization, and while its lamp continues to shed abroad the rays of knowledge and truth, Masonry will co-exist with it. It fears not the light, because its office is to dispense light; it shuns not the truth, for it is the champion of truth; its real enemy is not without, but within—the unworthy brother, who has professed what he did not believe, who has promised what he does not intend to perform.

Miscellaneous Reading.

Chicago & Alton Railway.

In drawing the special notice of the traveling public to the ample arrangements made by this line, under its new time schedule (herein published), for the convenience of its patrons, we think it advisable to preface our remarks by a brief review of the annual report for year ending December 31st, 1868, which shows that under its present able management the Chicago and Alton Railway must become one of the most remunerative western lines. Running through a section of Illinois which may justly be considered the richest in agricultural and mineral products, it commands a local business ample of itself to pay a handsome dividend upon the capital stock and bonded debt; but its earnings are increased materially by the large amount of through traffic which is attracted by the superior equipment characteristic of the Chicago & St. Louis route.

The capital stock and funded debt of the company are as follows:

Common Stock	$ 5,141,800
Preferred	2,425,400
Preferred Sinking Fund Bonds	402,000
First Mortgage Bonds	2,400,000
Income Bonds	1,100,000
	$11,469,200

In addition to this, the company are liable for the interest and dividends of the stock and bonds of the Joliet & Chicago Railway, viz., the 8 per cent. upon $500,000 mortgage bonds, and 7 per cent. upon $1,500,000 of stock, and have guaranteed a minimum rental of $240,000 per annum to the St. Louis, Jacksonville & Chicago Railway Company, whose line, 151 miles in length, was leased in perpetuity during 1868, and is now operated as a division of the Chicago & Alton Railway. The board estimates that the fixed charges upon earnings amount to $717,440 per annum, but the large receipts, as shown below, are fully adequate to defraying these large charges, improving the road and equipment, and providing a large surplus for extra dividends. Earnings during 1868 were:

From Passenger Traffic	$1,305,570 16
From Freight	2,953,629 39
From Express Freight	127,290 65
From Transportation of Mail	47,753 96
From Miscellaneous sources	74,398 81
	$4,508,642 97

Operating expenses during the same period were $2,463,182.64, showing a balance to net earnings of $2,045,460.33. The treasurer's report shows that, after paying out of this surplus interest, rent, dividends, Government tax, etc., in addition to $635,766.07 expended upon permanent improvements, there was a balance of $984,667.37. An English paper, in alluding to these results, and comparing them with the statistics of railways in that country, says justly: "*They are truly remarkable*, and it is only to be hoped, for the sake of the stockholders in the road, that a similar prosperity will be enjoyed to the end of the chapter." Of the *permanent* success, which is in store for the Chicago & Alton Railway, there can be no doubt in the minds of those are acquainted with its location, the country through which it runs, and the faithful application of earnings to permanent improvements, which has characterized the management during the past few years. It may be noticed in this connection that fifty-one per cent. of the whole amount of bituminous coal received by rail in Chicago during 1868, came over this road, and the tonnage has increased from 6,000 tons in 1866 to 166,986 tons in the past year. The company have recognized the paramount necessity of double tracking the line, or, at any rate, such portions of it as are cumbered with numerous and heavy freight trains, and have, consequently, constructed eight miles of additional track between Wilmington and Braceville, and eight miles between Dwight and Odell. During the current year the distance between Braceville and Dwight will also be constructed in the same manner, thus giving the road the use of about 30 miles continuous double track. The same policy, if pursued, will eventually result in the completion of a double track between Wilmington and Bloomington, where there is the greatest movement of trains.

The correct policy of educating their own officers, and advancing to important positions of responsibility and trust their own employees, can not be better exemplified then by the success which has attended Mr. McMullin's administration, and which reflects credit on those who made the deserved selection. Young in years, yet old in experience, and endowed with those faculties which render a superintendent popular with his subordinates and the outside public, Mr. J. C. McMullin possesses a knowledge of the road's resources, and its requirements, which no stranger could have acquired without much pecuniary loss to the company; and the candor with which he acknowledges the efficiency and fidelity of his associates is a distinctive trait of character which must strike a sympathetic chord in the minds of all railway employees; and there are few general superintendents who can look forward to a more certain future than the one who now regulates the Chicago & Alton line.

Special attention has always been paid on this railway to the condition of motive power and rolling stock, hence it is not surprising to notice in the report that out of a complement of 97 engines, only six are incapacitated from doing duty on the road, and out of nearly 2,000 freight cars only 275 are reported as being in a second rate condition. Those who have traveled in the luxurious palace and hotel cars (Pullman's) running between Chicago and St. Louis, can corroborate our statement that a journey is robbed of all its annoyances by the comfort and convenience therein supplied; and we may safely say that the money thus expended in catering for the public wants, has produced a rich harvest of patronage, and has advertised the line more successfully than any other medium. But the Chicago and Alton managers having demonstrated in the past their progressive ideas about passenger equipment, have now determined to compete for through business on the ground of quick time; and we have no doubt that a flattering increase of revenue will be coincident with their new schedule, by which passengers are transferred between New York and St. Louis faster than by any other line, at any rate, by the train leaving Chicago 8:50 P. M. A traveler leaving New York 9 A. M. by the Allentown and Pennsylvania railways, 8 A. M. by the New York Central or Erie Railways, arrives in Chicago 8 P. M., St. Louis 8 A. M., an average rate of twenty-five miles per hour for forty-seven hours. The same time is made on the eastward bound train leaving St. Louis 7:30 P. M. The public are so well acquainted with the thorough manner in which running arrangements are carried out on the Chicago & Alton Railway, that no fear need be entertained of their ability to fulfill literally their advertised programme; and we can cordially recommend the route either to tourists or business men.—*Travelers' Guide.*

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The Young Apple-Tree.

"Now that is too bad," said little Marianne, as she looked out of the window, with a sorrowful face, and saw the dripping trees in the garden. "Papa said at breakfast that this is the last of January, but it does not look like winter out of doors; everything is wet and muddy. It is awful weather."

"What do I hear this little girl say?" asked some one behind her, who had a rough voice, and when Marianne turned round, she saw there was actually in the room another person besides herself. Klaus, the old gardener, had just come into the room with a basket of beautiful flower-pots, and stood by the front window to put them in a proper place, and to take out the withered flowers. He had been at least twenty years in the house of Marianne's father —Baron Witkoff—and, as he was an old and faithful servant, he could take the liberty of asking such a question of his employer's little daughter.

Marianne now went up to him, looked at him while he was engaged in his work, and then said in a sad tone:

"You see, Klaus, that if the weather remains wet, as it is now, grandmamma cannot come to my birthday the next day after to-morrow. The doctor has told her not to expose herself to dampness, lest the pains in her feet become greater. And ever since Christmas, I have had such a nice time thinking about my dear grandmamma coming to my tenth birthday.

"Yes, yes; your grandmamma is always welcome to us all," said the old gardener, bowing his snow-white head; "and, besides, it is always an encouragement to me, after the long cold winter, to see the first rays of the sun shine down on my flowers in the conservatory. But my little mistress should not scold at the rainy weather, even though the good weather might bring so much joy to us all. God gives us rains and sunhine, and he knows better than we do what we need. Rainy weather is not bad just at this time, and we gardeners have always great reason to be thankful for the heavy rains which come just about the last of January."

"Now, Klaus, what good can rain do a gardener at this time? There is nothing out of doors that it can do any good to; the flowers are all under cover, and rain is perfectly useless."

"Quite right," said Klaus; "but has Miss Marianne not thought of her beautiful apple-tree?"

"Of course I have; don't I see it before me at this very time? It was planted on my sixth birthday, and, though I have attended to it very well, it has not yet borne fruit; yet I am very anxious to eat some of the first apples from my beautiful tree."

"Well, now, if you wish your beautiful tree to bear apples, there must be some heavy rains to make the sap go all through the tree."

"What is that you say, Klaus? What good can rain do unless the sun has already been warm?"

Klaus laughed heartily, for he knew that Marianne did not know what was necessary to make trees grow, and that the heavy rain she was looking at was actually necessary, not only to make her own beautiful apple-tree grow, but all the apple-trees in the garden. Then he said:

"I am not a learned man, but I know that this is just about the time in the year that the sap begins to come into the trees. All through the stock of the tree there is a multitude of small passages and pipes, which can scarcely be seen by the naked eye, and which are hollow and dry in winter. Away under the roots it is also dry, and no moisture can get into the stock of the tree, and ascend clear up to the outermost branches, until the rain has thoroughly moistened the earth. If it keeps on raining as it does now the moisture will soon get into the roots, and then up into the tree, and by-and-by the tree will blossom and bear fruit. And who knows but your beautiful tree is just making this preparation for fruit?"

Marianne still stood at the window and looked at her tree. She had expected the previous year to eat the first apple from it, but she said to herself: "If such terrible weather can only make my apple-tree bear beautiful apples next summer, I suppose I have no right to complain. Mamma has often said that I must learn how to control myself, and now I will certainly make a beginning."

By-and-by Marianne's birthday came, and with it many very pleasant surprises. A multitude of beautiful gifts lay on her birthday table—pictures for albums, books, a portfolio, chocolate-candy, flowers, gloves, belts, a summer-hat, umbrella, and all sorts of nice things that a little girl likes to use. But Marianne endured the disappointment of her hopes much better than anybody expected, and her mother would not have been surprised at any moment to see her burst into tears. Her grandmother was not there, and that was a disappointment which she could not forget, but which she was very patient in bearing.

About noon there came a letter from her grandmother. But there was no box full of presents, which Marianne had hoped would come. But the old lady wrote that she would come in May, and bring Marianne's gifts with her at that time. Now, this was another hard thing for her to bear—to wait until May for her grandma's gifts. But her mother had already given her great credit for self-control, and she now felt that it would be spoiling all if she fell into her old mistakes of impatience and sadness. The little girl looked out of the window at the apple-tree, and said: "By-and-by May will be here, when I hope to see the blossoms on my tree, and then autumn will come, when I hope to eat the fruit."

April came, with its warm, sunny days, and Marianne's apple-tree commenced to put forth little buds, and one morning, when she looked out of the window, she saw it almost covered with rosy blossoms. Not long after that, she noticed that the blossoms began to lose their color and beauty. And then she ran out and asked old Klaus if her apple-tree was going to die. "A little patience," he said, "just a little patience; all the blossoms must fade before you can have any fruit. Just a little patience, just a little waiting."

The old man had scarcely uttered these words before a splendid carriage, with two gray horses, made its appearance through the front gate. It was Marianne's grandmother, and the little girl knew her too well to suppose that she would come without bringing her some nice presents. Of course, there was great joy in the house, but there was no one who was so glad as Marianne, who led her grandmother into the garden to show the beautiful apple-tree to her. They both went up and down the garden-paths, and looked at all the flowers. Suddenly the old lady stopped, and said in a friendly way:

"I hear, to my great joy, that my dear Marianne does not yield so much to bad temper, and is not so impatient as she used to be. I expect your governess has had a good deal to do with it, and I will certainly thank her heartily for it."

Marianne looked down on the ground, with a blush upon her face, and then took her grandmother's hand and kissed it, and said:

"No, grandma, my governess has not so much to do with it, as our old gardener, Klaus, or, rather, my birthday apple-tree, for it was the means of teaching me patience on my last birthday, when I was hoping you would come and visit us, as you had always done before."

"Indeed! Can an apple-tree do anything? I am certainly surprised to hear that an apple-tree can do something which your mother had never been able to do." Then she drew her granddaughter close up to her, and embracing her, said:

"My child, it is a duty which you owe to God to strive against your faults, and to lay off every besetting sin that you have. He has crowned you with good things from your birth to the present time. You have made a good beginning; but, if you would progress, and finally triumph altogether, you can never do it by your own strength, but must do it by asking the Saviour to help."

That evening Marianne's grandmother took her up stairs into the large bedroom which she always occupied when she visited the family, read a psalm to her, and then took out of her trunk a large and beautiful apple, which she presented to Marianne.

Marianne was atonished that, at that time of year, there should be such splendid fruit; but, as she took the great apple into her hand, she observed that it was only made of papier-mache.

"Now, I suppose," said the grandmother "that you are very curious to know what is in it; it is my birthday gift for you, and you have certainly waited long enough for it."

Marianne turned the apple around on every side, but she could not tell how it was to be opened. At last her grandmother had to show her. She pulled the stem of the apple just a little, and then the apple fell right apart in the middle, and there stood before her a beautiful little carriage with two black ponies, all made of ivory. Marianne thought that it was the most wonderful thing she had ever seen, yet she did not know what to do with such a present; for she was a little too old to play with such a thing, and it did not seem to have any use. As she looked in wonder at it, her grandmother said to her:

"I must now explain to you my strange gift. You once said that it was your greatest wish to have a little carriage with two ponies, and I determined I would fulfill your wish as soon as ever I had learned from your mother that you had learned to control your passions, and had ceased to cry at every little thing that happened which did not please you. It seems to me as if you have now reached that object, in a great measure, and, until you have reached it altogether, this little carriage must serve you as a picture of what the reality is to be. As soon as the apples have ripened on your beautiful tree, I will ask your mamma and your governess, and perhaps the old gardener, to decide whether or not you are ready for the live ponies and the big carriage, to take the place of the little ivory ones that you have now."

Marianne's joy was indescribable, and she could not cease to thank her good grandmother over and over again for the lesson which she had taught her in the little gift which she had now presented. Then she said:

"On the first day that I drive out with my little ponies and carriage, after you have decided that I am worthy to have them, I must go to the house of old Klaus first, and then I will present him a basket of apples and a beautiful apple-cake, for he is the person to whom I owe most for having learned the useful lessons."

Marianne has now grown to be a young lady, and she still keeps the beautiful little ivory carriage and ponies upon her dressing-table. It is a lesson to her, for every time she finds that she is overcome, in a measure, by her passion, she goes and looks at it, takes out a ten-cent piece, and drops it into the little trunk behind the coach, and says: "Now, that is the little penalty I must pay in remembrance of the lesson that I have learned. All the money which I give this way, shall be spent to provide Christmas-trees for poor children."

The apple-tree in the garden has now become very large, and has borne a good deal of beautiful fruit, but the most beautiful apple that has ever shone upon its branches is not half so beautiful as the precious fruit which it has been the unconscious means of bearing in Marianne's heart. She thanks God daily for having made the apple-tree an instrument of helping her to overcome her faults.—*From the German, in the Methodist.*

Specimens of Natural Memories.

Among all the specimens of wonderful natural memories, there has not been one possessed of the power of *universal* memory, *i. e.* memory capable of retaining all kinds of facts. Some have had a memory whose power could be applied but to the retention of *names;* others to the retention of *insolated words* only; others could learn nothing but *prose;* others *poetry;* and finally, some could apply their memory but to the acquirement of *languages,* while others could use it only in the operations of mathematics or extemporaneous calculations.

MEMORY OF NAMES.

It is recorded in Genesis, chapter II, verses 19 and 20, as follows:

"And the Lord God having formed out of the ground all the beasts of the earth, and all the fowls of the air, brought them to Adam to see what he would *call them,* etc.

"And Adam *called all the beasts by their names,* and *all the fowls of the air* and *all the cattle of the field,*" &c.

Without attempting an interpretation of the manner by which Adam acquired the knowledge of all those names, we must admit that in order to remember so many hundreds of thousands of names, varied as were those distinguishing *all* the animals living on the surface of the earth, he must have necessarily been endowed with a *memory of names,* more prodigiously developed than any of which the history of mankind has kept the record.

From Adam we come down towards the fall of Babylon, or the end of the first captivity of Israel, before we meet with a "memory of names" worthy of being placed in parallel with that of the father of mankind, and it is in the providential liberator of Israel himself that we see it.

Pliny says that Cyrus had a memory so prodigious that he knew by heart the names of all the officers and soldiers of his armies; and we well know that the armies of the great Cyrus were not composed of insignificant handfuls of men.

The same author relates that Cyneas, the ambassador from King Pyrrhus to the Roman people, having been introduced to each member of the Senate on the day of his arrival, the next morning when he met them in the Senatorial Palace, after explaining the object of his mission, saluted every Senator by his proper name and surname, without committing a single error, to the amazement of the Senate and the people.

Several authors have related that the Emperor Otho, the successor to Galba, in a great measure, owed his accession to the empire of the world, to his prodigious power of memory for retaining names. He had learned the names of all the soldiers of his army when he was their companion as a simple officer, and he used to call every one by their proper name. The soldiery, flattered at what they thought a mark of sympathy from Otho, persuaded themselves that if ever elevated to the supreme power, such an Emperor could not forget, in the distribution of his imperial favors, any one of those whose names he remembered so well. In consequence of this seemingly wise reflection, as soon as Otho raised the standard of rebellion against Galba, they all declared in his favor, and opened to him the path to universal sovereignty, by helping him to overthrow his competitor to the throne. But it appears that the Emperor Otho had not a memory very tenacious; for we learn that three months afterwards, his soldiers perceiving, doubtless, that he was beginning to forget them, abandoned him to his fate, when Vitellius, in his turn, attempted to tear from his grasp that scepter, which, 95 days before, he had himself snatched from the hand of Galba.

A similar kind of memory has also been possessed by Mithridates, the famous Parthian King, and Adrianius, the "locomotive Emperor," (his long reign was but a perpetual journey; he continually traveled, visiting all parts of the Roman dominions, etc.,) as he is called by Lampridius. It is related that they knew by heart the names of all their soldiers! Plutarch asserts, and Pliny after him, that Lucius Scipio, surnamed Asiaticus, could call every Roman citizen by his name, and that Themistocles also could do the same thing with regard to the citizens of Athens, which ability had been to him, as in the case of Otho, a most valuable title to popular favor.

Now in the time of Themistocles, Athens numbered about 30,000 active citizens; and in the time of Scipio Asiaticus, according to a census taken in the year 192 B. C., Rome contained no less than 243,704 citizens capable of bearing arms!

Such are the principal examples of a powerfully retentive faculty for names of which there is any mention in history.—*New Age.*

Eminent Blind Men.

Blind poets, since the days of Homer, have been numerous enough. Amongst others, we may mention Milton; Delille, the translator of Virgil; Blacklock, the Divine; Avisse, Kozlor, Louis Egloff, and others.

The elder Disraeli, towards the close of a useful and laborious life, suffered from an ophthalmic disease, which checked him in the prosecution of his literary labors.

Saunderson, the mathematician, lost his eyesight when only a year old, but contrived to acquire a remarkable proficiency. "He is not," says the author of the "Pursuit of Knowledge," "the only blind mathematician on record. The writer of his life mentions Diodotus the Stoic, Didymus of Alexandria, Eusebius, and Nicasius de Voerda." The Count de Pagan, the "father of the modern science of fortification," lost his left eye before he was seventeen, and was totally deprived of sight when but thirty-eight. Euler, the celebrated mathematician, was struck with blindness in his fifty-ninth year, but continued to calculate and to dictate books as actively as ever. Prescott, the author of the "Conquest of Mexico," and other works, long suffered from a painful affection of the eyes. Orestes A. Brownson, the great American reviewer, had to get out the last published numbers of his *Review* by the aid of an amanuensis. Augustine Thierry, the distinguished historian of the "Norman Conquest," was blind, paralyzed, incapable of movement.

Saunderson, to whom we have already alluded, is perhaps the most remarkable of those blind men who made themselves a name for scientific excellence. He lost his sight in

1683—when only one year old—after a severe attack of the small-pox. But, in spite of his complete blindness, he gave himself up to the assiduous duty of the sciences, and finally lectured at the University of Cambridge, on mathematics and optics with wonderful success. His sense of touch was exquisitely fine. Thus, in a collection of Roman medals, he could distinguish the genuine from the false, although the latter were often so admirably counterfeited as to deceive those who examined them with their eyes. By the different feeling of the air on his face, he could tell when an object was placed before him. And his hearing was so accurate in seizing and appreciating the slightest sounds, that he could determine the height of any chamber into which he was introduced, and his distance from the wall!

There have been blind warriors, who have not the less controlled the motions of their armies. Such were Henri Dandalo and Jean Ziska. The first, a Doge of Venice, was one of the leaders of the Latin army which captured Constantinople in 1204. Jean de Troczow, better known as Ziska—the Bohemian for one-eyed, a name he received after losing, while yet a child, an eye in childish sport—was the instigator, the life, the soul, of the terrible Hussite war, which lasted more than half a century. He lost in 1420, at the siege of Kaby, his remaining eye; but it was after this terrible accident that "Old Blind Dog," as he called himself, gained his most brilliant victories.

"After he lost his sight," says L'Enfant, his biographer, "They were accustomed to place him in a chariot near the principal standard, and explain to him the order of battle, the situation of places, the valleys, rocks, mountains, hills, forests, and, according to these instructions, he arranged the disposition of the forces, and gave them his orders."

One evening, when he was about to give the signal for battle, his attendants informed him that the darkness would prevent his soldiers from fighting. Immediately he had fire set to a neighboring village to afford light to his army, which then, according to custom, was victorious.

He died of the plague at the siege of a town called Przibislaw, in 1424.

Historical students will recollect the glorious death of John the Blind, King of Bohemia, who fell in the fight at Crecy, 1346. Being informed that the battle was lost, he bade his knights conduct him into the thickest of the fray. "And," says quaint old Froissart, "he rushed so bravely on the enemy that at each sweep of his sword down went a foeman, and those who attended him fought, so that on the morrow their bodies were found piled around their Lord, and their horses all close together."

A considerable number of blind princes is furnished by the history of the Greek empire and the Mussulman states, where the hideous punishment of putting out the eyes was very common.—*Western Monthly for September.*

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How Squire B—— Got His Verdict.

J. M. D—g—s, the able and efficient president of one of our most important railroads, in early life hung out his shingle in Galena, a place which has since been so prolific in public men. Among his first clients was a well-to do farmer, whose land contained a valuable "lead of mineral," on which a miner had "squatted." While the rights of the proprietor were clear and unquestionable, the sentiments of the miners in those "diggings" were with the trespasser, and the farmer found it necessary to resort to the law to reinstate him in his property. Suit was instituted and the trial came off. The court.house was filled by an audience of miners, whose sympathies for the defendant were so emphatically expressed that the jury were overawed, and brought in a verdict in accordance with the popular sentiment. But the court, on application, regarded the verdict as so contrary to law and equity, that it at once granted a new trial.

After these proceedings were had, 'Squire B—ks—e, who still lives in the neighborhood in the enjoyment of a green old age—and "long may he wave"—stepped up to D—g—s and remarked:

"Young man, I have fellow feeling for you. In this trial you haven't had a fair shake. When it comes off again I will see that you are righted."

At the next term the court-house was filled with spectators as usuals; but, just before this case was called they were observed to issue in a steady stream out of doors, until no one but the officers of court, the jury, lawyers, clients, and witnesses were left. The case was tried, and the jury brought in a verdict for the plaintiff.

D—g—s was at a loss to account for this sudden exodus; but when he came to go out he found that 'Squire B—ks—e had opened a *faro bank* near the court-house steps! This attraction was too powerful to be resisted.—*Western Monthly for September.*

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A clock-work apparatus, for working sewing machines, has just been devised in Germany, which will run for three hours when wound up.

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Expelled.

MURPHYSBORO, Ills., Sept. 7th, 1869.

Masonic Trowel, Springfield:

DEAR SIR—At a special meeting of *Murphysboro Lodge No. 498*, A. F. and A. M., on Monday evening, 30th ult., Bro. JOHN QUIGLEY was expelled from all the rights and privileges of Masonry, for violation of obligations, and unmasonic conduct. He is an Irishman, about 6 feet high, light complected, dark hair, usually wearing no beard, his avocation is that of a railroad contractor. A knowledge of his whorebouts would be gladly received by his creditors of this vicinity. Please request other Masonic journals to publish.

Yours fraternally,
E. M. PHILLIPS, Sec.

By order of Lodge.

By *Shipman Lodge No. 212*, Mr. JOHN HAMILTON, gross unmasonic conduct. Published by order of the lodge.

E. P. FORD, Sec.

Married.

At St. Paul's Church, in Springfield, August 30, by Rev. Dr. Pierce, THOMAS C. SMITH, Esq., Deputy Grand Master of *H. A. Johnson Grand Lodge of Perfection*, to Mrs. SARAH E. VAN VEGHTEN, all of this city.

Died.

Of consumption, at Fort Harker, Kansas, in the fall of 1868, Bro. JOSEPH W. HART, a member of *Shipman Lodge No. 219*, at Shipman in this State.

The deceased was in the employ of the government at the time of his death, and in all his life continually exemplified the tenets of Masonry by his industry, consistent morality, and active charity.

The lodge passed the usual resolutions.

Moneys Received for Masonic Trowel,

FROM JULY 13TH, TO SEPT. 4TH, INCLUSIVE.

$1.25 each.—T. J. Basket, J. J. Butler, Henry Betterman, C. L. Bartlett, W. H. Brown, J. Clark, Jos. Cook, L. M. Cleaver, C. E. Cobb, J. T. Chandler, R. Clary, W. H. Callender, W. L. Davis, Jas. Douglas, J. L. Dewey, E. W. Dysart, J. L. Dewey, S. J. Dodds, Jos. Doyon, J. W. Green, Anna Gitz, A. H. Gambriel, W. H. Hahn, L. M. Hillyer, C. H. Howard, L. W. Hess, L. H. Hall, S. W. Hays, S. Johnson, M. Jackson, J. A. Mason, W. F. Mulkey, R. McCoy, J. H. McGrath, J. A. Mason, J. H. Moore, S. Noyer, J. S. Quinn, C. H. Russell, M. L. Read, G. P. Randall, F. E. Stauff, W. C. Snyder, C. P. Sargent, J. P. Smith, S. Smith, M. Shield, A. J. Sawyer, D. Shaid, S. O. Stillman, J. R. Smith, H. R. Torrey, Chas. Wilson, W. A. Westrope, P. E. Williams, J. Workman.

Other sums.—G. W. Albin, $2.00; J. Assman, $1.10; W. W. Austin, $1.35; J. A. Brown, $2.00; S. C. Buckman, $1.00; J. F. Benner, $1.00; H. J. Blanck, $1.00; J. H. Bouve, $2.50; L. E. Boyd, $8.75; J. H. Baker, 15cts.; W. Benny, $2.00; J. L. Connelly, $1.00; A. W. Cowan, $3.75; same, $1.00; Leo Canman, $10.00; J. L. Dewey, $37.50; A. Dickerson, $2.50; H. Deming, $2.50; P. Eskins, $2.50; W. B. Fonda, $3.00; H. Gibson, $1.00; J. B. Gillespie, $1.00; C. T. Hill, $2.50; J. B. Hollister, 15cts.; A. Hass, $1.00; H. N. Hogan, $1.00 C. Hoepefner, $11.25; G. O. Jones, $2.50; Koberlin, $1.00; W. Lapham, $2.50; W. Lewis, $3.60; W. Lockstone, $2.50; G. E. Monk, $1.00; C. E. Munger, $2.50; J. B. Newman, $1.00; J. W. Osborn, 50cts.; W. S. Perse, $1.00; J. W. Page, $1.50; W. J. Parker, $7.25; D. C. H. Rothchild, $3.75; A. B. Russell, $5.00; N. M. Rickard, $1.20; G. P. Randall, $3.80; T. W. Shimmin, $2.50; J. R. Smith, $3.00; H. J. Scoles, $2.00; G. W. Seaman, $1.00; R. B. Smith, $2.50; stranger, 10cts.; W. S. Vail, $1.00; W. Workman, $9.00; A. J. Wood, $2.20; A. W. Waters, $1.00; D. C. Webb, $1.10; J. Webber, $2.00; J. Hypes, $1.00.

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VOL. VIII. SPRINGFIELD, ILLINOIS, OCTOBER 15, 1869. NO. 10.

Our Travels.

Sept. 14—Arrived in Dixon, were taken in charge by R. W. Bro. J. A. Hawley, G. S. W., and the brethren of *Friendship Lodge No. 7*, and found elegant quarters at the Nachusa House. Dixon has spread out largely since we visited it a few years ago. It is on both sides of Rock River, and is probably the most picturesque of all the towns on that beautiful river. We should think its population would reach from four to five thousand, perhaps more.

It has a full complement of churches, some of them fine buildings; a large literary institute, and two school-houses, one on the north side, the other on the south. Bro. Hawley kindly conveyed us over the town in his carriage, and we took in the views which so enchanted us in 1837, now covered with town and farm. There is more timber now than then, and the hills look grand in their beautiful robes of forest, field, and town. The school-house on the south side is just being completed, and is an improvement in its recitation and study rooms—in its heating apparatus, halls, and private arrangements—upon some of the best school-houses of the present day. Including basement, it is four stories high, and in its finish, structure, and admirable conveniences, is a credit to its projectors, and to Bro. R[illegible], the architect.

A sight of Bro. Hawley's farm contiguous to the city, all reduced to cultivation and in splendid order, filled us with gratitude for his success. An hour with his intelligent lady and blooming children in a charming home, and we hied away to the new hall lately dedicated, got up in admirable taste for lodge, chapter, council, and commandery, with conveniences for all, and all the rooms well furnished, and there found a large assemblage from Dixon, to which were added several brethren from Franklin Grove, Lee Centre, Sublette, Amboy, etc.

We were handsomely received by Bro. Hawley, in the absence of Bro. Levanway, W. M., and had a good talk; afterwards the brethren were communicative, and Bro. Hawley, Father Whitney, and several others, made the time pass very pleasantly. A banquet followed, and good things were discussed and good things said. Father Whitney is one of the institutions in Lee county. Born in Conway, Mass., in 1791, and consequently 78 years of age; was initiated in *Oak Orchard Lodge,* in Orleans county, N. Y., in 1816, and was subsequently a charter member of new lodges at Barre and Dane's Corners; at the latter place he took the chapter degrees. When *Friendship Lodge* was formed, in 1838, he was one of the petitioners, and used to attend its regular meetings steadily until *Franklin Grove Lodge* was started, and now the new chapter there bears his honored name.

Like many others, he endured persecution like a good soldier during the Morgan excitement, and was refused admission to the Presbyterian church because he would not renounce Masonry. Subsequently, the fanaticism died away, and men began to appreciate the patience and piety of the good man, and he was admitted. In the evening of his days, the brethren delight to honor him, and we shall never forget the cheerful plaintiveness of the veteran, as he thanked the brethren for their kindness. May a kind Providence long spare the good man.

We also met the third generation of the McKinneys, who have been marked and enterprising men in the history of Lee county.

All orders of Masonry are flourishing at Dixon, and its membership rank high in society. There is ever a man who leads every where. In Masonry, at Dixon, it is Bro. Hawley. We have often wondered at it, for he is a mild, quiet, unobtrusive gentleman, and rather seems to shrink from notoriety. But we have found it all out. First of all, he is an honorable, high-minded gentleman. Then, he is unselfish, accommodating, patient, and amiable. And what then stamps itself upon all these, is a determined, straight-forward, and persistent character. A proof of all this is his unanimous nomination for the third time for County Clerk.

Sept. 15.—A run to Freeport, and a handshake with Breth. Turner, Munn, and Chamberlin, of whom more will be said by and by, and we returned to Mendota, and thence we traveled towards Henderson. A few words with Bro. Ide at Princeton, and then we met Gov. McMurtry and his nephew, High Priest of *Horeb Chapter*, and went from Wataga to Henderson. Here for long years was the glorious home of Masonry. Nelson D. Morse—all honor to his memory—came out from the insane persecutions of New York, and, with Col. Finch and others, started a lodge in 1843, and this was soon followed by a chapter, and that chapter is the progenitor of all the chapters in more than thirty counties.

Railroads have taken the starch out of everything in Henderson but its Masonry. The lodge and chapter repose in a hall of their own—the Governor is the patriarch—and the brethren live in unity and peace. His sons and nephews—his old neighbors and their sons, grow up under the ægis of old *Hiram No. 26.* Its past history is honorable—its present position is comfort, security, and ability.

We gave the brethren a talk, and then followed the reminiscences of old times. A good rest with Major Jackson, an early ride to Galesburg, and in the evening—home.

Sept. 19.—We visited the two lodges at Jacksonville. In the absence of W. Bro. Ellis, Master of *Harmony, No. 3,* W. Bro. Martin, Master of *Jacksonville, No. 570,* presided. Here we met the veteran, John Kelsey, who passed through the anti-Masonic fire, in Danville, Vt. A large number were in attendance, and our reception was perfect. A short talk from us, and we were followed by Breth. Broadwell, Hurst, Scott, McLain, Martin, and others. It was a genuine treat.

Sept. 20. - Visited *Ionic Lodge* in regular communication, Bro. Quinlan, W. M. We were well received, and were pleased with the manner and dispatch of business. After business, we addressed the brethren a few minutes, and were followed by Bro. A. B. Bunn, in one of his square, strong talks, abounding in wit, and full of good things.

Then came Bro. Nelson. For beauty and felicity of expression, he has few equals, and we listened attentively as we know others did, to just views, elevated sentiments, and cardinal principles put in language classical and elegant. Take it all in all, we have had no pleasanter meeting during our year.

Sept. 22.—We found ourselves at Streator, La Salle county. It is a new mining town on the Big Vermilion, and at the present terminus of a road which is to extend to Chicago. It is thirteen miles from Wenona, on the Central Road, has about 1,500 inhabitants, churches, school-houses, public halls, hotels, and a good Masonic hall, finished and furnished complete. The object of our visit was to dedicate it. At El Paso R. W. Bro. Wm. Rounseville came aboard from Peoria, and we gathered up brethren by the way until we reached Wenona, where we met Bro. Fulton, the W. M., and several brethren from Magnolia, Tonica, and other towns, and a large number of Wenona brethren ready to accompany us. At Streator we found the lodges at Ottawa and on the east largely represented, and about twenty-five Templars from *Ottawa Commandery*, commanded by E. Sir J. F. Nash, who performed escort duty. Their appearance and drill won large encomiums. Breth. Rounseville, Easton, and Wade acted as Deputy and Wardens, and the hall was dedicated in ample form.

From the lodge-room, the brethren repaired to a large hall, where music, speaking, and other exercises followed. Breth. Rounseville, of Peoria, and Estabrook, of Ottawa, made remarks that were eloquent, impressive, and appropriate.

And such a supper; the Masons wives and relatives at Streator can try, but they never, never, in all their future, can beat it. And how the young people enjoyed the festivities of the evening. Pleased and gratified, we got home in time for a two hours' nap, in which we dreamed Streator *all over again.*

Sept. 24, the finale.—We were again at Jacksonville, and assisted our son John in reconstructing *Jacksonville Council,* and helped to confer the degrees on fourteen candidates.

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The firm of Gray & Lunt, in Boston, is often written Lay and Grunt.

Grand Lodge.

Meeting in Representatives' Hall in the State House, Tuesday, Oct. 5th.

Harman G. Reynolds, G. M.; D. C. Cregier, Deputy; Jas. A. Hawley, S. G. W.; Geo. E. Lounsbury, J. G. W; Harrison Dills, Gr. Treas.; O. H. Miner, Gr. Sec'y; J. C. W. Bailey, Gr. Chaplain, *p. t.*; Joseph Robbins, Gr. Orator; Geo. W. Staley, G. Pursuivant; G. W. Hartman, Gr. Marshal; W. M. Egan, S. G. D.; S. C. Stearns, J. G. D.; A. R. Robinson and O. N. Stafford, Grand Stewards; I. E. Hardy, Gr. Standard B; I. Benjamin, G. Sword B.; John Ferns, G. Tyler.

Committees for this Grand Communication:

On Masonic Correspondence.—Joseph Robbins, John M. Pearson, D. A. Cashman.

On Masonic Jurisprudence.—J. R. Gorin, Wm. Lavely, E. F. Babcock, Wiley M Egan, John Bennett, J. O. Cunningham, O. H. Miner.

On Finance.—James Lowe, G. W. Barnard, Geo. C. Lauphere

On Credentials.—L. W. Shepherd, W. H. House, Wm. O. Brooks.

To Examine Visiting Brethren.—Grand Lecturers Wade, Dorwin, Ashley, Banker, Dewey, L. Church and Delancey.

On Lodges. U. D.—William Rounseville, John M. Van Deren, Thos. J. Prickett.

On Chartered Lodges.—Geo. O. Ide, R. B. Smith, John C. Reynolds.

On Appeals and Grievances.—Francis Hudson, James B. Kyle, George Mason, A. R. Atkins, J. B. Samuel.

On Mileage and Per Diem.—R. D. Hammond, John D. Hamilton, O. F. Price.

On Library.—Grand Secretary, Levi Lusk, Reuben Cleveland.

On Petitions.—John B. Saye, D. H. Morgan, W. R. Phillips, Henry Little, Henry Hudson.

General Committee.—Geo. H. Holliday, Wm. McMurtry, Milo Winchell.

On Obituaries.—J. C. McMurtry, Simon Quinlan, Sharon Tyndale.

On Address.—J. O. Cunningham, J. R. Gorin, Newton Bateman, Wm. McMurtry, D. H. Morgan.

ADDRESS.

Most Worshipful, Right Worshipful, and Worshipful Brethren of the Grand Lodge of Illinois, Ancient, Free and Accepted Masons:

It has pleased the Beneficent Ruler of the Universe, to permit us to assemble again in Grand Communication. Since we parted here one year since, winter has come and gone; spring has gladdened us with beauty, blossom and flower, and summer is now pouring its profusion into the lap of autumn, to be gathered and garnered for the use and comfort of man.

Pestilence has not invaded our borders; the fear of want is dissipated, and peace prevails in our jurisdiction.

The hand of the relentless tyrant has marked fewer victims than usual, and the eminent men in our Fraternity, with rare exceptions, have escaped his remorseless grasp.

Our beautiful prairie State is making marked and rapid progress in developing her resources in agriculture, in science, and in art.

Church buildings appear everywhere, some plain and unadorned, others ample and pleasant, and still others, magnificent specimens of architecture, and all indicative of devotion to that Being whom we adore.

Our educational structures are worthy of our State, and our system of education is unsurpassed. Our agriculture, the main interest and pursuit of our people, aided by mechanic arts, science, and invention, and fostered by commercial facilities, is fast assuming the leading position in the culture of the ground on this hemisphere.

In all these—in the formation and maintenance of our civil institutions—in the administration and enforcement of our laws, the hands and minds of Freemasons have been predominant.

For all these blessings, privileges and mercies, let us be thankful, and so live, that He who has so signally protected us in the past, may grant us prosperity and tranquility in the future.

DISTRICTS AND DEPUTIES.

In obedience to the order of the Grand Lodge, I divided the State into twenty-four Masonic Districts, and appointed Deputies in each of them, as stated on pages 140 to 175, inclusive, Proceedings of Grand Lodge for last year.

The reports from the first, third, fifth, sixth, tenth, eleventh, sixteenth, eighteenth, twentieth, twenty-first, twenty-second and twenty-third districts, show a commendable harmony, progress and prosperity. I congratulate the Deputies in those districts upon the entire peace that has prevailed in their borders during the past year.

The able report rendered by the Deputy for the second district, shows an unpleasant condition of matters in one Lodge, arising out of objections to the advancement of a candidate. It is hoped that the Lodge will soon resume active work, and recover its former excellent standing. The report also shows the effect of anti-Masonic teachings and persecutions, and I especially desire that the report may be read in Grand Lodge, and that so much as relates to anti-Masonry, may be referred to a special committee, to prepare a report after full inquiry, to be sent to every Lodge in the State.

Sundry cases of discipline, irregularity or violations of Masonic law, have come under the supervision of the Deputies of the fourth, twelfth, thirteenth, fourteenth, fifteenth and nineteenth districts, but which, I believe, are nearly all disposed of.

In the seventh district, the Deputy called for my intervention in the matter of an improper election, and an indisposition to administer effective discipline. Upon a new trial, proper discipline was enforced.

In the eighth district, the' Deputy adjusted one difficulty, and another remains undisposed of.

In the ninth district, at my request, the Deputy visited *Rantoul Lodge, No. 470*, and after a full hearing, arrested the charter, which he holds at your disposal. The report is very full and able, and I have placed it in the hands of the Committee on Chartered Lodges.

In proportion to the whole number of Lodges, the Deputies have found less complaints by at least one-half, than in any previous year.

It has been my opinion, for some time, that no more Lodges are necessary for the good of Masonry, in Chicago. The petitions for *Union Park* and *Lincoln Park Lodges* came highly recommended, and their respective locations and prospects were such, that I felt constrained to grant the prayers of the petitioners. While in Chicago, a few weeks since, the Worshipful Master of *Union Park Lodge*, courteously invited me to visit their new Hall, which I found to be a model for convenience, with ante-rooms well arranged for labor or festivals. The whole is a work of beauty and taste. I am informed that *Lincoln Park Lodge* is quite as well situated, and if so, their enterprise and Masonic zeal entitle both to charters, and to your commendation.

The Grand Lodge, one year since, annulled the charter of *Sterling Lodge, No. 202*. Bro. M. S. Bowman desired my views in regard to the expediency of asking for a dispensation for a new lodge. I frankly advised him, that for the present, I deemed it for the good of Masonry, that a new lodge in Sterling should be made up entirely of material disconnected with the old lodge, with the belief that the good material would wait patiently, while the bad material would certainly be proven, and that the future prosperity of any lodge in Sterling demanded the scrutiny of the ballot. The new lodge is made up of Masons never connected with *Sterling Lodge*.

On the 26th day of October last, upon the recommendation of *Oriental Lodge, No. 33; Garden City, No. 141; Wabansia, No. 160; Germania, No. 182; William B. Warren, No. 209; Ashlar, No. 308; Dearborn, No. 310; Blair, No. 393;* I granted a dispensation, without fee, to W. Bro. George W. Pettee, P. M. of *Wm. B. Warren Lodge, No. 209*, as W. M.; R. W. Bro. G. W. Barnard, P. M. of *Garden City, No. 141*, as S. W.; and R. W. Bro. D. A. Cashman, P. M. of *Thomas J. Turner, No. 409*, as J. W.; and to thirty other Worshipful Brethren, Masters and Past Masters of various lodges in Chicago, to form and open a Masters Lodge by the name of *Masters*, with authority to hold Lodges of Instruction, to deliberate on landmarks, laws, usages, customs, ceremonies, etiquette, and amenities; to confer the secrets of the chair upon Masters elect; to confer degrees for lodges at request, and to elect Past Masters and Worshipful Masters to membership.

In granting this dispensation in deference to the petition of so many wise and accomplished Masons—so thoroughly recommended—I was careful to grant no powers not already possessed by the great body of Past Masters at large, hoping that by associating in this manner, great improvement and more general information might be the result.

On the 26th day of July last, upon the recommendation of *Springfield Lodge No. 4; Central, No. 71; Tyrian, No. 333; and St. Pauls, No. 500;* I granted a dispensation, without fee, to M. W. Bro. William Lavely, Past Grand Master, as W. M.; R. W. Bro. Charles Fisher, Past Deputy Grand Master, as S. W.; R. W. Bro. Orlin H. Miner, Grand Secretary, as J. W.; and to fourteen other W. Brethren, Masters and Past Masters of lodges in Springfield, for a *Past Masters' Lodge*, with powers and restrictions similar to those in the case of *Masters' Lodge*.

The great respectability of the recommending lodges, and the high character of the petitioners for these two bodies, induced me to forego my own judgment and opinions, and accede to their request, and to refer the matter to this Grand Lodge for its decision. The papers are in the hands of the Committee on Masonic Jurisprudence. It is my opinion that Masters of lodges possess all the powers necessary for the skillful government of lodges, and that in all cases of doubt, reference should be made to the Grand Master in vacation, and to this M. W. body—the only real sovereignty in Masonry—when in session.

I have had complaints presented against four Masters of lodges; two of them were for intemperance and improper conduct. In both cases, I visited the lodges, heard all that the brethren had to say, counseled forbearance, and believe that I so disposed of both cases, that material amendment is the result, and I sincerely hope that I have saved two worthy brethren to their families and to society.

In another case, improper business transactions were charged, and I have had a laborious correspondence with the parties, who live many miles apart. At length I stated by letter to the W. M., what I thought he ought to do. I have heard nothing from either party since.

A case of gross immorality and scandalous conduct was preferred against a Master last autumn. I immediately directed him to surrender his gavel to his subordinate, but as the time of election in his lodge was near at hand. I waited until the new officers were installed, and then ordered that charges be preferred, and that the accused be tried by his lodge.

I have also presided in a trial where it was alleged that the W. M. was interested in the result. I believe that justice was done, and that the lodge was satisfied with the conduct of the trial.

In another case, charges of improper conduct in the management and disposition of a trial were made against the W. M., and several brethren in an old lodge, of high standing. I immediately visited the lodge, and found that ill feeling existed among brethren who had nothing against each other, and I endeavored to bring about a more cordial and moderate feeling, and think that the matter is at an end, as I have heard nothing more from it.

Charges of a gross and repulsive character were made against a brother in another lodge, and upon the trial he was found guilty, and ordered to be reprimanded. The case was examined by the District Deputy, who earnestly solicited my intervention. I accordingly visited the lodge in company with said Deputy and several W. Masters, and had a free conversation with the brethren, and upon the request of the lodge, I set aside the trial and ordered another. Upon the second trial the accused was suspended with but two dissenting votes. This lodge has been in a bad condition ever since its first election under its charter, and at its second election serious trouble arose, and the effects were plainly visible at the time of my visit. Such was the disgust of the community towards the accused, that his continued membership would have made the very existence of the lodge a reproach. I admonished the brethren that the Grand Lodge would never tolerate any such condition of things. I found among the brethren, one well known in this State, and a gentleman of high standing, who has but recently been made a Mason His influence, combined with the honorable exertions of the acting Master and Secretary, has been very salutary, and I am confident that the future of the lodge will be prosperity and peace.

Several cases of discipline have been referred to the Deputies, and the most of them have been attended to, and the difficulties adjusted. Others will be brought before you on appeal.

INFRINGEMENT OF JURISDICTION.

Several cases have been brought to my notice, where candidates within the jurisdiction of one lodge, have been initiated in another. In one case the question rested upon the domicil of the candidate. In all the other cases, I feel assured that no wrong was intended, but that misapprehension existed in regard to actual distance, or the manner of computing it. All the cases were settled by correspondence with the several parties, and by mutual explanations and concessions.

Another case of a similar character was submitted to me, where a chartered lodge had received applications from candidates living within the supposed jurisdiction of a lodge U. D. I decided at once, as the decisions have uniformly been in this jurisdiction, and generally elsewhere, that lodges U. D. hold no jurisdiction as against a chartered lodge.

In the matter of a controversy between *Tamaroa Lodge, No. 207*, and *Cobden Lodge, No. 466*, a question had arisen in regard to the residence of a candidate, which I decided upon such proof and statements as I had received, but about which I had grave doubts. Such questions are likely to arise frequently among our lodges in regard to the actual residence of railroad employees. Where the employee has a wife or family, his residence Masonically as in law, is where his family reside. But single men often do business in one place, while they regard another as their home. I have referred the papers in this case to the Committee on Masonic Jurisprudence, and trust that they will report a definite rule on the subject, for the consideration of this Grand Lodge.

REJECTED CANDIDATES.

In one instance, a candidate rejected in one lodge, was initiated in another without asking consent, during the administration of my worthy predecessor. The matter was brought to my notice by the W. M. of the rejecting lodge, and I at once brought the matter to the notice of the other lodge. I then advised the W. M. of the rejecting lodge of the condition of the case, and intimated that I thought the matter had better rest, as I did not wish to review the action of my predecessor. The W. M. replied, that he preferred no charges, but that he considered the matter a plain violation of law. I then named a day for a hearing, and notified both lodges to appear before me. I found that the W. M. of the rejecting lodge had left home on business before my letter was received. I regretted his absence, but the S. W. had convened the lodge, and both parties were ready for a hearing. The Deputy for the district and a Past Master of another lodge, were called to my assistance, and we heard the representations of both parties. The initiating lodge admitted the wrong, and stated that upon the advice of M. W. Bro. Gorin, the lodge had refused to advance the candidate, and that the lodge stood ready for such penalty as might be adjudged. Upon the advice of my colleagues. I accepted the confession of the lodge, and adjudged the payment of the initiation fee to the rejecting lodge, which was then paid to the Treasurer, and the case was dismissed.

Some years since, the by-laws provided that where a candidate had been rejected one year, any other lodge having jurisdiction, might receive and act upon his petition. The result was bad, and the Grand Lodge revived the old law, requiring the lodge having jurisdiction to obtain the unanimous consent of the lodge which rejected the candidate. Several lodges have initiated rejected candidates without consent, upon the supposition that the one year law is still in force. I have been more perplexed as to my duty in cases of this character, than in any other. The readiness of some lodges to act upon the petitions of rejected candidates, is an alarming feature, which demands rigid rules, and their stern enforcement.

OBJECTIONS.

No law is better settled than that providing that any member may object, before or after balloting, to the initiation or advancement of a candidate, and that, too, without giving reasons. This Grand Lodge has especially provided for this, and has declared an objection to be a rejection, until removed.

In several instances these objections have caused much confusion and ill-feeling; and in one instance, I visited a lodge in order to reconcile the difficulty. The attendance was large; I counselled the brethren that the safety and permanent prosperity of a lodge depended upon obedience to and cheerful acquiescence in the laws of our Institution. I found no difficulty in obtaining a pledge that objections should be respected without question, dissatisfied parties made proper explanations, and a complete reconciliation was effected.

A new charter has been issued to *Friendship Lodge, No. 7*, agreeably to the order of the Grand Lodge.

LIBRARY.

At your last session a committee, of which R. W. Bro. J. C. Luckey was chairman, was appointed to inquire into the expediency of purchasing the Library of E. W. Jones, for the use of this Grand Lodge. The report of the committee is adverse to the purchase.

In the matter of jurisdiction between *Rushville Lodge, No. 9*, and *Cass Lodge, No. 23*, it is my opinion that the Grand Master has no power over the matter. The original stipulation between said lodges, and upon which said *Cass Lodge* was removed from Virginia to Beardstown, is clearly set forth on pages 49 and 50 Proceedings of 1867, and I question the power of the Grand Lodge to interfere, until the jurisdiction of the *Rushville Lodge* is abridged by the formation of an intervening lodge. My own judgment is entirely against all such arrangements; but stipulations entered into in good faith, and confirmed by the Grand Lodge, should be honestly observed. I have, therefore, declined to act in the matter referred to me at your last communication.

IMPOSTORS AND MENDICANTS.

In November last, I received a letter from one of the District Deputies, stating that recommendations had been given to persons, by which they were enabled more successfully to apply to other lodges for relief. I gave immediate notice that such recommendations are contrary to the laws of this Grand Lodge.

The matters of mendicity and imposture have assumed alarming proportions, and demand a sturdy resistance and stringent measures to prevent them.

I would, therefore, recommend that all Worshipful and all acting Masters be required to enforce the 7th and 15th charges to a Master elect, according to their literal meaning, and that no contributions in money be given to persons representing themselves as Masons, by either lodges or brethren, unless they hold a certificate of membership of recent date from the lodge in which they are members, or upon other indisputable evidence aside from the test and examination. Enough money has been filched from our lodges and brethren within the last five years, to buy farms and homes for our poor, to build seminaries and endow them for the education of our destitute orphan children.

This recommendation may seem to be harsh; perhaps it is, but the emergency is great, and honesty and charity demand that these pests in society be driven from our borders. I have placed the papers in my hands, in the possession of the General Committee.

IMPROPER APPLICATIONS FOR RELIEF.

In the foregoing connection, I desire to call your attention to the matter of applications for relief, made to the lodges and the Fraternity both from within and without the State.

It has been customary, and is right, for the Grand Lodge to remit the dues of lodges which have suffered by fire or other calamity, and for the lodges in their neighborhood to contribute to their relief. It is also highly proper, to contribute liberally to the relief of indigent Masons, their widows and orphans; to extend relief cheerfully and promptly to communities oppressed by general calamity or famine; but the practice of asking assistance in a general way from lodges or brethren, to build or furnish halls in other States, or to grant general relief to brethren who have suffered business reverses, by misfortune or casualty, is not commendable, and should be discountenanced. I would, therefore, recommend that a regulation be made, that no application for general relief shall be entertained by lodges, except in cases of urgent necessity, without the consent of the Grand Lodge or the Grand Master. The papers on this subject are also referred to the General Committee.

IRREGULAR ELECTIONS.

Upon the petition of a respectable number I have granted dispensations to elect a W. M. from members who had not served as Wardens; also to confirm such elections already made. In two instances, I refused to confirm such elections, upon earnest representations, and the former Masters held over.

I am afraid that outside tendencies to combinations in elections find their way into our lodges. All elections in Masonic bodies should be the unbiased and free expression of the members. Every officer should be elected upon his own individual merit and fitness for the station he may be elected to fill. No ticket should be formed, but the merits of any brother for any station should be freely canvassed, without reference to any other office, and all combinations and caucussing should be forbidden, and any election brought about by any such means ought to be set aside.

REMOVALS FROM OFFICE.

I have also decided that a Worshipful Master could remove any officer below that of Treasurer, for good cause, and appoint another in his stead, or hold an election to fill the vacancy. Such has long been the usage, and as the W. M. is responsible for the correctness of the records, and for the proper discharge of the duties of the subordinates under his lawful control, he certainly should be invested with ample authority to secure the efficient discharge of their respective functions, being responsible for the arbitrary or improper use of such authority.

GRAND REPRESENTATIVES APPOINTED.

During the year I have appointed representatives of this Grand Lodge, near the Grand Lodges of other States, Territories and Districts as follows:

M. W. Bro. E. H. English, Little Rock, Arkansas.
M. W. Bro. John Frizzell, Nashville, Tennesse.
R. W. Bro. John B. Hollenbeck, Burlington, Vt.
M. W. Bro. J. Q. A. Fellows, New Orleans, La.
R. W. Bro. Daniel Sayre, Montgomery, Ala.
M. W. Bro. B. B. French, Washington, D. C.
R. W. Bro. Donald W. Bain, Raleigh, N. Carolina.
R. W. Bro. DeWitt C. Dawkins, Jacksonville, Fla.

REPRESENTATIVES APPOINTED NEAR THIS GRAND LODGE.

The following appointments of Representatives near this Grand Lodge, have been made from other Grand Lodges:

By Arkansas, R. W. Bro. John Bennett, of Petersburg.
By Ohio, R. W. Bro. Orlin H. Miner, Springfield.
By Tennessee, Harman G. Reynolds Springfield.
By Texas, Harman G. Reynolds, Springfield.
By Ireland, R. W. Bro. Wiley M. Egan, Chicago.
By Royal York of Friendship Grand Lodge at Berlin, Prussia, R. W. Bro. O. H. Miner, Springfield.

CORNER-STONES.

On the 21st day of May, I granted a dispenation to R. W. Bro. Richard D. Hammond, to lay the corner-stone of the new Baptist Church at Macomb. He made due return that he had performed that service.

I also granted dispensation to M. W. Bro. Thomas J. Turner, to lay the corner-stone of the new Hall of the Turn Veirein Society, at Freeport, which duty was performed with signal success.

Upon my request, R. W. Bro. D. C. Creiger, as acting Grand Master, laid the corner-stone of the Cook County Normal School, on the 16th of September last. This duty was performed so skillfully as to win much admiration, and our R. W. Bro. was complimented by the presentation of a handsome silver trowel.

On the 13th day of July last, assisted by several R. W. brethren at Quincy, and from the neighboring lodges, I laid the corner-stone of a new Hebrew Synagogue at Quincy; the brethren associated with me performed their duties with much ability, the procession was large, and the services of the Hebrew congregation were impressive and dignified. The address delivered in the English language was an elegant and masterly production, and the address delivered in the German languge is said to be fully equal to the former.

On the 14th day of August last, assisted by R. W. brethren at Macomb, and from the neighboring lodges, I laid the corner-stone of the new Court House at Macomb, of which Bro. E. E. Myers, of this city, is the architect. The attendance was very large, and was graced by the presence of more than one hundred old settlers, who have resided in McDonough county more than thirty-three years.

DEDICATIONS.

On the 24th day of June, in the presence of a large concourse, assisted by brethren from Fulton and the surrounding counties, I dedicated the new Hall of *Lewistown Lodge, No. 104*, in ample form. The dedication was followed by a sumptuous and elegant dinner, prepared by the ladies of Lewistown, after which a procession was formed of a mile in length, which marched to a grove near by, where an oration was delivered and other ceremonies had. On this occasion I was relieved by R. W. Bro. Rounseville, who installed the officers elect in a very happy manner. In 1851 I assisted in forming *Lewistown Lodge*, and for talent and worth it now has no superior.

On the 26th day of August, assisted by several distinguished officers of this Grand Lodge, I dedicated the new Hall of *Western Star Lodge, No. 240*, at Champaign, in ample form. An address was delivered by Bro. Gen. Charles Black, which for grace, dignity and power, has seldom been excelled. It was listened to in profound silence and rapt attention by full four hundred ladies and gentlemen. An elegant supper followed, and the occasion was a complete success.

On the 23d day of September, in company with R. W. Bro. Rounseville as Deputy, and assisted by brethren of LaSalle, Putnam, Marshall, Woodford, and Ford counties, I dedicated the new Hall of *Streator Lodge* in ample form. The town of Streator, in LaSalle county, is a marvel of mining enterprise, and is comparatively less than two years old. It now has fifteen hundred inhabitants, with schools and churches, and a comfortable and well furnished hall, and a growing, healthy lodge. After the dedication services the audience repaired to a large hall, where addresses were delivered by R. W. Bro. Rounseville and Rev. Bro. Estabrook, of Ottawa. The banquet in the evening was a great credit to the lady relatives of the members of *Streator Lodge*.

VISITATIONS.

In addition to the places and lodges already named, I have visited *Harmony* and *Jacksonville Lodges*, at Jacksonville; *Friendship Lodge, No. 7*, at Dixon; *Cass Lodge No. 23*, at Beardstown; *Hiram Lodge No. 26*, at Henderson; *Morning Star Lodge No. 30*, at Canton; *Charleston Lodge, No. 35; Occidental Lodge, No. 40*, at Ottawa; *Temple Lodge No. 46*, at Peoria; *Prairie* and *Paris Lodges*, at Paris; *Havana, 88; Lebanon, 110; Olney, 140; Delevan* and *Tazewell Lodges*, at Delavan; *Xenia, 190; Pana, 226; Mattoon, 260; Kansas, 280; Chenoa, 292; Ionic, 312*, at Decatur; *Windsor, 322*.

In all the Lodges which I have visited, I have been received with the honors due to my station, and have been treated with unvarying kindness and courtesy.

NOTICES IN REGARD TO PETITIONS.

In some of our cities and towns where two or more lodges exist, it has frequently been customary to give notice to all lodges in the same city or town, of the reception and reference of petitions, and when the time will arrive for report and balloting. I think the rule thus voluntarily adopted, should be made imperative. Much evil will be avoided by adopting such a regulation.

LOTTERIES AND GIFT ENTERPRISES.

In April last, I received a letter from the Grand Master of Ohio, setting forth that a law of that jurisdiction, had been violated by a member of one of our lodges, in regard to gift enterprises, and he forwarded to me certain papers in proof of the fact. I instituted an inquiry into the circumstances, and in due time forwarded the documentary evidence in my possession to the W. M. of the lodge of which the accused is a member; charges were preferred, and the accused was found guilty and punished. I communicated the disposition of the matter to the Grand Master of Ohio, who expressed his satisfaction with the result.

Gift enterprises of the very best character have no good traits to recommend them. However fairly and honorably they may be conducted, they are schemes of chance, and are seductive temptations to invest money where there is not one reasonable prospect in fifty of an equitable return. Masonry is a system of morality, and never lends its aid to immoral speculations or demoralizing transactions. Hence, any attempt to give popularity or strength to gift enterprises by appeals to Masons or Masonic societies, or by reference to them in their Masonic character, is entirely wrong, and should be positively forbidden, and any violation of such regulation ought to be followed by expulsion.

CLANDESTINE MASONRY.

A self-constituted organization calling itself the Supreme Council of the A. & A. S. Rite of the State of Louisiana, claiming jurisdiction over the symbolic degrees of Freemasonry, and located at New Orleans, has been recognized by the Grand Orient of France, which is the governing power of Masonry in that country. This is an infringement of the jurisdictional rights of the Grand Lodge of Louisiana, and an invasion of its sovereignty which ought to be resisted by all lawful and Masonic means.

I respectfully recommend that all Masonic correspondence and fraternal relations between this Grand Lodge and the Grand Orient of France, cease and be discontinued, and that no Mason owing allegiance to that grand body, or hailing from said pretended Grand Council, be recognized in this jurisdiction.

GRAND LODGE SOVEREIGNTY.

Much discussion has been had in regard to the admission to visit our lodges of sundry persons belonging to spurious bodies claiming co-ordinate jurisdiction with the Grand Lodges in this country. The greater contains the less, and the whole question, without regard to race or color, is at once settled by the positive and well established law in the United States, that but one Grand Lodge can rightfully exist in any State, Territory, or District, and that such Grand Lodge is so far sovereign that no lodge can exist within its jurisdiction without its express warrant, and that all expulsions or suspensions by its subordinates, are expulsions and suspensions in every grade of Masonry. If we desire to preserve the principles of Masonry pure and uncontaminated, grand lodge sovereignty must be defended and preserved at any cost and sacrifice.

Many appeals were made to me in regard to the right of visitation, by men claiming to be Masons, and hailing from spurious bodies, upon which I took the broad ground above stated, and interdicted all recognition of all persons claiming to hail from lodges within the bounds of the United States or of British America, unless said lodges are directly subordinate to the grand lodges in correspondence with this grand body in the State, Territory, Dominion or District from whence they hail. And I respectfully ask that this interdict may be made perpetual.

WORK AND LECTURES.

In 1843, a convention of the most intelligent Masons from every part of the United States, met at Baltimore, and harmonized all discrepancies in work. The manner of opening and closing lodges, and the work and lectures of the symbolic degrees, were distinctly agreed upon. John Barney was a member of that convention. He exemplified the work and lectures in this State, and it was adopted by the Grand Lodge in 1845, and has been the only authorized work in this jurisdiction since that time. John Barney taught that work and those lectures, to R. W. Bro James Fenton, Grand Secretary of Michigan, and to William A. Dickey, of this city. I learned the entire lectures from Bro. Dickey, in 1848, at Rock Island. In January, 1863, the Grand Lodge of Michigan appointed a committee on work, before whom, in April following, by invitation from them, I compared the entire work and lectures, including the opening and closing ceremonies, and they were found to be identical with those taught to Bro. Fenton. In 1865 I visited the Grand Lodge of Wisconsin, and in open session compared the lectures with R. W. Bro. Melvin R. Youngs, then State Grand Lecturer, and since Grand

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2. Amend section 5, by striking out the words "Master Mason," and inserting the words "Brother of equal rank."

3. Amend section 7, by striking out the words "first day of each Annual Grand Communication," and inserting "fifteenth day of September, annually."

4. Amend section 10, No. 3, by striking out "three," and inserting "five;" No. 4, by striking out "three," and inserting "seven."

5. Strike out section 16.

6. Amend section 10, No. 7, by adding the following words: "said committee shall make up the orders for mileage and per diem, and issue the same, and may employ such assistance as may be necessary. No orders for mileage and per diem shall be issued until the Grand Lodge is closed."

7. Amend section 35, by striking out the words "lunar month," and inserting "four weeks."

8. Strike out section 42, and insert the following: "When a candidate shall be rejected by any lodge, by mistake or misapprehension, the brother who made such mistake, or voted under such misapprehension, may communicate the same to the acting Master, who shall keep his name and communication secret, but may give notice at the then, or next regular communication, that another ballot will be taken at the next subsequent regular communication.

9. Amend section 49, by adding: "a rejection for the first degree shall operate as a stay upon the candidate for one year."

10. Amend section 49, by inserting after the words "required to vote," the words "by ballot."

11. Amend section 69, by striking out the word "should," and insert the word "shall."

12. Strike out section 71, and insert: "A reprimand shall be given in open lodge, upon a majority vote of the members present."

And said committee ask time until the next Grand Communication to make further report.

W. M. Egan,
Wilson Hoag,
J. N. Ryan,
H. G. Reynolds,
A. W. Blakesley.

W. Bro. Martin (66,) offered the following preamble and resolution, which were ordered to be referred to Special Committee:

To the Grand Lodge of Illinois, A. F. & A. Masons.

Knoxville Lodge No. 66, A. F. & A. Masons, believing that the numerical and financial strength, and the social influence of the Masonic Fraternity of Illinois, warrant the organization of a systematic plan for the relief of the widows and orphans of Master Masons; and believing that plan best which will most effectually place them beyond the *need* of aid; and that the education of such orphans by the Fraternity, would afford immediate relief to the widow, and would aid the orphan to means of self-support, offers the following resolutions:

Resolved 1st, That this Grand Lodge recognizes the propriety of the establishment and maintenance of an Educational Institution by the Masonic Fraternity of Illinois, having for its primary object the gratuitous education of the orphans of indigent Masons.

Resolved 2d, That this Grand Lodge deems the establishment of such an institution to be in accordance with the spirit and teachings of Masonry, and a proper manifestation thereof.

Resolved 3d, That a committee of three be appointed by the Grand Master with instructions to report at the next annual session of this Grand Lodge, a definite plan for the organization of such an institution, and for securing the requisite funds for its establishment and endowment.

The amendment to the by-laws offered in 1868 removing the Grand Lodge from Springfield to Chicago, was taken up and adopted.

Amendments to section one of the by-law contemplating the removal of the Grand Lodge from Chicago to Springfield, Peoria, Decatur, and Cairo, were introduced and laid over.

Breth. M. D. Chamberlin, Thos. J. Prickett, Chas. Pisher, G. W. Barnard, were appointed the Board of Examiners created by the report of the Committee on Grand Master's address.

The following two amendments to the Constitution were presented and referred to the Committee on Masonic Jurisprudence:

It is hereby ordained by the Grand Lodge of the State of Illinois: That the said State shall be, and is hereby divided into fifteen Masonic Districts, for the time being, to be numbered and comprise the territory as follows: The counties of ——, to constitute District No. one; the counties of ——, to constitute No. two, etc.; which districts shall be determined by the Grand Lodge upon the adoption of these amendments to the Constitution.

2. There shall be established in each of said Districts a District Grand Lodge, with jurisdiction as such, co-extensive with the said District, and to be named and styled "The Right Worshipful District Grand Lodge No. —, Ancient, Free, and Accepted Masons."

3. Each of said District Grand Lodges shall be composed of the following elected and appointed officers and members:

The elected officers shall be a District Grand Master, Senior and Junior District Grand Wardens, District Grand Treasurer, and District Grand Secretary; the appointed officers shall be a District Grand Chaplain, District Grand Tyler, two District Grand Stewards, and Senior and Junior District Grand Deacons. The members, all Masters and Wardens, for the time being, of the several chartered lodges within said District. All elected Past District grand officers of the said District Grand Lodge, except Treasurer and Secretary, and all Past Masters, members of lodges under the jurisdiction of said District Grand Lodge.

4. The District Grand Lodges thus constituted, shall hold stated annual communications, at which time, and on or before the second day of such communication, the District Grand Master, Senior and Junior District Grand Wardens, District Grand Treasurer, and District Grand Secretary, shall be elected by ballot; and all subordinate officers appointed, the District Grand Marshal, Chaplain, Tyler, and Senior Deacon, by the District Grand Master; the District Grand Junior Deacon, by the District Grand Senior Warden, and the District Grand Stewards, by the District Grand Junior Warden.

5. The District grand officers thus elected and appointed, shall be duly installed before the close of the communication at which they were thus elected and appointed, and shall perform their respective duties until their successors in office are elected and installed.

6. No one shall be eligible to the office of District Grand Master, except present and past Grand Masters of regular lodges, under the jurisdiction of the District Grand Lodge in which he is elected.

7. If the Chair of any District Grand Lodge shall become vacant by death or otherwise, it shall be filled by the District Grand Senior Warden; and in case any other office shall thus become vacant, the District Grand Master shall appoint officers for the time being to fill such vacancies.

8. In the absence of the District Grand Master, the District Senior and Junior Grand Wardens, and if neither be present, the present or past Master of the oldest lodge represented, shall each, in the order named, preside at all regular and special communications.

9. The duties of the District Grand Masters shall be the same, within their respective Districts, in the absence of the Grand Master, as Grand Masters now are, except that they shall have no power to grant dispensations for new lodges.

10. The duties of the District Grand Wardens, District Grand Treasurers, Secretaries, Chaplains, Tylers, Marshals, Stewards and Deacons, shall be as described in our Masonic ritual, and such as are provided for in the regulations of their respective District Grand Lodges.

11. In all elections and questions before the District Grand Lodges, the representative or representatives collectively of each subordinate lodge, shall be entitled to three votes, the District Grand Master to one vote, the Past District Grand Masters to one vote each, the District Grand Wardens to one vote each, and the Past Masters of lodges (members of lodges under the jurisdiction of the District Grand Lodge where the vote is offered, and not representatives from a subordinate lodge), to one vote collectively.

12. All elections and questions, unless otherwise provided for in the laws and regulations of the different District Grand Lodges, shall be decided by a majority of the votes thus given.

13. Each District Grand Lodge shall have the power of enacting laws and regulations for the permanent government of lodges and the Craft under its jurisdiction, and of altering or repealing the same at pleasure, except the by-laws of lodges when they are in conformity with the ancient constitutions and landmarks. They shall have power within their respective jurisdictions, to investigate, regu-

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Master, and they were again found to be idencal. They are the same that have been taught by R. W. Breth. Wade, Fisher, Chamberlin, our present Inspectors, and our Lecturers generally. I saw the same work wrought in *Oriental, William B. Warren, Dearborn, Chicago,* and *Thomas J. Turner Lodges* in Chicago, in September, 1866. Notwithstanding all this, the opinion was wide-spread that there were discrepancies and disagreements. To remedy this, past Grand Master Gorin recommended the appointment of a committee to harmonize and restore the lectures to their original language. Upon comparison it was found that the discrepancies were few, immaterial, and such as could easily be rectified.

But, while the Grand Lodge has not changed or modified the work, nor authorized the same to be done, another impression has gone forth that this Grand Lodge has abandoned its work, and that it actually has none. No impression could be more unfounded. To place this matter beyond all cavil, I appointed R. W. Breth. Fisher, Chamberlin, Prickett, and Burr, a Committee of Lecturers on discrepancies, myself acting as umpire. The result of all these labors will be laid before you by the committee raised upon your order, and I urgently recommend that efficient measures be ordered to disseminate the work and lectures among all the lodges in this jurisdiction.

BUSINESS AND LENGTH OF SESSION.

Complaint is made of the shortness of our sessions, and our mode of doing business is criticised. A short review of this matter, and which will be familiar to our older members, is important at this time. The mileage and per diem system was adopted in 1851. It was done to induce a general attendance, to equalize the burden between the nearer and distant lodges, and to prevent centralization. It accomplished the purpose intended, and wrought a revolution in Masonic matters in Illinois, which anti-Masons behold with terror. At the same time it demolished our Grand Charity Fund and emptied our treasury. In 1858, the revenues derived from Grand Lodge dues was about $7,000, while the mileage and per diem and current expenses exceeded that sum. A committee to frame a new code of by-laws had been appointed, and to meet expenses without resorting to an increase of taxation, the present mode of appointing committees was resorted to, and the sessions reduced from four and five days to two or three. The system has worked well. All business in grand bodies everywhere, as well as in legislative bodies, is perfected by committees. The grave charge that the committees are always the same persons is not true. New members combined with those having experience are appointed, and new men come in every year. The number in each committee is limited by law, but *necessity* has compelled the Grand Master to enlarge both the committees and their time, to enable them to complete their business in good order. Of course the entire body of committees is small compared with the whole number of members. These committees transact their business unimpeded by a large body of friends and acquaintances, and the business is certain to be presented with more completeness than could possibly be the case in other circumstances.

This system is now obtaining largely in other grand lodges and other branches in Masonry. But the case is far different now from what it was eleven years since. The lodges then in existence, instead of paying $7,000 probably pay double that sum, and their membership is increasing from year to year, and there is no good reason why the Grand Lodge should not be in session three days, or longer if neccessary.

But in order to be entirely independent, it ought to meet alone, and not be interfered with by the meeting of any other body. I have long been anxious that such should be the case, and I think there is far more necessity for it now than ever.

JUDICIAL DECISIONS.

I have made the following decisions:

1. In case of rejection, the money of the applicant should be returned to him.
2. If the Secretary or other brother, retains money belonging to the lodge, or subject to its order, after proper demand, he is liable to Masonic discipline.
3. An applicant for the honors of Masonry petitions for membership as well as for the degrees, and when raised to the third degree he is a member of the lodge which elected him. Signing the by-laws is an important act of identity, but is not indispensible to membership.
4. It is unmasonic to ridicule any or all of the great lights in Masonry, and a Freemason guilty of such an offense is unfit to be installed Master of a lodge.
5. Every candidate, before initiation, must solemnly avow a belief in God; a subsequent sincere avowal of a disbelief in God, is a practical renunciation of Freemasonry.
6. Disbelief in the Divinity of Jesus Christ does not in any sense effect Masonic standing.
7. Upon a trial, the votes taken were as follows: Guilty, 7; not guilty, 2; for expulsion, 4; against, 5 for indefinite suspension, 5; against, 2. A question arose whether the vote should be recorded.

Decision.—The law specifies that the vote shall be upon the separate questions of guilt and punishment, and it is not sufficient to state the vote in general terms, but the actual vote should be recorded above, so that the *record* may show at any time or for any purpose, whether the law has been complied with.

8. An expelled Mason reinstated, is not liable for dues during the period of his expulsion.
9. A Master elect cannot be lawfully installed until he is invested with the secrets of the chair.
10. Objection by a member of Lodge A., to the initiation or advancement of a candidate in Lodge B is not imperative, but is entitled to full consideration.
11. The 33d section of the by-laws applies only to candidates for initiation.
12. Persons under sentence of suspension for non-payment of dues by an extinct or dormant lodge, can be restored *only* by the Grand Lodge, upon the payment of all arrearages to the Grand Secretary.
13. No brother can be lawfully elected and installed W. Master, without previous service as Master or Warden, except by dispensation.
14. An objection to the advancement of a candidate, made in open lodge or to the W. M., must be respected until removed or waived.
15. If the Master elect declines installation, the old Master holds over, unless a dispensation be obtained by common consent to elect another.
16. Dedication of halls, constitution of lodges, and installation of officers may be public or private; when public, it is not necessary to open a lodge.
17. In trials, where the accused cannot be served with notice, the record should set forth that his residence is unknown.
18. Entered Apprentices, who by their own neglect have failed to apply for advancement within one year after their initiation, must petition and be recommended anew for the second and third degrees, and pass through all the forms of reference, report and ballot. The same rule applies to Fellow Crafts.
19. Charges can be preferred against a brother in the lodge of which he is a member, or in the oldest lodge in the jurisdiction of which he resides.
20. Lodges U. D. cannot admit members nor try them. Its only additions while U. D., is by way of the degrees.
21. Objection to the advancement of a candidate before or after election, without reasons, in either degree, is a *permanent* rejection until the objection is removed or waived; and until then, the lodge cannot advance the candidate, nor give consent to any other lodge to entertain his application.
22. After the lapse of a reasonable time for objections to be waived or withdrawn, notice of rejection should be given as in other cases, and the money accompanying the petition should be returned.
23. Ballotings take place at regular meetings only, except in cases of dispensation or in trials. Examinations as to proficiency may be held in open lodge, at any time before or after balloting.
24. Every candidate for initiation must have the limbs, members, and senses that a man ought to have. The fixed and unchangeable landmarks of Masonry regard neither the manner, time, place, or cause of dismemberment, disfigurement, mutilation, or disability. The *fact*, alone, like the law, is to govern a Mason.
25. All pretended lodges of Masons, working anywhere in the State of Illinois, without regard to race or color, which do not hold a dispensation or charter from the Grand Lodge of Illinois, A. F. & A. M., together with every member of such lodges, are declared to be clandestine, and all intercourse with such clandestine lodges or Masons, is strictly prohibited.
26. Lodges should be opened and closed in the first, second, and third degrees at every regular communication.
27. The oldest lodge in any city or town may receive charges against a non-affiliated Mason, or against a member of a lodge elsewhere, who may reside within its jurisdiction.
28. No brother can be suspended or expelled, without charges, notice (if to be found), trial and conviction.
29. A lodge has a by-law that a member shall not be entitled to vote who is in arrears for dues; a brother in arrears votes at an election; is it a subject of charges?

When an election of officers occurs, every member should be notified of the time of election, and the amount of his arrearages, and that in default of payment he will not be entitled to vote. Before proceeding to election, the names of delinquents should be read; any brother remaining delinquent and voting, after such notice, is guilty of a violation of the by-laws, and should be punished.

MY LABORS.

I have devoted an average of twelve hours per day for the past year, to the affairs of Masonry. At least three-fourths of that time has been in your service. I intended to visit the lodges all that I could, in March, April, and May, but serious indisposition prevented. From the few visits I have made, I am satisfied that an official visit from the Grand East, in most of our lodges, would be highly beneficial, and would tend greatly to the advancement of the moral and financial interests of this Grand Lodge.

I have received more than two thousand letters and communications; have written more than three thousand letters; have made more than one thousand decisions, interdicts, decrees, or orders. In all cases of complaint, I have notified the accused, whether lodge, officer, or brother, of the nature of the complaint, and have given full opportunity for answer, defence, apology, or amendment, before proceeding to a hearing. I have labored hard to do and obtain full and substantial justice, and have tempered the whole with that charity which always remembers that man in his best estate, is subject to error, weakness and frailty. I have tried to remember that I, too, am a man, and like all my brethren, am amenable to another and higher bar. I have exposed no lodge or brother in fault to the gaze of the world, to the Fraternity, or even to you, unless exposed before. I have traveled nearly ten thousand miles, and have spared neither time or pains to promote your interests and your fame. How far I may have succeeded, is not for me to say. But after a year of hard labor and honest endeavor, I bring back to you the authority, the gavel and the jewel, which you so generously gave me, and leave them in your hands.

OUR FRATERNAL DEAD.

A few days since, the subtle and silent lightning told us that the angel of death had summoned Past Grand Master F. M. Blair, from the scenes of earth. Of his illness and death I have no account, save that he died suddenly.

In 1855 he was elected a member and Master of *Prairie Lodge No. 77;* represented the lodge in 1856, and was elected Junior Grand Warden; was elected Senior Grand Warden in 1857, and confirmed by the Grand Lodge, be appointed, who, with the Grand Master, shall critically examine all applicants for commissions as Grand Lecturers, and appoint none who are not thoroughly conversant with the work of this State.

Resolved, That it shall be the duty of said examiners to hold a meeting immediately after each session of the Grand Lodge for the examination of lecturers; that at the first session they shall, in some proper manner, cast lots for terms of office, which shall be for one, two, three, and four years; that at the next and succeeding annual sessions of the Grand Lodge, the Grand Master shall likewise nominate some fit person to fill the vacancies then occurring who shall hold their office for four years.

Respectfully submitted.

J. O. Cunningham,
Wm. McMurtry,
J. R. Gorin,
D. H. Morgan.
Committee.

In the afternoon of the first day the election took place resulting in the election of the following grand officers:

H. G. Reynolds, of Springfield, Grand Master; D. C. Cregier, of Chicago, Deputy Grand Master; James A. Hawley, of Dixon, Senior Grand Warden; George E. Lounsbury, of Mound City, Junior Grand Warden; Harrison Dills, of Quincy, Grand Treasurer; O. H. Miner, of Springfield, Grand Secretary.

All these were re-elections. Rev. J. I. Davidson, of Decatur, was elected Grand Chaplain; M. W. H. P. H. Bromwell, of Charleston, was elected Grand Orator; and Bro. John P. Ferns, Grand Tyler.

The following appointments were made:

W. Bro. John C. Reynolds (333), Deputy Grand Secretary; W. Bro. George H. Raymond (5), Grand Pursuivant; R. W. Bro. John W. Ross, (104), Grand Marshal; Bro. E. E. Myers (71), Grand St. Bearer; Bro. John Evans, Grand Sword Bearer; R. W. Bro. Wiley M. Egan (211), Senior Grand Deacon; W. Bro. Samuel C. Stearns (175), Junior Grand Deacon; W. Bro. O. N. Stafford (4), Grand Steward; Bro. A. R. Robinson (4), Grand Steward.

Charters were granted as follows:

Sheldon, No. 609; Union Park, 610; Lincoln Park, 611; Rock River, 612; Patoka, 613; Forrest, 614; Anchor, 615; Wadley, 616; Milan, 617; Basco, 618; Berwick, 619; New Hope, 620; Venice, 621; Hopedale, 622; Locust, 623; Dubois, 624; Melrose, 625; Putnam, 626; Union, 627; Mosaic, 628; Old Time 629; Walpole, 630; Cabery, as Morton, 631; Ridge Farm, 632; E. F. W. Ellis, 633; Buckley, 634; Rochester, 635; Peotone, 636; Burlington, 637; Fortitude, 638; Keystone, 639.

Dispensations were voted to *Cregier* and *Apollo Lodges* at Chicago.

Accompanying the report of the Committee on Lodges U. D. was a resolution disapproving of the use of names of living men for new lodges, which was adopted.

The dues of Nos. 389, 212, and 416 were remitted.

A resolution recommending lodges to keep their property insured, was passed.

The fourth amendment to the by-laws, offered in 1868 (page 267, proceedings 1868), was taken up and lost.

The committee appointed in 1868 to take into consideration the propriety of purchasing the library of E. W. Jones, reported adversely, and the report was adopted.

The Committee on Work, appointed in 1867, reported and their report was received.

On the evenings of the 5th and 6th the committee exemplified the work, when it was re-affirmed as the work of this jurisdiction by a large vote.

A resolution, contemplating the appointment of a Grand Lecturer for the German lodges, was passed.

R. W. Bro. Egan (211), from the Committee on Constitution, Manual and By-Laws, made the following report, which was accepted:

To the M. W. Grand Lodge of Illinois, A. F. & A. M:

The Committee on By-Laws, respectfully submit the following amendments:

1. Amend section 1, by striking out "October" and inserting "December."

concur in the recommendation that the wholesome practice thus adopted take the form of positive law.

Your committee most heartily concur in the remarks of the Grand Master condemning all attempts to enlist Masonry in aid of gift and gambling enterprises; believing that as a conservative element, its influence should always be on the side of sound morality and legitimate traffic among men.

The subject of Masonic charity in all its phases, from that which "suffereth long and is kind," to that of professional begging in the name of Masonry, has long claimed and received the earnest attention of the Craft; your committee feel, however, that it is a duty they owe their brethren to call the especial attention of this Grand Lodge, its officers of every grade, and its constituent lodges, to this subject and the remarks of the Grand Master thereon. It is, in the opinion of this committee the highest duty of Masons, and ought always to be their pleasure, to lend a helping hand to distressed worthy brethren, their widows and orphans, when such subjects fail, in the exercise of all reasonable efforts within their power to provide themselves with the necessaries of life; in performing which they should under no circumstances encourage a relaxation of the sentence of labor laid upon us, by our common Father. We are taught that "to relieve the distressed is a duty incumbent upon all," and believe that the true interpretation of distress, as here and elsewhere in our rituals used, is *physical* and not *financial* distress. Interpreting our duty as Masons, then, by these rules, your committee are of the opinion that no man or body of men have the right to approach a Mason or a lodge of Masons in the holy name of Masonic charity, and ask assistance to build mills, stores, or lodge halls, even though a similar article of property may have been lost by fire, tornado, or other casualty; and that such acts ought to subject the brethren or lodge guilty of it, together with all accessories, to the most rigid discipline. The greater portion of the lodges in this State hold their meetings in rented halls, and the greater portion of Masons procure their bread by the exercise of some industrial avocation, or live in the enjoyment of a competency obtained by their own industry; then what a mockery of Masonic charity is it to demand in its holy name, that aid be given to subjects possessed of the same facilities as themselves for obtaining property?

The question of grand lodge sovereignty is likewise one which, in the present and prospective condition of society in this country, is likely to cause much discussion, and unless correct conclusions are now arrived at, one which is likely to effect the integrity of Masonry for many years to come. Your committee, therefore, admonished by the great difficulties in other jurisdictions, growing out of the discussion of questions of social science and rival grand lodges, concur in the well-taken ground of the Most Worshipful Grand Master in his address, that this Grand Lodge should *steadfastly* refuse to recognize as legitimate any person claiming to be a Mason who is not recognized as such by the Grand Lodge in correspondence with this Grand Lodge, holding jurisdiction over the territory upon which such person received his degrees or holds his membership leaving to society and the civil power to solve all questions of social science which may arise in our ordinary intercourse with such persons. We believe that a departure from this rule will be productive of the worst of consequences.

Believing that, upon the preservation of our esoteric rituals intact as taught and recognized in this jurisdiction for many years, depends the preservation of the harmony now existing in our State, your committee recommend, as an additional precaution against its corruption, that all persons be prohibited from teaching it except such lecturers as may be appointed in pursuance of authority from this Grand Lodge; and that no lecturer be appointed until he shall have passed a satisfactory examination before a board of examiners, composed of skillful and well informed brethren appointed by this Grand Lodge.

In concluding this report, your committee offer the resolutions hereto appended, as a formal expression of its conclusions, and recommend that the earnest thanks of the Fraternity in Illinois be extended to our Most Worshipful brother, Harman G. Reynolds, for his devotion to the interests of the Craft over which he has presided with such distinguished ability and devotion during the year just closed.

RESOLUTIONS.

Resolved, That this Grand Lodge views with abhorrence any attempt on the part of lodges or members of lodges to give the aid of Masonry, in organized or individual form, to any lottery or gift enterprise; and that it will sustain any lodge in any reasonable punishment inflicted upon its members for such an offense.

Resolved, That in towns and cities in this jurisdiction where two or more lodges exist, upon the presentation of any petition to any lodge in such town or city either for membership or for the degrees notice shall at once be given to each lodge in such town or city of the presentation of such petition, and of the time when the same will be due.

Resolved, That no lodge in this jurisdiction shall recognize as a Mason any person claiming to be such who has received his degrees or holds his membership in any lodge in any of the United States or in British America, unless said last named lodge at all be recognized as regular by the Grand Lodge of such State, Territory, or Dominion, in correspondence with this Grand Lodge.

Resolved, That a board of four examiners, to be nominated by the Most Worshipful Grand Master

Deputy Grand Master in 1858, 1859, and 1860, and Grand Master in 1861 and 1862.

At the time of his death he was in business in Indianapolis, and was publishing the *Home Advocate*, a Masonic Journal. His paper, of a recent date, stated that he had made a partnership arrangement which placed it on a firm basis; how suddenly changed. He was a courteous brother, a good companion, and an amiable man.

And, without warning, another, identified with our early history, has also passed away. Hon. Henry Prather, of Decatur, was the first Secretary and Treasurer of *Macon Lodge No. 8*, the first Master under its charter, and was elected Junior Grand Warden in 1841. I think he has not been in Grand Lodge since that time, but he was ever identified at home with all the measures adopted to forward the interests of Masonry. The people sent him twice to the Legislature, and he labored hard to build up his beautiful city. He was a courteous gentleman, an enterprising man, and a Christian.

The intelligence of the death of Bro. Geo. W. Teel, will sadden all who knew him. He served his lodge as Master, and his county as Sheriff and Circuit Clerk, with rare ability.

The deaths of Brethren Prather and Teel leave a void in Decatur and Charleston, which will long be felt.

It will be the duty of the Committee on Obituaries, to make more elaborate mention of our late brethren here noticed, and perhaps others.

And now, brethren, I earnestly invoke the blessing of God upon our labors, hoping that He may so guide all our minds and thoughts, that there may be harmony and brotherly love in all our deliberations; and, that all our doings may result in the advancement of our beloved Institution to a still higher position, in the good of society, and the welfare of common humanity everywhere.

HARMAN G. REYNOLDS.

The following report on the address with the accompanying resolutions were adopted:

To the Most Worshipful Grand Lodge of Illinois:

Your committee to whom was referred the address of the Most Worshipful Grand Master, would respectfully beg leave to report that they have endeavored to give the same, and the matters therein contained, the consideration due to a document at once so able and of so much importance, and emanating from so dignified a source, and find therein much to commend and to encourage the Craft.

Your committee feel that to the great industry and application of the Most Worshipful Grand Master to the interests of the Craft in this grand jurisdiction, is due in a great measure the harmony and growth of Masonry in Illinois; and that like zeal, forbearance, and intelligence exercised on the part of each member of this Grand Lodge will in time place Masonry in this jurisdiction in a position where the assaults of its enemies will fall harmless at its feet.

Your committee believe from their own observation and the information communicated in the address of the Most Worshipful Grand Master that the system of appointing District Deputies, in various portions of the State, who in matters of minor importance may represent the Grand Master, thus relieving him of much onerous labor, and the Grand Lodge of much expense, has, after two years' trial, proven itself valuable, and therefore concur with the recommendation of a like committee at the last annual communication, that the proposed additional by-law, No. 1, be adopted.

Your committee concur in the suggestions of the Most Worshipful Grand Master that all elections in all Masonic bodies should be free and unbiased; and that all attempts at controlling the action of voters by the formation of "tickets," "slates," or "rings," should be discountenanced by this Grand Lodge as inconsistent with the spirit and teachings of Masonry; believing that true worth will assert itself without the aid of such appliances.

In relation to the suggestions of the address upon the subject of the notice by lodges in towns and cities where two or more lodges exist, of the application of candidates for the degrees, your committee late, and decide all matters relative to the Craft in general, to particular lodges, and to individual brethren ufon appeal; which they may exercise by themselves, or by such delegated authority as in their wisdom and discretion they shall appoint. *Provided*, that the power of granting dispensations for new lodges, and chartering the same, is hereby reserved to the Grand Lodge. *And, provided further*, that the ancient landmarks are preserved. *And, provided further*, that all such powers and jurisdiction shall be exercised subject to and in conformity with the permanent authority of the Grand Lodge, its constitution, laws and regulations; to which such District Grand Lodges shall, in all things, be strictly subordinate.

14. At the last annual communication of the District Grand Lodge, prior to the meeting of the Grand Lodge, there shall be elected five delegates to the Grand Lodge, who shall be at the time members of some lodge in said District, and presen tor past Masters ofregular lodges under the jurisdiction of the said District Grand Lodge, and who, with the three first officers in said District Grand Lodge, shall constitute the representatives of said District in the Grand Lodge.

15 There shall be paid, on or before the first day of September, biennially, to the Grand Secretary, by the different District Grand Lodges, for the use of the Grand Lodge, the sum of twenty cents for each Master Mason belonging to any regular lodge within the jurisdiction of such District Grand Lodge, and no representatives from any District Grand Lodge shall be entitled to seats in the Grand Lodge until such dues have been paid.

16. Upon the adoption of this amendment to the Constitution, the Grand Lodge shall have power to determine the manner and mode in which said District Grand Lodges shall first be organized and set to work.

Also the following:

Resolved, That the following amendment to the Constitution be submitted to the lodges, and that they be required to vote upon the same, as one entire proposition before the first day of March next, and to make return thereof immediately to the Grand Secretary.

Amend No. 1, by striking out "elected and appointed." After the words "Senior and Junior Grand Wardens" insert "District Deputy Grand Masters," "District Grand Wardens;" after the "the word members," insert "District Representatives."

Insert after No. 9, the following:

"The State shall be divided into fifteen Masonic districts, having regard to the number of Lodges, affiliated Masons, and territory. The lodges in each of the said Districts shall hold a communication at some time, to be fixed by the Grand Master in the months of September, October, or November, in each year. The Grand Master shall preside in person, or by Deputy; said District Grand Lodges shall elect a District Deputy Grand Master and Senior and Junior Grand Wardens annually. The Grand Treasurer and Grand Secretary shall attend upon said District Grand Lodges in person or by proxy, and annual returns and dues shall then be made. Nine representatives to the Grand Lodge shall be selected from the Masters of lodges each year, and from year to year, and from every lodge until all are represented in turn. The District Grand Masters, Grand Wardens, and Masters of lodges in said District Grand Lodges, shall be entitled to mileage and per diem as now is, or may hereafter be provided by law. No communication of said District Grand Lodges shall exceed four days in length, and said District Grand Lodges shall possess no legislative or judicial powers. The work of the Grand Lodge shall be thoroughly exemplified at each Annual Communication. The state shall be re-districted every five years."

Strike out No. 10, and insert:

"In all elections and questions in Grand Lodge the Grand Master, Deputy Grand Master, Grand Wardens, Past Grand Masters, District Deputy Grand Masters, District Wardens, and District representatives, shall each be entitled to one vote, and together with the other Grand officers, shall be entitled to mileage and per diem. No other persons shall be allowed to vote, or be entitled to mileage and per diem.

Amend 1st Article of the Constitution so as to read as follows:

1. "*It is hereby ordained:* That the Grand Lodge of Illinois shall be composed of the following elected and appointed officers, and members:

"The elected officers shall be a Grand Master, Deputy Grand Master, Senior and Junior Grand Wardens, Grand Treasurer, Grand Secretary, Grand Chaplain, Grand Orator, and Grand Tyler. The appointed officers, a Grand Pursuivant, Grand Marshal, Grand Standard Bearer, Grand Sword Bearer, two Grand Stewards, Senior and Junior Grand Deacons. The District Grand Masters and Senior and Junior Grand Wardens of each District Grand Lodge and five Representatives from each District Grand Lodge."

Amend Section Two of the Constitution by striking out the word "*Annual*," and insert the word "*Biennial*."

The following resolution was passed:

Resolved, That this Grand Lodge hereby interdict all recognition of all persons claiming to hail from lodges within the bounds of the United States, or of British America, unless said lodges are directly subordinate to the Grand Lodges, in correspondence with this Grand Body, in the State, Territory, Dominion, or District, from whence they hail.

J. R. Gorin,
W. Lavely,
E. F. Babcock,
W. M. Egan,
J. O. Cunningham,
Jurisprudence Committee.

Resolutions of thanks to the several railroads which granted concessions in fare, and to the State officers for the the use of Representative Hall, were passed; also to the *Illinois State Journal* for copies of their daily paper.

Amendments to the By-laws were introduced as follows, all of which lie over:

Whereas, Masonry teaches the universal Brotherhood of all men upon the common level of Masonic manhood: therefore,

Resolved, That Section 81 and Section 82 Grand Lodge By-laws, are in direct violation of the true spirit and teachings of Masonry, and are hereby repealed.

Amend Section 1 of By-laws, by striking out the words "in the city of Chicago," and inserting after the word "October," the following." "At such place as may be selected at previous annual communication."

Proposed amendment to By-laws to repeal Section 42 of the By-laws.

Resolved, Thas all visiting Brethren in, and belonging to this jurisdiction, shall before examination produce a diploma or certificate of membership.

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Grand Chapter.

Having declined to be Grand Secretary of the Grand Chapter any longer, the papers and proceedings passed into the hands of our successor, who has taken them to Chicago for record and publication. Until published, we must content ourselves with giving the names of the Grand Officers.

John M. Pearson, Godfrey, Madison county. Grand High Priest; A. A. Murray, Decatur, Deputy; James A. Hawley, Dixon, Grand King; James C. Luckey, Polo, Grand Scribe; James H. Miles, Post Office drawer 5862, Chicago, Grand Secretary; Harrison Dills, Quincy, Grand Treasurer; Thos. Moore, Metropolis, Grand Chaplain; Geo. E. Lounsbury, Mound City, Gr. Capt. of the Host. From Principal Sojourner to Master First Veil, we are not informed, and shall be obliged to wait until the next number. S. H. Claspill is Steward, and A. R. Robinson, Grand Tyler.

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Cotemporaries.

Magazine and Mirror, London—Contents for Adg. 28.—Organization in Freemasonry. The conflict of Jurisdiction. Masonic Discipline. Reformation Theory of the Origin of Freemasonry. Fraternity. Masonic Notes and Queries. Corrrespondence, seven articles. Metropolitan, Provincial, and Cape of Good Hope Lodge Meetings. Literature, Science, Music, Drama, and the Fine Arts. Knowledge is Power; or what is Masonry? Christian, a term of wide Significance. Miscellaneous articles. Poetry.

Lodge 863 at Cape of Good Hope, had a sermon by Rev. H. I. Johnson on the 24th of June, after which the officers were installed, two candidates were initiated, and the English Feast was duly honored.

The Freemason, London—Contents Aug. 28.—The Prince of Wales and Freemasonry. Reviews. Masonry and the Ass. Hospitallaria. Reports of Masonic Meetings. Obituary of Col. Peter McLennan. Give us More Light. Editorial. Notes and Queries. Knight Templar Jottings. Correspondence, six articles. Miscellaneous.

Masonic Review for July—Contents.—Mark Master's Degree. The Land of the Sea, poetry. Within the Lodge. Numbers. The Mother and Sons. The old Roof Tree. No. 5. Under Jerusalem. We are Brothers all, poetry. The Future of Masonry. Interesting Masonic Narrative. Masonry along the Ages. The Master is come, poetry. The Book. A Masonic Incident. Masonry and Civilization. Northwestern Corner. Traveling Craftsmen. Tidings. Editorial. The Old Chair. Obituary.

Dear Review, do catch up!

We can only mention such of our Masonic exchanges as have been received since our last issue.

The (London) *Freemason* of Sept. 4, 11, 18, and 25; The (London) *Freemason's Magazine* of Sept. 4, 11, and 18; *Masonic Record of Western India; Keystone*, for Sept. 18, 25; The *Masonic Home Advocate*, for Oct.; The *Michigan Freemason, Evergreen, Kentucky Freemason*, for September; *Record*, and *St. Louis Freemason*, for October; *The Visitor*, a new paper published at Newbern, N. C.; *The Landmark, The Masonic Review, Mason's Home Book.*

Exchanges with Masonic departments: *The New York Dispatch*, Dixon *Telegraph*, *New York Courier*, *Woodstock Sentinel*, Pomeroy's *Democrat*, *The New Age.*

Other exchanges received.—*Colman's Rural World*, *Clinton Public*, Centralia *Sentinel*, Carlinville *Democrat*, Canton *Register*, *McLean County Democrat.*

Oliver Optic's Magazine—Our Boys and Girls, October 9th and 16th.—Brake up—a continued story by Oliver Optic. The Martyr of Philanthrophy—an interesting story translated from the French of a physician of Marseilles who sacrificed his life in a successful attempt to stop the pestilence in his native city. Patsy—a home story. Sea Things—the Remora. The Orator. Original Dialogue. Notes on Base Ball. Puzzles, Reubuses, Riddles. Answers to correspondents, Editorials, &c.

Onward for October comes out quite an interesting number. The Doomed Sappers. A night in Vicksburg during the investment—an interesting story by an ex-confederate officer. Byron—was he a bad man. Gundalier—a poem. Three days at Cherbourg—by an English Naval Officer. A Plebian Prince—an anti-monarchial political article. Songs of the French Revolution. The Authors of America—How the young ones are strangled by the old ones. Shot by a Sweetheart. A death Presentiment. The Valley of Yomori—a poem of the conquest of Honduras in 1525 by the Spaniards. Almost an amputation. A treatise on Umbrellas. Chronicles of Saratoga—a continued story. Chancellorsville—a critical review of the battle by General J. Watts De Peyster. Choosing my colors. The Author—Publisher Question. The Lost Sister—a tale of the Gran Chaco of Buenos Ayres, continued. Expected Home—a poem. Editorials, Political, Literary, &c, ably written.

The Western Monthly is worthy of a place in every household. Contents for Oct.: David Atwood—Private Dwellings of Pompeii—A glance at Florida—In camp at Yosemite—The German Turnfest—A Western Utopia—These foreigners again—The old bachelor's story—Retail trade as a medium of distribution—Master singers of Germany—Current notes—Reviews of books—Chit-Chat—Poetry.

No. 18, Tribune building, Chicago; $3 per year.

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A Georgia boy, twelve years old, perfectly well and healthy in other respects, is able to breath only about four times a minute. His case puzzles the doctors.

THE MASONIC TROWEL,

HARMAN G. REYNOLDS,
Past Grand Secretary and Grand Master of the Grand Lodge of Illinois, Editor,
IS PUBLISHED BY THE FIFTEENTH OF EVERY MONTH, BY
H. G. REYNOLDS, JR.

One copy, one year..$1 25

All communications should be addressed to H. G. Reynolds, or The Masonic Trowel, Springfield, Ill.

We will hereafter publish regular lists of our agents, so that the brethren may always know who are authorized to receive money for us for The Trowel.

The place of birth, age, name, time and place of death, and membership of deceased brethren, are solicited. Resolutions are declined.

We are responsible for our agents, and none others, but favors will be gratefully received from all who may send us subscribers, orders, or work.

Notice.—Remittances by Express and Registered Letters at our risk. Parties sending us *money* by *mail* must assume the risk.

SPRINGFIELD, ILL., OCT. 15, 1869.

☞No communication or advertisement is likely to receive attention, if received after the first of each month, in the issue immediately following.

Errata.

Owing to changes in our office, the confusion always succeeding the meeting of the Grand Bodies, and our lengthy absence, serious errors have marred the first two thousand copies, and in order that such as receive them may understand them, we insert this errata. The other copies, with one exception, are in good order.

On page 146 the Committee on Masonic Jurisprudence was omitted, they are: J. R. Gorin, Wm. Lavely, Wiley M. Egan, E. F. Babcock, John Bennett, J. O. Cunningham, O. H. Miner.

There were several typographical errors in the first and second columns—in the third column for *amnesties* read *amenities.*

On the 150th page, second column, after the close of the first paragraph, there is an omission of the last two paragraphs under the head of *Business and length of Session,* and of the matter headed *Judicial Decisions, My Labors.* and of *Our Fraternal Dead,* to the words "to the legislature." These omissions will be inserted in the November number.

On page 151, in the corrected copy, the *first* column should be the *third,* and the *third* column should be the *first.*

On page 151, in the first two thousand copies, third column, it reads, *the following was ordered to be submitted to the lodges; amend the Constitution by adding the following articles.* It should read *The following two amendments to the Constitution were presented and referred to the Committee on Masonic Jurisprudence.*

In the first two thousand copies, a small portion of column one, and all of columns two and three again appear of necessity, on page 152, as corrected. Our office has been for years in the hands of an accomplished foreman, and we have given ourselves no concern about the arrangement of matter; hereafter the matter will have our personal attention, and no such mortifying mistakes will again occur.

Lectures.

By an arrangement with the examiners, we are relieved from the duty of examining candidates for lecturing. Those desiring commissions must receive the certificates of three of the Board.

We shall issue and send an encyclical letter to the lodges about the 10th of November. The Districts and Deputies will then be announced.

Ancient and Accepted Scottish Rite.

The bodies of the Ancient and Accepted Scottish Rite will hold sessions at the Chapter Hall, in Springfield, commencing Tuesday the 16th day of November next, commencing at two o'clock, P. M., for the purpose of conferring degrees from the 4th to 32d grade inclusive. All Master Masons in good standing are eligible. The Perfection degrees will be conferred on the 16th and 17th; Princes of Jerusalem and Rose Croix on the 18th, and the Consistory degrees on the 19th. Application may be made to O. H. Miner, H. G. Reynolds or George Carpenter.

O. H. Miner, 32°, *Grand Commander.*
L. W. Shepherd, 32°, *M. W. & P. Master.*
Chas. Fisher, 32°, *M. E. S. P. G. Master.*
H. G. Reynolds, 33°, *T. P. G. Master.*

This Number.

Owing to the large amount of Grand Lodge matter, and an absence from home more than ten days, we are short of our usual editorial and miscellaneous articles. We hope to give a pleasing and profitable variety in the November Trowel, and in good time.

Schools of Instruction.

If three or more lodges desire a thorough course of instruction and lectures, and will provide the means for compensation and expenses, they can correspond with the Grand Master or Grand Secretary, at Springfield, and provision will be made as soon as practicable to meet their wishes.

We call the attention of our readers to the advertisement of Messrs. Parson & Co., on the last page of The Trowel. Having been in the Masonic Furnishing Business for thirty years, they are known, by reputation, in pretty much all the Masonic organizations of the United States.

It is our purpose, if health permits, to visit the Craft pretty generally during this year. As it will be impossible to visit every lodge, it would be well for three or more lodges, contiguous to each other, to meet in mass. Early requests are desired, so that suitable arrangements may be made.

Dec. 27th and June 24th.

Our Lewistown brethren were three months ahead with their invitation last June. About fifteen invitations were afterwards declined. If our presence is desired on either of the above dates let them speak in time.

Honey.

Our thanks to W. Brother Miles H. Wilmot, W. M. of *Illiopolis Lodge,* for a box of fine honey.

Hawthorne Dale.

The above is the title of a charming and meritorious book, by Mrs. William H. Tucker, widow of our late Brother and Companion William H. Tucker, Esq., a member of the lodge and chapter, at La Crosse, Wisconsin, and who was an attorney in that city of fine standing. In his last sickness, he came with his family to Chicago, and there, after exhausting all his means, fell a victim to the relentless hand of death. Alone, with four little children in Chicago, the widow felt the anguish of bereavement, destitution, and desolation. The Fraternity came to her rescue, and the remains of her husband received honorable attention and decent sepulture agreeably to the forms of our Institution.

Of her, we can personally re-assert the uniform testimony of her friends and of our brethren in Chicago, that her gentle "modesty bespeaks her worth." Educated, talented, and cultivated, her refined and agreeable manners, are accompanied by a sweet simplicity and dignity which repel all impropriety and impurity, and inspire respect and esteem.

This lady is endeavoring, by her labors as an authoress, to support and educate her children. Direct contributions are her last resort, and what she craves is the purchase of her admirable work, founded on facts, with names and places only concealed. Her book of 391 pages, on fine paper, for $2.00, is just such an one as brethren might buy for their own pleasure and instruction, or for their families. Winter is at hand, living is costly in Chicago, yet there she must live to make her authorship available. Let the purest sympathy animate our brethren in aiding a noble widow and mother, and in ministering likewise to their own enjoyment and that of their wives and children.

Address, Mrs. William H. Tucker, or Messrs. Kellogg & White, 163 Dearborn street, Chicago, and enclose $2, and the book will be immediately forwarded.

We personally solicit the aid of our brethren in this matter.

Publications Received.

Western Musical Review—Contents.—The dent in the organ pipe—Correspondence—Humorous—Editorial—Music—Bright things can never die—Red Rose Waltz—Sacred Chorus—Art and Literature Department—Poetry—Selections—Odds and Ends. By Benham Brothers, Indianapolis. $1 per annum.

Petersen's Musical Monthly for September has 46 pages. *Contents:* The Captain's Return. The Story of the Opera of Hamlet. Four Letters of Czerny to a young Lady. Review Table. New Music. Pieces: Jessie. Down in the Valley where the Grass Groweth. At Home Thou art Remembered still. Drum and Fife. Congenial Hearts. Morning-glory Mazuaka. Holy, Holy is God our Lord. A Mothers' Group. Take me Home. Miscellaneous. Review of Music.

Colman's Rural World for Sept. 11—Contents: Agricultural Department, eight articles; Apiary, two articles; Horticultural Department, three articles; The Vineyard, three articles Editor's Table, four articles; Home Circle, four articles.

Watson's Art Journal.—Fashion pattern and plate accompanying. Contents of Sept. 4: Thorvalsends Triumphs. Musical Memory. Poetry. Correspondence. Editorial. Reviews, &c.

The Little Corporal.—Bobby's Bedtime, a poem. How a Tyrant lost one Slave. Mother's Choice. A School-Girl's Revenge. A Boy on Broadway. A Year at Riverside Farm, a continued story. Ellen Mooney's Story. My Little Parisians. Land of the Blest, song and chorus, with notes. Crystal Mountains. The Little Weatherman, translated from the German. Letter from China. Private Queer's Letter. Lake Minnetonka. Humming Birds. The History of a President's Note. Prudy's Pocket.

Dr. Joseph Blanchard, at Brimfield, in this State, has realized 4,200 pounds of honey from forty swarms of bees.

Moral Influence of Masonry.

BY WILLIAM ROUNSEVILLE.

The moral influence of Masonry is unquestioned by any thinking man who has had the opportunity, and has taken the trouble to investigate the subject. Such a man knows, as well as he knows that the sun enlightens and fructifies nature, that the benign influences that are gathered around the Order, warm, purify, and enlighten the heart that receives them. Those who are acquainted with the facts, the inner workings of the system, know that it is just as impossible for an individual to be placed within the scope of these influences and not be, to some extent purified and refined, as it would be for the seeds of grain planted in a rich soil to respond to the life-giving rays of the vernal sun. It is only those who have had no opportunity; or, having had the opportunity, have not improved it; who pretend to believe that Masonry does not exert a healthful and regenerating moral influence.

And yet all over the land we have the charge brought against our Institution, that its is of immoral tendency. And most singular it is that, when those making it are called upon for proof of the truth of the allegation, they invariably say that the lodge includes immoral individuals. We name this a singular proof, because it is just as weighty against all other associations as it is against Masonry. It is a common one, but it is singular in that it appears to us as being of no form whatever. The most moral literary society ever organized has exhibited the same phase of imperfect human nature that is charged upon us. The church has wicked men within its pale, and even the original "church of the twelve," harbored a Judas. Facts show that most churches since that time, have had a greater proportion of unworthy members. Unworthiness frequently desecrates the holy altar at which devout Christians kneel, and hands stained by crime break the bread, and present the wine that symbolizes the body and blood of a crucified Redeemer. Scarcely a day passes that the shortcomings of a shepherd of the flock are not laid bare to the public gaze, to the scandal of the church, and the grief of all true Christians, and we apprehend that these incidents stain the history of the Christian congregation much more frequently than they do the annals of Masonry.

Then, if we conclude that Masonry is unworthy of support and confidence because immorality among its devotees, let us be consistent, and also denounce Christianity because there also is found the trail of the serpent—the evidence of man's imperfection. He who brings this charge against Masonry should not be so inconsistent as to be a Christian churchman. If he will not be a Mason because of the infirmities of its members, neither should he consort with professing Christians because they are imperfect. He should hold himself aloof from fraternal communion until he finds that perfect, and virtuous, and faultless harmony of which poets have sung, and for which religious enthusiasts have prayed, where human imperfections are unknown, and all the virtues in the moral calendar bud, bloom, and bear fruit in perennial and ever-enduring beauty.

But we say that this charge comes with still greater force against the church. That is recognized as a divine institution. Its laws and precepts; its judgments and its sanctions; its rewards and beatitudes come from the Divine hand. The Supreme Architect of the Universe planned it. His infinite wisdom dictated its statutes. His mercy ordained it as the best means to reconcile a lapsed world to himself, and to reclaim his wandering children from the wildering labyrinths of sin. But even this system, issuing from the throne of the Infinite and the Unapproachable, in a thousand cases fails to keep the human pilgrim in the narrow path of virtue, and suffers him to imbrute his nature by accepting the specious offers of vice. Surely if anything ought to have a perfect work in the regeneration of a world lying in wickedness, this should be the successful engine of moral reformation. But it fails—fails in thousands and millions of instances, and poor, weak, human nature plunges into the mases of sin in spite of all its warnings and invitations.

Masonry is a human institution. It claims no divine origin any farther than the principles upon which it is founded, one inherent in nature, and a part of the radical machinery of the universe. It was not delivered to Moses amid the thunders and the lightnings of Sinai. Neither was it promulgated by the Son of God. It did not even have the sanction of priest or prophet. It grew out of the necessities of mankind. Kings who loved their subjects and labored for human welfare, took it under their protection, and hands embrowned by exposure and hardened by toil reared its bulwarks and brought forth its cap-stone. And now that there are bad men among all these countless Craftsmen, we are stigmatized as members of an immoral institution. While we thought we were contributing something to the morality and virtue, and consequently to the happiness and perfection of mankind, we are met with the objection that we have bad men among us. We sorrowfully admit the fact that our members are not all as good as they should be. They are not as virtuous as we desire them to be. They are not so free from sin as they might be. All these are facts, but they do not touch the main question. That question is: "Are not our members better men than they would be were they not Masons?"

For what was the Christian religion instituted? Was it to make men perfect while on earth? If so, then it has most signally failed in the object for which it was ordained. Of all the millions who have lived and died in good standing as members of the Christian church, not one is accounted perfect. The best of them have been subject to the frailties and weaknesses of human nature. Peter denied his Lord and Judas betrayed him, and from that day to the present, the biography of the church would be little more than a sad recital of Christian imperfection. So if it was designed by the founder of the Christian religion, that it should make men perfect, the system has not performed, and in this world never will perform its mission. In general and in particular it has most egregiously, on that hypothesis, failed.

Why should we wonder then, that Masonry, not a divine, but a human institution, should also come short of perfecting the virtue and righteousness of its members? Shall we look for perfection in the earthly, where the heavenly fails? Can we reasonably demand that the invention of man should be more potent for good than the decrees of the Divinity? Where Christianity fails, shall Masonry be censured for imperfection? When the mandates of Jehovah are disobeyed, shall we quarrel with a human institution because it cannot enforce its edicts? These questions need but to be asked to receive a correct answer. They are susceptible of but a single reply.

We go one step further, and say that Christianity was never intended to make men perfect in all the attributes of a moral life. Of course we now speak only of the present state of existence. What may hereafter be wrought in us is not pertinent to the present subject. The Christian system was made perfect and unapproachable for a good purpose, but it was never expected, designed, or desired that it should give perfection to the human subject. The system may be regarded as perfection itself. It was so stated by an inspired writer when he said: "The Law of the Lord is perfect." It is far above human attainment. But every one may make good progress in that direction. Like the hill of science, embellished with a splendid temple on the summit, it may be approximated but may not be reached. The slowest may make some progress, and the most active may climb very near the cloud-covered temple, and all shall receive reward according to their progress, but in the Infinite only is perfection. When we are "like God," we may pass the threshold and "see Him as He is."

Now, what is conceded for Christianity in this regard, we demand for Masonry; that it shall be judged by its fruits, and not by any imaginary and impossible standard of perfection. As we do not expect, and do not ask that Christianity shall so perfect and regenerate and re-create human nature, so as there shall be no recreant members among them; so we claim that Masonry should not be expected to perfect all its members in the moral virtues. We may reasonably demand still further concessions from our opponents. We may ask that Masonry shall not be held responsible for the acts of its members up to that perfection required by its laws. Or, in other words, we should no more be condemned as a body, when our members fail to reach that standard of morality which our Order has instituted, than Christianity should be denounced when its members fail to reach the perfection which the system teaches. If our members fall short of the beautiful moral teachings of our ritual, it should be remembered that Christians also fall as far behind that advanced state of goodness which their system contemplates.

But why can we not attain perfection? Why are we called upon for such an exhibition of moral goodness, when perfection is not to be reached? Both in Christianity and in Masonry, the standard is raised high, that man may be better than is demanded by them. A college faculty which should establish a course of study which could be mastered by a Sophomore, would hardly be considered competent to discharge their duties. Or should they establish a course in which every one could become perfect, they would be held as little less than incompetent. The object is to bend the pupils as far forward as possible. Some come much nearer perfection than others, but none are absolutely perfect. All strive to arrive as near to perfection as possible, and to that end are the exertions of teachers and pupils directed. And who does not know that every pupil advances farther towards the goal by his hope when the standard is elevated, than when it is depressed?

Judged by the same rules as are applied to other institutions, we do not fear for the character of Masonry. It does not pretend to the impossibility of making its members perfect, but it does claim that it makes its members better; more observant of the moral law; more careful of the rights of their neighbors; more generous to the needy; more attentive to all those social observances that have such an important bearing on the sum of human happiness. All this we claim, and for proof that the claim is well founded, we refer to the Fraternity everywhere. We have immoral members, we grieve to say, but the great body of our membership is made up of the moral, the virtuous, and the benevolent portion of the communities in which they reside. We possess in goodness of which to boast, but we do not shun comparison with any body of men in the universe. We are not as moral as we ought to be, but we are more moral than we should be without the aid of Masonry.

Hence we know that Masonry is a valuable moral institution, because a tree is known by its fruits. Profanity may, in spite of the lessons of Masonry, pollute the lips of a member, but Masonry forbids it. It is not one of its fruits. Inebriation may overtake a Mason, but the Institution enjoins sobriety and temperance, and the Lodge is no more responsible than the church, when a member goes astray. Judge us by our fruits and we are content. Look with equal commiseration upon the vices of our members, that is bestowed upon those who fall out from other societies, and we will not complain. Make due allowances for the imperfections of human nature, and charge those imperfections to their true source, and never again shall we hear of the immorality of Masonry.

Masonry inculcates morality in every charge, lecture, and ritual. Not in a single instance does it give countenance to vice. Everywhere does it impress upon the mind of the neophyte the duty of practicing charity and benevolence, of being governed by the rule of right in all the business and social concourse of life. Doing this, the influence which it exerts over its members, could hardly be other than salutary. Thus we come to the conclusion, from the various points of view which we have occupied, that Masonry is pre-eminently a moral Institution, and as such, worthy the confidence of all moral and virtuous men. With their aspirations for good it sympathizes, and in many cases it fulfills their fondest hopes of congenial association. To such we recommend it as a school of virtue.

Transactions Examined.

Pennsylvania — Grand Commandery. — The Grand Commandery K. T. met at Erie, June 8. The attendance was very large, and the address very full. Grand officers elected, James H. Hopkins, *Pittsburg*, G. Com.; H. B. McKean, Dep; C. M. Howell, G. Gen.; Rev. J. R. Dim, G. Prel.; Fitz James Evans, G. S. W.; Nathan Smith, G. J. W.; A. O. Kerr, G. Treas.; Alfred Creigh, *Washington*, Grand Recorder.

Sir J. R. Dim delivered a splendid address. Sir James H. Hopkins presented the report on correspondence, in which Illinois was courteously noticed.

Tidings.

Items.

Marion Lodge No. 130 has removed to a new hall, and is in a prosperous and harmonious condition.

F. Zeigfeld, Room No. 2, Crosby's Opera House, Chicago, graduate of Leipzig Conservatory of Music, proposes to take thirty young ladies with his family, and spend nine months in study at Berlin, and three months in traveling on the European continent. Terms, two thousand dollars in gold; he to defray all expenses except clothing.

Three distinguished men, Gen. Rawlins, Secretary of War, Senator Fessenden, formerly Secretary of the Treasury, and ex-Senator John Bell, formerly Speaker, died within five days of each other.

The Swedes in Knox county remit, on an average, $4,000 per month to the old country.

Mr. C. B. Laning recently married a daughter of the late Hon. T. L. Harris, of Petersburg.

Chicago claims 350,000 population.

Rome has 220,532 inhabitants, of whom 7,480 are priests, monks, and nuns.

A diamond was recently found at the Cape of Good Hope valued at $400,000.

The people of Montana have voted to locate the capital at Helena.

Truth is violated by falsehood, and it may be equally outraged by silence.

Married at Sunbury, by the Rev. Mr. Blackberry, Mr. Nehemiah Cranberry, to Miss Catharine Elderberry, all of Strawberry.

The Erie Railroad bought a few acres of land, awhile since with water privileges, at Hoboken, for freight purposes, for $1,600,000.

A tunnel on the Marietta (Ohio) Railroad, is cut under a well of excellent water. The well is as good as ever, and not a drop leaks through.

Russia is busily preparing for the universal exposition next year at St. Petersburg. The Crystal Palace is the model for the edifice which is to be gigantic, and will cost $2,000,000.

Queen Victoria's father, the Duke of Kent, was made a Mason in Geneva, Switzerland.

Canada.—A. A. Stevenson, G. M.; James Seymour, Deputy; Thomas Bird Harris, Hamilton, Grand Secretary.

New Jersey—Grand Chapter.—D. S. Batty, G. H. P.; M. Higginbotham, Dep.; W. H. Jeffreys, G. K.; T. H. R. Redway, G. S.; John Wolverton, Trenton, G. Sec. *Grand Council.*—J. V. Mattison, G. M.; T. J. Corson, Trenton, G. Rec. *Grand Commandery.*—John Wolverton, Grand Commander; T. J. Corson, Trenton, Grand Recorder.

The corner-stone of the Humboldt Monument, in Philadelphia, was laid on the 13th of September, M. W. Grand Master Vaux, presiding.

The (Ark). *State Gazette* brings intelligence of the death of John W. Wright, a relative of Grand Secretary Blocher. The deceased was a talented young lawyer, and an able writer.

Impostor.

Hall of Benjamin Lodge No. 297,
A., F. & A. M., Camp Point, Ill., Oct. 1.

At our regular communication on Thursday, Sept. 30. the Secretary was ordered to expose an impostor who gave his name as H S. Case, hailing from *Reedsburg Lodge No. 157*, of Wisconsin.

He is about 5 feet 9 inches high, dark hair and moustache, and represented himself as agent for selling the right of a patent wheel for sharpening mill saws. He is a very fluent talker, good-looking, and is well posted. Look out for him.

Yours fraternally,
S. L. Morse, Sec.

A Pathetic Appeal for Money.

The anti-Masonic organization of the United States must be getting short of cash. At their meeting in Chicago they appealed to the faithful to come up to the scratch and give them twenty thousand dollars to support the cause; it seems they did not get that many cents. Next comes Oberlin College, having driven away all their Masonic patronage, and fooled away their money in circulating lies about Masonry they are frantically beseeching their friends to contribute forty thousand dollars to pay off the indebtedness on the institution. Anti-Masons as a class never were notorious for being liberal either in mind or money, consequently it is doubtful if Oberlin College gets out of debt very soon. At last, out comes the leaders asking for help to keep the party shot-gun in ammunition. The "*Christian Cynosure*" proprietors find that publishing a paper for glory is up-hill business, labor and material must be paid for with the filthy lucre and the fanatics have not got it. Now the publishers of the "Dog's Tail," (See Websters Dictionary for the word Cynosure,) being a business man, and knowing by experience that it is no use to appeal to the "antis" for help, and well knowing the liberality of Freemasons as a class, sends out the following circular:

"MURDER AND TREASON NOT EXCEPTED!

"Masonry, as an institution, is opposed to Christ!

"It will not pray in his name. It keeps its proceedings so far as possible secret and hides its good deeds—if there are any—in the darkness of the lodge.

"The Masonic Order is *Treasonable* in its constitution! If a man is guilty of no crime but *treason*, he cannot be expelled from the lodge, and his relation thereto remains indefeasible. Masonry disturbs the equality of society which God has established. It stays the arm of the law, makes the name of justice a mockery, and will unless abandoned, destroy any good government!

"It is opposed to Republican Institutions, as any one can see from the aprons its members wear and the windy titles they assume, such as Kings, Princes, Sovereigns, etc. It has also *Masters*. Right Worshipful and Grand; but in America there are no slaves, and we want no masters.

"Masonry is a False Religion! A religion, because she pretends to save men and a false religion because she rejects Christ who is the only meditator between God and man. It is the dishonest man who dreads investigation, the one who is upright will be glad to have his character known. If Masonry is right, she will gain by a discussion of her principles, if wrong, the Christian members of the lodge ought to know it and leave the Order. We ask therefore every Freemason to send one dollar to E. A. Cook, 88 Lasalle St., Chicago, for which they will receive the *Christian Cynosure*, opposed to secret societies."

Of course we will send him a dollar, we would as soon give a dollar for filthy literature such as we used to see in camp while soldiering, and circulate among our boy acquaintances of the present day, as to help support the "Dog's Tail." What use would it be for us to discuss our prinples when opposed by fanaticism and ignorance. We might just as well give our money to support a distillery if a liquor dealer were to send us a circular saying, "you do not know whether or not whisky will hurt you until you try it, now if you will give me ten dollars to support my distillery I will make you drunk every week for one year." Imagine the result. *Masonic Review.*

The Masonic Register for India.

We are indebted to Bro. H. H. Avron of Bombay, for a copy of the above mentioned work. From it we ascertain the names of the Masonic lodges, chapters, commandries and bodies of the A. & A. Rite with their officers in Hindoostan, Burmah, Bengal, Arabia, Ceylon, Andaman Islands and Singapore. Judging by the names of the officers many of the Masonic bodies seem to be composed entirely of the native inhabitants of their respective countries, thus furnishing another proof of the universality of Masonry.

By F. G. Tisdall.

Portrait Gallery of Living Masons.

CHARLES WHITLOCK MOORE,

Editor *Freemason's Monthly Magazine*, Corresponding Grand Secretary of the Grand Lodge of Massachusetts, and the senior active member of the Supreme Council of Sovereign Grand Inspectors General of the 33° for the Northern Masonic Jurisdiction of the United States, was born in Boston, March 29, 1801, in which city he received a liberal education, and has since permanently resided, with the exception of a short sojourn in the State of Maine.

The exalted opinions which Brother Moore entertained of the Masonic Society, caused him to be extremely anxious to be permitted to receive Masonic light on the evening of his twenty-first birth-day, and, with that object in view, he solicited and was proposed for the degrees in *Massachusetts Lodge*, in February, 1822; but, having been in the interim, called to the State of Maine, he obtained the recommendation and permission of *Massachusetts Lodge*, to deceive the degrees in *Kennebec Lodge*, in that State, and was initiated, &c., in April or May following.

In the fall of the same year he returned to his native city, and in October affiliated with *St. Andrew's Lodge*, and the following month was placed in office, and continued serving it in various stations until 1832, when he was elected Master. Having been elected Recording Grand Secretary of the Grand Lodge of Massachusetts in 1832, he felt himself under the necessity of resigning the office of Master, the two offices being held by the same brother being incompatible—but was the same evening elected its Secretary, which place he held for sixteen years, when he resigned. He uninterruptedly held the office of Recording Grand Secretary for thirty-four years, when, in 1867, he became Deputy Grand Master, and in 1868 Corresponding Grand Secretary. He was Secretary of the Board of Trustees of the Grand Charity Fund, and a member and Secretary of the Board of Trustees of the Masonic Hall, in which latter position, if his views had not been overruled by a majority of his associates, not nearly so large a debt as now exists, if any, would have been incurred.

In Capitular Masonry, Brother Moore was advanced and exalted, in *St. Andrew's Chapter*, Boston, in 1825, and having satisfactorily filled most of the offices in that body, was elected its High Priest in 1840. In the Grand Chapter of Massachusetts, after having acceptably occupied nearly all the subordinate offices, including that of Grand Lecturer, he was elected Grand High Priest. At the Triennial Convocation of the G. G. Chapter of the United States, at Hartford, Conn., in September, 1856, he was proxy for the Deputy Grand High Priest of Masssachusetts, and Chairman of the Committee on Doings of G. G. Officers.

In Cryptic Masonry, he received the degrees of Royal and Select Master, in 1832, in *Boston Council* over which he subsequently presided for more than ten years. In the Grand Council he held nearly every office.

In the Chivalric Order, he was created and dubbed Knight Templar, in *Boston Encampment*, in or about the year 1839, and having served most of the offices therein, was elected Eminent Commander in 1837. He has also been Eminent Commander of *De Molay Encampment*, of Boston. In the Grand Encampment of Massachusetts and Rhode Island, he was elected Grand Master in 1841, and held that exalted station three years. In the Grand Encampment of the United States, he was elected Grand Generalissimo, in 1853, and at Hartford, in 1856, was a prominent member of the Committee on Jurisprudence.

In Ineffable Masonry, Brother Moore ascended, through intricate paths, along fearful precipices, and bewildering acclivities, until he reached the 33° in 1848. Was for several years prior to May, 1861, the Grand Secretary General of the Holy Empire of the Northern Supreme Council; from that period to May 1867, its Grand Standard Bearer, and is now the senior active member of the same.

The many and eminent services which this venerable and distinguished brother has rendered Masonry for the past forty-three years, in various stations, and also as an editor and writer, can by us merely be glanced at. They would fill a volume. When, in 1833, he assumed the Secretariat, anti-Masonry was raging with its atmost fury, and his first official act was to attest the memorial of which he was the author, surrendering to the Legislature the act of incorporation of the Grand Lodge of Massachusetts. The idea originated with him, and he may with honest pride look back upon it as one of the most beneficial performances of his eventful Masonic career. Our brother was the author of the "Declaration of the Freemasons of Boston and Vicinity," issued to the public December 31, 1831, signed by one thousand four hundred and sixty-eight of the leading citizens, in their capacity as Masons—one of the most able, next to the Declaration of American Independence, ever published, and drawn forth by the persecution of the Masons at that period. It concluded as follows: "Should the people of this country become so infatuated as to deprive Masons of their civil rights, in violation of their written constitutions and the wholesome spirit of just laws and free government, a vast majority of the Fraternity will still remain firm, confiding in God and the rectitude of their intentions for consolation uuder the trials to which they may be exposed."

Brother Moore's services to the Craft have been acknowledged, both at home and abroad, by his election to honorary membership in several Masonic bodies, grand and subordinate. In 1023 he established the *Masonic Mirror*, in Boston, and continued it until 1835, and in its columns gallantly fought against anti-Masonry. So terrific were his onslaughts that, 1834, he was prosecuted for libel by the leader of anti-Masonry. and, although he overthrew his adversary, his health was injured and his means impaired. In 1841 he commenced the publication of the *Freemason's Monthly Magazine*, the oldest Masonic journal now extant, which from that period to the present time, has been uniformly conducted with signal ability. He is also the author of the "Masonic Trestle Board," originally prepared by the order of National Masonic Convention, held at Baltimore, Md., in 1843, first submitted to the Fraternity in that year, and which has since passed through several editions.

Brother Moore is evidently a profound thinker as he certainly is a logical reasoner. His sentences are classically elegant, and if he has as a Masonic writer, one failing, it is on the safe side, ultra Masonic conservatism. In manner Brother Moore, to the stranger is apparently distant, but to those who have long enjoyed his acquaintanceship his genial and social qualities show to advantage, and are fully appreciated.

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The Masonic Grand Bodies.

Annual Assemblies.

The annual assemblies of the Masonic Grand Bodies of Missouri are just concluded, and the various branches of the fraternity were represented as being in a prosperous condition throughout the State. The general attendance was unusually large.

The Grand Commandery of Knights Templar held its annual conclave on Tuesday, October 5th. Ten commanderies were represented, and four new ones chartered. The total membership of Templars in the State is about six hundred. A list of the officers elected has already been published in this paper.

THE GRAND CHAPTER.

The Grand Royal Arch Chapter met in its annual convocation on Wednesday, October 6th, thirty-four chapters being represented. There are fifty-two chartered chapters and four continued under dispensation, and a total membership of 2,500.

On Thursday, 7th, the election took place, and the following-named officers were elected and installed, which business closed the session:

John F. Houston, Richmond, G. H. P.
Wm. E. Glenn, Rolla, D. G. H. P.
Wm. M. Rush, St. Joseph, G. K.
Alex. M. Dockery, Chillicothe, G. S.
John D. Daggett, St. Louis, G. T.
Geo. Frank Gouley, St. Louis, G. S.
John D. Vincil, Macon, G. Chaplain.
D. N. Burgoyne, St. Louis, G. C. of H.
Allan McDowell, Greenfield, G. R. A. C.
Geo. Frank Gouley, Con. F. C.
T. E. Garrett, G. Lecturer.

The following district lecturers were appointed for Masonic districts—two north and two south of the river:

1st District—Allan McDowell, Greenfield.
2d " James E. Carter, Jefferson City.
3d " Sam'l Russell, St. Joseph.
4th " Robert Grove, Gallatin.

GRAND COUNCIL.

The Grand Council of Royal and Select Masters met on Friday, October 8th. There are seven Councils in the State, and all were represented. The whole membership is about 375. The following grand officers were elected and installed:

Martin Collins, St. Louis, M. P. G. M.
John G. Fass, Hannibal, D. G. P.
Joseph M. Fox, Sedalia, D. T. I.
John Glenny, St. Louis, G. P. C. W.
J. E. R. Miller, Weston, G. C. G.
D. T. Wainright, Monticello, G. Chaplain.
Wm. N. Loker, St. Louis, G. Treasurer.
Geo. Frank Gouley, St. Louis, G. Recorder.
Robert L. Fisher, Kennett, G. Marshal.
John F. Houston, Richmond, G. Steward.
John Geekie, St. Louis, G. Sentinel.
Geo. Frank Gouley, Com. F. C.
T. E. Garrett, Grand Lecturer.

THE GRAND LODGE.

The M. W. Grand Lodge of Missouri met in Freemason's Hall on Monday, October 10th, there being an unusually large attendance and full representation. Most of the business transacted had reference only to the internal regulations of the Craft in the jurisdiction, and was of no particular public importance. One matter, however, relating to the property known as Freemason's Hall, of great interest to the Fraternity generally, was adjusted. The Grand Lodge assumes the payment of the bonded debt on the property, amounting to about $200,000, and assessed an annual tax of one dollar on each lodge member in the State for this purpose. This payment, it was ascertained, could be accomplished in eight years, and give the Grand Lodge the controlling interest at the end of that time.

There were 160 lodges out of 300 represented at the Annual Convention, and twenty-seven new charters were granted. Nine dispensations for new lodges were ordered, and six were continued.

There is now a membership of 16,500 in the grand jurisdiction of Missouri, including the Territory of New Mexico. The business of the Grand Lodge was closed on Thursday night by the installation of the following officers elected for the Masonic year.

Wm. D. Muir, Booneville, M. W. G. M.
Thos. E. Garrett, St. Louis, R. W. D. G. M.
Alex. M. Dockery, Chillicothe, R. W. S. G. W.
Sam'l H. Owens, California, R. W. J. G. W.
Wm. N. Loker, St. Louis, R. W. G. T.
Geo. Frank Gouley, St. Louis, R. W. G. S.

APPOINTED OFFICERS—GRAND CHAPLAINS.

F. R. Holman, Boonville.
Thomas M. Finney, St. Louis.
Richard Holt, Canton.
P. M. Pinckard, St. Louis.
J. B. Mitchell, College Mound.
W. P. Renick, St. James.
W. E. Whiting, Kansas City, S. G. D.
James A. Adams, St. Joseph, J. G. D.

GRAND MARSHALS.

Martin Collins, St. Louis.
Wm. A. Hall, Liberty.
A. F. Frainor, Montgomery City, G. S. B.

GRAND STEWARDS.

John B. Best, Palmyra; J. W. Dunn, Lamar.

GRAND ORATORS.

John D. Vincil, Macon City; S. W. B. Carnagy, Canton; John Geekie, St. Louis, G. Tyler; G. Frank Gouley, St. Louis, Com. F. C.; James A. H. Lampton, St. Louis, G. Lecturer.

DISTRICT D. G. MASTERS.

1st District—Theo. E. Shepherd, La Grange.
2d District—John Ure, Hannibal.
3d District—John Ralls, New London.
4th District—J. H. Alexander, St. Charles.
5th District—B. O. Austin, New Bloomfield.
6th District—F. D. Evans, Columbia.
7th District—H. L. Gaines, Brunswick.
8th District—L. K. Myers, Brookfield.
9th District—W. T. Baird, Kirksville.
10th District—Geo. W. Hubbell, Trenton.
11th District—D. J. Heaston, Bethany.
12th District—Willis Griffin, Hamilton.
13th District—Elias Parrott, Cameron.
14th District—Samuel Russell, St. Joseph.
15th District—Hiram Patterson, Forest City.
16th District—John W. Luke, St. Louis.
17th District—S. C. Griswold, New Haven.
18th District—Wiley Lane, Libertyville.
19th District—Wm. B. Wilson, Cape Girardeau.
20th District—J. H. Bethune, Charleston.
21st District—Robert L. Fisher, Kennett.
22d District—J. W. Baldwin., Poplar Bluff.
23d District—B. Shepherd, Ironton.
24th District—A. L. McGregor, Arlington.
25th District—R. P. Faulkner, Rolla.
26th District—
27th District—James E. Carter, Jefferson City.
28th District—Josiah Ivey, Lebanon.
29th District—
30th District—M. J. Hubble, Springfield.
31st District—M. S Street, Granby.
32d District—J. C. Gaston, Carthage.
33d District—Allen McDowell, Greenfield.
34th District—H. J. Church, Stockton.
35th District—
36th District—N. M. Given, Harrisonville.
37th District—J. V. Allee, Versailles.
38th District—W. J. Wyan, Belleair.
39th District—J. W. Petty, Cambridge.
40th District—Geo. R. Hunt, Warrensburg.
41st District—R. Frank Green, Santa Fe, New Mexico.

GEORGE WASHINGTON.

His House and Habits in Philadelphia.

A while since, in looking over a Philadelphia directory for 1797, my heart gave a great bound as I came upon this entry:

WASHINGTON, GEORGE, 190 HIGH STREET.

To the disgrace of Philadelphia, that house, second only to Independence Hall, was many years ago demolished. But, for a few charmed hours of a midsummer evening, that mansion has stood again before me, and Washington has walked before my eyes "in his habit as he lived;" and yet the only memory of a gracious old man, who, in his early childhood, was a neighbor of Washington, his parents living, I believe, on Sixth street near High.

At the house of a friend in Philadelphia, I was so fortunate as to meet Robert E. Gray, a man past four-score, but wonderfully well preserved—looking much younger than his years—a gentleman of the old school in courteousness of manner, in elegance and neatness of dress, stately in figure, with a fresh and handsome countenance. In person and demeanor, he reminded me strongly of Walter Savage Landor, as I saw him in his 81st year. When I asked this noble relic of the past for his recollections of Washington, he said: "Bless you, I have little to tell. I was so very young at the time when I knew him, that I have only childish recollections, mere trifles, which will scarcely interest you." On my assuring him that these were just the things I wished to hear, he talked modestly and with much questioning, of the old days of Philadelphia, and of the great President and his household.

In his childhood, he said, the place where we then were, on Tenth street, near Arch, with the roar of the great city about us, was quite in the rural districts. He remembered going to bathe in the little pond, near the corner of Sixth and Arch streets, a secluded and shady spot. High street, the fashionable avenue, was only paved as far up as Ninth, but it was planted with rows of the Lombardy poplar nearly out to the Schuylkill, and, was the favorite Sunday promenade of the citizens.

"Washington's house," said Mr. Gray, "was thought a very fine mansion. It was what was called 'a house and a half,' that is, the hall was not in the middle, but had two windows at the right and one window at the left. It was two stories and a half high, with dormer windows. It was rented for the President, of Robert Morris, but originally belonged to Galloway, the tory."

"Was Washington the stately and formal personage he has been represented?"

"Yes, he was a very dignified gentleman, with the most elegant manners—very nice in his dress, careful and punctual. I suppose he would be thought a little stiff now-a-days."

"Did you ever hear him laugh heartily?"

"Why, no, I think I never did."

"Was he always grave, as you remember him, or did he smile now and then?"

"Why, bless you, yes, he always smiled on children! He was very popular with boys. When he went in state to Independence Hall, and with postillions and out-riders, and when he set out for and returned from Mount Vernon, we boys were on hand; he could always count on us to huzza and wave our hats for him, and he used to touch his hat to us as politely as though we had been so many veteran soldiers on parade."

"Were you ever in his house as a child?"

"Oh, yes; after his great dinners he used to tell the steward to let in the little fellows, and we boys of the immediate neighborhood, who were never far off on such occasions, crowded about the table and made quick work with the remaining cakes, nuts, and raisins."

"Washington had a habit of pacing up and down the large front room on the ground floor, in the early twilight with his hands behind him; and one evening a little boy, who had never seen him, in attempting to climb up to an open window to look in upon him, fell and hurt himself. Washington heard him cry, rung for a servant, and sent him to inquire about the accident—for, after all, he was very soft-hearted, at least toward children. The ervant came back and said: "The boy was rying to get a look at you, sir.' 'Bring him in,' said the General; and, when the boy came in, he patted him on the head and said: 'You wanted to see General Washington, did you? Well, I am General Washington.' But the little fellow shook his head and said: 'No, you are only just a man, I want to see the President."

"They say Washington laughed, and told the boy that he was the President, and a *man* for all that. Then he had the servant give the little fellow some nuts and cakes, and dismissed him."

I asked Mr. Gray if he remembered the Custiss children.

"Yes," he said, "I often saw them at the windows, or driving out with Mrs. Washington in her English coach."

They did not seem to have left a very humane impression on his memory. With their fine clothes and company manners, they must have seemed very strange, inaccessible, and unenviable little personages to all the happy, free, and easy children of the neighborhood.

"Do you remember Washington's levees, and Mrs. Washington's drawing-rooms?" I asked.

"Yes, I remember hearing *about* them. All the evening parties were over by 9 o'clock, and the President's house was dark and silent by 10. They were great affairs, but I was too young to know much about them. I attended his *horse levees*. I was very fond of visiting his stables, early in the morning, at the hour when he went always to inspect them. I liked to see him at the work, for he seemed to enjoy it himself. Like President Grant, he was a great lover of horses. I can almost think I see him now, come striding out of his house across the yard to his stables, booted, spurred, bareheaded and in his shirt-sleeves."

"Washington in his shirt-sleeves!"

"Yes, madam, but he was always Washington. The grooms stood aside, silent and respectful, while he examined every stall and manger, and regularly went over every horse—I mean, he passed over a portion of its coat his large, white hand, always looking to see if it was soiled, or if any loose hairs had come off on it. If so, the groom was reprimanded and ordered to do his work over. Generally, however, Washington would say: 'Very well. Now, John, get out Prescott and Jackson,' his white chargers. 'I'll be ready by the time you come round.'

"Did he ride at so early an hour?"

"Yes. Generally between 5 and 6 o'clock of a pleasant morning, he was off; and he almost always rode up to Point-no-Point, on the Delaware, a little above Richmond. He was a fine horseman, and being a long bodied man, looked grandly on horseback. It was a sight worth getting up early to see."

"These things were told of him, but I never heard a rough word from him, or saw his face, when it was not peaceful and pleasant."—*Grace Greenwood, in Hearth and Home.*

◆

Is all Animal Food Unhealthy?

By no manner of means. Still, there is no class of men that enjoys better health, or has a more vigorous body, than some who live wholly upon vegetable substances. This is especially the case with the Greek carriers or servants, who rarely taste meat. The late Dr. William A. Alcott, during the last thirty years of his life, informed the writer that he had not eaten any animal food, and yet enjoyed better health than he did before he adopted this course. His son, now professor in one of our colleges, whom I saw two years since, while preaching at Cohasset, told me he had never tasted meat; yet he was full grown, strong and healthy. Those of us who can look back thirty or forty years, will recollect how much was then said about living on a vegetable diet. I have now in my library two volumes of Sylvester Graham's Lectures against the use of meat, and poor Graham died of chagrin, because his book, which he verily thought would become a text-book in all our colleges, fell "still-born" from the press.

Still, some animal food taken in connection with vegetables, is better than a diet composed entirely of vegetables. We give this as our medical and personal experience. Many patients have improved upon more animal food than they had formerly taken, and personally we have eaten such food every day, and have not been sick for thirty years. We are aware that all this is no demonstrative proof of the truth of our general remark, because these patients might have been of that class whose cases peculiarly required meats, and *we* might not have been sick if we had lived on a vegetable diet. Still, in our opinion, some animal is preferable for health, to a diet wholly vegetable.

At the same time, we have not a doubt but more animal food is taken generally than rebounds to the health of the community.

We are frank, also, to acknowledge that a diet wholly vegetable would be preferable to one wholly animal.

No person should live on animal food alone, because it destroys his energy, renders him dull and heavy, produces too much blood, augments its circulation, and over-stimulates the system. It lays a foundation for inflamatory diseases, tends to produce a putrid *diathesis*, and to bring on putrid diseases. It also has a bad effect upon the mind, producing peevishness, fretfulness, and an irritable disposition.

Something, too, depends upon temperaments and constitutions. Some can bear the stimulus of meat much better than others. It is very much in this respect, as it used to be with the effects of taking alcoholic spirit,—we say used to be designedly, because in this day of "extending liquors," all are poisoned. Some could drink for years, and live and enjoy health; a great ancestor of ours lived to ninety, and always seemed better when he had liquor, while others could endure it but a short time. So it is with meats; some are much benefitted when they eat them freely, others are injured by a very free use of them.

Then, the use of animal food depends much upon climate. In a cold climate it is much more necessary than a tropical one. An East India-man would give more for an orange, or an apple, than for a pound of flesh, while an Icelander would not touch the apple or the orange, but eat his sea-blubber, and drink his train oil, with the utmost zest. The colder the climate, and the more oxygen we breathe, the more animal food we require, just as the more fuel is consumed, the more fire we have. This accounts for the fact that we require more food and more meat in winter than we do in summer. The lungs consume more oxygen, and the furnace of digestion must have more fuel to support the flame.—*Good Health.*

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To God's KIngdom.

King Frederick, of Prussia, was once traveling in his dominions, and passed through a pretty village, where he was to remain an hour or two.

The villagers were delighted to see their king, and had done their utmost in preparing to receive him. The school-children strewed flowers before him, and one litle girl had a pretty verse of "welcome" to say to him. He listened most kindly, and told her she had performed her task well, which pleased her very much. He then turned to the schoolmaster, and said he would like to ask the classes a few questions, and examine them in what they knew. Now, there happened to be a large dish of oranges on the table close by. The king took up one of these, saying, "To what kingdom does this belong, children?"

"To the vegetable kingdom," replied one of the little girls.

"And to what kingdom this?" continued he, as he took from his pocket a gold coin.

"To the mineral kingdom," she answered.

"And to what kingdom do I belong, then, my child?" inquired he, expecting, of course, that she would answer in right order, "To the animal kingdom." But she paused and colored very deeply, not knowing what to say. She feared that it would not sound respectful to the king that he belonged to the animal kingdom, and she puzzled her little brain for a reply.

Remembering the words in Genesis, where it says that "God created man in his own image; in the image of God created he him," she quickly looked up, and said, "To God's kingdom, sir."

The king stooped down and placed his hand upon her head. A tear stood in his eye. He was moved by her simple words. Solemnly and devoutly did he answer, "God grant that I may be counted worthy of that kingdom."

◆

Centralia has 349 school boys, and 495 school girls. Nearly three girls to two boys.

Michigan has 3,984,181 sheep; Indiana, 2,882,176; Illinois, 2,736,431; Iowa, 2,591,379. Total, 12,194,167.

From th Chicago Republican.

DEDICATION OF UNION PARK LODGE NO. 610.

Installation of Officers--Oration by C. C. Bonney, Esq.

Address by Grand Master Reynolds.

Last evening the splendid Masonic dedicatory services and the impressive installation ceremonies were performed at the new *Union Park Lodge No. 610*, A. F. and A. M., on Lake, near the corner of Wood street. The lodge was crowded to repletion by a brilliant audience of ladies and gentlemen, among the latter being several of the prominent brethren of the Fraternity of the city. The audience was so great that notwithstanding the commodious and ample accommodation of the lodge-room, which is 50x70 hundreds of people were crowded out into the hallway and ante-chambers, where they stood upon chairs and benches to catch a glimpse of the grand procession and ceremonies within. Many, however, went away unable to gain admission even into the ante-rooms.

Promptly at the appointed hour the Most Worshipful officers of the Grand Lodge formed in a procession, and, to the music of a good march played upon the organ, proceeded into the lodge-room. The following are the names of the officers of the Grand Lodge:

Harman G. Reynolds, G. M.; DeWitt C. Cregier, D. G. M.; G. H. Gibson, acting S. G. W.; G. W. Barnard, acting J. G. W.; Reuben Cleveland, acting G. T.; Judge J. B. Bradwell, acting G. S.; C. C. Bonney, acting G. O.; Rev. J. McLeish, acting G. C.; Wiley M. Egan, acting S. G. D.; John C. W. Bailey, acting J. G. D.; L A. Hamblin, acting G. S. S.; W. H. Dobson, acting G. J. S.; David A. Cashman, Marshal.

Under the guidance of the Grand Marshal the procession entered the lodge, and thrice circumambulated the lodge room, after which the Public Grand Honors were given, and a quartette choir, consisting of Miss Mays, soprano; Jos. E. Lynn, tenor; T. J. H. Bourke, bass; and L. Colton, alto; with John McCurdy presiding at the organ, performed appropriate music with fine effect. At the conclusion of usual dedicatory ceremonies, which were interspersed with some excellent music, the charter of the lodge was read, containing the names of the charter members, which are as follows: G. P. Randall, J. T. Holt, W. U. Thwing, J R. Wilkins, G. A. Philbrick, A. V. Pitts J. W. Hatfield C. Bung, W. H. Bryan, H. Love, I. Frazee, D. Adams, C. L. Linsley, A. White, R. W. Wilson, A. Chandler, J. Clark, J. D Bishop, P. Adolphus, J. S. Hunt, S. W. Adkinson, H. P. Galpin, E F. Colby, B. C. McClure, D. Barclay, J. J. Smith, E. P. Haven, C. H. Slack, B. Maxwell, A. Blair, A D. O'Neill, J. A. Hutchins, J. A. Havitt, A. Williams, A. D. Anguera, M. D. Verey, J. G. Carpenter, J. Livingston, J. L. Pitts, W M Pratt, J. B. Bradwell, W. Williams, A. H. Held, D. Escher, P. T. Burtis, J. W. Fay, W. R. White, J. S. McFarland, A. H. Foskett, B. G. Gill, F. H. Sleeper, L. Bingham, A. L. Hale, A. B. Kellogg, B. F. Clark, W. Coe, G. C. Randall, A. W. Chambers, G. F. Leetz, A. Isabell, W. A. Knox, C. F. Decatur, R. D. Hildreth.

The impressive installation ceremonies then succeeded, and the following gentlemen were installed officers of the lodge by G. M. Reynolds: Gurden P. Randall, W. M.; John T. Holt, S. W.; W. U. Thwing, J. W.; G. A. Philbrick, Sec.; J R Wilkins, T.; J. J. Havill, S. D; C. F. Decatur, J. D.; A. White, S. S.; A. T. O'Neill, J. S.; W. H. Coe, Tyler.

The Grand Master then introduced the Grand Orator, C. C. Bonney, and referred pleasantly to their early intercourse and long friendship.

Mr. Bonney then addressed the audience, saying that the time, the place, and the occasion of the assembly, were alike promotive of pleasing and peaceful reflections. The magnificent month of October now covered the glad earth with autumnal glory, and the breezes that bore the breath of bounteous harvests, were musical with echoes of domestic life. Referring to the progress, prosperity and beauty of the neighborhood in which the lodge has been established, the eloquent orator said that the beautiful Union Park—a garden among gardens—appropriately furnished a name for the lodge itself. At such a time and to such a place they came together to dedicate a lodge of Freemasons to the Holy spirit of St. John—to him whose baptism of the Messiah was authenticated by the visible opening of the heavens, the descent of the Holy Spirit and the voice of the Supreme Architect himself.

Referring to the harmony of the degrees and ceremonies of a Masonic lodge, he compared it to the wonderful temple erected by King Solomon at Jerusalem. It was the object of all the labors of the lodge, to build up the principles and affections of the Mason's mind into a temple within whose *sanctum sanctorum* the Spirit of the Divine Law Giver should abide, beloved as a Comforter and adored as a King In the dedication, the elements of consecration— corn, wine and oil—represented the grand orders of natural, spiritual, and celestial life, in which Freemasons sought advancement. The Great Light of Masonry was the Holy Bible. In its supreme effulgence, the masters of the mystic art taught brotherly love to all mankind; the relief of the distressed, wheresoever its cry for help might be heard, fidelity in all things to the truth, temperance in the exercise of all the faculties; fortitude in the endurance of such trials as the Divine Providence might deem it best for man to bear; prudence in the performance of all undertakings, justice in the fulfilment of duties to fellow-men, and faith in God as the Creator and Supreme Governor of human affairs. Masonry was thus the friend and supporter of the holy religion—not its opponent on the one hand, nor on the other the usurper of its place.

The speaker continued at some length to eulogize Freemasonry as the patron of the arts and sciences, and referred eloquently to the grand structures whose architectural beauty grace so many lands. It inculcated the study of grammar, rhetoric and logic, mathematics, music, and astronomy, by its teachings and its literature.

But it might be said by some that Freemasonry did not realize all the excellencies that he had declared. Let it even be granted; yet the army must be organized before it could make campaigns, and must be equipped before it could fight. The past of Masonry in this country has been the era of organization—the future should, with the blessings of the Supreme Grand Master, be the age of Masonic achievement. He referred to the rapid increase of Masonic bodies and places of assembly. The very members of the lodge they had met to dedicate proved this. More than 600 Masonic bodies in the State of Illinois alone, indicated the extent and power of the Institution in the New World. A power that inspired the respect of the community, the friendship of the Church, the favor of the State, the gratitude of the weak and the defenceless, and the love of the prosperous and happy. A body of men so great in strength that they would constitute a mighty army, had been enrolled in the ranks of Masonry. If the work they should accomplish was at all commensurate with the means employed, the achievements of the Fraternity would not fail to be imposing both in magnitude and character.

But this was emphatically an age of utility, and "what was the use of it?" was the question that would be asked. Freemasonry could not, if it would, escape this question; and, indeed, it was the transcendant question of the union, for the end of all creation was use.

It was not enough that Freemasonry was an ancient and beautiful system, and that its displays were gratifying to the cultivated taste—that it promoted morals and encouraged benevolence—for these things were but a preparation and a beginning of the grand work which fraternity should accomplish in this new age. It should now go forward until it should become the acknowledged Chief Almoner of learning and charity everywhere.

As a patron of the arts, the lodge should provide its members and their families with annual courses of lectures on the leading topics of the age. The art of music might, too, be invoked in vocal and instrumental concerts to refresh the mind after the labors of the day. Thus the lodge-room would be made attractive and beneficial not only to the member, but to his family, and his absence in the evenings at lodge work would be cheered by kindly recollections and anticipations of evening of literary and scientific recreation.

Referring to the example of benevolence which the Fraternity should set, he said it should be a guide and counseller to the State in its charitable undertakings, and thus aid in perfecting the systems of public charity and plans for the relief of that long suffering and patient want, which shrinks from notoriety and feels the blush of sacred shame at the offer of alms. In great cities like Chicago they could be particularly useful, for the absolute freedom of Masonry from all theological controversies and political complications, commend it in the strongest manner to the confidence and favor of the public authorities. The moral power of such an institution must necessarily be extremely great. Its mere good will would be a potent influence, its desire an efficient agency, and its determination almost a guarantee of success.

In conclusion, the orator appealed eloquently to the officers of the lodge to make themselves worthy of their grand trust, and drew a beautiful illustration from an allusion to their name, urging them to surround their lodge with a garden of moral beauty, in which all the charms of the pleasant place from which they took their name should find a counterpart. They should beautify it with a green pasture of peace, the delightful verdure of faith, and make around it the flower-bordering paths of righteousness, and to protect it with the thorn-guarded edges of the law, so that no wolves should break in. And thus they would secure the blessings of the poor and the approval of their Grand Master in Heaven.

At the conclusion of the eloquent oration, the immense assemblage, led by the choir and accompanied by the organ, united in singing to the air of "America" a grand Masonic hymn

H. G. Reynolds, Esq., the Grand Master of the State, then congratulated the brethren of *Union Park Lodge*, and the whole community in the neighborhood, at the successful establishment of their lodge, and the auspicious opening. In a brief speech he referred feelingly to his active connection with the Masonic Fraternity, for over twenty years, and announced his purposes of resigning from further active service at the end of the year. This was the last time perhaps he should ever participate in his official capacity at such a solemn ceremony, and he felt sad as he said farewell to his brethren. He continued at some length, with considerable emotion, to speak of his past connection with the body, and closed by congratulating the W. M., G. P. Randall, and the other officers upon the responsible positions to which they had been raised by their brethren, and the lodge upon the possession of such efficient officers.

After the benediction by the acting G C. Rev. J. McLiesh, and an announcement from the W. M. that the regular meetings of the lodge would be on Saturday, and the special meetings on Tuesday evenings, the assemblage was dismissed; but a large number remained in social intercourse, and enjoyed the hospitality of the lodge until a late hour.

DESCRIPTION OF THE HALL.

The Hall of *Union Park Lodge* is in the third story of the O'Neil Block, on Lake, near Wood street, and, together with its ante-rooms, covers an area of 44 by 80 feet.

The lodge-room proper is 29½ by 50 feet, and 18 feet high. It is a plainly finished room as regards form, but is rendered exceedingly neat and tasteful in appearance by having both walls and ceiling papered in panels in a variety of pleasing forms and colors representing fresco.

This room has a rich and beautiful carpet of body Brussells, and a complete set of furniture made to order and of appropriate design. It it well lighted through windows by day, and by gas brackets on the walls by night. Beside the main hall, there is a large Tyler's room, a banquet hall and kitchen, store rooms, a fine parlor, two committee rooms, a preparation room, water room, with water closets, etc., all exceedingly well arranged for convenience, and appropriately furnished.

The entire expense of the furnishing was about $5500, and while other lodges may have expended more money in architectural display and gaudy trappings, there are few if any in this jurisdiction that will compare, either for neatness and perfect adaptation to the uses for which it was designed. The building was built by O'Neil Bros., one of which, A. D. O'Neil, is a charter member of the lodge, and is leased by them to the lodge for a term of years, thereby securing a permanent home for its members until it shall be able to build for itself. The lodge is in an exceeding prosperous condition, and commences its work under a charter with sixty-four members.

A Masonic Incident.

When the rebellion raged the fiercest, and men's hearts were hardened to the wretchedness and misery of war's doings, it happened, one night, that on board a Sound steamer, from New York to Boston, were about fifty soldiers, hungry and wounded, on furlough, hoping to reach home to die, or recover from injuries received on the battle fields of Virginia and Mississippi. The night was cold, dark and stormy. The soldiers were on the deck where freight and baggage were piled, but without beds for shelter excepting their blankets. A distinguished Mason, a brother whose kind heart and generous disposition are well known, was on the boat, and saw the condition of the men who had been fighting for the Union. He went to the captain of the steamer, and asked if the soldiers could not be allowed sleeping berths.

"No," was the answer. "The government will not pay transportation of that kind."

"Will you furnish the men berths if they are paid for?" asked our Masonic brother.

"Yes, gladly," was the reply.

"Do you know me?" asked the man.

"Yes, quite well. You are General William Sutton, of Salem."

"Right. Now let the soldiers have berths, and I'll pay for the same."

"They shall have them, General."

"But first give the men a good supper, and I'll also pay for that."

"They shall have it."

"And please do not mention my name in connection with the matter;" for the General is as modest as he is good.

The captain promised, but we fear he did not keep his word, for after General Sutton had seen that the grateful soldiers were well fed, and then comfortably berthed, he retired to his state-room to sleep. But sleep was out of the question. The passengers heard of the General's kind acts, and they assembled near his room, and were determined to have him out; and they succeeded in so doing. The captain introduced the General, and they shook hands with him, and a jolly night they made of it; and this we have called a Masonic incident, and we wish we had more of them to record. The above, however, is only one act of goodness in the eventful life of General William Sutton, of Salem, who will be much surprised when he sees it in print.—*Flag of our Union.*

NOTE.—We may add that Gen. Sutton is one of the old and true Masons of Massachusetts, and has long been on our books as a subscriber to THE TROWEL.—ED. TROWEL.

MASONIC CELEBRATION.

Laying of the Corner-Stone of the New Temple in the West Division.

Procession and Ceremonies—The Banquet—Description of the Temple.

The corner-stone of a Masonic temple, to be erected on the corner of Halsted and Randolph streets, by the West Chicago Masonic Benevolent Association, was laid on the 12th inst., with ceremonies more than usually impressive. The occasion served to draw out a large number of the Masonic Fraternity, among whom were many of the highest in the State.

THE PROCESSION.

The members of the lodges participating assembled in front of their respective halls, and marched to La Salle street, the point of rendezvous. The procession comprised nearly 1,000 men, and was very imposing. Its course was marked by the gathering of thousands of spectators. The following was the order of march:

FIRST DIVISION.

Escort of Police, under Capt. Miller and Sergt. Moore,—36 men, 12 from each precinct.
Aid, L. B. Shepherd. Aid, Chas. E. Chase.
Chief Marshal, Geo. Gardner.
Captain of the Guard, L. K. Osburn.
Great Union Band.
Apollo Commandery of Knights Templar—100 men.
Joliet Commandery Knights Templar—32 men.
Assistant Marshal, Col. L. Shaffner.
Three Tylers, with Drawn Swords.
Two Stewards.
Master Masons.
Stewards.
Junior Deacons.
Senior Deacons.
Secretaries.
Treasurers.
Junior Wardens.
Senior Wardens.
Worshipful Masters.
Royal Arch Masons.

SECOND DIVISION.

Aid. Assistant Marshal, H. F. Milligan. Aid.
Captain of the Guard.
Great Western Light Guard Band.
Chicago Commandery of Knights Templar—84 men.
R. W. and Eminent Sir W. M. Egan, President West Chicago Masonic Benevolent Association.
Most Worshipful Grand Lodge of Illinois, A. F. & A. M.—27 men in the following order:
Grand Marshal, R. W. J. W. Clyde.
Grand Tyler, with drawn sword, W. John P. Ferns.
Grand Pursuivant, W. G. Chas. Smith.
Grand Stewards, with White Rods, W. Wm. Lapham, W. L. A. Hamblen.
Principal Architect, with Square, Level, and Plumb, W. G. P. Randall.
Grand Secretary, R. W. Edwin Powell.
Grand Treasurer, R. W., Henry C. Ranney.
Master of a Lodge, with the Holy Bible, Square and Compasses, supported by two Stewards.
Grand Orator, M. W. H. P. H. Bromwell.
Grand Chaplain, R. W. and Rev. J. McLeish.
Five Orders of Architecture.
Grand Junior Warden, with Silver Vessel of Oil, R. W. C. H. Brenan.
Grand Senior Warden, with Silver Vessel of Wine, R. W. A. R. Atkins.
Deputy Grand Master, with Silver Vessel of Corn, R. W. D. C. Cregier.
Master of the Oldest Lodge, carrying Book of Constitutions, W. Geo. H. Gibson.
Grand Junior Deacon, with Black Rod. W. Chas. E. Hyde.
Grand Senior Deacon, with Black Rod. W. Geo. McElwain.
Hon. Harman G. Reynolds.
M. W. Grand Master.
Grand Standard Bearer, W. Theodore Merense.
Grand Sword Bearer, with Drawn Sword, W. D. A. Cashman.
Two Stewards, with White Rods.

ROUTE OF PROCESSION.

The procession formed on La Salle street, the right resting on Madison, and at 11 A. M. marched south on La Salle to Van Buren, east to Wabash avenue, north to Lake street, west to Desplaines, south to Washington, west to Sangamon, south to Adams, east to Halsted, and north to the temple, where the column halted in open order, and the Grand Lodge passed through to the platform, when the ceremonies took place.

CEREMONIES.

The ceremonies were under the direction of the Grand Master.

Having arrived at the site of the ceremonies, the Grand Chaplain, Rev. J. McLeish, offered an appropriate and fervent prayer, after which there was music by the band.

The Right Worshipful Grand Treasurer, H. C. Ranney, next read a list of the contents of the box to be placed in the corner-stone. This list was as follows:

List of directors and officers of the West Chicago Masonic Benevolent Association, as follows:

Directors—W. M. Egan, George H. Gibson, G. P. Randall, A. M. Bennett, R. Cleveland, L. B. Shephard, Clark Lipe, Jos. Harris, M. W. Powell, George F. Letz, H. A. Pundt, N. W. Huntley, A. G. Lull. Officers—W. M. Egan, president; Clark Lipe, vice president; George H. Gibson, Treasurer; Charles E. Chase, Secretary. Building Committee—W. M. Egan Joseph Harris, M. W. Powell. Architect—Gurdon P. Randall. The constitution and by-laws of the association; photographs of distinguished Masons; copies of the *Times*, *Tribune*, *Republican*, and *Staats Zeitung*, for Oct. 12, and the *Journal* and *Post* for Oct. 11. The Grand Lodge proceedings for 1868; also, proceedings of Grand Chapter and Grand Commandery for same year; the by-laws of Cleveland and Hesperia Lodges; Washington Chapter, and Apollo and Chicago Commanderies; United States coins—Silver dollar, half dollar, quarter dollar, ten cents, five cents, nickel five cents, three cents; copper two cents, and cents of different dates; a five-franc piece, taken from the steamer Erie, which was burned off Silver Creek, Lake Erie, in 1844, and was raised in 1854, accompanied with a manuscript history, by George O. Vail, of Buffalo, N. Y.; a specimen of the different denominations of fractional currency for 1869; photographs of the building as it will appear when completed; Edwards' Chicago City Directory for 1869; a copy of each of the *Voice of Masonry*, *Masonic Trowel*, and *The Mystic Star*, published in Chibago; list of officers of the Grand Lodge of Illinois; copy of the seal of the association; a check "good for one ride" on the horse-cars of the North Chicago City railway; statement and business papers of banks, insurance companies, and the Western Telegraph Company; various papers and private contributions, and a full list of the contents of the box.

The box was then sealed and placed in its receptacle in the stone, and while the band played an air, the corner-stone itself was lowered into position.

The usual Masonic ceremonies were then performed, concluding with the pouring out of the elements of consecration, the corn, oil, and wine.

The stone upon its eastern face has the following inscription:

West Division
Masonic Benevolent Association,
A. L., 5869, A. D. 1869.

MR. BROMWELL'S ORATION.

The band then played America, after which the oration was delivered by H. P. H. Bromwell, of Coles county, Ill. The oration occupied more than an hour in its delivery, and was replete with matters of deep interest. He elaborately described the places of love, wisdom, and use, or charity, faith, and works, and explained many of the symbols of Masonry, as well as the mystic number three which pervades it from the first steps of the Order to the crowning degrees.

A benediction was offered by the Chaplain, and the various Masonic bodies re-formed and marched to Martine's hall, on the corner of Jefferson and Randolph streets, where the *Chicago Commandery* offered their hospitalities in the form of an excellent dinner to their brothers from abroad. The banquet was prepared and served in the best style of the art by Mr. William Palmer, proprietor of the Union house. The guests consisted of the following:

Apollo Commandery, No. 1, 101 strong, under command of Benj. F. Patrick, *pro tem.*; *Joliet Commandery, No. 4*, 40 in number, under command of C. E. Munger; *Muskegon Commandery, No. 6*, under command of C. T. Hills.

The stewards of the banquet, to whom is due the most perfect success of the entertainment, were as follows: W. W. Kennedy, the general superintendent of police; E. H. Plummer, L. B. Shephard, John Whitley, J. C. Fuller, A. H. Buck, A. J. Close, W. H. Woodbury, and J. G. Smeal.

The officers of the *Chicago Commandery* who had the general charge of the banquet were as follows: A. M. Bennett, E. C.; George F. Letz, Generalissimo; Charles MacFarland, C. G.; John C. Fuller, Prelate; E. C. Hubbard, S. W.; A. G. Lull, J. W.; George H. Gibson, Treas.; John Whitley, Rec.; T. W. Steele, Standard Bearer; James Irons, Sword Bearer; W. H. Woodbury, Warder; Silas Peabody Crumb, Captain of the Guards.

THE TEMPLE.

The *Times* has already published a description of this fine building. The following is a condensed statement of its character and dimensions:

The cost of the building will be about $60,000. It will have a frontage of 77 feet on Randolph street, and 100 feet on Halsted. The main floor will have two steps above the side-walk, and the clear height of the stories are to be as follows: Basement, 8 feet; first story, 14 feet; second story, 13 feet; third story, 14 feet; fourth story, 14 feet.

On the first floor there will be one store 100 feet deep, one 22 feet deep, one 51 feet deep, and also a fine banking-room 28x60 feet, at the principal corner. The entrance and stairway to the upper floors will be at the Halsted street front. The second story will be divided into offices, and the third and fourth floors into apartments for the use of the Masonic societies, for which they have been specially arranged. In the third story will be the reception-room, 24x24 feet; the council room, 20x32; the armory, 18x58, and the lodge-room, 40x58, with various smaller rooms and offices.

In the fourth story are the banqueting hall, 24x60, with ample kitchen and closets, and the drill-room, 29x58. The lodge-room will have an ornamental ceiling 25 feet from the floor, a recess which will be supplied with an organ, and the room will be thoroughly ventilated.

The walls of the superstructure will be faced with pressed brick, with Illinois marble trimmings, and will be surmounted with iron cornices.

The North Missouri Railway.

The North Missouri Railway merits the distinction, in view of its recent extensions and multiplying connections, which we once conferred on it, in terming it *The Northwestern* of Missouri. It is to St. Louis what the Chicago & Northwestern is to Chicago; while, by reason of Chicago extensions and connections referred to in another article, and others to which reference will be made in this, its relations to Chicago commerce are scarcely less direct and important.

We were, happily, among those composing the recent Kansas City Excursion party, who returned to Chicago *via* the North Missouri Railway; and we were by no means alone in being impressed at every stage of the journey with the admirable character and excellent management of the road, and with the populousness and high cultivation of the uninterrupted fertile and beautiful country through which it runs.

The road has been in operation to Macon, on the Hannibal & St. Joseph, 168 miles, for about ten years. This portion, from Moberly north, is known as the Northern Division, and is running to Bloomfield, Iowa, 255 miles from St. Louis; and will be completed this fall 20 miles farther to its terminus, Ottumwa, connecting there with the Des Moines Valley Railway, of whose rapid progress towards Fort Dodge (intersecting the Chicago & Northwestern and Dubuque & Sioux City Railways) we have recently informed our readers. The importance of these connections with the Upper Missouri and Upper Mississippi railway "systems" may be inferred from the fact that they shorten the distance by railway between St. Louis and St. Paul more than 100 miles.

Its Western Division, over which the excursion party passed to Kansas City—Moberly to Kansas City, 126 miles—has been in operation since January 1st, and gives nine miles the shortest route between St. Louis and Kansas City.

A branch is in operation from Centralia to Columbia, 22 miles, of considerable prospective importance, on account of its proposed extensions to the Missouri River, perhaps at Jefferson City.

The road crosses the Missouri River at St. Charles, 20 miles above St. Louis, the cars being at present transferred by boat. A railway bridge is, however, building at this point, by a company composed partly of citizens of St. Louis, partly of officers of the North Missouri management, of which C. Shaler Smith is the Engineer, and Wm. McPherson, Managing Director of the N. M. R., is President. This structure—a high bridge, of iron, on stone piers resting on rock—will be completed in twelve months.

The entire length of the company's lines is 422 miles, running through sixteen counties, rich in alternating wealth of prairie and forest and river. Its extension opened to investment a region only less rich in unimproved lands than improved farms, where values must appreciate very rapidly during the coming two or three years, in which the immigration movement promises to be unprecedented in magnitude and character.—*Chicago Railway Review.*

"In Memoriam--Isadore."

Under this title comes to us the subjoined touching tribute to the departed daughter of brother Albert Pike. Our readers will remember that we alluded to her death in our last issue. The sentiments of this prose poem, as well as those contained in Lowell's well-known lines—"After the Burial"—will commend themselves to every parent whom the "Insatiate Archer" has bereft of an inmate of the home nest. It reads thus:

"The words that follow were written for others who sorrowed, long before *she* fell asleep.

"As we grow older we live more with the dead, and less with the living; for we make few new friendships, and are more impatient of human infirmities. We miss those who have gone away from us into the country beyond the river, more and more, far from becoming used or reconciled to our loss; especially if, dying at a distance, they lived for us until we heard the sad story long after the mourners had wept over their graves.

"O for the touch of a vanished hand,
And the sound of a voice that is still!"

is a cry that comes often wailingly up out of the depths of every human heart.

"How the dead preach unto us peace, patience and resignation!—and truly most of us can count our dead during the last few years, and there are vacant seats in many of our households. "*Fecit Deus,*" say the Scriptures, "*hominem similem umbræ post solis occasum;*" "God has made man like unto a shadow after the setting of the sun." Life, as we look regretfully back over the past, seems to us too short for dissensions and disputes; and in the presence of the thronging memories of the dead our hearts are sanctified and softened towards the living.

"As those who are dear to us become fewer, we the more love and value those whom God still leaves to us; and although the loss of each, as one by one they vanish, leaves a blank void that is never to be filled. But their memories remain, and after a time our sorrows are calmed and softened by the inexpressible tenderness of our fond affection. After all, they only go away to a distance from us; and by by we shall follow them. The stars set, but they rise again.

"When, in the sad autumn of our lives, we meditate upon the toils and trials, the disappointments and reverses of life, the faces of the dead that were dear to us look lovingly and pityingly upon us from the shadowy corners of our room, and we live over and over again the happier hours of the days that are no more, and feel how true it is that our hopes and projects are like a shadow upon the water, that fleeth away, and presently is no more.

"There are many, many hearts that will sadly respond to the following poem, for it is a cry of that agony which is wrenched from the heart that trembles and palpitates, when one dearly loved, idolized, worshipped, has gone away from it into the thick darkness, out of which, in response to all our prayers and longings, there comes back no voice from the departed. It is a cry like that which a broken limb extracts from the body utterly overcome by the pain too great to be borne.

"Aye, she is immortal, and therefore so much the farther beyond the reach of the soul of him to whom she was all the world: "Immortal away from me!"—most sad and despairing of all the cries of the human heart. Of more worth to the human heart "the thin, worn locket, with its beauty of deathless hair," "the little shoe in the corner," the old letter full of love, the least thing that *her* use or touch had hallowed, than all "the splendid conjectures" of the spirit. That "narrow ridge in the graveyard!" what a value it has to us, beyond that of all the assurances of faith and the promises of religion!

"There can be no communion with the spirits of the dead. From that unknown realm into which they pass when they go away from us, no voice nor even a whisper ever comes back to us. That fruitful source of insanity, modern spiritualism, juggles with us when it pretends to bring us messages from the dead. If any reach us from a world not cognizable by the senses, they come from malicious demons who personate the loved ones that we have lost, in order to delude, deceive and madden us. If the spirit of one beloved could return to us, what need of a medium? It would come to our bedside in the still, solemn watches of the night when we pray and implore it, with tears and sobs, and in the agony of our grief, to come to us, and to say that it forgives us for all that we may have done amiss, in consideration of what it now knows to have been our great love. It is *this* life that is made dark by the setting of the star we adored; and the rays of that star never shine upon us from the other world.

"ALBERT PIKE.

"June 7, 1869."

After the Burial.

BY J. R. LOWELL.

Yes, faith is a goodly anchor;—
When skies are sweet as a psalm,
At the bows it lolls so stalwart
In bluff, broad shouldered calm.

And when over the breakers to leeward
The tattered surges are hurled,
It may keep our heads to the tempest,
With its grip on the base of the world.

In the breaking gulfs of sorrow,
When the helpless feet stretch out,
And find in the deep of darkness
No footing so solid as doubt.

Then better one spar of memory,
One broken plank of the past,
That our human hearts may cling to,
Though hopeless of shore at last!

To the spirit its splendid conjectures,
To the flesh its sweet despair,
Its tears o'er the thin-worn locket,
With its beauty of deathless hair!

Immortal? I feel it and know it;
Who doubts it of such as she?
But that is the pang's very secret—
Immortal away from me!

There's a narrow ridge in the graveyard,
Would scarce stay a child in its race;
But to me and my thought it is wider
Than the star-sown vague of space.

Your logic, my friend is perfect,
Your morals most drearily true,
But the earth that stops my darling's ears
Makes mine insentiate too.

Console if you will; I can bear it;
'Tis a well-meant alms of breath;
But not all the preaching since Adam
Has made death other than death.

Communion in spirit! Forgive me,
But I who am earthly and weak
Would give all my incomes from dreamland
For her rose-lief palm on my cheek!

That little shoe in the corner,
So worn and wrinkled and brown—
Its motionless hollow confutes you,
And argues your wisdom down.

—*Evergreen.*

Ill. Bro. L. W. Shepherd contributes the following selection:

"She died in beauty like the dew,
From flowers exhaled away;
She died in beauty like a star
Lost on the brow of day."

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Other sums.—A. F. Ashley, $2.50; W. Bennie, 50c.; J. W. Banker, $3.75; L. Bullard, $15.00; C. L. Bartlett, $12.50; H. Bradshaw, $3.75; J. Cook, $6 25; M. A. Cline, $3.75; S. Corsett, $5.00; J H. Drummond, $1.50; A. R. Davison, $7.50; W. G. Eaton, $5.00; J. P. Ferns, $8.75; H. C. Greeley, $2.50; J. H. Hough, $1.50; R. Heyford, $5 00; G. N. Houghton, $18.75; M. S. Hillyer, $21.00; H. S. Jacob, $3.75; J. A. Mason, $3.75; W. Melvin, $3.75; A. H. Moody, $1.50; L. Martin, $2.50; E. R. McDowell, $3.75; Dr. A. J. Patchen, $2.50; D. Rowe, $1.15; J. H. Roberts, $10.00; J. A. Robinson, $11.00; C. P. Swift, $2.50; T. J. Stevens, $2.50; N. Spicer, $2.50; J. S. Waters, $1.00; J. Whitley, $2.50; J. Walker, $2.50.

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The Masonic Trowel.

"The grand object of Masonry is, to promote the happiness of the human race."--Washington.

VOL. VIII. SPRINGFIELD, ILLINOIS, NOVEMBER 15, 1869. NO. 11.

Religion of Masonry.

BY WM. ROUNSEVILLE.

I have often thought, when reflecting upon the beauties and principles of the Masonic ritual, that our writers have been too prone to confess that Masonry had no religion; or that it was not a system of religion, and have frequently been astonished at the flippancy with which this admission is made. I take the ground that Masonry, to a certain extent, is a religious institution. In saying this, I mean no disrespect to any sect or denomination. I only claim for our Institution what I believe to be its due. It deals in no recondite theories—it does not descend or ascend, if the expression be better liked, to theologic details. As a universal institution, it must only deal with a universal religion. That religion it possesses and teaches, and this being conceded, I do not clearly see how we can reconcile it to our truthfulness to say that Masonry is not a religious system.

No system of religion which would prevail over all the earth, and seek its members from the good of all nations, could afford to introduce all the details of a full and perfect system, unless it was content to await the slow process of conversion. The Christian system may eventually become universal, but it is not yet arrived at that condition, after a lapse of eighteen hundred years. When it shall see that fact accomplished is yet in the unknown future. Masonry, a few centuries older, has already permeated the populations of the whole civilized, and a considerable portion of the barbarous and savage world. Scarcely a country or clime where bands of the brotherhood are not established, and the mystic sign recognized. And this universality it owes in a great degree to the simplicity of its theological code; to the fact that that code is recognized as truth by every people under Heaven.

What is the theory of religion in Masonry? Simply this; there is a great First Cause; the Ruler, Upholder, and Preserver of men, who rewards virtue and who punishes vice. From the initial step in Masonry when the neophyte, on the threshold of that *Sanctum Sanctorum* which he is about to enter, professes his belief and trust in God, to the ineffable degrees in which he most solemnly pledges himself to reverence and adore that Holy Name. Masonry recognizes these fundamental principles of universal theology.

What nation or people exists, or ever has existed, that did not recognize this fundamental truth that God lives and reigns? It is the foundation of every religion that has ever prevailed on the face of the earth. It is the very corner-stone of Freemasonry. The barbarous tribes of men, on whom the light of civilization has feebly shone, worship God. The enlightened Christian places his hopes of a beatific future on the faithfulness of the Supreme Father. The most debased believe in God, and the most virtuous and enlightened people on earth admit their creed thus far to be founded in truth.

Masonry, recognizing this universal sentiment, congregates the good of all ages and climes in a fraternal association; establishing laws and usages, all founded upon and in harmony with this great central fact. It need not enter the arena of theological discussion, because it holds no theological opinion that is not conceded and believed everywhere. While it holds to the universal theology, it does not seek to become embroiled in, or to indoctrinate its members into, any of the disputed theories of this or any former age. Based upon the indisputable, it seeks no aids that come from debateable ground. Few and simple are its doctrines; short and comprehensive is its creed.

Now with what shadow of consistency can it be claimed that Masonry has no religion? That it is not a religion? That it has nothing to do with religion? That it is something entirely independent of, and aside from religion? It may be admitted that it is not any one of the multitudinous forms of the Christian religion; that it is not the Mahometan form of religion; that it is not the Jewish religion. But all of these agree that its foundation is true. When the Christian prays to "Our Father who art in Heaven;" when the Mussulman declares his faith that "There is no God but God;" or when the Hebrew repeats the sublime declaration of his inspired prophet, "Hear, Oh Israel, the Lord thy God is our God," each reiterates the creed of the Masonic Institution, and each enunciates a doctrine that is the foundation of the Fraternity. That is the theology—the religion of Masonry, in a theoretic sense. And who will dare say that a better foundation can be laid?

In this doctrine all Masons, as all mankind, agree. Beyond this there is a diversity of opinion. Of the details of the various and conflicting theories of the sects, our Order takes no cognizance. If the enlightenment of a member lead him to embrace the Hebrew faith or the Christian doctrine, the lodge does not interfere. He has perfect liberty to follow the light within him, so long as he does not cut loose from the anchor of truth concerning God. Such is our theoretic or theologic religion. And we again aver that we do not see how any well informed Mason can say that it is not a religious institution. For the future let us be more consistent.

But it may be that when it is asserted that Masonry is not a religious institution, it is meant that is is not practically so, though we can hardly believe that such an egregious mistake could be made. Let us examine this side of the question. It happens that we have a brief, comprehensive and clear definition of religion. It is one that ought to be written in letters of living light over the entrance of every temple of worship. "Pure religion and undefiled, before God and the Father, is this: To visit the widow and the fatherless in affliction, and to keep himself unspotted from the world."

We claim that by this rule, delivered by a Christian apostle, the Institution of Masonry has a claim to be considered in the light of a religious organization. It is not pleasant to herald our own good deeds. Rather let the [illegible], and those who have been the subject of our benefactions, sound our praises. But it may not be amiss to state what is required of our members, by the rules of the lodge. These will show the design and tendency of the organization, better perhaps, than any statement of charities bestowed we might be able to give.

The first lesson that is taught the initiate after his confession of faith in the existence of God, is the equality of men and their rights as the creations of the same Father. "We meet upon the level." Consequently there is no room for invidious distinctions among brethren. And one step further we may go; there is no room for pride and superciliousness in a true Mason's heart. It can not crop out in his behaviour, because he is taught at every step that his fellows have rights co-equal with his own; that he is one of a vast family, a unit in the great sun of humanity, and all are dependent on God equally, and always dependent on Him for all they enjoy, and for all for which they hope in the future. Those were not Masons who exclaimed in old times: "At a distance! At a distance! oh, ye profane! Come not near, for I am holier than thou!" Such a spirit never dwelt in the bosom of a true Mason since King Solomon established the first lodge in the unfinished *sanctum sanctorum*.

But the lessons of the lodge are also fraternal. They teach the brotherhood of man. As God is God over all, so all men are His children. All men are brothers. Hence arises the duty to do good to all men as the opportunity may be presented. That is a requirement of Masonry. Especially is it enjoined, that the weak and defenceless, and those who have none to plead their cause, shall be assisted and cherished. "Our neighbor is the suffering man," wherever he may reside. Where there is want to relieve, the Mason has a mission, whether it be a member who has taken the vows of Masonry upon him or not. Where there are woes to assuage or the mourner to comfort, there is the good Mason's work.

It may be said, as it has often been said ere this, that Masons are taught to be kind to their brethren, but that there their obligations cease. Nothing could be more false. Masons have long since adopted the rule laid down by one of the followers of the Founder of the Christian system: "Do good unto all men as you have opportunity; but especially unto the household of faith." We hold that to be an excellent rule. The members of a family take care of the welfare of each other. Next they assist their relatives and friends. If they have means beyond this, those of more remote connections have claims upon them. So with Masons. If our bounty is expended, or our time all consumed when our more close connections are made comfortable, we cannot go further. We must do good "especially to the household of faith," and to the remainder as we have "opportunity." Does any one complain that we follow the direction contained in this noble Christian precept? They ought not!

But we must be allowed to assert our claim to general benevolence, and by this we mean that which finds for its objects those suffering ones who have never taken the Masonic vows upon them. Masons, guided by the above quoted maxim, do give generous aid to their own members when they come to want. This is conceded. Our experience of twenty years as an active member of the Order enable us to say that aside from what Masons appropriate to their own members, they give more for the benefit of those not connected with the Institution, than any equal number of men who have not become affiliated with such an institution. No subscription for benevolent purposes but has the names of Masons appended, and very frequently they constitute a large portion and very frequently a majority of the whole.

And this fact does not happen to be such. There is no chance about the matter. It is the result of a regular system of lodge training and drill. Our members are taught in every Masonic lesson, in every Masonic charge, to follow that beautiful injunction we have written above: "To do good to all men as opportunity offers," and hence they do it. They can hardly do otherwise without doing violence to their firmest convictions of right and duty. It is no wonder that others not so taught, should fail to do their duty as well.

After this hasty examination of the question whether Masonry is or is not a religious Institution, can we arrive at any other than an affirmative conclusion? Adopting the only universal sentiment that has ever existed, the being of God, as its theology, enforcing this great first fact in its lectures, its charges, and its lessons, through every degree from first to last; illustrating its importance by symbols mysterious, yet striking, and never losing the opportunity that may be presented to impress upon the minds of the initiates that this is the corner-stone upon which the whole superstructure of Masonry rests. We feel it to be a slander, as well upon religious truth as upon the association that embraces it, to say that it is not a religious society.

Or, if we seek to apply a practical test in the decision of the question, and adopt the definition of religion which the Christian apostle has given, the claim to be a religious Order is still stronger. It uses a method of judging established by the Saviour of men: "By their fruits ye shall know them." We are willing to be judged by our works, and though we have done nothing of which to boast, yet we have done something in the way of smoothing the asperities of the pathway of human life, and added somewhat to the sum of human happiness.

Permit us to say in conclusion, whatever may be said in relation to this matter, we establish our Order upon the same foundation with that adopted by all religions in the world; in our practical injunctions we adopt the sentiments of the most humane, most benevolent, most loving system that has ever beem promulgated among men. If this is not religion, theoretical and practical, what is it?

The Science of Freemasonry.

BY LEON HYNEMAN.

The world is moving, planets and universes in infinite space traversing their orbits in obedience to and harmony with divine laws, laws immutable, unchangeable, and eternal as the Supreme Architect and Unfolder of universal being. All things move and unfold according to established laws of infinite wisdom. In the order of divine unfoldment the cosmos human was the aim and end of all preceding efforts. In him exist all the elements and characteristic manifestations of nature's infinite varied phenomena. Infinite wisdom illustrates day after day the mode and manner of divine unfoldment, how worlds were and are formed. There is a unity in the unfoldment of all life and being, and the intelligent observer, by patient, logical investigation, can arrive at a clear comprehension of the *modus operandi* of original unfoldment of universal nature Worlds are formed as a grain of sand, as the mineral, vegetable, animal, and human are formed. The law of unfoldment is ever the same. Elemental principles form the basis of all materiality; they are the material of all substance, of all formations. Worlds are formed of nebulous matter and nebulous matter of elemental principles. The universe of space is God's laboratory in which all formations are outwrought through combinations of elemental principles, in obedience to uniform, universal, and eternal laws. Nature can not transcend, can not range or move out of the sphere of immutable laws which bind it in all of its unfoldments.

As all things, all elements, forces, and mundane vital powers exist in the cosmos human, being a universe within himself, he is the fulfillment of all phenomenal unfoldment, and all things, all formations are but *parts* of him. The cosmos human is formed in the likeness of God because he has capacities to unfold, to improve, and enduringly impress his efforts upon time's ægis. He is a co-worker with God in the unfoldment of nature's forces and laws, making them subservient to his uses, improving and beautifying and making a paradise of wild, desolate, unproductive places. He has capacities and powers of indefinite unfoldment. His powers are manifest in all of his activities, degenerating and deteriorating in his abuses, improving and elevating in his useful aims. His intelligent culture causes the earth to be more productive and its productions more perfect, the domesticated animals more useful and beautiful.

It would seem that the originators of Freemasonry had a knowledge of man's capacities and powers to improve the physical structure of animals as well as of flowers, fruits, and plants, and therefore the object of the physical qualifications was to apply that knowledge to the improvement of the physical organism of the human being. It is certain that the more perfect the human organism, the more harmonious the temperament, the more evenly-balanced the mental structure, the more readily can the intelligent conscious principle unfold. The soul has not the power to manifest through a weakly, diseased, misformed organism as through a healthy and harmoniously-proportioned body. It is evident, therefore, that the physical qualifications of Freemasonry have a higher aim than is generally known. And if we examine the so-called cardinal virtues and their bearing upon the conjugal relation, we will have a still higher conception of the aims of Freemasonry. The conjugal relation is the highest, the holiest of all relations, and involves more than science, philosophy, or creeds of religion have ever taught.

We use the term unfold, because we believe in the infinite wisdom of the Supreme Being, and that the divine government is founded upon eternal, immutable, and unchangeable laws. The term create has a significance attached to it that Divine Being as will contravenes his laws, which would prove that God did not possess infinite wisdom. Therefore the translation of the Genesis of Moses that "God *created* the heavens and the earth" is incorrect, or Moses may have been at fault in not comprehending truly the *modus operandi* of the Divine Originator in progressively unfolding the material universe. Science has conclusively established that phenomenal manifestations are in progressive order; that ages must have passed before the earth's crust and atmospheric and other conditions fitted it for the production of vegetable and animal life. It is not logical to believe in instantaneous formations, because God is a being of law and order, as all of his works demonstrate. The term create and its derivatives imply, and the unphilosophic mind believes, that God created the material universe and its phenomena perfect at the command of His word in the space of six days, which would be in contravention of laws He has established. And there is attached to such belief the absurdities that God created all things out of nothing, and created them perfect in their originals. Science and every day observation conclusively prove the error of such beliefs. Unfold and its derivatives express the mode of manifestation of Divine Being, and the universal principle of progression in harmony with eternal and immutable laws.

That God is Infinite Wisdom, is Omniscient, is Omnipresent none but the materialist will deny, yet to believe that God has or does contravene established, universal, and uniform laws, is to deny him the fore-mentioned attributes. In the government of God, as illustrated in his works, it would be impossible for Him to set aside a law eternal and universal, as all God's laws are. The laws of nature are all divine laws; hence nature is limited and bound to strict conformity to laws, and can not get outside of them. It is a law of Divine Being that all things unfold from a germ, and that the germ contains all that it unfolds. The germ is in the seed, the seed germinates, and, according to the conditions, will be the plant or tree, and that it is with the animal and human being. In order that the human shall be *hale and sound* and *perfect as a man ought to be*, the *pre-natal* conditions should conform to the laws of nature, the laws of God. The inebriate, the libertine, those who have vitiated and weakened the vital powers of nature, can not give birth to a hale and sound organism. Nor can the dishonest, the deceitful, the liar stamp upon his offspring the principles of truth, candor, and justice. Thus it will be perceived that the originators of Freemasonry had a higher, nay the highest object in view that children of the Good Father possibly could have, in working and living in harmony with infinite wisdom, in the improvement and elevation of the race, in establishing the qualifications of Freemasonry. And it must not be believed that they had only in view the culture of the physical man. Those whose interior perceptions were unfolded to attain a knowledge of those sublime truths, bringing man nearer and closer to God by subjecting their animal nature, and living in harmony with divine laws, must have had an intelligent conception of their relations to the Supreme Being and of a future life. Divested of all theologic dogmas and tenets, interpolated by priests and churchmen, the teachings of Freemasonry properly comprehended, demonstrate a continuous conscious existence of the soul throughout eternity. There is no such thing as death in the common understanding of the term. Life is evermore. It is the vitalizing element in all forms, the vital principle of the spirit within. Forms change, decay, and resolve into elemental principles to build up other forms. But the spirit or soul does not decay nor loses its consciousness. The teachings of Freemasonry comprehend in the area of its science the truths of divine revelation, illustrated by the Divine Being in the government of the universe.

Communication.

For the Trowel.

By Mrs. W. H. Tucker.

The dedication of a Masonic Hall together with the installation of its officers, forms a very imposing and beautiful service, and is thrillingly interesting to those who witness it for the first time.

There is a feeling of solemnity blended with admiration, rendering it alike grand and solemn. The very faith and fearlessness with which it is conducted gives it character, and lends an additional strength to the impressive and mystic rite.

Lincoln Park Lodge, having obtained a charter from the Grand Lodge at its last communication in Springfield, set apart the evening of October the 15th, for consecrating its Hall and installation of its officers under the new charter. The ceremonies, both of the dedication of the lodge and installation of officers, were conducted by Right Worshipful D. C. Cregier, D. G. M. Rev. C. G. Truesdell, F. J. Burdett, organist, and D. A. Cashman, Grand Marshal.

While the rich music from the organ pealed forth a joyful anthem, a loud knock at the outer door announces the Grand Lodge. The Grand Marshal admits them. Slowly these worthy officers wend their way towards the holy altar, bearing and wearing the royal ensignia of office, where the Worshipful Master awaits their coming. Gathering around the sacred fane, they kneel for divine benediction, and the sweet strains of music chanted Amen.

The officers of the lodge were then duly installed, each separately, with all the solemnity of the oath and ritual. H. E. Hamilton, W. M. This is deeply impressive; a Master's obligations to the lodge, are so strongly set forth, that, like the compass to the mariner, he can not fail in his true course. L. A. Beebe, S. W.; J. A. Smith, J. W.; Wm. Whitney, Treasurer; Wm. R. Walpole, Secretary; A. McNally, S. D.; Chas. McBean, J. D.; M. Buschoak, S. S.; Joseph Brooks, J. S.; John Henry, Tyler.

United in spirit and soul in this one religion; brave even to death, forgetting the world, and all therein while these duties are being celebrated, woven together by a net-work of brotherly love which the Great Grand Master, in fashioning this "superb design," gave only to the Craft.

The erection of a Temple most glorious to behold, perfect in all its proportions, complete in all its appointments, whose corner-stone is brotherly love, frescoed by artists whose symbolic designs breathes only of charity, and whose pallet and paints produce but one word, *fraternal.* In the erecting and adornment of these magnificent temples, the beautiful faith of the brothers is duly being recognized. A law which binds man to man, by ties which he could not break if he would, and would not if he could. His Masonic obligations come not under any other head. It is not he—the man—it is his vows. Masonry can never, never be contaminated. It is the fountain of truth, purity, and love. Upon its holy altar burns a light whose beacon fire is eternal, and which will live in hearts long after its possessor sleeps in silence. A man may be the most depraved criminal, lost to every sentiment of honor, or virtue, and yet the Masonic principles in his heart are as pure and as good as when the Craft assembled on the tesselated pavement of King Solomon's *sanctum-sanctorum*, and received the corn, wine, and oil from the jeweled censors of the grand lodge, gathered there to consecrate this magnificent temple to which the proudest nations of earth still do homage. There is a sublime glory, approaching only the unknown temple in Masonry. Its very mystery invests it with a reverential awe and charm. Its modesty and yet royalty impresses even its enemies with courteous respect. It lives a silent sea of goodness, its benefits come to the sick, the poor, and the suffering, like precious dew to the flower, water to the dying traveler of the desert, or light to the blind. The sacred rites of Masonry are known and acknowledged, by every nation on the globe. Who can but revere an organization having a law which no party can contaminate; no tyrant overthrow, nor sovereign amend.

We know not what they are, nor do we desire to, we do know that virtue and goodness marks their footfalls. Brotherly love guides their walks through all the vicissitudes of this life, and we worship the principles which underlie this law. In reverential awe we bow our heads to God and His works. The spirit of majesty which envelops the Masonic brothers, inspires a like emotion. Its profound and beautiful teachings, its labor of charity and love, and its divine precepts awaken only a sentiment of holiness and truth. Having the moral character to hold in secret its laws and creeds, shut out from the idle gaze of the world, it moves through the starry firmament, a brilliant meteor whose orbit, distance, and diameter, the most learned and scientific astronomer knows as little as the sleeping infant cradled on its mother's knee. And yet with all this mystery its refulgent light sheds beauty and brightness on the whole planet. I rejoice in my heart and the world's great heart that God ever gave to man the glory of Freemasonry with all its ancient rites and privileges which are to-day shining like the noonday sun refulgent in beauty, wisdom, and power. Its temples are erected on every hill-side, the spires of which are watch-towers for the weary, and its brothers are counted as legion, waving their gorgeous banners of blue and gold, surmounted with the glorious inscription, Brotherly Love, Truth, Hope, and Charity.

There is to me a deep feeling of reverence, amounting to adoration, whenever I stand in the presence-chamber, beneath the dome of a consecrated Masonic lodge. I gaze upon these mystic symbols in wonder, admiration, and delight—involuntarily I feel the tears stealing down my cheeks—tears of joy, reverence, and awe. I worship, without a desire to fathom, the impenetrable mystery. The beautiful surroundings and mystic figures on the wall speak volumes in an unknown tongue. None the less sweet is the music of the singer, because she warbles forth the notes she learned under an Italian sky. The floor we tread is consecrated, holy ground, a place where all men for a time are good, because I believe, from my soul, the workings of a Masonic lodge are but the pure and holy teachings of Christ, and not one bad precept or principle is ever taught in a lodge. The world is the recipient of its goodness and virtue, which is scattered broad-cast; like the fragrance of a flower, we feel and know its sweetness, yet can not see its perfume. Therein lies its great strength, power, and beauty.

Who would desire to know the mystery of the great Eternal? We only know the truest, the holiest, and the best men God ever placed on earth, have drank of the mystic vine, and wear the jeweled symbol; lifted from the ground a forlorn and forsaken brother. How dare we question its virtue? As well might we presume to question that Christ loved Lazarus, and yet he died.

Open the eyes of the skeptic; let him walk in this beautiful temple of faith, and love gather him in from the outside world. Let him drink of the fountain, whose crystal waters flow down the declivities of time, a joy forever.

Listening to the beautiful lessons taught him by the Craft, "his soul must become bright by being brightly shown upon." And fill his heart only with the sweet flowers which blossom in Masonic gardens.

The whole science is beautiful and impressive beyond conception. The rich strains of music from the organ, and the deep-toned voices accompanying it, filled the little temple with a flood of melody. And then they gathered together the mystic jewels, and the softened radiance from the chandelier threw its mellowed light upon the pure white symbols, while a smile of ineffable happiness rested upon the serene features of the brothers. Thus the Great Grand Master of the Mighty Temple will gather in *his* jewels; the souls of all true Masons.

Others may not feel as I do, but since my earliest remembrance there has been a charm, a perfect fascination, about Masonic faith. I have been the recipient of its virtues, and while reason retains her throne I shall bless God there is an organization of Freemasons. And it is to me one of Heaven's mysteries how a woman could ever speak ill of Masonry, when its proudest temple is her footstool. Its holy altar a shrine where she is devoutly worshipped. The brightest jewel in a knight's helmet is his care for woman. She has but to give the grand hailing sign of distress and an army springs to her rescue. No clime or tongue but acknowledges her call. It matters not if the was cradled in Arabia and the fates threw her in Chicago, wherever a Mason breathes, she has a protector.

While listening to the eloquent address of the eminent divine, my soul drank in the sentiments of the brother, and my heart cried Holy! Holy! Holy!

Transactions Examined.

Grand Lodge of Delaware.—The annual meeting was held at Wilmington, June 28. Edwin J. Horner, G. M. Seventeen lodges represented.

A Master suspended a member without trial; reversed by the Grand Master.

The Grand Master also decided that an E. A. was not entitled to visit any lodge but his own; that a vote on advancement must be unanimous; that the Master of a lodge has a right to refuse to entertain a petition; that any appointed officer can demit; all good law.

In 1867 the Grand Lodge adopted the following resolution:

> *Resolved*, That Lodges under this jurisdiction are positively prohibited from initiating, passing, or raising, or admitting to membership, or the right of visitation, any negro, mulatto, or colored person of the United States.

The same was expunged.

E. J. Horner, of Wilmington, was elected G. M.; J. H. P. Shipley, of Seaford, Deputy; J. P. Allmond, of Wilmington, Grand Secretary.

Twenty-four lodges; 930 members. *Washington Lodge* has 142 members; *Lafayette* 140; both at Wilmington.

Grand Lodge of Masssachusetts.—At the quarterly meeting, June 9, W. Bro. Charles L. Woodbury submitted a learned and exhaustive report in regard to the clandestine body calling itself the Supreme Council of Louisiana, and claiming jurisdiction over the first three degrees. By this report it is conclusively shown that neither the Southern or Northern Supreme Councils in the United States have exercised or claimed jurisdiction over those degrees, but have ever conceded and maintained the sovereignty of the several grand lodges, and have commenced only where grand lodge jurisdiction ends.

The recognition of the clandestine Louisiana body by the Grand Orient of France, after having recognized the acts of said Northern and Southern Supreme Councils is declared to be open to the reproach of discourtesy, a disregard of equity, and an attempt to precipitate distraction among Freemasons in the United States.

Some portions of the report are so distinct and important that we cannot withhold them from our readers:

> A Grand Lodge is the exclusive power, because it represents all the Freemasons of the rite in the territory, and as to foreign powers it is the resident Masonic authority with whom Masonic relations should be arranged. Hence, in our view, the recognition of a Grand Lodge admits the entire dogmatic and administrative authority of those resident Masons over the rite in their territory.
>
> The Freemasons of the United States, animated by a like spirit, will repel a dictation made in disregard of their Masonic right of self-government. Their grand lodges, the exclusive possessors of Symbolic Freemasonry in the several States, and responsible for its purity and prosperity, will protect their authority with dignity and energy. Their Masonic brethren made at home shall be of the selection of the Freemasons themselves, and their intercourse with the Masonic authorities of other nations shall be confined to those who, acting on the divine rule of doing to others as we would others shall do to us, will refrain from disturbing our internal organization and from fomenting political agitation in our calm asylums.
>
> The position of American Freemasonry in relation to political questions may not be as well known in Europe as it is here. The lodges of Freemasonry here have no connection with the party politics of the country, and claim no authority over the political views of their members. All parties and all religions known here are largely represented in our lodges without any known predominance or distinction. By our Masonic law neither politics nor creeds can be discussed in a lodge, and consequently men of all ideas meet upon a common level around our altars, suppress for the time the fanaticism of their political and religious ideas, commune in fraternity and part in peace, well pleased that we enjoy one place and one phase of our lives where and when with our judgments unclouded by political asperities, we may recognize each other's virtues and merits and cultivate a fraternity of love whose enlightened creed acknowledges the individuality of every Mason's political and religious creed and respects his free exercise thereof.
>
> Your committee have only incidentally referred to the legal authorities of the Scotch Rite;—they have looked on this matter in its relations towards the symbolic Freemasonry of the United States. This has been intruded upon, and the Grand Orient offers open encouragement to those who disregard its landmarks, tendering its fellowship in their efforts to subvert Masonic self-government in the United States. Such a violation of amity and Masonic obligation is grave. Every Masonic authority here will oppose a route on which the first step is to destroy the authority of our grand lodges, the next to ruin our harmony, and the last, like the Grand Orients, may be on the wreck of our own freedom. This Grand Lodge clings to ancient Masonry, and relying on the Supreme Architect of the Universe, will not fail to perform its duties of fraternity to those lawfully entitled thereto, and will sustain the Grand Lodge of Louisiana while she adheres to those principles of symbolic Freemasonry which were first planted in America in the jurisdiction of this Grand Lodge, and have since spread their kindly influences through the Continent.

Grand Lodge of Connecticut.—Annual meeting at New Haven, May 12. William Storer, G. M. Ninety-three lodges represented. Amasa E. Cobb, of Norwich, was elected G. M.; Asa Smith, of Norwalk, Deputy; J. K. Wheeler, of Hartford, Grand Secretary.

Union Lodge at New London has 654 members, and *Hiram Lodge* at New Haven, 639. Six lodges, including the two last named, have 3,309 members. Average, 551. Too many, decidedly. Entire membership, 12,874.

The Grand Secretary presented the report on correspondence. The notice of Illinois was good.

Grand Chapter of Virginia—Met Dec. 17, 1868, at Richmond. Edward H. Lane, G. H. P. Twenty-six chapters represented.

A beautiful and costly mark was presented to Grand Secretary, John Dove, M. D. Edward H. Lane, Louisa Court-House, was elected G. H. P.; John Dove, M. D., Richmond, Grand Secretary.

Grand Chapter of Nebraska.—Met at Bellvue, June 23. D. H. Wheeler, Deputy, presiding. Three chapters were represented.

A charter was granted for a new chapter at Brownsville, and a petition was presented for a dispensation at Falls City, which was referred to the G. H. P.

There are chapters at Omaha, Nebraska City, Plattsmouth and Brownsville. *Omaha* has 92 members.

Daniel N. Wheeler, Plattsmouth, was elected G. H. P.; E. A. Allen, Omaha, Deputy; J. N. Wise, Plattsmouth, Grand Secretary.

Grand Council of Maine—Met at Portland, May 5. Josiah H. Drummond, G. M. Eleven Councils represented. The Grand Master alleged that he was unable to visit the Councils, and insisted that some one be elected Grand Master who *would* visit.

A name is sometimes more potent in one, than a visit from another.

By a table made up by Comp. Drummond in his report on correspondence it appears that Ohio has 47 councils, and 1,896 members; Tennessee, 42 councils, and 1,687 members; Connecticut, 20 councils, and 1,645 members; New York, 26 councils and 1,487 members; Pennsylvania, 37 councils, and 1,425 members; and Illinois, 39 councils and 1,319 members.

Gordon R Garden was elected G. M., and Ira Berry Grand Recorder, both of Portland.

The Grand Council of New Bruswick, was held at St. John, Aug. 12, 1868. Robert Marshall was elected G. M., and D. R. Monroe, of Portland, Grand Recorder.

The Grand Council of Vermont—Met at Burlington June 10. Edward S. Dana, G. M. Ten councils represented.

The following notice of T. I. Comp. Gamaliel Washburn, is a tribute well deserved:

> Gamaliel Washburn, Past Grand Master of this Grand Council was born in 1803. He removed from Plainfield to Montpelier about thirty years ago, and resided there from that time until his death, which took place on the 30th of December, 1868, from a cessation of the digestive powers. He was buried from Bethany church, on the 2d of January, 1869, with distinguished Masonic honors, by the Grand Lodge of Vermont, Brother Benjamin H. Dewey, Deputy Grand Master, presiding. Companion Washburn received the blue lodge degrees in *Aurora Lodge* at Montpelier, in 1826. He was initiated on the 19th July, passed to the middle chamber on the 14th of August, and raised to the third degree on the 11th day of September of that year. He was exalted to the sublime degree of the Royal Arch on the 30th of October, 1827. He received the degrees of Royal and Select Master in *Burlington Council No. 5*, in January 1852, and was knighted at *Burlington Commandery* in January, 1854. At Windsor, in August, 1856, he was anointed in the order of High Priesthood. He was elected the first Master of *Aurora Lodge* in 1851, under its new charter, and served seven successive years; many years he was High Priest of *King Solomon's Chapter*. was Junior Grand Warden of the Grand Lodge one year; Senior Grand Warden six years; and was chosen Deputy Grand Master in 1860 and 1861, and after the death of our lamented and gifted Grand Master Tucker in 1861, was acting Grand Master, and presided over the Grand Lodge in January 1862. Having served as prelate in *Burlington Commandery*, he was successively chosen Senior Grand Warden, Grand Gen'o, Deputy Grand Commander, and Grand Commander of the Grand Commandery of Vermont, holding the highest position in 1861 and 1862. In 1855-6-7-8, he was chosen M. P. Grand Master of this Grand Council, and in 1863 and 1864 was elected Grand High Priest of the Grand Chapter, having previously served five years as Grand Scribe, Grand King, and Deputy Grand High Priest. He was for many years Grand Lecturer in the Grand Chapter and Grand Council, and held the last-named office, and that of the first officer in *Montpelier Council, No. 4*, at the time of his death.
>
> Few men have been so long and continuously honored, and few have deserved it more. With a heart full of genial sunshine and sympathy for his fellows, his love for Masonry and his companions made him a zealous, faithful, and earnest workman, and his labors for the interests of the Craft will long be remembered and cherished; while the fraternal kindness which won his way to all our hearts, will endear his memory as long as the acacia shall grow green over his grave. The last of the four first grand officers who organized this Grand Council in 1854, the marble shaft which consecrates his last resting place upon the hill side, near which nestles his adopted village, shall not be more enduring than the gratitude and love of those with whom thus long he counselled and labored, and who now so deeply lament his loss and would strew his grave with flowers.

Edward S. Dana, Middlebury, was elected G. M.; John B. Hollenbeck, Burlington, Grand Recorder.

Grand Commandery of Vermont—Met at Burlington, June 8, 1869. Russell F. Taft, Grand Commander. Six commanderies represented. A large extract is taken from the address of P. Grand Commander V. L. Hurlbut.

Russell S. Taft, Burlington, was elected Grand Commander, and J. B. Hollenbeck, G. R.

Grand Bodies of Ohio.

The Grand Commandery of Ohio held its twenty-seventh annual conclave at Cleveland, October 16, ult. The following Sir Knights are the grand officers: Heman Ely, of Elyria, G. Com.; Thomas Sparrow, of Columbus, D. G. Com.; Oliver C. Davis, of Lancaster, G. Gen'o; Robert H. Lansing, of Chillicothe, G. C. Gen.; Lafayette Van Cleve, of Cincinnati, G. Prelate; Joseph M. Stuart, of Columbus, G. Sen. War.; David Atwater, of Massillon, G. J. War.; Peter Thatcher, of Cleveland, G. Treas.; John D. Caldwell, of Cincinnati, G. Recorder; Lucien

B. Curtis, of Mt. Vernon, G. Stand.-Bearer; D. K. Boyer, of Dayton, G. Sword-Bearer; Leander Burdick, of Toledo, G. Warder.

Seven commanderies were warranted.

The Grand Chapter of Ohio convoked at Cleveland, October 18, ult., it being its fifty-third convocation. The following companions were elected, and subsequently installed by M. E. Comp. John M. Parks, P. G. H. P.: C. C. Keefer, G. H. Priest; Joshua Riddle, D. G. H. Priest; F. A. Raedenstien, G. King; John A. Rettiz, G. Scribe; Flavious J. Phillips, G. Treas.; John D. Caldwell, G. Sec.

The Grand Council R. & S. M. of Ohio, met at Cleveland, October 18, last, in fortieth annual session. Officers: Joseph R Conrad, M. Puis. G. M.; Calvin Hallady, Puis. D. G. M.; H. Clay Lands, Ill. G. M.; Henry Theobald, P. C. of W.; Flavius J. Phillips, C. Treas.; John D. Caldwell, G. Recorder; Joseph L. Coleman, G. C. of G.

Grand Lodge of Kentucky.

On the 20th October ult., the Grand Lodge of Kentucky elected M. W. Bro. Charles Egerton Grand Master, and re-elected R. W. Breth. A. G. Hodges Grand Treasurer, and J. M. S. McCorkle Grand Secretary.

We have also a full copy of the address delivered at the opening of the annual communication by M. W. Bro. Elisha S. Fitch, on Monday, 18th ult. It is exceedingly lengthy, but nevertheless well written. His recommendations regarding the invasion of an American jurisdiction by the Grand Orient of France; his allusions to "anti-Masonic Conventions," and his remarks on the "Impolicy of Cheapening Masonry," we shall endeavor at an early date to transfer to our columns. *Grand Chapter.*—The following companions were elected officers of the Grand Chapter, October 20th ult.: M. E. E. B. Jones, of Paducah, G. H. P.; M. E. Henry Bostwick, of Covington, D. G. H. P.; M. E. J. P. Rascoe, of Princeton, G. K.; M. E. Wm. Ryan, of Louisville, G. S.; Comp. P. Swigert, of Frankfort, S. Sec.; Comp. A. G. Hodges, of Frankfort, G. Treas.; Comp. A. H. M. Henderson, of Frankfort, G. C.; Comp. —— Robb, ——, G. C. H.; Comp. J. B. Blue, of Morganfield, G. C. G.; Comp. Joseph T. Davidson, of Louisville, G. Tyler.

Grand Oriente Lusitano, Portugal.

From the *Boletim Official de Grande Oriente Lusitano* for August last, we transfer the names and dignities of the following brethren of that grand body:

Conde de Paraty, 33°, Grand Master elected by *universal suffrage* for three years, 1868-1871; Thomaz de Villa Nova Ferrari, 33°, Grand Conservator; Francois Lallement, 33°, First Grand Vigilant; Dr. Joaquim Jose Alvez, C. R. X, Second Grand Vigilant; Dr. Joaquim Jose Maria de Oliveira Valle, C. R. X, Grand Orator; Joao Caetano de Almeida, 33°, Grand Secretary; Joaquim Gemano de Souza Neves, C. R. X, First Grand Expert; Joaquim Machado dos Reis, C. R. X., Second Grand Expert; Louis Caron, C. R. X., Grand Master of Ceremonies; Pedro Angelo Calleia, 33°, Grand Treasurer; Joao Victo Pereira, C. R. X., Grand Archivist; Jose Balbino da Silva Lisboa, C. R. X., Grand Architect; Joao da Costa Leal, C. R. X., Grand Inside Guard. The decoration worn by the officers and members of the Grand Orient is a triangle, with rays, on the sides of which are the words *Patria, Dues, Liberdade;* and it is worn with a pendant on the breast. It is termed the *Triangle Etincelant,* and is consecrated to the memory of the proto-martyr of Portuguese Masonry, the Illustrious Gomes Friere d'Andrade.

Grand Consistory S. P. R. S., 32d Degree, for Iowa.

The following are names of the officers, with their titles (some of the latter of which are entirely new to us) of the Grand Consistory of the State of Iowa, under the jurisdiction of the Southern Supreme Council, as found in Ill. Bro. Parvin's annals:

Ill. Bro. William Leffingwell, 32°, Muscatine, G. Com.-in-Chief; Pitkin C. Wright, DeWitt, G. Seneschal; Joshua W. Satterthwaite, Mount Pleasant, G. Preceptor; Louis Kirsey, Des Moines, G. Constable; John Given, Keokuk, G. *Admiral;* Harry H. Griffiths, Des Moines, G. Min. of State; C. S. Streeter, Davenport, G. Chancellor; Wm. C. Woodward, Burlington, G. Hospitaller and Almoner; Wm. B. Langridge, Muscatine, G. Register and K. of S.; William M. Wells, Oskaloosa, G. Treasurer.

National Masonic Jurisdiction.

An invariable adherence to social order, and a spirit of fraternal union are at once the bases, and the bulwarks of the whole Masonic structure. The first induces that respect and reverence for lawfully-constituted authority which we find inculcated so forcibly in the Ancient Charges of the Craft; and the second reminds us of our paramount duty to live in peace, harmony, and brotherly love with the household of the faithful. It will thus be seen that good order and good fellowship are landmarks which no true Mason ever willfully violates; and when we see them disregarded by men who profess to be brethren of the mystic tie, we may well look with suspicion upon their claims to be considered a part of the great Masonic family. Now, one of the most widely recognized principles of Masonic government is that which assigns to the grand lodge of every country or state the *exclusive* and indisputable right to rule over all lodges of Freemasons within the limits of its jurisdiction. It is a wise and salutary regulation, and one which has never militated in the slightest degree against the cosmopolitan character of symbolic Freemasonry. On the contrary, its non-obsevance arouses national jealousies and creates internecine strife between the members of a society whose proudest boast should be that they are citizens of the world.

Unfortunately, attempts have been made at different periods, and in more than one nation, to overthrow this landmark of the Craft, and the frequency of such instances of late, forces upon our mind the reluctant conviction that these nefarious efforts are part and parcel of an oganized conspiracy of the enemies of social order and true freedom against true and genuine Freemasonry. We have recently had to deplore the action of the Grand Orient of France with respect to a gross infringement of the jurisdictional rights of the Grand Lodge of Louisiana; we have been compelled to allude in terms of disapprobation to the establishment of a clandestine lodge in Jersey by the French Supreme Council; and we have felt it our duty to denounce the mal-practices of a spurious body located in London itself. It is with the last-named community that we now propose to deal, inasmuch as one of its members impugns the accuracy of the statements made in our article, entitled "Spurious Freemasonry, or the Rite of Memphis," which appeared in No. 4, on the 3d April, 1869. We are indebted to this gentleman for several documents relating to the subject, including the "General Statutes" of the "Order," and a supplement issued by the *Chaine d'Union,* which appears to be the official organ of the body, on the 15th May, 1867.

We have carefully perused the various statements before us, and are only confirmed in the opinions to which we have previously given expression; in point of fact, the illegality of the "rite" is more clearly established by the admissions made by its defenders in reply to the strictures on their conduct; and a brief *resume* of the case will render this conclusion apparent to every brother who acknowledges the right of national Masonic jurisdiction. Let us quote from page 5 of a paper styled "An Appeal to the Grand Lodge of England," in which the following passage occurs:

"The Grand Lodge of Philadelphes is a transformation of the Lodge "*Les Sectateurs de Menes,*" founded in London in 1850, one year before the *Coup d'Etat* of December, by Masons, foreigners to England, but belonging to various Masonic Orders acknowledged in Europe. A charter was granted to them by a regular Masonic power, the lodges of which had continuous and amicable relations with those of the *Grand Orient* and those of the *Supreme Counseil* of France, a power which was therefore acknowledged. True, after the Coup d'Etat of December, 1851, the lodges of the Rite of Memphis were closed in France. But it must not be forgotten, they were not so by an order emanating from the Masonic power, but by an order from the administration (government). This step against the order of Memphis was therefore entirely extra-Masonic, and we will not stop here to discuss its lawfulness.

"An arbitrary act of the political power having closed the lodges of our *rite* in France, measures were to be taken to shield the archives of the order against another *coup de main.* Then was it, that the Lodge *des Setateurs de Menes* in London was selected to be the depository of them, and was legally constituted Grand Lodge of the Rite of Memphis, under the distinct name of the Grand Lodge des Philadelphes. From that period she has continued to work without interruption, and we can prove by our minute books that she has never deviated from a truly Masonic path.

"Now, here are the facts: The Grand Lodge of England has issued an interdiction against the Grand Lodge of Philadelphes; she has forbidden, under the most severe punishment, all the lodges acknowledging her supremacy, to have any connection whatever with the Philadelphes; and her official journal has published the excommunication pronounced by the supreme power. Not content with striking at us a direct blow within the limits of her jurisdiction, the Grand Lodge of England has denounced us to all the Masonic orders she is connected with in France, Germany, &c. These are the facts we complain of."

From their own showing, it is obvious, in the first place that the members of the "Rite of Memphis" started a lodge without any authoritative sanction whatever, and although it is afterwards alleged that they obtained a charter from a "regular Masonic power," it is equally clear that they never possessed authority to work as Masons from the English Grand Lodge, which alone can exercise the right to create lodges in England.

The name of the "regular Masonic power" is, however, discreetly withheld, and we can have no difficulty in fitly interpreting their reticence on this point, for could it be proved that any recognized Masonic power had thus invaded the jurisdiction of England, such an unwarrantable violation of international Masonic law would not only justly incur the condemnation of all regular Masons throughout the globe, but entail the penalty of Masonic ostracism on the offending body.—*London Freemason.*

Young Freemasons.

The distinguishing characteristic of the true Freemason's heart being, as the initiated are aware, charity, it is a little curious that the three benevolent institutions possessed by the Craft, and of which it is rightly proud, should not be more generally known to the brethren. We are aware that this statement will take many of our readers by surprise, and that, according to popular belief, the members of the Masonic body are active administrators of all connected with their Order. Nay, we shall be surprised if the Freemasons themselves are not disposed to question the allegation that their benevolent institutions are inadequately known to them, and if they do not point to their noble subscription lists, their successful annual festivals, their long and increasing array of vice-presidents and life governors to prove the erroneous character of the charge. But statistics are on our side, and if a return were furnished of the members who have paid personal visits to the Boys' School, the Girls' School, or the Institution for Aged Freemasons and their Widows, in any given year, the return would be surprisingly small. Deduct the several house committees and their friends, and the number of annual visitors would be reduced to an insignificant per centage of the Craft. But there is another and simpler way of proving how little the Masonic charities are known, so far, that is, as domestic arrangements and internal economy and discipline are concerned. Let the reader, be he Mason or non-Mason, ask those of the Order whom he may happen to meet, what they know of its charities, and ninety-nine times out of a hundred he will find that their personal inspection has never extended to all three institutions, and that in a majority of cases, they have seen none. This should not be. The men who give these unsatisfactory answers will most of them brighten up wonderfully when the question of subscription comes on, for they have given liberally, and will give liberally again; but they take it for granted that their money will be well applied, and only have not visited these places, because it has not been urged upon them with authority. We believe that no greater fillip could be given to the Order of which his Royal

Highness the Prince of Wales has just been made a Grand Master, than inducing every one admitted to visit the charities for themselves. There need be no appeal for subscriptions, nothing to swell the cost of initiation, nothing absolutely compulsory. But if the Masters and officers of metropolitan lodges thought fit, a visit to the Girls' School might easily be made a regular preliminary to passing from one degree to another. A visit to the Boys' School might be made at a corresponding stage, while the asylum for the aged could be inspected as a matter of course at a period it would be easy to define.

The Boys' School is a fair illustration of the difference between the interest which impel men to subscribe, and the interest which leads them to inspect. It lies at the very core of modern Freemasonry. It has been made the subject of more eloquent and heart-stirring appeals than any other institution connected with the Craft; it has been "pushed" energetically and unceasingly for years, and its building funds, its festivals, its foundation-stones, its needs, and its successes have been in the mind of every Freemason who has interested himself in the charities of the Order, or has even been a regular attendant at the banquets of his lodge. You could, in either case, never get away from the Boys' School for long. It would not be laid. Its wants were always asserting themselves, the benefits it was eager to confer were ever coming to the front, and the Masonic world has thus been called upon to "give, give," with a persistency and effect highly creditable to all concerned. Everybody knew what a certain pleasant presence at their meetings meant; and that the geniality, humor, and good fellowship of one guest would be subordinated before the evening was out to the purpose of procuring subscriptions or donations, of marking a brother down as steward, or of whipping up the languid, or stimulating the benevolent among that steward's friends. It has been recorded of Colonel Sockdolliger, the American blacksmith with a mania for whipping ministers, that he with ferocious playfulness, gave his victims their choice as to their mode of taking the licking he was bound to administer. "Some takes it fightin', some talkin', some lyin' down," said he aloud, as he oiled his terrible strap, and the sentiment has perhaps occurred to Freemasons, when, by an infallible and agreeable token, they saw they would have to open their hearts and pockets to the claims of the Boys' School before they went away. So far as our observation goes, they have always taken it talking, and taken it well, but as a rule have never seen the establishment they have heard so much of.

This is at Wood Green, a few minutes' railway ride from King's-cross, and is from first to last one of the most perfect institutions in the United Kingdom. The only possible plea against it might be that it is too sumptuous; that its domestic arrangements are on a scale which its pupils never saw before they came, and can never hope to taste after they leave; but to such objectors the committee have a ready, and as it seems to us, a sufficient answer. No boy is to feel himself in the slightest degree the recipient of charity. As high a standard of honor shall be upheld here as at the great public schools; and in all matters of detail our aim shall be to give our lads as good an education as possible, using the term in its largest sense. Thus considered, the play-hours and the home-life of the school are as important as its times of study; and the building and its rules and arrangements are eminently calculated to carry out the committee's views.

An institution for providing for and educating the sons of indigent Freemasons dates from 1798, but up to the year 1857 the boys were clothed and sent to schools in the neighborhood of their several homes. In the latter year twenty-five boys were taken into a temporary house at Wood-green, in 1859 the committee were able to accommodate seventy boys, and in 1862 the present magnificent erection was commenced. Its noble frontage strikes the visitor first. Standing well back from the road and on a spacious lawn, it looks what it really is, a collegiate institution upon which no money has been spared. Old trees wave their branches before it, and lend the dignity of age to what is essentially new, and the brilliant show of flowers in the garden of the head master's house close by, is relieved by the bright verdure of the close-cropped grass of the school. The garden, you learn, was attached to the old mansion which was purchased and pulled down to make way for the stately pile before you. This consists of a central block of three storys, with a large oriel and a high roof with dormer windows. To this are added two wings, one containing the dining-hall and the other the school-rooms and library. There are also handsome towers, a deep porch lit by a stained-glass window, and within the entrance a graceful group of statuary, the last two items being gifts.

But the boys themselves are the best ornaments, and after we have traversed corridors one hundred and forty feet long, noted the exquisite cleanliness, mathematical order, and extreme airiness of the bed-rooms, visited the kitchen, sculleries, and laundries, all fitted with the best mechanical contrivances for saving labor, we asked to be introduced to the young people for whom all these preparations are made. They are at cricket in one of the fields belonging to the school, for it should be mentioned that a farm is attached to it, and that it stands on land which has been advantageously bought, and by means of which its advantages of situation can be maintained intact. Some of them are, however, staying late in school, and as we pass by their desks to the library beyond, the names of the pupils who have distinguished themselves emblazoned on the wall (one of the prizes given is for having gained the good opinion of school-fellows, and is conferred by ballot, in which all take part); pass, too, the "largest black-board in Europe," with diagrams still left on it; the intelligence that a boy who had just left "obtained the star in four subjects out of five at the Cambridge middle-class examinations"—they all seem to speak of systematic and efficient instruction. Indeed, the course includes a sound English education, with Latin, French, and German mathematics in every shape, and drawing. There are four masters in all, besides a drill instructor and a teacher in drawing, and 104 boys are clothed, educated, and provided for from the age of six years and a half (the minimum) to fifteen. The building, which is really a model of what a school ought to be, has cost £40,000, and the domestic and educational expenditure on the boys amounts to £36 12s. 2¾d. per head, or including office expenses, rates and taxes, and extras, to £46 15s. 1d.

The infirmary, the swimming-bath, the gymnasium, the library well stocked with handsome books and philosophical instruments, and the right of entry to which is a kind of reward for discreet behaviour, all speak volumes as to the thoughtful care of the school committee. The infirmary, which was empty at our visit, is completely isolated—strong doors and separate staircases shutting it off effectually from the rest of the house. The plunge-bath holds 6,500 gallons of water, and is under cover, is lined with white tiles, and has separate dressing-closets; while the gymnasium is second only to the splendid one at King's-cross belonging to the German Society. We are introduced to the boys here. Clambering up poles, hanging by the hands from ladders and over well-stuffed and protective mattresses, vaulting on dumb horses, swinging on ropes, practicing a mild kind of trapeze, performing great feats with rings and handles, and all laughing and shouting at once, they make the vast chamber ring again. Nothing is wanting for gymnastics, and nothing is left untried. There is plenty of noise, and abundance of enjoyment. The gymnasium was built for its present purpose, and when its active denizens recover breath they are hearty in its praise. They are fine, gentleman-like lads, dressed in well made suits of good broad-cloth, and with nothing to distinguish them from the pupils at any other public school. The definition of the committee, "that the object of the institution is, by eliminating from its administration all trace of charity in the cold signification of the word, to elevate the moral tone of the pupils," is felt to be truthful before you have conversed with the lads five minutes. But no written description can bring the peculiar merits of this Woodgreen establishment fairly before the reader. There are about it, over and above its material excellences and architectural splendor, a thousand delicate lights and shades, all implying that it constitutes a tenderly-watched and gently-disciplined home to those to whom it opens its charitable doors. It must be seen to be appreciated, or even understood; and often as Freemasons may have heard the claims and excellencies of "the Boys' School" urged at their lodge meetings, the day of their first visit to it will be ever after marked with a white stone, for it will prove how far short of its real merit has been every word spoken in its praise. Those who remember the caution taught at their initiation should inspect it, to see that the funds they give for benevolent purposes are properly applied; those who value the pillars of their Order should go to see how stable and sound this chief one is; the man recently admitted should go, in order that he may comprehend what his apron means—in other words, the practical fruit of the lessons impressed upon him; and the old and "rusty" Mason should go to see what the stirring doings and the new blood of the last half dozen years have brought about. In short, every Freemason who shrinks from being branded as lukewarm, ought to make himself acquainted with the establishment we have described as soon as practicable. There is no difficulty about admission, the way is easy, the time occupied insignificant, the expense to Londoners nominal, and the duty obvious—so that there can be no reason save supineness or indifference for holding back.—*Daily News, London.*

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Hash.

From the Michigan Freemason.

The *Masonic Monthly* for August comes to us on the 3d of September, and is usually well filled with well written articles—many of which, however, seem to reflect the spirit of captious hypercriticism and fault-finding so common to this journal. The leading article, by the editor headed "*A Grand Lodge that needs Reformation*," represents the Grand Lodge of Massachusetts as "long oppressed by the weight of incubi," which has caused it to descend "step by step, in the estimation of the thinking among the brethren," until "it has descended as low in its career of mismanagement, or no management, as it can go! It has touched bottom," &c. We do not pretend to know the state of affairs in the jurisdiction of the State of Massachusetts, but even if they have not gone just as the editor of the *Masonic Monthly* would have them, we think this style of criticism is exceeding bad taste. The spirit of the article is this: "What is not done according to the dictation of the editor of this journal is either mismanagement or no management."

But we took up our pen to notice briefly a series of articles appearing in the issues of the *Masonic Monthly* entitled "*Hash.*" They purport to be written by "Bro. Jacob Norton," and the publisher of the *Monthly* calls them "clear, crisp, and cutting criticisms," and adds that this writer is "the dread of charlatans and quacks."

But who are these "charlatans" and "quacks" who are made to writhe under the lash of Bro. Norton's criticism? We answer, every Masonic editor or author whose opinions do not run in the same groove of the sagacious conductors of the *Masonic Monthly*. He who believes in the antiquity of Masonry, or who has any reverence for the "ancient landmarks," and endeavors to serve the Craft according to his ability and understanding, is sure to be set upon by this cats-paw of the *Monthly*, and dubbed a *charlatan, quack*, or some equally fraternal cognomen; for to dare to think and act contrary to this clique is—to be made into *hash*. And such is the cannibal appetite of these hash-gormands that they can not spare their own species—their own brethren even!

According to these critics, Dr. Mackey, who has been a life-long Mason, and devoted his gifted talents to writing the most popular and useful publications ever given to the Craft, is either a "quack" or a mischievous deceiver who writes only to dupe his brethren, and make cash out of their gullibility. C. W. Moore, who has served the Craft long and well, and whose magazine has stood the test of nearly thirty years, is rarely spared this *hashing process* for a single month. He is represented as having outlived his usefulness, and as being dry and savorless, but into the dreaded hash-pan he must go, *nolens volens*. Age does not exempt him. His bones must be broken upon the cruel rack every month to satiate the cannibal appetites of his Titanic neighbors of the *Monthly*.

And even at our remote distance from Boston, we find no place of security. Like the gossips who always know more about the affairs of their neighbors than they know themselves, no sooner did our first issue see the light, than it was seized, half-fledged as it was, for Bro. Jacob Norton's hash dish. He knew our correspondents much better than we did. Such and such articles were prepared for our journal—even selected ones, that had been before the public, well, we will not say how long, for the oracle knows—and they were no credit to the new journal, nor was it a credit to us. We did not make so good a start as when we commenced the *Mystic Star*, &c., &c. In a word, we were *hashed*, every inch of us, two hundred and thirty pounds avoirdupois! And the dish must have been savory as no morsel of us was left over to September.

But like Jonah, when swallowed, we can still think *little* thoughts, and now comes our time for laughing at the calamities of others. In the number before us, we find the dismembered bodies of some half dozen of our honored confreres. Poor Bro. H. G. Reynolds, of THE TROWEL, is terribly mangled—his unpardonable sin being, 1st, great success as editor and publisher; 2d, repeatedly elected Grand Secretary of his jurisdiction; 3d, is now chosen to the honorable office of Grand Master of Illinois. All this is proof that he is not over-burthened with the thinking functions, but, on the contrary, "is a man of vaulting ambition." Bro. Reynolds has our sympathy, even if we have our laugh to see him pelted! He must be *hashed*, and there is no use of squirming. Perhaps he is like the eels the woman had skinned alive for ten years—"got used to it."

The *Voice of Masonry* is too *sectarian*. The *St. Louis Freemason* panders to the Church of Rome. The *American Freemason* is Ishmaelitish. (Now, who would have thought of such a criticism from the *Masonic Monthly*, all of whose conductors are native born Ishmaels). And the *Craftsman* of Canada is political, because it takes the motto—"The Queen and the Craft." The *Mystic Star* alone seems to merit the courted blessing, and even that is told of its former sins.

We are not opposed to honorable criticism, nor indeed to an occasional plate of palatable hash; but we do object to that captious spirit which can live only at the expense of other people—that seems to rejoice at the failures of others, and, like the gulls along our rivers, feast on offal. There is a generous way of rebuking the faults of others, which may do them good; but to be ever carping about their faults, and blind as the eye of a mill-stone to anything and everything save their faults, is neither profitable to the critic or the one criticised.

Bating this Ishmaelitish spirit, the *Masonic Monthly* is one of the very best Masonic publications of the times, and we wish it success. While it is scratching its contemporaries with the spirit and zeal of a wild-cat, we will endeavor to grasp its editors with the lion's paw of a true Mason, and lead them up to the temple of our ancient and honorable Order, where we may each listen to the ennobling lessons of brotherly love. Kneeling at this altar, we shall learn to reverence and adore the one God and Father of all, and to live to make mankind better and happier. So mote it be.

Masonic Congress at Paris.

BY BRO. HYDE CLARKE.

The threatened attack of the Pope on the Freemasons at the forthcoming Œcumenical Council has deeply aroused the ire of our foreign brethren. Naturally, ourselves and the Americans care very little what the Pope and his myrmidons say for or against us, and as little for his Œcumenical Council, and what it may decree against us, as of Cardinal Cullen's denunciation of the Masonic Hall at Dublin. We meet all those things on the same footing, and thereby help to reduce them to insignificance.

Circumstances are different in France, Belgium, and some other countries, where the Pope and his partisans have for generations carried on a war against Freemasons, and where the memory of martyrs of the various tribunals of the Most Holy Inquisition has been freshly retained. Bull after bull published against Freemasonry has attested the envenomed spite of the Pontiffs, and though they have failed in any degree to obstruct the progress of Freemasonry, they have been used by bishops and priests as means of social persecution. Dissension has been sown between husband and wife, the rites of marriage have been refused to daughters, and the dying Mason has been made to recant, that his wife's body might be laid in the same grave with his. These are not things of yesterday, but of to-day, and Masons in the presence of this warfare carry on their own campaign, and carry on hostilities against their common enemies. This warefare again has damaged and exasperated the Pope, particularly in his homestead of Italy, and now his preserve of Spain is invaded.

The dastardly introduction of Freemasonry before the Council as something impious was meant to culminate the Institution, but it was perhaps little thought it would excite the members of the Masonic body to resistance. The protest of Masons coming in concert with those of many distinguished ecclesiastics will not be without weight, and will constitute one of the elements of reaction, which Papal intrigue has provoked.

At the last communication of the Grand Orient of France a requisition was presented which resulted in a resolution calling on the Grand Master and Council of the Order to convoke on the 8th of December next an extraordinary convent of delegates to the lodges of the jurisdiction, of those of other rites, and of foreign lodges to draw up and vote a manifesto, which shall solemnly affirm in the face of the Œcumenical Council "the grand principles of universal human right, which are the basis and the glory" of Freemasonry.

The Grand Master has now called upon the lodges individually to vote on this measure, and it can hardly be doubted but that they will affirm it, and that the convention will be called. We may expect that, not only the lodges of the Grand Orient of France will take part in this convocation, but also those of the Supreme Council of France. Belgium we may naturally expect to take part, and the Italian lodges universally. A fair contingent may be expected from Germany and Switzerland. It is not impossible Sweden may be represented, but about Holland we are rather doubtful, though the "No Popery" feeling may be worked. It remains to be seen what our zealous brethren in Ireland may do. The new Grand Lodges of Spain, Roumania, and Greece may be expected to send their deputies. Many lodges of South America will be represented, and if there is time the authorities of the United States of North America may name delegates.

The results of this convocation are likely to have a further bearing than upon the Pope and his Œcumenical Council, and may exercise a greater Masonic influence. We shall watch the further progress of the Convention, with some interest, for many reasons.—*London F. M. Mag.*

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Some few weeks ago, Bro. John W. Shaw, of Jackson, Miss., came to New York city with his family, and put up at the St. Nicholas Hotel, where shortly after he was taken down with a very serious illness, which proved to be his last. His wife, being the daughter of one of the grand officers of Mississippi, as soon as her husband was taken sick, applied to the Grand Secretary, and he notified the Deputy Grand Master of the brother's sickness. Dr. Austin and Bro. Walker, S. W. of *Independent Royal Arch Lodge No. 2*, were unremitting in their attentions to the sick brother until his death, which occurred on October 4. The Fraternity then took charge of the remains, had the body prepared for removal, after which it was placed in a handsome metalic casket, prepared by W. Bro. Stephen Merritt, Jr., the intention of the family being to bury the dead brother in Mississippi. On Sunday afternoon last the funeral services were held in room 237, St. Nicholas Hotel, R. W. Breth. John H. Anthon, Dep. G. Master; Dr. Austin, Grand Secretary; Wm. Sinclair, G. Steward; Jerome Buck, D. D. G. M.; and many other prominent members of the Craft being present. The funeral services were conducted under the auspices of *Independent Royal Arch, Prince of Orange*, and *Kane Lodges*. After the ceremonies, the body was removed to the cars for transmission to Jackson, Miss., a large number of the Fraternity accompanying it to the depot, notwithstanding the unfavorable state of the weather.

Grand Lodge Jurisdiction.

MASSACHUSETTS LODGES IN OTHER STATES AND FOREIGN COUNTRIES.

The jurisdiction of a Grand Lodge of Freemasons, in the United States, is threefold: 1. Over the State or Territory in which it is located. The jurisdiction is exclusive as against all other grand lodges or Masonic powers, over ancient craft or symbolic Masonry. 2. Co-ordinate and common jurisdiction in those States and Territories of the United States within whose limits an American grand lodge has not been lawfully and regularly established and exists.* This is also exclusive, as against any foreign Masonic powers. 3 Co-ordinate and common jurisdiction with the grand lodges of Europe, in those independent States, kingdoms, or countries wherein no native or local grand lodge of the same rite is maintained. With the further explanation that the territories or dependencies of any independent foreign State, are to be regarded as included in the Masonic jurisdiction of such State, our readers will readily understand the policy and principles by which the Grand Lodge of Massachusetts has been governed in establishing lodges beyond its own immediate and exclusive jurisdiction,—a policy which it has pursued uninterruptedly from its organization as the original grand lodge in this country, in 1733; and in the prosecution of which it has extended its authority and diffused the light entrusted to its care over, and, to a limited extent, beyond, both the American continents. And it may be new, and perhaps not wholly uninteresting, to some of our younger brethren, to learn that eleven of the thirteen colonies composing the confederation and future States of the Union were indebted to it for the first elements of their Masonic existence and subsequent prosperity. The first warrant issued by it was granted on the 30th of July, 1733—the day of its own organization—for "The First Lodge in Boston." It was the first *warranted* lodge in America and its records are nearly complete to the present time. It was followed by a dispensation for the "First Lodge in Pennsylvania," granted to Benjamin Franklin—then of Philadelphia, who was its first Master—dated July 24, 1734. On the same day a dispensation was also issued for the "Holy Lodge of St. John," at Portsmouth, New Hampshire, which lodge is still in existence, and is one of the most flourishing in the State. The next charter issued was for the "First Lodge in South Carolina," located at Charleston, and dated Dec. 27, 1735. On December 27, 1749, authority for "St. John's Lodge, No. 1," at Newport, Rhode Island, was granted, and this lodge is still in existence. Authority was also subsequently granted for other lodges in the State. August 12, 1750, "Maryland Lodge" was established at Annapolis, in Maryland, but we believe it is not now in existence. August 12, 1752, a warrant was granted for "*Hiram Lodge*," at New Haven, Connecticut, which is still in existence. Warrants were also afterwards granted for other lodges in the State. In 1756 a warrant was granted for an Army Lodge at Crown Point, in the State of New York; and in 1759, for another at Lake George; and in 1762 for still another at Crown Point; and in September, 1782, a dispensation was granted by the then Grand Master, to John Copp and others for a lodge in the State of New York. Neither the name nor the location is given in the record. In 1762, "*Temple Lodge, No. 1*," was authorized at Elizabethtown, New Jersey, being the first lodge in that province. In 1764, another lodge was authorized to be held at Princeton, in the same colony, by the name of "*St. John's Lodge*." In 1765 a dispensation was issued for "*Pitts County Lodge*," in North Carolina, and in 1767, another for a lodge in Virginia. In November, 1781, a warrant was issued for "*Vermont Lodge*," at Cornish, Vermont, being the first lodge in that State; and in 1785 another for "*North Star Lodge*," was authorized at Marietta, Ohio. The above comprise all the old colonies, except Delaware and Georgia; the last of which received its first Masonic authority from England, in 1785. The lodges whose names are given all derived their authority from Massachusetts, and were the first in their respective districts. And, in addition thereto, the grand lodge, between the date of its organization and the close of the eighteenth century, established lodges beyond the present jurisdiction of the United States as follows: The "First Lodge in the West Indies," at Antigua, in 1738; "*Halifax Lodge*," Nova Scotia, in 1740; a lodge at St. Johns, Newfoundland. 1746; "*Royal Lodge*," at Annapolis, Nova Scotia, 1750; and another at Louisburg, in 1758; a lodge at Quebec, Canada, in 1764; "*Surrinam Lodge*," at Surrinam, Dutch Guiana, in 1766; another at St. Christopher, and still another at Barbadoes, both in the West Indies, 1767; and which includes all the foreign lodges for which authority was granted before the beginning of the present century.

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All communications should be addressed to H. G. Reynolds, or The Masonic Trowel, Springfield, Ill.

We will hereafter publish regular lists of our agents, so that the brethren may always know who are authorized to receive money for us for The Trowel.

The place of birth, age, name, time and place of death, and membership of deceased brethren, are solicited. Resolutions are declined.

We are responsible for our agents, and none others, but favors will be gratefully received from all who may send us subscribers, orders, or work.

Notice.—Remittances by Express and Registered Letters at our risk. Parties sending us *money* by *mail* must assume the risk.

SPRINGFIELD, ILL., NOV. 15, 1869.

☞No communication or advertisement is likely to receive attention, if received after the first of each month, in the issue immediately following.

Encyclical Letter.

From the East of the Grand Lodge of Illinois, A., F. & A. Masons.

To the Worshipful Masters, Wardens, and brethren of the subordinate Lodges under the jurisdiction of said Grand Lodge:

Dear Brethren.—Congratulating you upon the general order and prosperity of the Masonic Institution within our borders, and grateful for the blessings which our common Father has been pleased to grant us, I herewith communicate to you matters of special and general importance for your information and government.

First. The State is divided into districts, and Deputies are appointed as follows:

No. 1.—All that part of Cook county not embraced in South Chicago and Hyde Park, together with the county of Lake; R. W. John W. Clyde, D. D. G. M.

No. 2.—All that part of Cook county known as South Chicago and Hyde Park, together with the county of Du Page; R. W. Gilbert W. Barnard, D. D. G. M.

No. 3.—The counties of Kane, De Kalb, Boone, and McHenry; R. W. Alonzo Ransom, Richmond, McHenry county, D. D. G. M.

No. 4.—The counties of Winnebago, Stephenson, Jo Daviess, and Carroll; R. W. Edward H. Baker, Rockford, D. D. G. M.

No. 5.—The counties of Ogle, Lee, Whiteside, and La Salle; R. W. William A. Levanway, M. D., Dixon, D. D. G. M.

No. 6.—The counties of Kendall, Grundy, Will, Kankakee, and Iroquois; R. W. Rodney Ashley, Kankakee, D. D. G. M.

No. 7.—The counties of Livingston, Woodford, Marshall, Stark, and Putnam; R. W. Joseph Holland, Hennepin, Putnam county, D. D. G. M.

No. 8.—The counties of Bureau, Henry, Rock Island, and Mercer; R. W. Peter Bogue, D. D. G. M.

No. 9.—The counties of Peoria, Knox, and Warren; R. W. Sylvester Stevens, Knoxville, Knox county, D. D. G. M.

No. 10.—The counties of Henderson, Hancock, and McDonough; R. W. Richard D. Hammond, M. D., Macomb, D. D. G. M.

No. 11.—The counties of Adams, Pike, and Calhoun; R. W. Asa W. Blakesley, Quincy, D. D. G. M.

No. 12.—The counties of Fulton, Schuyler, Cass, and Mason; R. W. Harrison Jacob, Vermont, Fulton county, D. D. G. M.

No. 13.—The counties of Morgan, Greene, Scott, and Brown; R. W. Archibald A. Glenn, Mt. Sterling, D. D. G. M.

No. 14.—The counties of Tazewell, McLean, Menard, Logan, and De Witt; R. W. John M Stillwell, Bloomington, D. D. G. M.

No. 15.—The counties of Sangamon, Macon, Piatt, Christian, and Fayette; R. W. A. A. Murray, Decatur, D. D. G. M.

No. 16.—The counties of Champaign, Vermilion, Ford, and Douglas; R. W. James O. Cunningham, D. D. G. M.

No. 17.—The counties of Edgar, Clark, Crawford, and Jasper; R. W. Daniel G. Burr, Paris, D. D. G. M.

No. 18.—The counties of Coles, Cumberland, Shelby, Moultrie, and Effingham; R. W. Wm. H. House, Mattoon, D. D. G. M.

No. 19.—The counties of Montgomery, Bond, Madison, Jersey, and Macoupin; R. W. Eli T. Hollister, Alton, D. D. G. M.

No. 20.—The counties of St. Clair, Clinton, Marion, Jefferson, Washington, and Monroe; R. W. Hiram W. Hubbard, D. D. G. M.

No. 21.—The counties of Clay, Richland, Lawrence, Edwards, and Wayne; R. W. Henry Palmer, Noble, Richland county, D. D. G. M.

No. 22.—The counties of Wabash, White, Saline, Gallatin, and Hamilton; R. W. Thomas W. Hay, Carmi, D. D. G. M.

No. 23.—The counties of Pope, Hardin, Massac, Johnson, Williamson, and Franklin; R. W. Thomas Moore, Metropolis, D. D. G. M.

No. 24.—The counties of Alexander, Pulaski, Union, Jackson, Perry, and Randolph; R. W. George W. Staley, Kaskaskia, D. D. G. M.

These Deputies will visit lodges in their respective districts when called upon, or by my request. I enjoin that they be received and treated with the same consideration that should be accorded to the Grand Master.

Second.—The grand officers and committees for the current year, are as follows: DeWitt C. Cregier, Chicago, Deputy Grand Master; James A. Hawley, Dixon, Senior, and George E. Lounsbury, Mound City, Junior Grand Wardens; Harrison Dills, Quincy, Grand Treasurer; Orlin H. Miner, Springfield, Grand Secretary; Rev. James I. Davidson, Decatur, Grand Chaplain; H. P. H. Bromwell, Charleston, G. Orator; Wiley M. Egan, Chicago, Senior Grand Deacon; S. G. Stearns, Joliet, Jnnior Grand Deacon; John C. Reynolds, Springfield, Deputy Grand Secretary; George H. Raymond, Litchfield, Grand Pursuivant; John W. Ross, Lewistown, Grand Marshal; E. E. Myers, Springfield, Grand Standard Bearer; John Evans, Chicago, Grand Sword Bearer; O. N. Stafford, and A. R. Robinson, Springfield, Grand Stewards; John P. Ferns, Chicago, Grand Tyler.

EXAMINERS.

Grand Master; R. W. Charles Fisher, Springfield, one year; R. W. Thomas J. Prickett, Carbondale, two years; R. W. G. W. Barnard, Chicago, three years; R. W. M. D. Chamberlin, Freeport, four years; R. W. Geo. O. Ide, Princeton, Secretary. I am relieved by my associates from examinations. No lecturer can be appointed without the certificate of three of said examiners. They are lecturers by virtue of their appointment. Lecturers already appointed are R. W. Breth. Thomas J. Wade, Ottawa; P. A. Dorwin, Springfield; Daniel G. Burr, Paris; Julius L. Dewey, Galesburg; H. Frank Holcomb, Chicago.

If seven or more young brethren under thirty-five years of age, indorsed by their respective lodges for good character, fair talents, education, and memory, will make application to me for the lectures, I will cause a school of instruction to be organized, in which they may qualify themselves in every respect for lecturers and teachers.

COMMITTEES APPOINTED.

On Masonic Correspondence.—William Rounsville, Peoria; John C. Bagby, Rushville; John C. W. Bailey, Chicago.

On Masonic Jurisprudence.—J. R. Gorin, Decatur; William Lavely, Springfield; J. O. Cunningham, Urbana; William McMurtry, Henderson; John Bennett, Petersburg; John M. Pearson, Godfrey; O. H. Miner, Springfield.

On Finance.—James Lowe, Quincy; George C. Lanphere, Galesburg; William E. Ginther, Charleston.

On the Knoxville Educational Resolutions.—Anthony L. Knapp, Springfield; A. W. Martin, Knoxville; Lewis Keyon, Peoria.

On the Library.—Grand Secretary; Newton Bateman; Deputy Grand Secretary.

On the matter of a Masonic Temple.—Wiley M. Egan, Chicago; Thomas J. Turner, Freeport; Orlin H. Miner, Springfield; John M. Pearson, Godfrey; William H. Turner, Chicago. All the members of this committee are practical business men of high reputation. The Grand Master will attend.

Third.—Requirements by Grand Lodge.—It has become a practice for brethren to ask financial aid from lodges and brethren in cases of loss by the elements, by disasters, or misfortunes in business. Upon this subject the Grand Lodge has declared "that no man or body of men have the right to approach a Mason or a lodge of Masons in the holy name of Masonic charity, and ask assistance to build mills, stores, or lodge halls, even though a similar article of property may have been lost by fire, tornado, or other casualty; and that such acts ought to subject the brethren or lodge guilty of it, together with all accessories, to the most rigid discipline."

The impositions upon the pockets of our brethren and the treasuries of our lodges have become so frequent that many dispense with examinations, and contribute a small sum as the easiest way to get rid of these beggars. Many shameless applicants have become so accustomed to that sort of treatment, that they look for it, and rejoice in it, as the least laborious way of gathering funds. This is all wrong, and ought to cease *at once.* And in order to accomplish that end, lodges, Worshipful Masters, and brethren are instructed to observe and enforce the 8th and 15th charges to a Master elect, which are as follows:

> "You promise to respect genuine and true brethren, and to discountenance impostors and all dissenters from the ancient landmarks and Constitutions of Masonry."
>
> "You agree that no visitors shall be received into your lodge without due examination, and producing proper vouchers of their having been initiated in a regular lodge."

We advise that every brother procure a traveling certificate, yearly, and relief be granted to no able-bodied brother not well known, unless he produces a certificate under seal that he is a member of a lodge in good standing.

Cities and Towns.—Lodges in cities and towns where there are two or more lodges, are instructed to observe the following resolution:

"*Resolved,* That in towns and cities in this jurisdic-

> tion where two or more lodges exist, upon the presentation of any petition to any lodge in such town or city either for membership or for the degrees, notice shall at once be given to each lodge in such town or city of the presentation of such petition, and of the time when the same will be due."

Combinations in Elections.—During the past year considerable complaint was made from different parts of the State of unfairness in conducting elections, and of combinations to elect regular tickets. I am aware that unsuccessful parties may be prone to make unnecessary complaints, and that they are often improperly made. But I am pained to say that some complaints have been well founded. There is no objection to comparing the merits of brethren for any particular office, or their fitness for one instead of another. But each candidate should stand upon his own merit, and be judged in the same way. The Grand Lodge says:

> "That all elections in all Masonic bodies should be free and unbiased; and that all attempts at controlling the action of voters by the formation of "tickets," "slates," or "rings," should be discountenanced by this Grand Lodge as inconsistent with the spirit and teachings of Masonry; believing that true worth will assert itself without the aid of such appliances."

And in this connection it is proper for me to say, that every officer elect should have a clear majority of the votes cast.

Who are Eligible for Master.—None but incumbents, Wardens, past Wardens, or past Masters, are eligible to the station of Worshipful Master, *except by dispensation.* If there be any good reason why some other brother should be elected Master, an application should be made for a dispensation in good time, setting forth the reasons, which should be signed by a respectable number, and be accompanied by the fee of two dollars. I do not intend to confirm the election of any Master from the floor without a dispensation, if serious objection be made.

Lotteries and Gift Enterprises.—Nothing can be more emphatic than the following resolution:

> "*Resolved*, That this Grand Lodge views with abhorrence any attempt on the part of lodges or members of lodges to give the aid of Masonry, in organized or individual form, to any lottery or gift enterprise; and that it will sustain any lodge in any reasonable punishment inflicted upon its members for such an offense."

Clandestine Masons.—Much discussion has been had in regard to the *status* of colored men claiming to be Masons. A colored man, or any other man, made in, and belonging to a regular lodge, is entitled outside of a lodge, to all Masonic rights and benefits. No landmark is plainer. But the class of colored men claiming recognition have organized bodies of their own, and within the various jurisdictions of grand lodges in correspondence with ours. But one grand lodge can occupy the State, district, or territory where it is located in the United States, or British America. The lodges established in New York by a foreign grand lodge come under the same *status.* In this matter the question is not one of color, but of jurisdiction, and strikes at the very foundation of sovereignty and Masonic government, and the grand lodge has

> "*Resolved*, That no lodge in this jurisdiction shall recognize as a Mason any person claiming to be such, who has received his degrees or holds his membership in any lodge in any of the United States or in British America, unless said last named lodge shall be recognized as regular by the Grand Lodge of such State, Territory, or Dominion, in correspondence with this Grand Lodge."

Balloting and Objections.—A candidate rejected by ballot for initiation, is rejected for one year, and cannot petition any other lodge without the unanimous consent of the lodge which rejected him.

A candidate rejected for advancement by ballot, can renew his application at every regular meeting.

A candidate rejected for affiliation is at liberty to petition any other lodge in this jurisdiction when he pleases.

An objection made to the initiation or advancement of a candidate before or after balloting is legal and binding until the objection ceases, and it operates as rejection.

When a ballot has been taken and declared foul, or when an objection is made, no remarks or conversation should be allowed in regard to such rejection or objection in the lodge or lodge-room; the Master should suppress the same, and should be decided and calm in doing so. Time and patience may remove unfounded objections; rashness, temper, or violent remarks may close all avenues to explanation.

Past Master.—No Master elect is eligible to installation until he has received the secrets of the Chair.

Maimed Candidates.—The 40th Section Grand Lodge By-Laws, prohibits the conferring of degrees on any candidate having a maim or defect which may render him incapable of learning the art, and becoming proficient in the degrees. I hope that the painful necessity of deciding upon questions of disability may be spared me this year.

The Constitution, By-Laws and Regulations.—Much vexation, and repeated and unnecessary labor will be spared me, if the Masters and Secretaries will make themselves familiar with our own constitutions, laws, and decisons. It is not infrequent to have Mackey or Simons quoted to me, when in conflict with our own jurisprudence, which is paramount and supreme. I hope that the officers soon to be elected will take the necessary time to familiarize themselves with our laws. I shall endeavor to answer all letters, promptly, courteously and as clearly as I can, and there are very many questions that arise, upon which I had better be consulted, and all my brethren are requested to ask freely when in doubt.

I am not perfect myself; I do not expect it in others; but if we aim at perfection, we may attain excellence. Let us try.

Finally, Let this communication be read at length in open lodge, as soon as it is received.

Given under my hand and seal at Springfield, this 4th day of November, A. L. 5869.

HARMAN G. REYNOLDS,
[L. S.] *Grand Master.*

Gone to Kansas.

An old friend and most excellent, worthy citizen and brother, Col. L. W. Shepherd, has left our city with his family, to reside henceforth in Ottawa, Kansas. We, in common with all our brethren and fellow-citizens, regret his departure, but we congratulate the citizens of Ottawa, and our brethren in Kansas upon their acquisition. The Colonel has served the government as Postal Agent, and as Division Quartermaster; the city as Clerk and Comptroller, and our Masonic bodies in various offices, among which is the office of Deputy Grand Secretary, which he filled with marked ability. He is a member and Secretary of *St. Paul's Lodge No. 500,* which he assisted in forming; of *Springfield Council, R. & S. M., Elwood Commandery No. 6,* and all the bodies of the Scottish Rite in this city, and is the Master of the *Chapter of Rose Croix.* Also, a member of *Washington Chapter,* Chicago, which he has often represented.

In company with Sir B. C. McQuesten, Past Commander of *Elwood Commandery,* and Past Master of *Springfield Lodge No. 4,* who has been some time in Ottawa, our brother is to be engaged in Banking. They have established the Franklin County Bank, over which Col. Shepherd will preside, and of which Bro. McQuesten is the Cashier.

The community, Fraternity, and Christian people of Ottawa have gained largely by this addition to their numbers.

M. W. Fergus M. Blair.

The only mention made of the decease of Bro. Blair in our last issue was the notice of him in our address. We have waited until this issue to obtain more certain information. The November number of the *Home Advocate* comes to us in mourning. The leading article is a notice penned by Rev. W. W. Hibben, which is followed by an article by Past Grand Master Fravel, detailing the incidents attending his exit. It seems that he had exposed himself to many privations and hardships in order to establish the *Advocate.* He complained of failing health several weeks prior to his final illness, but no marked change occurred until a few hours before he died. After six o'clock, he left his office for tea with Bro. Fravel, and was compelled to take an omnibus in order to reach home. After tea, he laid down, conversed a little, and went to sleep. Bro. Fravel went to the hotel and returned immediately to find him "At Rest." He was married to Priscilla A. Dodds, in Dayton, O., in 1839. He leaves her and a large family of children.

While in Paris, Bro. Blair prospered, but from the time he left that place, worldly matters went hard with him, and he has labored and toiled incessantly to get another favorable start in life. The brethren of talent, and the Fraternity generally in Indiana, rallied to his help, and just as he seemed to be on the road to prosperity again, he was summoned away. Henceforth all unpleasant matters between him and us are forgotten, and all that is good we will remember and cherish.

Illinois Legal Directory.

We have received the second number of the above work, issued by the enterprising brothers, E. L. & W. L. Gross, lawyers of this city.

It contains the following information: The names of Judges and Clerks of Supreme Court; places of meeting and names of counties in each division. Circuits, names of Judges, State Attornies and time of meeting. Practicing attornies in each county.

It also contains much other matter valuable and important to all lawyers and business men, and every one should have it. Issued quarterly at fifty cents.

Bro. Bromwell's Address.

Through the politeness of R. W. Bro. Wiley M. Egan, we are in receipt of the oration delivered by Past Grand Master Bromwell, at the laying of the corner-stone of the temple now being erected by the West Chicago Benevolent Association. The oration will appear in the next number of The Trowel.

The association is composed of *Cleveland Lodge No. 211, Hesperia Lodge No. 411, Washington Chapter No. 43, Chicago Commandery,* and a large list of stockholders.

Magnolia Lodge No. 103.

This Lodge was chartered in October, 1851, and has kept steadily onward ever since. The lodges at Wenona, Tonica, and Lostant, on the Central Road, received large contributions from its membership, and while many are working elsewhere, its members and strength have not diminished.

In pursuance of a previous invitation, we took seats in the comfortable carriage of Judge Cowen, at Wenona, with him and his wife and daughter, on Wednesday, October 20, and what with a bright day, good roads, pleasant converse, and a spanking span of matched bays, we soon glided over eleven miles of space, and found ourself in a good old-fashioned town, and a large company of brethren.

Dinner came first; the air was bracing; exercise sharpened the appetite, and the precious work of the sisters of the Eastern Star, in the preparation of meats, vegetables, cakes, pies, etc., made us ravenously hungry, and full justice was done by all present. A Grand Lodge was then formed, in which we were assisted by R. W. Bro. Joseph Holland, D. D. G. M., as Deputy; W. Bro. Wm. R. Phillips, W. M. at Wenona, as Senior Grand Warden; W. Bro. S. C. Hyndshaw, W. M. at Henry, as Junior Grand Warden; W. Bro. E. W. Wood, M. D., P. M. at Tonica, as Grand Marshal; and a full list of other officers from the neighboring lodges. W. Bro. Fairchild, W. M. at Peru, kindly officiated at the melodeon. The Peru Brass Band, under the direction of the Grand Marshal, escorted the Grand Lodge to the new hall, where Bro. J. M. Cowen, W. M., and the officers and brethren of the lodge received us with the public grand honors. About one hundred ladies and a large number of citizens were present.

The hall was then dedicated in ample form. The ceremonies were conducted with unusual order and decorum. The music was timely and excellent. After the services, we made a few remarks, and a procession was then formed, and the brethren marched through several streets, and, returning to the hall, the exercises were closed in good order.

In the evening the young people had their time, and a magnificent supper.

A good, warm meal at the mansion of Bro. P. B. Fyffe, the first initiate of *Magnolia Lodge*, and we took a seat with Dr. Wood, and by the light of the moon, good roads, old reminiscences, and a splendid Morgan trotter, we were early at his dwelling at Tonica.

More hospitality at Dr. Wood's, then for the train, and at 5:45 A. M., home again.

Soldiers' Monuments.

R. W. Bro. M. D. Chamberlin, acting as Grand Master, laid the corner-stone of the Soldiers' Monument at Freeport, October 19. The attendance of Masons, Odd-Fellows, German associations, firemen, and citizens was very large. Dr. W. J. McKim acted as Marshal, Rev. W. J. Johnstone as Grand Chaplain, and Bro. R. W. Buckman as Grand Treasurer. Gen. Smith D. Atkins delivered an able address. The day was auspicious, and everything passed off harmoniously.

R. W. Bro. D. C. Cregier, Deputy Grand Master, laid the corner-stone of the Soldiers' Monument at Ottawa, October 14. The several Masonic bodies at Ottawa and in the neighborhood, together with the Supreme Court, the soldiers, and citizens, were out in force. R. W. Bro. D. A. Cashman, of Chicago, officiated as Grand Marshal, Rev. Dr. Estabrook, of Ottawa, as Grand Chaplain, and W. Bro. J. P. Ferns, Grand Tyler. Capt. L. A. Rising officiated as Marshal of the day, and Hon. B. C. Cook, as Orator. Special commendation is awarded Sirs J. F. Nash and W. B. Powell, for the admirable manner in which they handled the Templars, and contributed to the great interest of the occasion. Great credit is also given Bro. Cregier for his ability and success in conducting the ceremonies.

Constitution of Lodges.

Keystone Lodge No. 639, Chicago, was constituted October 11th, Moses Shield, W. M., by R. W. Bro. John W. Clyde, D. D. G. M. The ceremonies were closed by the presentation of a beautiful Past Master's jewel, of gold, elaborately and elegantly wrought and inscribed.

Lincoln Park Lodge No. 611, Chicago, H. E. Hamilton, W. M., was constituted October 15th, by R. W. Bro. D. C. Cregier, Deputy Grand Master. An elegant oration was delivered by Rev. G. C. Truesdale.

October 13, assisted by R. W. Bro. Wilson Hoag, R. W. Bro. Rodney Ashley constituted *Buckley Lodge No. 634*, at Buckley, Iroquois Co.

October 26, assisted by R. W. Bro. H. W. Hubbard, R. W. Bro. Rodney Ashley, constituted *Norton Lodge No. 631*, at Norton, Kankakee Co.

Sheldon Lodge No. 609, was constituted at Sheldon, Iroquois Co., Oct. 19, by R. W. Bro. D. L. Jewett, of Watseka.

Berwick Lodge No. 619, was constituted at Berwick, Warren Co., Oct. 26, by R. W. Bro. James Hill, of Monmouth.

Anchor Lodge No. 615, was constituted at Mason City, Mason Co., Oct. 23d by R. W. Bro. John Bennett, D. D. G. M., of Petersburg.

Milan Lodge No. 617, was constituted at Milan, McDonough Co., Oct. 19th, by R. W. Bro. R. D. Hammond, D. D. G. M., of Macomb.

Rochester Lodge No. 635, was constituted at Rochester, Sangamon Co., October 20, by R. W. John C. Reynolds, assisted by Rev. J. B. Saye, and Breth. John F. Burrill, and T. F. Dockson.

Grand Commandery.

The Grand Commandery of Illinois met in Templar's Hall, Chicago, October 26. J. R. Gorin, Grand Commander. A complete revision of the work was agreed on, and measures were taken to disseminate it. The Red Cross order was conferred on Tuesday evening, by *Apollo Commandery*. Sir T. T. Gurney, Commander. A sumptuous banquet followed. Among the guests was Sir Lyndon A. Smith, S. G. Warden of Indiana.

The Templar Order was conferred Wednesday evening.

The officers for the ensuing year are as follows: Grand Commander, Charles E. Munger, Joliet; Deputy, John M. Pearson, Godfrey; Grand Generallissimo, Wiley M, Egan, Chicago; Grand Captain General, Daniel Dustin, Sycamore; Grand Prelate, Rev. Charles A. Gilbert, Joliet; Grand Treasurer, Robert H. Foss, Chicago; Grand Recorder, James H. Miles, Chicago; Senior Grand Warden, James A. Hawley, Dixon; Junior Grand Warden, Hiram W. Hubbard, Centralia; Grand Standard Bearer, Theodore T. Gurney, Chicago; Grand Sword Bearer, Louis H. Jorgensen, Cairo; Grand Warder, Asa W. Blakesley, Quincy; Grand Capt. Guards, Lockwood K. Osborn, Chicago. Charles H. Brower was appointed Inspector General.

Tidings.

Items.

Colorado Grand Lodge.—At the Grand Communication of the Grand Lodge of Colorado, held at Denver on the last Tuesday in Sept. H. M. Teller was elected Grand Master; R. Sopris, Deputy; W. D. Anthony, S. G. W.; H. Sayre, J. G. W.; Wm. W. Ware, Grand Treas.; E. C. Parmalee, of Central City, Grand Secretary; and L. N. Greenleaf, Chairman Com. on F. Cor.

E. Comp. Geo. S. Blackie, will please accept our thanks for a copy of the excellent report of the Committee on Correspondence to the Grand Chapter of Tenn., and for the handsome notice of the Grand Chapter of Illinois.

The first term of the Circuit Court of McHenry County was held at McHenry, May 10, 1838. John Pearson, Judge; A. Huntington, States Attorney; H. B. Steel, Sheriff; A. A. Wynkoop, Clerk.

Gen. John A. Rawlins, late Secretary of War, was a member of *Miner's Lodge, No. 237*, at Galena, Ills.

The Mississippi cotton crop is valued at $40,000,000, and the Arkansas crop at $30,000,000.

The Home for aged men in Boston cost $50,000.

If you are good natured when you sit down to your meals, you will enjoy them; be good natured.

The Freemasons of Spain are now able to conduct Masonic ceremonies at funerals.

The population of Mexico is 8,567,000.

If one takes a bull by the horns, what will the bull do?

Thanks to R. W. Bro. Geo. S. Blackie of Tennessee, for an advance copy of his excellent report on foreign correspondence.

The address delivered by Bro. Geo. D. Reynolds, a member of *Tyrian Lodge, No. 333*, in this city, delivered at Potosi, Mo., June 24th, is published at length in the London *Freemason's Magazine*. Geo. is the son of an Episcopal Clergyman, and was educated in this city.

"Don't trouble yourself to stretch your mouth any wider," said a dentist to his patient, "I intend to stand outside to draw your tooth."

Fanny Fern has written fifteen years for the New York *Ledger*, and the day of the week assigned for the reception of her communication has never passed without the copy being received.

The monthly earnings of the Union Pacific Railroad since June 1st, have been at the rate of $8,000,000 per year.

Five hundred men are at work on the new bridge at St. Louis.

Four hundred and eighty-four brethren have received relief in the Masonic Asylum for aged and decayed Freemasons in England since 1842, to the amount of $140,000. During the same period one hundred and nine widows of Freemasons have received relief at the Widow's Home, to the amount of $55,000.

The heirs of Noah Webster are said to receive $25,000 annually from his Dictionary sales.

Mr. Richard Smith of Tiverton, Rhode Island, now 93 years old, was married at the age of 18, and both husband and wife are still living.

There are eighty paper collar manufactories in the United States.

The Shaster or Hindoo Bible forbids a woman to see dancing, hear music, wear jewels, eat dainty food, blacken her eye-brows, sit at a window, or view herself in a mirror, during the absence of her husband; and it allows him to divorce her if she has no sons, injures his property, scolds him, or quarrels with another woman. Where is Mrs. Livermore?

The buildings erected this season in Brooklyn are estimated at $10,800,000.

The Cathedral in New York will seat 19,000 persons.

What is the proof that Cowper was a Freemason? He wished for a lodge in some vast wilderness.

Our Cotemporaries.

Evergreen for October.—A leader drawing analogies from Saint John's seven churches. Its facts are noteworthy. There is one lodge at Ephesus, seven in Smyrna, one at Pergamars, one at Thyatira, one at Sardis, one at Philadelphia, and one at Laodicea. It is amusing to read the argument, and when we tell our readers, that *the facts* are inventions, they will naturally enough guess who is the author. Sometimes he is styled Doctor, at others Brother, never M. D. or D. D., and but seldom L. L. D. The world is big enough for *him and us.* "Jocularities upon the square" is good. Albert Pike has a good letter in refutation of the theories and absurdities of the St. Louis editor. The editor keeps after the clergy; it won't pay. The controversy about the location of the Grand Lodge in Iowa is being aired in the *Evergreen. That won't pay either.* If this don't please the editor, then we retort that when he lets Illinois alone, we will "follow suit."

For his complimentary notice of ourself—many thanks.

The Keystone for Oct. 16, has its usual quantam of stories, poetry, humor, notes, and notices. Here again our article "Mercenary and malicious rejections" is credited to the the "*Token.*" If it will afford the latter sheet notoriety or circulation, "it is well." "Why is Freemasonry called an Art,"—by A. G. Mackey, is the leader, followed by several original and selected articles of merit.

Kentucky Freemason, for October.—The discussion is still continued between Messrs. Walsh and Williams, in regard to Masonry. The argument is lame on both sides, because one can't tell and the other won't.

Pomeroy's Democrat, with its Masonic department edited by Bro. F. G. Tisdall, is regular. We have looked over our paper to see wherein we are subject to his criticism. Well, he may include us as one of the said "Western Freemasons." What more, brother?

Mason's Home Book, October.—Two copies received.

The Craftsman and Canadian Masonic Record.—We are in receipt of No. 1, Vol. 4, Magazine form of the above publication, by H. R. White, Hamilton, Ont., Canada. Issued monthly, at $1.50 per annum. It is dedicated to "The Queen and the Craft." Its articles are all good and we wish the publishers all possible success.

The St. Louis Freemason, for October, has a large and excellent variety of original and selected articles. The editor continues his fight with the A. & A. S. Rite.

The London Freemason's Magazine for October, is unusually interesting. We have marked two articles for this issue.

The London Freemason, October 9, has an excellent article headed "National Masonic Jurisdiction," which we transfer to our columns.

The Masonic Record, of Western India, Bombay, for September, is at hand. It is filled with valuable domestic and foreign news, and excellent selections.

The Voice of Masonry for November, was on time, and is well filled. The notice of our Grand Lodge proceedings was in good taste and fair.

The Michigan Freemason for October, is at hand. Contents: Masonic address, by Rev. A. G. Hibbard; Royal Arch Masonry—the innovations of the American system; Temperance; Our Wager, concluded; True Wealth, continued; Dispensing Charity; The 33 Degrees; Within the Lodge; Masonic Items; The Widow, poetry; Table Talk, continued; Decisions of Grand Master; Editorial Correspondence; Justice, by Jacob Norton. This clown among decent men, is very anxious that the editor of the *Masonic Monthly* should father its hash himself. To this that editor will not object, but if he is anxious for Jacob Norton's company after such an implied repudiation of the *hash,* and his miserable role of a poor, persecuted, hardly treated being, why its none of our affair. But the editor of the *Michigan Freemason,* says he has something to say. Judging from a former article, we think *Bro. Jacob Norton,* will wish he had kept out of that "neck of woods."

The Mystic Star for October is at hand.

The *Masonic Monthly* for October is at hand, but mislaid.

Publications Received.

The Western Monthly has a fine steel engraving of Governor Palmer in military dress, and the leading article is devoted to him. The Governor is as eminent in social, private, or professional life, as he is in political or military.

The other articles are: On the Stage, or off; From thistle patch to Cincinnati; Dezzanzans; Personal Recollections of Thackery; How I got rich against my will; Down East and Out West; The use and abuse of Words; The Fashions of Pompeii; Current Notes; Reviews of Books; Chit-chat. This number is readable throughout.

The Peoples' Magazine, presented to us by Bro. John S. Bradford, is published in London, and is an elegant work. For sale by J. S. Bradford, at the old post-office, Springfield.

The Western Review for October, Indianapolis has some fine reading, and the usual editorial, original and literary matter. Its musical pieces are: "What need have I the truth to tell;" "The Bridge of Sighs;" "Enchantress Galop."

The Odd-Fellows' Companion for October, has an elegant emblematic frontispiece, and leads off with the first of a story entitled, "What is it?" It keeps up fraternal news from several States, and always has an excellent variety of reading matter.

The Mother's (October) *Journal*—The Old Orchard is a beautiful picture. Its articles are all good, but "Red Hair" is the best.

Good Health, for November—Contents: Our Drinks; The structure and care of the Ear; The abuse of physical exercise; Animal parasites of the human skin; Fish breeding; Sleeplessness in infants; Reading for a leisure hour.

Hitchcock's New Monthly Magazine of choice music for October is a gem. It is the handsomest musical work that comes to us. Published by Benjamin W. Hitchcock, 24 Beekman street, New York, monthly, at $3.00 per annum.

The Rural World, of October 30th, is quite up to its ordinary average.

Home Eclectic Monthly, published by Sumner Ellis, Chicago, is a readable paper of TROWEL size, at one dollar a year.

Home Circle and Temperance Oracle at hand.

Insane Fanaticism.

We cut the following precious resolution from an Eastern paper:

Resolved, That in our deliberate judgment the Pilgrim Society ought at once to take up the cornerstone of the Pilgrim Monument at Plymouth, and remove from the cavity in the same the plate on which the names of the Grand Lodges of Masons in this State, with its grand officers, appear above those of the Governor of Massachusetts and the President of the United States; and that all imprints and inscriptions of the sect of Freemasons should be erased, by law, from all our public buildings and monuments, as subversive of the idea of popular government, and tending to make Freemasonry the religion of the State.

Now, it will seem singular to our readers that no man in North Wenthan, Mass., could be induced to offer so infamous a resolution, but that the agitators had to send all the way to Illinois for President Blanchard to do their dirty work—one who alleges that the reason why Mrs. Stowe published the Byronic article is that she is a Universalist!!

Vesper Lodge, No. 584

This young lodge at Galesburg, has attained distinction in the character and attainments of its members and initiates, and in the excellence of its work.

Its officers, recently installed by Judge Lanphere, are:

O. F. Price, W. M.; J. L. Dewey, S. W.; J. H. Bell, J. W.; C. E. Baldwin, Treas.; A. W. Berggren, Sec.; H. E. Parker, S. D.; W. H. Fuson, J. D.; T. N. McQueen, Tyler.

The event of the evening, was the presentation of a silver pitcher, beautifully engraved, by Judge Lanphere on behalf of the lodge to Grand Lecturer Dewey, for gratuitous and valuable instruction.

Dedication.

R. W. Bro. Rodney Ashley, of Kankakee, assisted by R. W. Bro. H. W. Hubbard, of Centralia, dedicated the new Masonic Hall at Kankakee agreeably to ancient form and usage. We congratulate the noble brethren upon their success, and can but compliment them for their courage and recuperative energy. May their future be crowned with unfading renown.

Thanksgiving Proclamation.

The year which is drawing to a close has been free from pestilence. Health has prevailed throughout the land; abundant crops reward the labor of the husbandman; commerce and manufactures have successfully prosecuted their peaceful paths; the mines and forests have yielded liberally; the nation has increased in wealth and in strength; peace has prevailed, and its blessings have advanced every interest of the people of every part of the Union; harmony and fraternal intercourse are restored, obliterating the marks of the past conflict and estrangement; burdens have been lightened, means increased, civil and religious liberty are secured to every inhabitant of the land whose soil is trod by none but freemen. It becomes a people thus favored to make acknowledgment to the Supreme Author, from whom such blessings flow, of their gratitude and dependence; to render praise and thanksgiving for the same, and devoutly to implore a continuance of God's mercies. Therefore, I, U. S. Grant, President of the United States, do recommend that Thursday, the 18th day of November next, be observed as a day of thanksgiving and of praise, of prayer to Almighty God, the Creator and Ruler of the Universe; and, second, I do further recommend to all the people of the United States to assemble in their accustomed places of public worship, and to unite in that homage and praise due to the bountiful Father of all mercy, and in fervent prayers for the continuance of the merciful blessings he has vouchsafed to us as a people. In testimony whereof, I have hereunto set my hand and caused the seal of the United Stases to be affixed, this, the 5th day of October, A. D. 1869, and of the independence of the United States of America the ninety-fourth.

U. S. GRANT.

By the President,
HAMILTON FISH, Sec'y of State.

Impostor.

CORDOVA, Ill., Oct. 11 1869.

Harman G. Reynolds, Grand Master of the Grand Lodge of Illinois:

DEAR BROTHER—By order of the Worshipful Master, Wardens, and Brethren of *Cordova Lodge No. 543*, A. F. and A. M, I am instructed to notify you that J. T. LONG, formerly a resident of this place is traveling about the country representing himself as a member of this lodge, which is false. When he came to this place he represented himself as a Mason belonging to a lodge in some other State, and tried to gain admittance to our lodge; but, on examination by a competent committee, he could not make himself known as such. He is a shrewd, sharp fellow; a school teacher by profession; and now in the employ of the Knickerbocker Life Assurance Company; is about 35 years of age, light complected, about five feet six inches high, and well calculated to deceive.

Yours fraternally,

JESSE S. DAILEY, *Sec. p. t.*

Good! Glad! Right!

OFFICE OF G. G. SEC. OF THE G. G. CHAPTER,
OF THE U. S. OF A.
CINCINNATI, O., October 27th, A. D. 1869.

Sixty-third year of organization, A. I. 2399.

The following official documents, filed in this office, are communicated to the Royal Craft for information and observance.

In behalf of the General Grand Chapter.

JOHN D. CALDWELL,
General Grand Secretary.

OFFICE OF THE G. G. H. P. OF THE G. G. CHAPTER,
OF THE U. S. OF A.
NEW YORK, October, 25th, 1869.

To whomsoever it may concern, and especially all regular Royal Arch Masons acknowledging the jurisdiction of the General Grand Chapter of Royal Arch Masons of the United States of America, GREETING:

WHEREAS, the Grand Royal Arch Chapter of Florida, at a regular convocation, held in the city of Tallahassee, commencing on the 11th day of January, 1869, did adopt the following preamble and resolution—to-wit:

"WHEREAS, The General Grand Chapter of the United States of America, waiving all matters heretofore in controversy, relative to the organization of this Grand Chapter, thereby admitting the regularity of the same, has most cordially and fraternally invited this Grand Chapter to become a constitutional member thereof."

"*Resolved*, That this Grand Chapter accept such invitation, in a true Masonic spirit, and will hereafter bear allegiance and support to the said General Grand Chapter."

"Adopted by the Grand Chapter the 13th day of January, 1869. "*Attest*,

[L. S.] "EDWARD BRADFORD, JR., *Grand Sec.*"

Now, therefore, I James M. Austin, General Grand High Priest of the General Grand Chapter of Royal Arch Masons, of the United States of America, do hereby order and direct, that said Grand Royal Arch Chapter of Florida be received and enrolled under the jurisdiction of the General Grand Chapter of the United States, and be hailed and recognized accordingly.

The present opportunity is embraced, to show the companions of Florida, a warm and generous welcome to the family of Grand Chapters forming the General Grand Chapter of the United States, and to congratulate the Royal Craft, upon this auspicious exhibition of fraternal love and the spirit which Masonry teaches.

The General Grand High Priest avails himself of this occasion, to offer to the Royal Craft his earnest congratulations upon the fact, that the Grand Chapter of Iowa, at its late convocation, rescinded its resolutions of withdrawal, resuming its place in the national compact.

The R. E. John D. Caldwell, General Grand Secretary, is hereby charged with the promulgation of this decree.

Given under my hand and private seal, at the city of New York, the day and year first above written.

JAMES M. AUSTIN, *General Grand High Priest.*

Trouble in Canada.

GRAND LODGE OF A. F. AND A. M. OF CANADA,
G. SECRETARY'S OFFICE, HAMILTON, Oct. 25 1869.

To the M. W. Grand Master, Officers, and Brethren of the Grand Lodge of Illinois:

M. W. SIR AND BRETHREN.—I have the honor by command of the M. W. the Grand Master of the Grand Lodge of Canada, to bring to the notice of your Grand Lodge the existence of a rebellious and seditious movement by certain mal-content brethren in the Province of Quebec, with the object and aim of establishing a second Grand Lodge within our Territorial jurisdiction, the supreme control over which has been recognized and accorded to this Grand Lodge by every Grand Lodge in the world.

These rebellious brethren, many of whom are under suspension, called a convention, which met in the city of Montreal on the 25th instant (at which the public prints report there were about twenty lodges represented, less than one-half of the lodges in that portion of our jurisdiction—and two of the lodges mentioned had been suspended for the contumacious conduct of its members)—and formed a so-called Grand Lodge, electing officers, &c., &c. In the same report it is reported that Brother J. H. Graham, of Richmond, was elected Grand Master, and Brother Edson Kemp, of Nelsonville, Grand Secretary, &c. Doubtless this pretended organization will shortly make application to your M. W. Grand Lodge for recognition, counsel and support. The Grand Lodge of Canada is preparing a circular which it is intended shall be sent to all the Grand Lodges with which it is in friendly and fraternal correspondence, containing full and complete information in regard to this most unmasonic and unconstitutional movement, and pending its reception I am to express the hope that your Grand Lodge will in no manner accord a recognition to this irregular and clandestine organization.

I have the honor to remain, your obedient servant and brother.

THOMAS B. HARPIS.
G. Sec. Grand Lodge of Canada.

The Knights Templar.

The Hon. H. L. Palmer, of Wisconsin, was in Sept. 1865, elected Grand Master of Knights Templar of the United States, and his administration of three years duration, was a highly successful one. Freemasonry, in its purity and beneficent action, has no more zealous supporter, in all of its degrees, than this eminent Sir Knight; a son of New York, and who has made himself, by the brilliancy of his talents, one of the most popular men of Masonry and the bar of the great West. In Sept. 1868 last, the triennial conclave of the Grand Encampment of these States met at St. Louis, Mo., and the acts of the Grand Master, during his three years or service, were fully and cordially endorsed by the grand body over which he had ably presided. On his retirement from his high office, the grand conclave adopted the following resolution:

Resolved, That the thanks of this Grand Encampment are heartily tendered to Most Eminent Past Grand Master Sir Henry L. Palmer, for the zeal, fidelity, and ability with which he has administered his high office, and that a committee be appointed to procure and present to him, in behalf of this Grand Encampment, an appropriate testimonial of the high esteem in which he is held by all Knights Templar.

It was made known, in September last, that the committee appointed by the Grand Encampment, as above stated, were ready to make the presentation referred to, and a conclave of the *Wisconsin Commandery, No. 1,* having its commandery at Milwaukee, was called, to take such action in the matter as might be deemed proper. That commandery, one of the finest in the West, met, and after quoting the above resolution of the Grand Encampment, passed the following preamble and resolutions, which speak for themselves:

WHEREAS, The committee under said resolution, consisting of Most Eminent Past Grand Master Sir B. B. French of Washington, D. C., Eminent Past Grand Commander Sir John W. Simons of New York, and R. Eminent Past Grand Commander Sir Thomas J. Corson, of New Jersey, have performed their duty by procuring the testimonial so awarded, and signified their intention of presenting the same to Most Eminent Sir H. L. Palmer, at Milwaukee, on or about the 12th day of October, proximo; therefore,

Resolved, That in token of appreciation of the justness of this commendation of one to whom this commandery and the Grand Commandery of the State of Wisconsin owe so much for their existence and prosperity; and as evidence of a just pride in the fame of a member of this organization, upon whom the highest Templar authority of this country has bestowed such a "reward of merit," *Wisconsin Commandery* hereby tenders to the distinguished *fraters*, and those accompanying them on this mission, a cordial knightly welcome, and an invitation to accept the hospitality of the commandery during their stay.

Resolved, That the Eminent Commander be, and is hereby authorized and requested to make ample preparation for the reception and entertainment of these visitors, and others whom we may invite to participate with us on that occasion, in a manner appropriate to their rank, and becoming the character and standing of *Wisconsin Commandery* with *true* chivalric and Christian Knighthood.

In consonance with these proceedings, a programme was made out for the 12th of October, and was closely followed. It was as follows:

The ceremonies of the occasion comprised a reception at the Newhall House at 8 o'clock P. M., and a banquet at 9 o'clock. All Sir Knights were courteously invited to be present with their ladies, and participate with *Commandery No. 1* in honors befitting the occasion. The Sir Knights appeared in full dress, and the occasion was honored by a vast throng of ladies and Sir Knights, visitors and residents.

The following were the committees, and their duties, we are pleased to say, were scrupulously and admirably performed: *Reception*—Sir A. V. H. Carpenter, Sir E. H. Stone. Sir H. A. Starr, Sir G. B. Goodwin, Sir R. B. Miller, Sir E. F. White. *Executive*—Sir F. J. Crosby, Sir S. Sanborn, Sir C. M. Hoyt, Sir J. Hamilton, Sir J. R. Drake, Sir E. P. Mathews, Sir J. H. Tesch. *Music*—Sir T. Forbes, Sir D. N. Kasson, Sir S. Cadwallader. *Decorations*—Sir F. A. Lydston, Sir W. E. Kittredge, Sir A. B. Hewett.

The capacious dining hall and ladies' ordinary of the Newhall House were most tastefully decorated for the occasion. Overhead the national colors and emblems of knighthood were gracefully festooned, while the colors of the order—red and white—were hung tastefully around the room. Maltese crosses, with flaming stars in the centre, and bearing the names of all the States, were arranged among the decorations; and beautiful banners bearing the emblems, were hung in various parts of the room. At the head of the hall a beautiful triple cross was hung, bearing the inscription, "1869—Palmer Testimonial—H. L. Palmer, Milwaukee, M. E. P. G. M." The tables were arranged in the main dining hall in the form of a triple cross. The ornamental dishes all bore Masonic emblems, executed in a highly artistic manner. In the center a royal arch, made of confectionery, was erected. Throughout the entire length of the tables the most elegant pyramids of fruit, confectionery, and flowers were placed, producing an effect which it would be difficult to excel.

The viands and wines were all that the most fastidious and exacting tastes could desire, and would have tempted an anchorite from his cell. Even the good St. Anthony, without the blandishments of female charms which tradition tells us Satan tempted him with, and made the good old saint shaky in his virtue, might have been lured from his retirement, and his *pater nosters,* if he had caught sight of those groaning tables laden, as they were with every delicacy and with the choicest liquid incentives to wit and gallantry.

The Sir Knights of *Wisconsin Commandery No. 1,* and their wives and daughters entered the banqueting hall first and took their places, Eminent Commander J. H. Dodge in the highest position. Sir A. V. H. Carpenter then escorted the visiting Sir Knights and their ladies to the hall, and presented them to *Wisconsin Commandery* in a few brief and well chosen remarks, to which Eminent Commander Dodge responded, welcoming them to the hospitalities of the commandery. A blessing was asked by Sir Samuel Fallows, when all seated themselves and gaiety and hilarity reigned, while wit, stimulated by beauty, flashed and sparkled over the board.

At the conclusion of the banquet, E. Commander Sir J. H. Dodge introduced M. E. J. W. Simons, P. G. M., who in fitting words presented to Sir H. L. Palmer and wife a beautiful set of solid silver cutlery, and to Sir Knight Palmer a copy of the testimonial resolutions of the Grand Encampment of Knights Templar, elegantly embossed and richly bound, and containing all the emblems of knighthood, all beautifully executed with a pen. Sir Knight Palmer responded eloquently to the remarks of Sir Knight Simons. We regret very much that we have not a report of the speeches on the occasion.

As soon as the hall could be cleared after the banquet, the guests returned and engaged in the pleasures of the dance. The courtly Sir Knights and their beautiful ladies never appeared to better advantage and never enjoyed themselves better, we venture to say, than when tripping lightly through the intricacies of the dance.

The occasion will long be remembered by those who took part in it. We have given space and a prominent position to the affair for the reason that it has interest for every Knight Templar in the land, and for the reason also that the account of the *re-union* will be read with pleasure by thousands of our readers who have not yet reached the commandery degrees, but who still feel a deep interest in having every link of the grand Masonic chain that binds us into a common brotherhood kept bright and strong. Such meetings as these tend to do these things, and when they take place, with happy results, and to the satisfaction and indeed delight of the better sex, they should be noted.—*N. Y. Dispatch.*

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Grand Orient of Italy.

The progress which Freemasonry has made in Italy is attracting considerable attention amongst the various Masonic bodies throughout the world.

In England, however, but little interest has been displayed by the members of our Grand Lodge, and no official recognition has as yet been vouchsafed to the governing Masonic body having its head-quarters in Florence; indeed the Grand Lodge of England is looked upon by many foreign Masonic bodies as being not only cold, and unsympathetic, but we fear often uncourteous, if not un-Masonic.

Freemasonry, however, is making sound progress throughout Italy; the Grand Orient of Italy at Florence held its meeting in nine sittings beginning on the 15th of June last, when an adjustment of the relation between the whole of the Masonic bodies working in Italy, since the time of Italy being divided into several kingdoms and principalities was effected, and the organization of the grand governing body was with the consent of all parties, finally settled; the materials for compiling the following, have been officially communicated to us by the Most Worshipful the Acting Grand Master Mason of Italy.

The Grand Orient, of Freemasonry, in Italy and for the Colonies and dependencies of the Italian Crown, was established in Florence in 1861. It was reconstructed in the year 1864, and further accessions of lodges and minor governing bodies were obtained in 1867, and by a definitive ordonance after lengthened negociations, the whole of the Masonic bodies in Italy having given in their adhesion, it became the sole Masonic governing body in the Italian Peninsula in June last, and a general assembly was held in Florence between the 15th and 20th of June, when the Illustrious Bro. General Joseph Garibaldi, 33 °, "was elected the first Mason of Italy," and Honorary Grand Master for life. The second Honorary Grand Master then appointed was the Illus. Bro. Francois De Luca, 33 °, Member of Parliament. The Acting Grand Master elected for three years from the 19th June 1869 is the Illustrious Bro. Colonel L. Frapolli, 33 °, Member of Parliament. The first Deputy Grand Master, Bro. Joseph Mazzoni is well-known as ex. Triumver of Tuscany. The second Deputy Grand Master Bro. Francois Curzio, Member of Parliament. The Grand Secretary, Bro. Pio Adducci. The Grand Treasurer, Bro. Cesar Correa. The Grand Registrar, Bro. Antoine Facci.

The following brethren were elected members of the Council of the Order:

General Frederic Pescetto, *M. P.*
Jean Nicotera, *M. P.*
Dominique Farini, *M. P.*
Xavier Nicolai, *M. P.*
Gherard Gherard.
Georges Asproni, *M. P.*
Americ Borgiotti.
Joachim Rasponi.
Admiral Jean Ricci, *M. P.*
Ignace Specchi, Senator.
Leopold Caccavale.
Antoine Oliva, *M. P.*
Fabius Cannella, *M. P.*
Anthelme Severini.
Alphonse Gabussi.
Dominique De Luca.
Conrad Tommasi-Crudeli.
Augustin De Pretis, *M. P.*

They are belonging to the present organization, and working in communion 133 lodges in Italy besides 19 lodges in foreign countries. There is a Supreme Council of the 33 ° of the Ancient and Accepted Scottish Rite, in Florence, under which there is a Consistory of 32 °, a Council of the 30 °, 5 conclaves, and 19 Rose Croix Chapters.

Of the 19 lodges working in foreign countries, two are in Constantinople; 4 in Smyrna and the neighborhood; 1 in Salonica; 2 in Cairo; 3 in Alexandria (Egypt); 1 in Tripoli; 1 in Tunis; 1 in Lima, (Peru); 1 in Buneos Ayres, and 3 in Montevideo.

There is an official bulletin of the Grand Orient, published twice a year in Florence, and L'Avvenire Sociale, published weekly in Palermo.

Thus it will be seen, Freemasonry has a sound footing in Italy, and we feel we are but echoing the sentiments of a great mass of our brethren in Italy, when we express a desire to see intimate official relations established between the Grand Lodge of England and the Grand Orient of Italy.—*London F. M. Mag.*

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"The True Work."

We continually hear discussed what is the "true work," the "old work," the "new work," Smith's "work," or some other man's "work," but scarcely ever hear a word about "how to work."

Uniformity is a great thing in work, as all working Masons appreciate; and so far as uniformity can ever be attained in this world it is not a difficult task for any grand lodge that goes systematically about it. Let it adopt its work, teach and enforce it, and there is the end of it.

Unfortunately, however, grand lodges can not infuse into its subordinate officers the genius *how* to work. That must come from the man himself.

In the first place he must possess sufficient confidence in himself to talk out plain and distinctly, and not mumble his words as though he had his mouth full of hot mush.

Second, He should not be too lazy to stand up at the proper time.

Third, When it is proper to sit down he should use his hips instead of the back of his neck.

Fourth, If he can possibly afford it, he should dress as well as he does when he goes to church, and not as though he was going to break rocks, for it is a very rare thing to see even the candidate do less than this; and if he did we should lose much confidence in his moral and mental worth. The lodge-room is a sacred place, and should be respected.

Fith, The Master should have sense to know that when steel and flint strike it brings fire, and that unless he feels and appreciates the importance of the business in which he is engaged he can not possibly electrify his candidate. Everything depends on this, viz.: That the heart, soul, and brain of the candidate must be deeply impressed with the sublime lessons intended to be inculcated by Masonic symbolism. If he is not, he has bought nothing but chaff.

Sixth, The Master must possess the same power over his officers and members, and see that they are awake and alive to their interests, and not allow them to treat him and the lodge as though they were holding a township caucus in a barn.

Now all these are plain and solid facts, and all these qualifications can just as well be centered in one man, as easy as it is for him to learn the work itself; in fact much easier.

If any of our readers happen to be Masters who have neglected these points and wondered why they went through their work with as little result and as much labor as climbing a hill for nothing, let them turn over a new leaf, awaken to a proper realization of their high office, that they are the ministers of God to teach and impress upon immortal souls truths that shall *never die;* then they will see their lodge-rooms full and their candidates anxious to learn and improve. You might put a dry goods clerk behind the best plow in the world and he will probably break it, or his neck, before he has gone once around the field. So in Masonry. It is one thing to know the "true work," and another to know how to truly work it. One is as important as the other. Try them both.—*St. Louis Freemason.*

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ONE hundred and ten thousand pilgrims are estimated to have assembled at Mount Ararat in the late Mecca pilgrimage, or about 25,000 more than in 1868. The public health is reported to be perfectly good, both among the pilgrims and in the neighborhood of Mecca.

Maxims of Pythagorus.

This distinguished philosopher and Mason was accustomed to instruct his pupils in sentenious maxim, concealing, under a slight mask, the most important truths of his system. Some of these pithy sayings have been preserved. *Wear not a ring.* Do not encircle yourself with ignorance. *Turn away from thyself every edge.* Be prudent and subdue your passions. *Take off thy right shoe first.* Be careful of the consequences of every enterprise in which you may engage. *Travelling from home turn not back, for the furies go back with you.* When you begin a great and important undertaking, do it with the intention of completing it, and allow nothing to deter you or turn you back. This maxim Pythagorus particularly applied to his Masonic system. Those who entered it were exhorted not to stop short of the highest attainments in it of which they were capable. *Look not into a glass by candle-light.* Spurn superficial knowledge. The motto of Pope is:

> "A little learning is a dangerous thing;
> Drink deep, or taste not the Pieran spring."

Shallow attainments are worse than little better than none. Aim at perfect knowledge, that you may learn of God and "know Him even as yourself are known." *Pass not over the balance.* An exhortation to Equality and Justice. *Put not meal in an unworthy vessel.* Our Saviour gave the same maxim—"cast not your pearls before swine, lest they turn again and rend you." *Eat not the heart nor the brain.* Do nothing that can effect the fraternal bond that makes one of the brotherhood. *Sleep not at noon.* Be awake and active to secure knowledge when it is in the way of being dispensed.

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From the New Age.

The Year's I. O. O. F. Official Record for 1869.

The following figures show the state of the Order, as per official report of Grand Secretary Ridgely, made to the G. L. U. S. at its present session:

SUBORDINATE LODGES.	
Whole number of Lodges	3,446
Number of Initiations during the year	40,737
Number of Rejections	4,695
Admitted by Card	6,985
Reinstatements	3,612
Withdrawals	8,725
Suspensions	14,356
Expulsions	1,057
Deaths	2,191
Total number of Members	068,395
Brothers relieved	22,894
Amount paid for relief of Brothers	$289,144 70
Am't paid for relief of widowed families.	113,204 71
Amount paid for educating Orphans	17.420 46
Amount paid for burying the Dead	118.080 55
Total amount paid for relief	742,911 46
Annual Receipts of Lodges	2,308,993 43
ENCAMPMENTS.	
Whole number of Encampments	769
Initiations	7,942
Rejections	290
Admitted by Card	932
Withdrawals	1,202
Re-instatements	429
Suspensions	1,653
Expulsions	453
Deaths	414
Whole number of Members	47,140
Members relieved	5,360
Widowed families relieved	156
Paid for relief of Members	$67,060 05
Paid for relief of Widowed families	4,708 45
Paid for educating Orphans	356 90
Paid for burying the Dead	13,039 19
Total amount paid for relief	75,041 39
Annual Receipts of Encampments	260,324 10
RECAPITULATION.	
Whole number of Lodges	3,446
Increase of Lodges during the year	251
Whole number of Working Members	268,395
Increase of Members during the year	23.359
Total Annual Receipts	$2,569,317 53
Increase of Annual Receipts	206,021 33
Brothers relieved	22,894
Total amount paid for relief, etc. etc	817,952 85
Decrease of amount paid for relief	133,603 36
Surplus cash on hand from the year's Receipts after paying relief, etc	1,751,364 68
Increase of Surplus Cash from the year's Receipts	339,634 68

The above *glorious record* speaks for itself. May the Supreme Ruler of the Universe continue to smile upon, bless, and prosper our beloved Order in its holy mission, until the world is encircled with the golden links of Friendship, Love, and Truth, and all nations, kindred, and tongues, acknowledge but one law—the law of Universal Brotherhood.

Miscellaneous Reading.

Blood on the Calumet--A Story of Council Bluffs.

BY EDWARD MINTURN.

Places of romantic beauty, scenery wild and picturesque in its character are not very frequently found in Iowa—indeed it is rather the farmer's paradise, a land fitted for the realities more than the dreams of life. Yet in the leafy groves, high bluffs, and deep ravines about Council Bluffs—its streams and wooded knolls, there is enough of romantic beauty to satisfy any one who has seen the wild grandeur of the Yo-Semite, the fearful chasms of the Colorado, or the wilds of the snow-crowned Sierras of the far, far West.

Years gone, there was a great pow-wow of pale faces and red men near where the city of Council Bluffs now stands in its beauty and many graces. Great chiefs from the Omaha, Pawnee, and Sioux were there—the less warlike Pottawatamies were represented; indeed, almost all of the contiguous tribes, except alone the treacherous Cheyennes, were there. Of the latter, no known agent was present, though they had received presents and messengers with the others and promised to be there.

General Harney, the dread of the red men, the king of the pale faced war-chiefs, strode to and fro about the council ground, his red face flushed with excitement, his eyes flashing as he glanced from war-chief to war-chief, with a look which told that he had rather fight than talk, and these parties were not of his willing or getting up.

Camped around, glittering with beads, calicoes and ribbons, were the squaws of the chiefs and warriors, not daring to approach the circle of their lords, but among themselves keeping up that clattering which with all races seems to be a part of woman nature.

The hour of the council drew near—the government officers were seen in their most showy uniforms, gathering toward the great circle centered by the council fire—the chiefs in paint, feathers and blankets, approached, and finally to the rapid drum beat, all came together.

It was a gallant sight. Full twenty officers in their handsome uniforms, seated on camp-stools, with their interpreters close at hand, full one hundred chiefs and warriors in all their finery upon the ground, so seated in the circle that each could see the other's face, or hear another's words when he rose to speak.

The great calumet or pipe of peace was brought and filled by a white-haired prophet of the Omahas. It had a huge bowl made from the red stone of the far north; its long stem was ornamented with dove's feathers—it was never used on a less occasion than this.

Going to the sacred council-fire which, with due ceremony had been lighted, the white-haired prophet took up a bright coal and placed it on the tobacco and kinikinnick; then, with the stem to his lips, he drew a whiff of smoke and sent it circling up toward the heavens!

This was the invocative offering to the Great Spirit.

Next, drawing a whiff for each point of the compass, north, south, east, and west, he propitiated the spirits of the wind.

Then advancing to General Harney he handed him the pipe and said:

"Great War King of the Pale Faces! Son of the Great Father in Washington! let the Peace-pipe from your lips go round the circle and come back to me empty!"

The General drew a whiff from the pipe and passed it to the next in rank, and thus it went from man to man until it once more reached the white-haired prophet.

His face darkened as he looked at the pipe.

"Brothers!" he cried, "we are met here to make peace. But there is bad blood here. Some one means evil. There is blood upon the pipe!'

And holding it aloft he pointed to a dark stain, almost black, on the bright red bowl.

"Who is the traitor? Is he an Omaha? If so, let him speak! Is he a Cheyenne with a Pawnee blanket upon him?"

No one spoke. The old man paused and seemed to reflect what next to do or say, for he had been selected to lead the council.

The General, long used to Indian ways, preserved a dignified composure, spoke no word, nor did he give any sign.

"The pipe must go around again!" said the prophet.

And even as he spoke, the dark spot vanished from it. He noticed this but said not a word. The pipe was refilled and with the same ceremony lighted again.

Once more from the General's lips it passed on, this time being followed by the keen eye of the prophet of the Omahas.

It had almost swept the circle, when, with a sharp cry, the prophet sprang forward, wrenched the pipe from the hands of the warrior who held it, with one hand, and with the other tore the blanket from his stalwart form.

"Behold!" he shouted. "Here is the Black Vulture of the Cheyennes hidden in the blanket of a Pawnee. His hand is red with the blood of a hundred pale-faces. The truth would blister his false tongue. He has come as a spy to our council. Even now Cheyenne warriors may be near, thirsting for our blood, waiting but his signal to strike. He has dishonored the peace pipe! He must die! I have spoken!"

The ominous grunt of approval broke from every warrior's lip. The prophet spoke, and from beyond the circle, for no weapon was allowed within it, a keen tomahawk was thrown at his feet.

He bent to take it up, but before the handle met his hand it was seized by the Black Vulture, who, with a fiendish yell, dashed it deep among his white hairs. Then, with a bound, like that of a tiger roused from its lair, he cleared the circle, and while a hundred warriors rushed for their weapons and in pursuit, he sprung down the hillside into a dark ravine and was out of sight.

The white-haired prophet dead, still held the blood-stained calumet in his clasp, while the wonder-stricken warriors hastened to avenge his fate.

But soon up from that ravine, toward which they hurried, came a cloud of warriors and the yell of full five times their number of foes, who under the lead of the Black Vulture, now moved on to destroy them.

It was well indeed for those chiefs that Harney was there, and the noble Sumner with his mounted riflemen, else not one of them or their squaws had ever returned to the villages they had left.

The troops which had been kept out of sight now galloped forward and soon whistling lead was flying in exchange for the headed arrows. The Cheyennes, fighting desperately, fell back, but not until the Black Vulture fell did they fairly take to flight.

Then, attempting only escape, they rode madly to the banks of the deep Missouri, but the well-armed pale-faces were close behind and few of them reached the other bank.

What was the mystery, or how the blood appeared on the calumet, we may never know, but doubtless it saved a bloody massacre which would have sent mourning among many tribes, and cost the United States some of the best officers in the service.

And this is but one of many evidences which can be written about "Council Bluffs."

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Contrary Days.

We all have days when everything goes wrong. We get up in the morning with the best intentions in the world, and begin the work of the day hopefully, with a full stock of courage and patience; and we have to fight obstacles and row against wind and tide from the rising of the sun to the going down of the same. Little obstacles, perhaps, but quite sufficient to hinder us—light winds and tides, but a good many of them.

This bit of moralizing was suggested to me by seeing a little boy stumble on the street and drop a half-eaten apple into the mud, while his hat, which his unfortunate stumble had jerked off, sailed away into a neighboring field on the wings of the wind; said field being full of wide ditches, which he had been forbidden to approach.

As I looked at him, there came back to me the memory of a bitter cold day in winter, one of the winters of my housekeeping life, and I realized just how the little fellow felt.

On that cold day we were living in a large old house which had been a country tavern half a century before, when people believed in airy rooms and great fire-places. We made a sitting-room of what had been the bar-room, covering the floor with two ordinary-sized carpets that yet left a wide margin for improvements next to the walls. This room was on the sunny side of the house, and when old Boreas whistled and blew and made it quite impossible for us to stay on the bleak moor of the north kitchen, we just cooked and ate and studied and did fancy work in the bar-room.

You wouldn't suppose that such a bitter cold day could have been one of the contrary ones, but it was.

My husband used to wake me in the mornings as soon as the house was warm enough to stir round comfortably; but it was very late on this particular morning before he aroused me.

"Don't get up yet," he said, "I've been down stairs, and the house is all frozen up. The most unbridled imagination would not conceive the wild idea of warming the kitchen. The water-pail is frozen solid, and two tumblers, one pitcher, and the basin that your mother gave you, are cracked by the frost. A tower of ice is bulging from the top of the vinegar-bottle, and the acid separated therefrom is quietly spreading itself over the new paint on the pantry shelves. Farther than that, deponent saith not."

"Is there a fire anywhere?" I asked, sleepily, putting the end of my nose out of bed, but drawing it back quickly as soon as the frost struck it.

"Yes. In the sitting-room. There is a slight thaw in that direction. But it is too cold to get breakfast anywhere."

"Is it? We'll see about that," I answered, resolutely. "Just call me when the room is warm. I was having a beautiful dream, and I want to finish it."

When I went down into the bar-room, I thought I had never seen it look so wide and dreary before. It certainly had the convenience that Mr. Micawber sought in Australia—"space."

It was Saturday. Baking day. With all the baking apparatus frozen. With no baker or market within seven miles. With the holy Sabbath only sixteen hours ahead.

"What will you do?" asked my husband, dubiously. His face wore the puzsled expression so common to masculine visages in a dilemma. If it had only been a question to be ciphered out—a something to be mathematically demonstrated—his way would have been clear, but it was simply a question of bread and butter. My woman's genius rose at once, equal to the occasion.

"Do!" I repeated, showing as little of my sense of superiority as I could, "Do! Why, get breakfast, of course."

"But *how?*"

"First, we will make some tea. We won't wait to thaw out the tea-kettle; we can make it for once in the tea-pot, with cold water."

"Well, you just set it to stewing, and I will bring the rest of the things in."

We can warm up the cold roast, and fry over the potatoes," said I, cheerily, "and the coals are already bright enough to toast the bread. I like this way of living. It's real gipsey. Just set out the table, please. It's too cold for company, and we'll do as Mrs. Jones did."

"How was that?"

"As if you had forgotten!"

"I don't think I ever heard of anything in particular that Mrs. Jones did, and I haven't the slightest idea *what* Mrs. Jones is referred to."

"Mrs. Peter Jones. We were going past her house, you and I—no, it was your brother and I—and we heard her talking to her husband. 'Now, Pete Jones, you needn't speak a word. I shall do just what I'd *ruther.*' That tea will lose all its delicate aroma. Let me set it off."

It was in an earthen tea-pot, and, as I lifted it carefully, the bottom of it chose to remain on the stove. No power of cohesion could keep that tea in position after the sides of the pot were removed. Down it came, hissing and spluttering on the top of the stove, splashing in boiling cascades down its sides, and then spreading itself out as flat as possible all over the carpet.

"Whew!" said my husband, looking at me and the subsiding tea as if we were parts of a tableau; "what *will* come next?"

"The coffee-pot," I answered. "That is a Britania, and it can't burst. We'll make coffee next. But first, I must wipe up some of this tea. Fetch the floor-cloth, please."

"The mop, you mean. Anything else from the black settlements?"

"Yes, the kerosene-filler. It will save one journey."

They were brought, and the oil-can was deposited in a corner near by, while I reached under and around the stove in search of the wasted tea-grounds. I felt the bottom of my skirt catch on something as I changed my position, but "one thing at a time" is my motto, so I didn't look round until my husband exclaimed, suddenly, "My dear! you have tipped that filler over."

"Where? What?" My head was dizzy with bending down.

"The kerosene! It is running out of the can all over the carpet."

I snatched the can from the floor, and sprang up to ascertain the extent of the mischief. As I did so, I struck my head against the high old-fashioned mantel-piece, where my husband had just put a plate of butter to soften. It was a narrow shelf, and the butter lost its balance at once, and turning completely over, came squarely down upon the top of the stove and stuck there, melting away as prodigally as if it had not cost fifty cents a pound.

"Really," said my husband, meditatively, while I rubbed a new phrenological development on my head; "really, my dear, the fates are opposed to our having any breakfast." He righted the butter, and placed it on the table. Its pretty oak-leaf stamp was quite gone.

I did not deign to reply. I had a different subject under contemplation. Did you ever see a half-pint of kerosene spread itself in a woolen carpet?

"Just look at it," said my husband, dolefully; "how that grease-spot grows!"

"Of course it does," I answered, snappishly; "it will never stop. If you had put that into your lecture on 'Everlasting Influences,' instead of that nonesense about moving the other side of the Atlantic Ocean by throwing a pebble into Boston Bay, there would have been some sense in it."

He laughed heartily at my ill-natured fling at his lecture, but he was not to be diverted from the business of the day. "Literary critiques are out of order just now," he said. "It is not the mind but the stomach that is waiting to be fed. How is that to be accomplished?"

"Bread," I began sagely, "bread is the staff of life. I have two good loaves of it safe in a stone jar."

"And where is the jar?"

"In the cellar-way. On the upper stair. Please bring it while I watch the coffee." It is possible that ten seconds had elapsed when I heard a dull fall in the cellar way, and directly something went bounce, bounce, down the stairs. I knew, without looking, that it was the bread. I knew, too, that the cellar had a soft, muddy, floor that never froze or dried. Our way across it was on wide planks, but the bread would be likely to choose a path for itself.

I opened the door. My husband sat on the upper stair, gazing hopelessly down into the dark depths below. The empty jar was beside him. As he looked up our eyes met, and we burst simultaneously into a fit of laughter, which was only checked by my terror lest he should go rolling down the stairs after the bread.

The law of gravitation is perfectly established in this house," he said, at last. "My dear, don't you think we had better go back to bed, and omit the day altogether?"

"No, I am going to have some breakfast."

"Perseverance accomplishes wonders," is an old saying. We found it true. It seemed impossible to accomplish anything but wonders.

We had our breakfast and repaired damages, all but the grease-spot. That maintained its position, and enlarged itself in spite of my efforts to take it out, until, in disgust, I gave the carpet to a very poor woman who had not the courage to decline it.

A Plea for the Little Ones.

Physicians trace the great mortality among children to their being left so much to the care (or rather neglect) of servants.

There is enough in these words to startle and awaken every mother to look more carefully into the characters of those to whom she confides her little ones.

Cases like this are not uncommon on our streets. Last March, on a cold, windy day, as I was walking briskly down one of the avenues in New York, two servant girls were just ahead of me, each with children in charge. They were busily talking and laughing together, entirely forgetful of the children, and sauntering as leisurely as if it was the pleasantest June weather. One of them had two little girls by the hand, the other a baby in her arms. One of the little ones was holding her muff to her face, trying to keep of the cold blasts; a gentle little patient face, it was. They moved at this pace as far as I could see, on looking back. The pneumonia was prevalent then among children. Were not the little ones exposed to it by the carelessness of their nurses, I thought, and how little the mothers suspected it?

Those who see the unfaithfulness of a nurse away from the eye of the mistress, hesitate to make it known, because it is often received in an ungracious manner. The reply is, "I can't believe it; I have too much confidence in ——, to think she would do so." A coldness ensues, and the "child martyr" suffers on.

An eye-witness relates to me that she saw, two summers ago, a nurse from the city hold a little child over the side of a bridge, where the water was running swiftly beneath, to punish it; the child struggled and screamed in an agony of terror. When asked, "Did you not tell its mother?" "Oh, no," was the reply, she would not have believed me, and would only have been offended." We think we should have risked that, for the dear baby's sake.

If a nurse must be employed, let it not be a young and thoughtless girl. A precious little boy, two years old, fell from a chair and injured his spine, while his nurse (a young girl) was talking, from a window, with painters on the outside of the house. He lingered months, a lovely, patient sufferer, and then died. It was a heart-breaking lesson to that young mother, and one she heeded, to devote herself more to her children, and to leave none but an experienced nurse about them, in her absence.

In my early days there was no difficulty in obtaining worthy American women as nurses; kind, truthful, and faithful. Such a nurse is rarely found now; we are obliged to employ those who come to us from across the sea, ignorant, selfish, and immature in judgment.

Let me plead for the dear children, that mothers be themselves their nurses, as far as possible. You will be repaid for it by their loving caresses, and their improved health of mind and body. Do not banish them from you to the nursery, that you may drive, and visit, and enjoy yourself. Let them share your pleasures, and be under your constant oversight; and home will be the happiest place, because "mother" is there.

God has only lent them to you; their lives are very frail; on a little neglect, or a little care, turns their whole future; you may see them laid in the grave in infancy, or you may enjoy their dear companionship for a lifetime. Precious reward for the labors and self-denials of a true loving mother. "Her children arise up and call her blessed."—*Mother at Home.*

The Oldest City in the World.

Damascus may now be regarded as the oldest inhabited city in the world. Tyre and Sidon have crumbled on the shore; Baalbec is a ruin; Palmyra is buried in a desert; Nineveh and Babylon have disappeared from the Tigris and Euphrates. Damascus remains what it was before the days of Abraham—a centre of trade and travel—an island of verdure in the desert—a "presidential capital," with martial and sacred associations extending throughout thirty centuries. It was near Damascus that Saul of Tarsus saw the light above the brightness of the sun; the street which is called Straight, in which it is said "he prayed," still runs through the city. The caravan comes and goes as it did a thousand years ago; there is still the sheik, the ass, and the water-wheel; the merchants of the Euphrates and the Mediterranean still "occupy" these "with the multitude of their wares." The city which Mohammed surveyed from a neighboring hight, and was afraid to enter, "because it was given to man to have but one paradise, and for his part he was resolved not to have it in this world," is to-day what Julian called the "eye of the East," as it was in the time of Isaiah, "the head of Syria." From Damascus came the damson, our blue plums, and the delicious apricot of Portugal called damasco; damask, our beautiful fabric of cotton and silk, with vines and flowers raised upon a smooth bright ground; the damask rose, introduced into England in the time of Henry VIII.; the Damascus blade, so famous the world over for its keen edge and wonderful elasticity, the secret of whose manufacture was lost when Tamerlane carried off the artist into Persia; and the beautiful art of inlaying wood and steel with silver and gold; a kind of mosaic engraving and sculptural united, called damaskeening, with which boxes, bureaus, swords, and guns are ornamented. It is still a city of flowers and bright waters; the streams of Lebanon and the "silk of gold" still murmur and sparkle in the wilderness of the Syrian gardens.

A Polite Judge.

In the early history of this State, justice was administered without much pomp or parade, and the judges did not assume that "excellent gravity" so much commended by Lord Coke.

A certain judge presided at a court in which a man of the name of Green was convicted of murder, and it became his unpleasant duty to pronounce sentence of death on the culprit. He called the prisoner before him and said to him: "Mr. Green, the jury, in their verdict, say you are guilty of murder, and the law says you are to be hung. Now I want you and all your friends down on Indian Creek to know that it is not I who condemn you, but it is the jury and the law, Mr. Green. The law allows you time for preparation, and so the court wants to know what time you would like to be hung."

To this the prisoner replied: "May it please the court, I am ready at any time. Those who kill the body have no power to kill the soul. My preparation is made, and I am ready to suffer at any time the court may appoint."

The judge then said: "Mr. Green, you must know that it is a very serious matter to be hung; it can't happen to a man more than once in his life, and you had better take all the time you can get. The court will give you until this day four weeks. Mr. Clerk, look at the almanac and see whether this day four weeks comes on Sunday." The clerk looked at the almanac, as directed, and replied that "that day four weeks came on Thursday." The judge then said: "Mr. Green, the court then gives you until this day four weeks, at which time you are to be hung."

The case was prosecuted by James Turney, Esq., the Attorney-General of the State, who here interposed and said: "May it please the court, on solemn occasions like the present, when the life of a human being is to be sentenced away for crime by an earthly tribunal, it is usual and proper for courts to pronounce a formal sentence, in which the leading features of the crime shall be brought to the recollection of the prisoner, a sense of his guilt impressed on his conscience, and in which the prisoner should be duly exhorted to repentance, and warned against the judgment in the world to come."

To this the judge replied: "Oh, Mr. Turney, Mr. Green understands the whole matter as well as if I had preached to him a month. He knows that he has got to be hung this day four weeks. You anderstand it in this way, don't you, Mr. Green?" "Yes," said the prisoner, upon which the judge remanded him to jail, and the court adjourned.—*Western Monthly for November.*

Good-Natured and Ill-Natured Friends.

If you, benevolent reader, wish to do a kindness, and to elicit grateful feeling, go and tell a man who is growing bald that his hair is getting thicker; tell a man of seventy that he is every day looking younger; tell a man who can now walk but at a slow pace that he walks uncommonly fast; tell a middle-aged lady whose voice is cracking, that it is always growing finer; tell a cottager, who is proud of his garden, about the middle of October, that his garden is looking more blooming than in June; tell the poor artisan, the skilled workman, who has been driven by want of work to take to breaking stones for the road (which in the Scotch mind holds the Place which sweeping a crossing holds in the English) that you are pleased to see that he has got nice light work for these winter days, and if you be the parish clergyman, stop for a few moments and talk cheerfully to him; if you passed that poor down-hearted fellow to-day with only a slight recognition, he would certainly fancy (with the ingenious self-torment of fallen fortunes) that you did it because he has been obliged so sadly to come down. But if you want to prove yourself devoid of the instinctive benevolence of a gentleman, you will walk up to the man with a look of mingled grief and astonishment, and say, "Oh, John, I am sorry to see you have come to this." I have seen the like done. I have known people who, not from malignity, but from pure stolidity and coarseness of nature, would insist on impressing the man's mind how far he had come down. Gelimer, at Rome (or Constantinople, I forgot which) did not feel his fall more than the decent Scotch carpenter or mason busy at his heap of stones by the roadside. And who, that had either heart or head, but would rather try to keep him up than to take him further down? It is the delicate discernment of those things that marks the gentleman and the gentle-woman. Such instinctively shrink from saying or doing a thing that will pain the feelings of another: if they say or do anything of the kind, it is not because they don't know what they are about.

Vulgar people go through life, unintentionally and ignorantly sticking pins into more sensitive natures at every turn. You, my friend, accidentally met an old school companion. You think him a low-looking fellow as could well be seen. But you say to him kindly that you are happy to see him looking so well. He replies to you with a confounded candor, "I cannot say that of you; you are looking very old and care-worn." The boor did not mean to say anything disagreeable. It was pure want of discernment. It was simply that he is not a gentleman, and never can now be made one. "Your daughter, poor thing, is getting hardly any partners," said a vulgar rich woman to an old lady in a ball-room; "it is really very bad of the young men." The vulgar rich woman fancied she was making a kind and sympathetic remark. It is to be recorded that sometimes such remarks have their origin not in ignorance, but in intentional malignity. Mr. Snarling exclaims, "Bless me, how flushed you are getting! Did any of your relations die of apoplexy?" If you should cough in the unhappy wretch's presence, he will ask, with an anxious look, if there is consumption in your family. And he will receive your negative answer with an ominous shake of the head. "I am sorry to hear," says Mr. Snarling, the week after your new horse comes home, "I am sorry to hear about that animal proving such a bad bargain. I was sure the dealer would cheat you." "It was very sad, indeed," says Mr. Snarler, "that you could not get that parish which you wanted." He shakes his head, and kindly adds, "especially as you were so anxious to get it."

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A Centenarian.

The brethren at Haverhill, in this State, united on the 25th of October, ult., in celebrating the birth-day of their venerable brother, the Hon. Moses Wingate, who, on that day, completed the *one hundredth anniversary of his birth*. The occasion was one of marked interest, and in which the citizens generally manifested a deep and cordial sympathy. We should be pleased, and hope hereafter, to lay before our readers a short biographical sketch of the aged patriarch, but for the present can find room only for the following:

"About two o'clock, P. M. the *Merrimac* and *Saggehcw Lodges* of Masons, to the number of upward of two hundred, marched to Mr. Wingate's residence, accompanied by a barouche drawn by four bay horses. Into this the old gentleman was assisted, and escorted by the Masonic lodges, and followed by a procession of citizens in carriages, moved towards the *Merrimac Lodge*. The streets through which the procession passed were thickly lined with men, women, and children, while almost every window and balcony along the route were packed with people, eager to catch a passing glimpse of 'the observed of all observers.' The school-children, to the number of several hundred, were in line on Winter street, and the boys, with uncovered heads, respectfully bowed, and the girls waved their white handkerchiefs, as the venerable patriarch rode past, his face expressive of genuine happiness and content. There was no brass band to herald his coming, and no noisy demonstration, but the town found the highest pleasure in paying respect to this, its oldest living inhabitant.

"At the lodge-room was in waiting another scene—veiled to all but the initiated—and one which the Masonic brethren will not soon forget; a scene only to be witnessed once in a lifetime, and that but by few. Rev. Charles Wingate, an Episcopal clergyman, son of the centenarian, himself a man well advanced in life, and whose head was thickly sprinkled with tokens of advancing age, was to take his first step in Masonry.

"The venerable centenarian, on arriving at the Masonic hall, was placed in an arm-chair, and was carried into the lodge-room by two of the brethren, and seated at the right of the Worshipful Master in a large easy chair. On the left of the presiding officer were two other aged brothers—Rev. Dr. Sawyer, of Saulsbury, and Mr. Hill of Atkinson, both upwards of ninety years. There were present upward of sixteen gentlemen, whose ages exceeded sixty years, and several ranged above seventy. It was a deeply impressive and never-to-be-forgotten scene—the aged father, seated at the right of the Worshipful Master, an interesting spectator of the solemn rites by which his son, not a young man, was made a free and accepted Mason in due form.

At the conclusion of the ceremonies, the aged man was assisted to his carriage and taken to his residence, and the lodge was closed in due form. The brethren, at the conclusion of their duties at the lodge, marched in procession to City Hall and partook of a collation, which concluded the celebration."

Brother Wingate was made a Mason in 1803.—*Freemasons' Magazine.*

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FEARS of incendiarism in case of revolt are entertained in Madrid. Recent extraordinary sales of combustibles, reported to the authorities, warrant the suspicion.

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PROF. Tyndall has been requested by the English authorities to furnish a report on the proposal to substitute gas for oil as the illuminating power of light-houses.

Died.

At Monticello, Piatt county, Bro. JOHN DAVISON, aged twenty four years, and a member of *Fraternal Lodge No. 58.* He left a widow to morn his loss. The lodge passed glowing resolutions in honor of his life and memory. The church also mourns the departure of one who adorned a Christian profession.

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VOL. VIII. SPRINGFIELD, ILLINOIS, DECEMBER 15, 1869. WHOLE NO. 96.

Poetry.

Psalm CXXXIII.

How good and how beseeming well
It is that we,
Who brethren be,
As brethren should, in concord dwell!

Like that dear oil that Aaron bears,
Which fleeting down
To foot from crown,
Embalms his head and robe he wears.

Or like the tears the morn doth shed,
Which lie on ground
Empearled round,
On Sion or on Hermon's head.

For, joined therewith the Lord doth give,
Such grace, such bliss,
That where it is
Men may forever blessed live.

—*Sir Philip Sidney.*

◆

Masonic Hymn.

The spacious world by wisdom planned,
And spread beneath the starry skies,
Was made a temple strong and grand,
From which a Mason's prayer should rise.

Our Great Grand Master gave it birth;
He squared and laid its corner.stone;
His strength and wisdom spread this earth;
At his command the work was done.

He formed yon broad expansive skies,
And round the verge of that blue dome,
In pomp transcendant spread those skies,
Arched the broad heavens, the Mason's home.

While in our lodge, with songs divine,
By faith our prayers ascend to heaven;
Strength, Wisdom, Beauty, all combine,
And Faith, and Hope, and Love are given.

◆

Winter.

Let winter come! let polar spirits sweep
The darkening world and tempest troubled deep
Though boundless snows the withered heath deform,
And the dim sun scarce wanders thro' the storm;
Yet shall the smile of social love repay
With mental light the melancholy day!
And when its short and sullen noon is o'er,
The ice-chained waters slumbering on the shore.
How bright the fagots in his little hole
Blaze on the hearth and warm the pictured hall.

—*Pleasures of Hope.*

Social Influence of Masonry.

BY WM. ROUNSEVILLE.

An institution which does not have a reformatory effect on those who come within its influence; which does not make men better; which does not add something to the aggregate of human happiness, is hardly worth sustaining. This is pre-eminently a utilitarian age. We inquire, when any subject is presented to us, "What good will it do?" before we are willing to give it our time or influence, and though many are too much inclined to place that chief good for which we all seek, in money and estates, yet there are those who long for the more certain riches of generous principles and goodness of heart. The method and means by which Masonry ministers to these desirable characteristics, shall be the objects of the present paper.

The American people are proverbially an unsocial and selfish race. Whether it be that the pursuit of wealth has seized upon the better and more social feelings, and dried up the fountains of common enjoyment, the fact is patent, that no nation seek to live so independently of their neighbors; that no people are so self-reliant as ourselves. Perhaps, to a certain extent, this trait of character may be esteemed as a virtue, but we carry it to a wrongful excess. "God never made an independent man," and he who endeavors to assume that attitude among his fellows, mistakes the object of his existence, and does violence to the laws of his nature.

And yet we present the anomaly of a whole community—an entire nation, engaged in the endeavor to overthrow that law of the human constitution and achieve an actual independence from our fellows. Any institution that will counteract this attempt to establish a condition of things at variance with the "eternal fitness of things," is worthy of support. An institution as yet untried, but promising to turn back the tide of selfishness that leads to this struggle, would deserve attention; how much more, then, should we heed one which has proved itself equal to the task, and that has written the history of its victories on every age of the Christian era.

The isolated and separated manner in which we endeavor to live, creates at first, carelessness of a neighbor's welfare, to be followed on the slightest provocation by a settled dislike or permanent enmity. We want something that will bring men more closely together; that will introduce them to each other under conditions favorable to a good impression; that will make them more interested in each other's welfare. Masonry is that something which is needed. It congregates its votaries together when the world and its cares, so far as is possible, are shut out; where no man has the right to bring his prejudices, his passions, or his dislikes or hatreds. It invites them into that quiet retreat, and closes the door against outside influences.

When assembled in that sacred retreat, Masonry teaches the social affections and cultivates the social virtues by lectures, lessons, and symbols. We there "meet upon the level." We meet as brothers and friends; as human intelligences having an interest in each other's welfare, and imbued with generous and sympathetic desires for the common weal. It is impossible for a man so circumstanced, to shake off the influences that surround him, and assume the out-door selfishness with which the customs and convictions of society have well nigh encased his heart.

What business has selfishness where all interests are the same, and where independence would be but a harsh discord in the harmony of the great song of fraternal union? The circumstances surrounding all lead to this desirable harmony.

But the lessons taught are in strict accord with the circumstances. We are taught that "We have all one Father, and that one God hath created us," and with never-failing promptitude, the corollary follows that "All we are brethren!" The rules of the Fraternity require us to call each other by that loving appellation, and the utmost care is preserved to induce men to walk and act as such. This principle runs through the whole system, and there is not a degree from the lowest to the highest in which this duty is not clearly and emphatically recognized.

Now, what must naturally be the social influence of such a doctrine, enforced in every lecture, recognized in every degree, taught in every symbol, and kept fresh in the minds of the members by frequent expression? The mind that is not more or less influenced by such a combination of teachers, is hopelessly callous, and unfit for human society. Few there are who have crossed our pathway, or come under our observation, of whom we could say that they were not liberalized and improved in heart and conduct by these social surroundings.

It has been generally conceded that all that we claim for Masonry in its social influences over its members, so far as it extends to the brethren, is true. Masons are admitted to be more social, liberal, and generous towards their brethren than the world in general are to each other. And yet it is claimed that this sociability and generosity does not extend beyond the charmed circle of the Fraternity. But there is something gained if what is admitted to be true is a fact, that we have taught our members to be more observant of the social principle than others. If we had done no more than this, we ought to have credit for a good accomplished. If this be true, here in our own country, we have educated four hundred thousand men to a high social standard. We have done a great good then; but our claim does not stop here. We not only influence for good our members in their communications with each other, but the same influence extends its benign effects to the world.

After admitting that our rites and ceremonies, our principles and our doctrines, have such good influences within our own circle, it seems to be a work of supererogation that we should show that these influences extend still farther. But so it is. Would it be a reasonable proposition that a man whose social habits and qualities had been systematically cultivated, and the necessity of their use impressed upon his mind, would he be no more sociable and liberal in their use than one who had never been led to think upon the subject at all? We think not. He could not avoid the salutary influences of the lessons, if he would, and he would not desire to do so if he could.

Now, let us apply this fact to our subject, and we arrive at the truth. Masons are taught in the lodge those lessons which they are to practice out of it, and so far as intercourse between man and man is concerned, the same liberal and catholic spirit extends to all, whether a member of the Fraternity or not. The spirit of tolarance and generosity fostered by Masonic lessons, pervade the soul of the true Mason in his intercourse with non-Masons, as well as with the brethren. The theory and the practice of the Institution alike demand this at the hands of every Mason.

But suppose we inquire into the actual state of facts. What is the character of Masons for generous, unselfish conduct in the social circles, or in the common process of social life? This question can be answered by every individual for himself, and we do not fear that the answer, in a single instance, will be against us. Let each individual look over the list of his friends and see who are most willing to exhibit the best phases of the social principle in common life—those who oppose, or those who love Masonry. We do not fear the result. We care not whether the examination is made by the friends or the opponents of the Order. The social training will tell, and the results will be so apparent that they can not be overlooked.

But the social influence of Masonry is not only powerful and salutary, as inducing a more friendly feeling and action among mankind generally, but it exerts an elevating influence as well. We do not dig a trench and ask others to level their foundation by that, but we raise aloft the standard of human action, and invite them to come up to that—to raise themselves to that high level. It is a leveling up, and not a leveling down, that we promote.

Teaching the continual dependence of mankind upon each other; that each has a part of the burden of life to bear, and a portion of the labor of life to perform; that the good of each and of the whole requires a social and amiable disposition, why should not the social principle be more fully developed than among those who do not pay any attention to these subjects. We ought to be under better influences than others, and hence we ought to be more social in our dispositions than others, and we trust we are. We say this in no spirit of boasting, but because it ought to be, as we believe it is, a practical fact. We believe we have done something to curb the prevailing selfish spirit which this age fosters. We think our lessons have made men more careful to exhibit kindness and charity towards those with whom they are brought in contact. We hold that the world is more humane, kind, generous, and careful of the rights and feelings of others, for our Fraternity. Believing this, we shall continue to labor for its propagation, being fully assured that "truth is mighty and will prevail."

ADDRESS

By H. P. H. Bromwell,

At the Laying of the Corner-Stone of the West Chicago Masonic Benevolent Association.

There are three things, Most Worshipful Grand Master, which cohere, and can not be separated. They are, and have been, and must be present in the beginning, progress, and end of all things which are the works of the Grand Architect; and without them He has formed nothing. And these three are Love, Wisdom, and Use.

From these, as principles which constitute and support all things in general, proceed by derivation the trinity which constitutes and completes everything in particular, material or immaterial, which has existence in the threefold universe, physical, mental, and moral—a trinity various in particulars as the subjects in which it inheres, according to the order which is divine.

In all these three, primarily and derivatively, stand related as end, cause, and effect, and so compose, complete, and make perfect all things, that the end may be all in the cause, and the cause all in the effect, as the effect is first in the end—thus the first is last, and the last first—and to everything a basis, continent, and complement, that it may exist; or, in Masonic language, there are a ground floor, support, and covering to all the works of the hands of Jehovah.

In this order are all the Masonic trinities derived from the first, as, among others, the following:

Charity, Faith, and Work.
Brotherly Love, Truth, and Relief.
Strength, Wisdom, and Beauty.

This series is constantly and variously represented in Masonry by the use of the symbolic number, three, which is found in the beginning, progress, and completion of all Masonic work, as follows:

First. Universally, that there are *three* lodges in one called degrees; not degrees of one quality, as better and best, greater and least, and the like, but degrees of order, as prior and posterior, cause and effect.

Second. Particularly, that *three* rule a lodge; not three equals, nor as one ruler and subordinates; but three in a series, according to this order: *Three* dimensions to the floors of the three lodges; *three* dimensions to each lodge entire; *three* supports to all and each lodge; *three* lights, both great and lesser, to each lodge; *three* jewels, both movable and immovable, to each lodge; *three* particulars, which are denominated furniture, in each lodge; *three* ornaments; *three* precious jewels to each lodge; *three* are the wages of a Fellow Craft; *three* form a lodge of Masters; *three* is a regular alarm; *three* circumambulations; *three* is the battery; *three* are the grand honors; *three* steps on the Master's carpet; *three* principal rounds to the symbolic ladder; *three* Grand Masters; *three* figures in the diagram of the parallel lines; *three* squares in the forty-seventh problem; *three* emblems of death; *three* sections in a degree; *three* ornaments on the great pillars; *three* divisions to the winding-stairs; *three* overseers. *Three* guilty Craftsmen; *three* buffettings; *three* elements of consecration; *three* grand offerings; *three* times King Solomon circumambulated the mountain; *three* foundations to the temple; *three* steps relating thereto; *three* "Dieu gardes;" *three* artificers constructed the ark; *three* constructed the tabernacle; *three* Grand Masters constructed the temple; *three* apartments to the tabernacle; *three* also to the temple; *three* principle gates; *three* rule a chapter; *three* held the first Grand Council; *three* working tools of the Royal Arch; *three* descents; *three* discoveries; *three* Grand Masters of Veils; *three* angles to the signet; *three* treasures in the sacred ark.

But it would be too tedious to mention all the triplets, trines, and triads appearing throughout the work of the lodge; to say nothing of thrice as many more to be found from beginning to end of the Holy Writings.

These things, though so often mentioned before, I refer to now in order to show that the idea of a series made perfect in *three* is in-woven with the whole system of Ancient Craft Masonry, and that this could not be accidental, but from design.

Let us look a moment at the series I first mentioned, and several derived therefrom, thus:

1. Love, Wisdom, and Use.
2. Charity, Faith, and Works, which is use.

These proceed in order, and so with everything that Masonry regards, thus:

From Love, *by* Wisdom, *in* Use. Or thus:
From Good, *by* Truth, *in* operation. Or thus:
From Charity, *by* Faith, *in* works.

In all cases *from* that which is prior, *by* that which is posterior, *in* that which is postreme.

Thus, *from* the Holy of Holies, *by* the middle-chamber, *in* the ground-floor.

From the Holy Writings, *by* the compasses, *in* the square.

From the trestle-board, *by* the labor, *in* the work; and thus in all cases, so that all are contained in the last, which is always use.

To begin with universal, it is manifest that the universe entire is *from* Love, *by* Wisdom, and *in* Use. This is taught by the whole work of the lodge, which, in three degrees represents the universe in its degrees; and which teaches from beginning to end that charity should be first and last in all things. This is particularly shown by the *first* and *last* jewel being the same—that is, brotherly love. If the lodge truly represents the universe, it teaches by its landmarks that love is first and last, to say nothing of its oral and written teachings.

But this is most fully demonstrated by a survey of the visible works of the Grand Architect as displayed in the heavens above, crowned with solar and stellar glories; the earth, with its outspread and boundless magnificence; the sea and air, with their numberless marvels.

That all is from the beneficence of love is shown at once by the stupendous orb of day, in its effulgent beams, which clothe the scenes of earth with beauty to delight to the eye and mind of all intelligent creatures—which bring forth the life in all substances, in all its wonderful orders, to every species and individual of which there is assigned pleasure in the round of its mortal career. By the revolving earth with its succession of seasons, darkness and light, seed-time and harvest—its splendid garniture of leaf and blossom, and the exhaustless profusion of its ripened fruits. By the air, which gives breath and constant enjoyment to all beings; and by the sea, replete with life and benefits for all that live.

All nature in its greatest and (least) forms, in all their countless variety, testifies forever through ten thousand interpretations of its many languages, that from Divine beneficence it has its being.

Nor is this any new discovery—it has been seen and declared by all men from the beginning, among whom the Psalmist of Israel sang before the resting place of the holy ark these words:

"O, give thanks unto the Lord, for He is *good*; for His mercy endureth forever.

"To Him who *made great lights*; for His mercy endureth forever.

"To Him who stretched out the earth above the waters; for His mercy endureth forever."

That the universe in general and in particular, exists by wisdom, is taught with equal emphasis by the lodge in all its work. For the lodge, in its operation, represents the Divine work, and, from beginning to end, teaches that this is by wisdom. This is shown in this, that all the work of the Craftsmen is from design and in order, and not otherwise, and this is the manifestation of wisdom, which looks to ends and causes, and provides that the effect shall accomplish the end, and not anything else; and this without confusion, which is so abhorrent to Masonry—so that if the world does not exist according to wisdom, the lodge must be without symbolic truth.

But the demonstration of this, also, is by examination of all things visible within the scope of human perception.

Consider the heavenly bodies performing their stupendous revolutions, with such wonderful rapidity and accuracy—the ordering and balancing of forces amid countless attractions, cross and counter attractions; as planets, moons, asteroids, and comets which, in their eccentric courses, in giddy mazes about an ever-shifting centre; bringing constant order from the complications of apparent confusion; so that to every one follow seasons and times, light and darkness, labor and rest, in constant harmony.

Nor does the earth show less by its infinite productions. Myriads of each in its own form and order, each putting forth its life into new seeds, in which are contained the effigies of infinity and eternity—infinity in the countless numbers it can propagate, and eternity in the ceaseless reproduction which has continued from the creation until now, and will continue forever.

To all these belong foliage, flowers, and fruit; and to each is assigned tribes of insects, of innumerable forms, who satisfy their wants and live from the juices of each particular plant, besides beasts and fowls which nourish themselves upon their various fruits. Beyond the grasp of the naked eye, the microscope discloses animated forms in infinite multitudes, all endowed with wonderful capacities and functions, so that the domain of animal life has no assignable limits; and every hour of time adds to the discoveries of new wonders, in every field of existence.

Thus the wild mountains and plains are clothed with forests, which spread continuous tabernacles for the habitation of animated beings, whose numbers on a single leaf would rival the human beings of a nation; and the valleys and hills are carpeted with grasses and herbs; and food for all, from man to the meanest worm, is brought forth in abundance.

In the clefts of the rocks and bowels of the mountains, lie hid the precious ores and minerals for the use of man, besides a thousand substances which permeate the earth and exhale or are caught up by the rootlets of living plants, for the nourishment of both animal and vegetable life.

The air displays its wonders in the never-ceasing circulation of its currents, and the transformation of vapors, so that, although it constantly receives all the odors and malarias of the earth and decaying matters, it renews its purity at every moment, and offers breath to the countless beings of the earth, and life to every vegetable form.

The sea, filled with its myriads, and sweeping in unending currents from shore to shore, in everlasting purity, though it is the receptacle of all the impurities of earth which the air can not contain. So we see the outspread heaven with its ether, revolving globes, shedding and reflecting light, heat, and vivifying influence upon careering worlds—globes with their atmospheres composed and attempered to receive, retain, and transmit, through limitless expanses, the adorning light, the generative heat; to bear the ever-changing canopy of clouds, and treasure up together the waters of a deluge and the terrific bolts of the ærial fire.

Clouds, those ever-restless water-bearers for the thirsty plains, filling their pitchers at the flanks of mountain ranges, from the exhaustless store of vapor engendered by the heat, and furnished by the cisterns of the seas, and collected by the unwearying and rejoicing winds. Fountains, springing from the heights, whose drops are compounded from the exhalations of distant oceans and meadows; and rivers pouring along their rocky channels, and laying bare the subterranean treasures of the highlands, on their passage to the harvast-laden valleys. Zones of every temperature, circling the earth as radiant girdles, wrought with the treasures and countless ornaments of forest, field, and garden.

The numberless tribes of animated beings, each perfect in its order, each organization as to its physical machinery alone, complicated and conformed for the purposes of sight, hearing, smelling, feeling, tasting, locomotion, nutrition, reparation, and reproduction, through infinities of operations, is bewildering to contemplate in a single individual, and utterly overwhelming in the aggregate of a single species; to say nothing of the infinite adaptations of inanimate substances and forms to the use of each. While above and beyond all this, the thrice wonderful functions of animal life implanted in every sentient form, with its appetites, instincts, and perceptions; with the conjunctions, co-relations, and co-operations of the whole to infinity on every hand, complete without confusion or collision, astound the mind and sweep away every vestige of doubt, as to the wisdom by which all is ordained, produced, and perpetuated.

Well and truly spoken, therefore, are the words uttered by Wisdom, from the lips of our ancient Grand Master:

"The Lord possessed me in the beginning of his way, before his works of old. I was set up for everlasting, from the beginning or ever the earth was.

"When he prepared the heavens, I was there; when he set a compass on the face of the deep,

"When he gave the sea his decree, when he appointed the foundations of the earth."

Thus far we behold, surely, that the universe has its being from benevolence, and its existence by wisdom, as shown by the things therein contained; but now, Most Worshipful Grand Master, what is this in each and all things by which we know that it was good or wise that it should be created? What is there to be discovered in anything, or all things, showing that goodness or wisdom is therein, except one thing, and that is use? By this one universal rule do we judge the quality of all things; and, consequently, the goodness or wisdom, evil or folly, in which they had their origin. In use alone is the end or cause discovered.

Why do we call the light good, but because of its uses? Would any man call the heat which vivifies the earth good, but for the uses he perceives arising from it? And so with the fruits of the earth, the products of the sea, the operations of the air, the things of vegetable and animal life. Can benevolence, or wisdom, or any other quality for good or evil, be predicated of any of these, except as far as may appear in its use? If I say the light is good, what does that signify? Simply that its uses are good. If I say patience, humility, or fortitude is good, what does that signify? Only this, that such is its use. In fact, when we speak of the quality of anything we think and speak only of its use. That which has only evil use can not be called good by any one.

By their uses ye shall know them, is the universal rule which has no exception. In the Holy Writings this principle is applied to every judgment; which is there said to be according to fruits or works, which is the same as use.

This is what is meant by the words of St. James: "Show me thy faith without thy works, and I will show thee my faith by my works." This is exactly the rule made familiar to every Mark Master, to-wit, that nothing less than the actual production of his work shall be considered in determining whether or not he has been a faithful Craftsman.

Nor is the Fellow Craft taught a different lesson. Throughout all the work it is nowhere even suggested that anything is to be received by him except wages, and wages are for work accomplished and according to order, and not otherwise, however singular its form or beautiful its finish.

That all things are to be judged of and esteemed according to their effects or uses, is not only taught in the lodge as a fundamental principle, but also in the Holy Writings from beginning to end; and this even as to things the most divine; so that when Moses desired to see the glory of the Lord, it was answered him; "I will make my goodness to pass before thee; * * * thou shalt not see my face, but thou mayest see my hinder parts"; that is what is after me, namely, my works, in which I am present in uses. The Hindoo mythologists were not ignorant of this principle, for we read concerning the revelations of Krishna, that when Sanjay desired to see him in his divine character, Krishna stood transformed, and within him Sanjay beheld all the works of creation in operation, even to their most hidden processes, and the bringing forth of all created things, until the sight overwhelmed him with astonishment, and he prayed to be relieved of it. And when Sanjay saw the works and uses of the universe in their causes, mediate and immediate, proceeding to effect, in ultimates, in infinite series, he knew of Krishna, as Moses of Jehovah, that he was the Alpha and Omega, the beginning and end, the first and the last.

As the works of the Creator are all disposed to uses according to order, so the works of the lodge, which are in imperfect imitation of the divine, are disposed according to order; and to each is assigned its several use. When the work fulfils its appointed use, be it what it may, it is like the works of the Creator, pronounced good. That the work may be perfect in its symbolic character, its inmost is a most sublime system of philosophy; its exterior a system of art which conceals or covers the interior as the interior or the inmost, each in its degree, being a system of uses, and to be esteemed only as good and wise uses are found in it.

According to its art, which is its external, the lodge has been in all ages engaged in the building of magnificent and costly structures for various uses, such as temples of worship, halls of legislation, government palaces, colleges, universities, bridges, and the like, in some ages carrying on the work from the foundation to the cope-stone; but in modern times limiting its operations, in this respect, to the inauguration of the work of buildings of public use, by laying the corner-stone with ancient and significant observances, and leaving the remainder of the work to other hands.

Thus, to day, we assemble to lay, with ancient ceremonies, this corner-stone, hoping that the building, when completed, will subserve a good use to mankind. If no such hope of good use were entertained, who would be here to-day? The corner-stone itself is deemed the most important in the most important in the building, and this is only because it represents the most important use. But if the building stop at the corner-stone it will be nothing, for it would be of use neither for assembling of people nor for shelter, warmth, nor habitation; and so, though the face of the earth were covered with corner-stones, however well laid or excellent in quality, the whole would be esteemed as nothing, and the labor and ceremonies performed on and about them would be only the occupation of folly or insanity.

But the house must rise with corner-stones, foundations, walls, pillars, and covering, and all other necessary parts, and when the cap-stone is carried up and settled, the Master sees the fulfillment of the design on the trestle-board; and then he may announce to the Craftsmen that the work is good, by three distinct strokes of the implement of authority and judgment, signifying that end, cause, and effect are accomplished, and the Craftsmen can rejoice together.

.For this reason the sacrifices appointed in the ancient church, and those which were known to all the nations and religions of the world, consisted of fruits of the field, or the flock, for fruits are forms of uses.

What, then, is the conclusion of the whole matter but that Masonry and Masons and all Masonic enterprises are to be judged and disposed of according to their uses, whether good or bad? so that no man, high or low, will be permitted to plead his good intentions, his good wishes, or yet his faith, however well founded. All he can receive is the appointed reward of his work, such as it may be, and beyond this, nothing.

Hence, it is in vain for Masons, on any occasion such as this, to boast of the antiquity or respectability of their Institution. It matters not that it exists in all countries. and that its antiquity stretches beyond the dawn of history. It matters not that its Grand Lodges sit in a hundred capital cities, and that its officers alone outnumber the armies of any empire. It must show its uses for good and truth, and, if possessed of these, all those other considerations may be brought forth to augment its value and importance.

For what is antiquity alone? The bramble can claim by this as much as the cedar of Lebanon. Or what of numbers multiplied throughout the earth? The locust can claim, in this respect, more than the bird of paradise. Nothing on earth is older than vanity or more wide-spread than sin. But if all the energies of this ancient and numerous Craft are indeed exerted to accomplish the great objects of its foundation, then it may well bring forward its grand history, and marshal its innumerable hosts to challenge the regard and admiration of an assembled world.

Is Masonry, then, an institution so originating from benevolence, and organized by wisdom as to achieve its completion in good uses for the benefit of mankind

Because we believe that it is such, we are assembled here to-day. Not that we claim for it perfection in an absolute sense, but that comparatively among human institutions it has no equal.

This we believe, because at all times it has exhibited greater harmony among its members than any other institution, which shows that its tendency is to promote brotherly love. Because in all ages and different countries it has done the same; this shows that the elements of its Fraternity exist in its own body, and are not the result of circumstances, such as race, religion, government, &c. Because the good and true among its members always and everywhere have believed the same concerning it. Because no man has ever been known to suppose that by any means he could devise any change in the body of Masonry which could in the least make it better; for although there have been and are still some in the world who fancy they might do so, yet they have not the least knowledge of what the body of Masonry is, and so are not to be counted. Because it has principles concerning religion, government, and society which humanity can not dispense with, and these are so presented that they may be said to be graven on its landmarks and woven in its veils, so that their influence can not be entirely lost upon any.

Believing these things, we are not slow to come up to aid and assist in the great and glorious work of building the temple and house of the Lord.

We rejoice in the endless lines of illustrious names upon our catalogues, for they show the glorious company who have passed this way before us.

We hesitate not because that priest-craft and despotism utter their anathemas against us; it has been part of the occupation of hierarch and potentate to fulminate their cruel and presumptuous edicts where bigotry had power; but the temple of Masonry sits serenely while worms and rust consume the engines of its adversaries, scattered at its base. They have, even in this free land, whose flag is a Masonic banner, met in conclave and resolved death and destruction to the Craft whose Masters were kings, prophets, and apostles; but Masonry sets up her corner-stones while they bargain for tombstones.

It has been always thus; ignorance, conceit, and self-righteousness will die scratching their names on the walls of the outer court, to inform succeeding generations that they, too, once were present.

What institution is this which lays to-day its corner-stones on the soil of this great valley, from which but yesterday were dug the jewels of its own ancient Masters and Wardens, buried by men of nations extinct before the empires of Europe saw the light? Can any human institution speak of things like this? What generations have lived and moved on these western plains? what cities have looked over the broad expanse of these grassy seas? what armies marched along these mighty streams? what sails have cut the horizon on these outspread lakes, since the ancient Masters made these deposits for the benefit of the Craft, to be disinterred by the wearers of the same unperishing symbols? And who knows but that when centuries of alternate production and decay shall have given to another race the shores of this inland sea, those whose language may have no word in common with ours may dig from the rubbish of these palaces demolished, the very treasures we deposit here to-day. If such should be the case, we still place them with the expectation that among those who will disturb them will be found some still wearing the jewels of the stations, and the badge more ancient than the golden fleece, more honorable than star or garter, or any other order which a man can bestow, except he be a Mason.

Thus the chains of the Fraternity, unbroken by time or space, bind us on the one hand to the cliffs of Joppa and the meadows of the Jordan, the battlements of Tyre and the fastnesses of Lebanon, the Gates of Ammon and the Glory of Moriah; and on the other to the crumbled fortresses of the Ohio, the shores of the Gitchu Gumu and the towering Sierras of the West.

A voice in the East comes down from Gilead, from the purple hills of Engeddi; a voice in the West from the ancient places of Itasca and the Colorado, from the vales of the ancient Miami; a voice in the South from the buttresses of the Cordilleras: "Let this lodge be open from the East to the West, and between the North and the South, from the centre to the highest heaven."

When the lodge is open the universe is displayed in its operations and uses. When we say the lodge is open, that is the same as to say the universe is open; so that the love and wisdom of its formation and operation may be seen in all its parts. But the universe is opened in all degrees by the understanding being opened, and the understanding opens the senses, and not the senses the understanding; for no lodge is opened from the outside, but from the interior, as the circumference is formed from the centre, and not in any case the centre from the circumference.

Hence it is said that "Thought from the eye darkens the understanding, but thought from the understanding opens the eye."

The reason that thought from the understanding opens the eye is, because he who sees from the understanding thinks and perceives in order, and so sees in order; and sees that which he beholds in its order also, and that the surface is not the whole, but the interiors—for he knows that everything has its quality by its interiors, so that all things are what they are, not by their forms, but by that which they contain.

He who sees from the understanding opened, sees all things in their uses, so that the world is in no part void, but everywhere full, and the coming uses of every object seem portrayed upon its surface. He sees as the Master of the lodge from his pedestal in the East, who looks throughout the whole lodge and sees the design of every movement; but he who thinks from the eye alone is like an eavesdropper who peeps through a cob-webbed chink, and sees everything oqlibuely and obscurely, and knows not the order and connection of what he sees.

Some men are all their lives eavesdroppers, in knowledge, Masonry, and religion. They see nothing from the inside, but, by peeping through crannies from without; hence they are always bound up in particulars, and can learn nothing of universals; consequently they are in continual confusion, and from confusion no good use is possible. By such men are kept up controversies about things of no consequence, because of no use, and if not in controversy they are indifferent. In either case they are of no benefit to any institution, nor can they carry one on, but the lodge or church to which they belong must be carried on without them or in spite of them; when, if it is successful, they assume the credit of it, and if unsuccessful, they fume and scold.

The beehive upon the Master's carpet is the Masonic illustration of a lodge in this respect, for in the hive are bees and drones. The bees are devoted to uses, and consequently fulfill the Masonic idea of labor, and gather and store up wax and honey; but the drones, who are the rusty Masons of the hive, do nothing and produce nothing; consequently they are from time to time led out the outer gate and divested of their wings, which keeps them from imitating rusty Masons by visiting other hives when they have no business in their own. If rusty Masons were disposed of the same way, it would be a proper exercise of Masonic discipline.

Besides the bees and drones there are also found about hives moths and caterpillars, which are eavesdroppers. These destroy what others build up. Between an eavesdropper and a rusty Msson there is little or no difference, for both are equally without use.

How necessary it then is that every one in the lodge should form a part of the building of some use to the whole. Let each ascertain in what capacity he can be most useful, and apply himself to the work in order. If he can not be a pillar, let him be an ashlar; if he can not be a jewel let him be an ornament; but in any case be something that some use may be served by him.

The Masonic idea is labor, work, results, uses. Such is the only rational idea of the universe, and of the Celestial Lodge which is above.

This is the only end sought to be accomplished in the erection of a Masonic temple, the very building of which is a complex symbol of the object to be attained, for the law of the Grand Architect is not that men shall serve in His kingdom by enjoying it, but that they shall enjoy it by serving in it according to order, and so accomplish all uses.

Then let this temple rise beautiful and strong, to stand eminent among the stately structures of this outspreading city; but let it rise in the order of Moriah—a temple without and a temple within—its corner-stones the chosen stones of truth, its pillars, the supports of wisdom, strength and beauty, and all its chambers the abode of friendship, morality, and brotherly love. Then, as the memories of ancient ages settle about its moss-grown battlements, and dwell in all its cloisters, the hopes of coming years will spread their rainbow colors on its arch, and emblazom all its veils—the approbation and blessing of the Grand Architect of the universe satisfy all within its walls with the wages of a Master; and when all of us here assembled shall lie scattered in distant burying-grounds which we have never seen, or perhaps rest beneath the solemn and sobbing sea, other Masters and Wardens will here teach other Craftsmen the royal art of Moses, Solomon, and John, and succeeding generations read upon its keystone, Holiness to the Lord, and upon its two great pillars, Glory to God in the highest; on earth peace and good will among men.

Transactions Examined.

Grand Chapter of Vermont.—The annual convocation was held at Burlington June 11. Charles A. Miles, G. H. P. In his address he alludes eloquently to the decease of P. G. H. P. Gamaliel Washburn, and S. L. Butler, who was exalted more than fifty years since, and was created a Knight Templar in 1822.

Mention is also made of the decease of Comp. David Warren, P. H. P., at Brandon, who was a lineal descendant of the martyr Grand Master, Joseph Warren.

He urges a return to the General Grand Chapter in the following terms:

"I would again bring to your notice the propriety of renewing our fraternal relations with the General Grand Chapter of the United States. It would be needless for me to repeat the suggestions of last year. The reasons that I then gave for such a course have been greatly strengthened in my mind during the past six months; a closer fraternal intercourse; a drawing together of the common bond; an increase of the scope of our usefulness; all demand that such a step should be taken. I will but quote, in support of my appeal to you, the eloquent words of the Past Most Excellent Gen. Grand High Priest, Bro. John L. Lewis, in which he invites the wandering sheep back to the fold: 'Beloved companions, brethren, and friends of other days, who have gone out from us, return once more to the old roof-tree. Beloved companions, our brethren and friends in spirit, with whom we have communed often in affection, cast your lot with us in the coming time. We speak in no other spirit but that which distinguishes our Fraternity, for we have no selfish ends to accomplish. If you have judged that there were evils in our organization, assist in their correction; if good may be attained, come, and with an honest and hearty welcome we invite you to share it, now and forever more.' Surely, words like these should bring the reconcilliation that is blessed of Him that has made all things square, upright, and perfect."

The matter was referred to a committee to report at the next annual convocation.

Our proceedings are noticed fairly.

Charles A. Miles, Brattleboro, was elected G. H. P.; E. A. Jewett, Burlington, Dep.; Ira Gifford, New Haven, G. K.; R. R. Drake, Pittsford, G. S.; C. W. Woodhouse, Burlington, G. Treas.; John B. Hollenbeck, Burlington, G. Secretary.

Grand Chapter of Oregon.—Meeting held at Portland, June 18. J. R. Bayley, G. H. P. There are but five chapters in Oregon; all were represented. The Grand Chapter is represented to have been opened in due and *solemn* form. This is something new to us. A Masonic body is opened by a Grand Master or G. H. P. in *ample* form; by Deputy in *due* form, and by any other officer in form. The address of the G. H. P. was short. James R. Bayley, Corvallis, was elected G. H. P.; C. H. Lewis, Portland, Dep.; Jacob Consor, Jefferson, G. K.; C. M. Cartwright, Salem, G. S.; John H. Couch, Portland, G. Treas.; R. P. Earhart, Salem, G. Sec.

Grand Chapter of Kentucky.—The grand convocation was held at Louisville, Oct. 18. R. G. Hawkins, G. H. P. More than fifty chapters were represented. The Grand High Priest earnestly deprecated the want of uniformity in work, and urged that the matter be neglected no longer. The Grand Chapter has upwards of $10,000 in stocks and bonds.

A new constitution, by-laws, rules of order, and rules for the government of subordinate chapters, were adopted.

The average membership is not large; *Louisville No. 5*, has 166 members; *King Solomon No. 18*, at Louisville, has 145; and *Covington No. 35*, has 109.

Grand Chapter of Canada.—The twelfth annual convocation was held at Kingston, Ontario, August 10. T. Wilson, presiding, who reported that he had granted five dispensations for new chapters. Charters were granted to them all.

The Craft are congratulated that the Prince of Wales has become a Freemason. We think he will do well to mend his manners.

The entire membership, including Nova Scotia and New Brunswick is 1,433.

Thomas D. Harrington, Ottawa, was elected G. Z.; James Seymour, St. Catharines, G. H.; Henry Robertson, Collingwood, G. J.; Thomas Bird Harris, Hamilton, G. Scribe, an office which answers to our Grand Secretary.

Grand Chapter of Florida.—The annual convocation was held at Tallahassee, January 11. M. T. Hutchinson, G. H. P.

The Grand Chapter passed a resolution to affiliate with the Gen. Grand Chapter, which has been noticed fully in THE TROWEL heretofore.

Charters for new chapters were granted at Key West and Providence.

DeWitt C. Hawkins, of Jacksonville, was elected G. H. P.; M. T. Hutchinson, Lake City, Dep.; H. H. Berry, Monticello, G. K.; Michael Bowles, Jacksonville, G. Scribe; T. B. Tatum, G. Treas.; Edward Bradford, Jr., Tallahassee, Grand Secretary.

There are sixteen chapters, but the highest number of members is but sixty-nine.

Grand Council R. and S. Masters, Illinois.—The proceedings for 1869 are before us. John M. Pearson, Grand Puissant. During his year he issued dispensations for new councils at Dawson, Sangamon county, Bloomington, Petersburg, and Paxton. The council at Jacksonville was also revived. A committee was also appointed to procure and exemplify the degree of Super-Excellent Master. There are now thirty-eight councils, with a membership of 1,340; average, 35.

Grand Lodge of England.—The proceedings of the United Grand Lodge of England at a quarterly communication, held Sept. 1, at London, have been received. The Provincial Grand Master for Essex presided. At a previous meeting, the M. W. Grand Master, Earl of Zetland, gave notice of a proposition to confer upon the Prince of Wales the distinction of Past Grand Master, and the same was brought forward by the Grand Master, in the chair for consideration. The proposition was seconded by the Deputy Grand Master for China.

The Grand Lodge of Scotland, having elected the Prince Grand Patron, the Master of 905, proposed to amend the proposition of the Earl of Zetland by electing the Prince Grand Patron instead of P. G. Master. The amendment met with no favor, and the distinction of Past Grand Master was unanimously agreed to.

The Grand Master then brought forward the question of the formation of an Independent Grand Lodge for Nova Scotia, and called upon the Grand Registrar for a statement of facts. We give his remarks with those of the President of the Board of General Purposes, and of the Grand Master, as recorded.

"Bro. Æneas J. McIntyre, G. R., said he was commanded by the M. W. Grand Master to propose a resolution to recognize the new Grand Lodge of Nova Scotia, and would add another resolution, when the brethren were in possession of the circumstances of the case. They were all aware that in most of the colonies Masons were under three jurisdictions. This was the case in Nova Scotia, where the English Constitution had the largest number of lodges, and was the best supported. Sometime back, some of the Scotch lodges being dissatisfied with the way in which the government of their lodges was conducted, called meetings, determined to assert their independence, and proclaim a Grand Lodge of Nova Scotia. The lodges under the sway of the Grand Lodge of England, true to their allegiance to their mother country, true to themselves, as Masons, preferred to remain under the sway of their parent Grand Lodge, and determined to uphold the interests of English Masonry, but they found themselves placed in rather an awkward position, because in that great hemisphere stretching from north to south on the other side of the Atlantic, a notion had sprung up, that a certain number of lodges might form themselves into a grand lodge, and the district grand lodges would cease to exist. They frankly and openly stated their difficulties to the Grand Lodge of England, feeling that the time had come when, by the number and importance of the Masons in their colony, the three jurisdictions united might form a grand lodge, which would do honor to the parent grand lodges, who had sent them forth to disseminate the principles of Freemasonry. Acting upon that feeling, they joined together, held meetings, and communicated to the Grand Master, that they felt they could go alone, and do honor to the Grand Lodge of England, and showing how anxious they were to uphold the interests of the Craft.

"The Grand Master, with that consideration which always distinguishes him, listened to what these Masons said; he told them he could give them no encouragement to throw off their allegiance to the grand lodge, but, if they found themselves strong enough to maintain Masonry in its integrity throughout the colony, the Masons of England were too loyal, good, and sound in their principles to reject the prayer of any petition presented to them. They had acted upon that suggestion, and presented a memorial, the substance of which is, that they do feel themselves strong enough to uphold the honor of the Craft, their attachment to their mother lodge is unabated, and to evince that they not only respectfully ask to be recognized as an independent grand lodge, but beg that they may be permitted to retain the warrants they hold from the Grand Lodge of England, to be handed down from generation to generation to show that they sprung from the old tree of Masonry in England. In deference to the command of the M. W. Grand Master, he therefore moved.

"*That the independence of the Grand Lodge of Nova Scotia be recognized, and that the lodges holding warrants under the Grand Lodge of England be permitted to retain their warrants, as memorials of their parent Grand Lodge.*

"Bro. John LL. Evans, President of the Board of General Purposes, seconded the motion. He would say very little after the very able address of the Grand Registrar, but he thought when brethren were sufficiently strong to support their position and maintain the principles of Masonry, it was desirable that their independence should be recognized.

"The Grand Master in the chair, said, as an old Mason, this was to him a most interesting subject. Nothing could be more satisfactory than the manner in which the subject had been brought forward. Grand Lodge must look to the progress of Masonry throughout our colonies, when so important a question was brought forward, and he hoped the resolution would pass withou dissent."

After further discussion, the proposition of the Grand Registrar was carried unanimously.

We also learn from these proceedings, that the Grand Lodge has rebuilt its hall, and that it is now separated from the tavern with which it was formerly connected, and is now a separate and convenient building.

Reform.

We live in an age which may hereafter be distinguished in history, as the iron, the golden, and other ages have been celebrated, by the title of the "age of reform." The public mind appears to be unsettled in every direction, and more or less willing ears are lent to the plans of reformers of every kind and degree. Our better halves are daily incited to revolt against our authority, and to put themselves in competition with us on the world's stage, and especially at the ballot-box. Our political doctors are continually harassing us with propositions for reforming everything connected with government, national, state, and municipal, though we suspect their ideas of reform mainly consist in plans for ousting the ins, and getting themselves installed in their places. Every phase of society is in fact unsettled by the clamor of these reformers. Society, it must be confessed, stands the efforts of its physicians with tolerable equanimity, and scarce perceptibly mends its pace for all their spurring, and as a member and fellow-citizen we are free to admit that if the reformers are amused by their efforts we are not much hurt. But unfortunately the reform mania does not appear to be satisfied with having almost unlimited sway in society at large, and seeks to put its sacreligious hands on the venerable Institution of Masonry, in which of all places there is least need or room for the operation. The principles of the Institution are just as true to-day as they were in the beginning, and the lessons deduced from them admit of no more question now than they did ages ago. Masonry seeks to accomplish no end now that it has not always sought, and it especially boasts that its motives and its machinery have alike stood the test of time, and won the approbation of the good and true in in every country where civilization has extended. Its adepts are everywhere taught that it is not in the power of any man or body of men to make innovations, and that they are to preserve the old forms and traditions as a sacred heritage from those who have preceded us to be handed down when we shall pass from the stage of action to those who are to come after us, and preserve the trust in turn as we have kept it for them. Rich in the most ennobling sentiments and methods of inculcation which no modern wisdom can improve, it binds the past and the present together, and prepares the way for a brighter and more hopeful future. Here then, we repeat, of all places is there the least need for the operations of those dissatisfied mortals who style themselves reformers, and make it their chief delight to tear away the work of ages to replace it with the crudities engendered in feverish brains, and admired only by their propagators. Some of these gentry have mounted a pegasus with "work" on their banners, and they have ridden it till what was once compact, orderly, and within the compass of a reasonable time, has grown to lengths equal to the score of a five-act tragedy, and those who demur at taxing their brains with this lengthened verbiage long drawn out, are considered unfaithful to their vows, and not up to the modern standard of perfect ritualism. Other reformers attack the forms of grand lodge government, and would, could they have their way, tear down the fabric, and substitute what, it would be difficult to say, since each has his own specialty, and, no doubt, considers it superior to all others.

We are on record as having more than once said that grand lodges are essentially an innovation on the body of Masonry. Our reasons for this opinion we need not repeat, but we can truly say that, whatever may be our opinion of the propriety of establishing these bodies in the beginning, we now see that to pull them to pieces would simply be to reduce the Craft to a state of anarchy and confusion. There is still another class of reformers, and these last have a journal at their service, who seek to reform Masonry itself out of existence, who wish to break up not only grand but subordinate lodges, and make Masonry an addendum to social gatherings, in which all may participate without any regard to the forms and governments which have always obtained. One would suppose that these gentlemen find very little, if anything, to admire in Freemasonry as it is, and the wonder is that they will persist in clinging to it, or that they should want to use its mere name, for they wholly discard its body, to give grace and dignity to their crazy conceptions. If we might be allowed ever so humbly to tender them advice, it would be to the effect that they should at once abandon the Craft they clearly do not understand, enfranchise themselves from restricting influences not consonant with their ideas of liberty, and paddle their new-fangled tub out on the sea of public opinion, with their own colors flying at the weather handle. We venture the opinion that Masonry would survive their loss, and that something less than a million would suffice to pay for crape to enable the brethren to put on a suitable mourning for the occasion.

Notwithstanding what is here said, we do not wish to be understood as mere devotees of antiquity simply for itself, nor that we will not see any need for improvement. On the contrary, we are in favor of progress, but not of reform, seeing, as we do, that reform as now understood, is little less than a mania or disease, a desire to burn, sink, and destroy, but in no sense to improve. The natural tendency of grand lodges is to over-legislate, to extend their powers of supervision to various matters of detail that were infinitely better left to the discretion of subordinates; a tendency to add precept to precept, and decision to decision, until the unsophisticated wander therein as in a maze. We believe that our code of laws could be very much simplified, and the number of decisions greatly reduced without on that account destroying our entire organization and taking a new departure. We see clearly that much of the verbiage interpolated in the ritual within the last one hundred and fifty years could be stricken out with advantage, and a wider discretion left to Masters of lodges in the explanations and inculcations expected of them, without removing the landmarks or in any way interfering with the essential forms and ceremonies bequeathed us from the long past. Even in these matters, however, we are not specially solicitous, and would infinitely rather submit to such minor evils as we have indicated, than plunge the Fraternity into the bottomless vortex of reform.—*R. D. Holmes.*

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Etymology of the Term "Cowan."

BY MATHEW COOKE.

The term *Cowan* has, among our brethren of the Free and Accepted Craft, a meaning and signification of its own, which is so well understood by every Mason, that there is no reason to speculate upon its Masonic interpretation here; but there is a dearth of information among us as to whence the term is derived, and what was its original import, and a note on this part of the inquiry may, perhaps, be interesting to our readers.

In the sense understood by us, it will be sufficient if we quote one or two examples of the use of the word in question; thus in a song, "Once I was blind, and could not see," we have the following as part of the last verse:

"Then round and round me he did tie
A noble ancient charm,
All future darkness to defy,
And ward off *cowan's* harm."

And in another song we are told—

"How happy are the ancient brave
Whom no false *cowan* can deceive."

Whilst another, entitled "We Brethren Freemasons," declares—

"The name of a *cowan* we'll not ridicule
But pity his ign'rance, nor count him a fool."

This term, too, has not been without its difficulties to many of the writers on Freemasonry, whether charlatans or not, and without giving undue prominence to the catchpenny tribe, one of the most popular of these revelation-mongers says, in a note: "The word *cowan* is a flash word peculiar to Masons. It signifies an enemy, but formerly was expressive of kings and all those who had the power to prosecute, and who did persecute the associated Masons."

In Preston's Illustrations, 13th edition, page 80, is a note to the "Ancient Charges," in which it is stated, "Twelfthly, That a master or fellow made not a mouldstone, square nor rule, to no lowan" (this no doubt should be *cowan*); nor let no lowan worke within their lodge, nor without to moulde stone." And in Dermott and Harper's *Ahiman Rezon*, 7th edition, 1807, among the ancient charges, No. V., entitled "Of the Management of the Craft in Working," p. 37, it says: "But Free and Accepted Masons shall not allow *cowans* to work with them, nor shall they be employed by *cowans* without an urgent necessity; and even in that case they must teach *cowans*, but must have a separate communication: no laborer shall be employed in the proper work of Freemasons."

Now these two extracts positively refer to an operative class called *cowans;* and it occurred to me that as we symbolize many other matters connected with the handicraft of Masons, so we have treated the *cowans;* and as speculative Masonry long held its headqarters in Scotland, the word might possibly be of Scotch extraction. For this I had reference to a work published in two volumes folio, in Edinburgh, 1808, with a supplement of two volumes folio, published in 1825, and an abridgement in one volume 8vo, published 1846, in all three of which the word *cowan* is given. And in that work we have the following definitions:

"COWAN, *s.* A fishing boat, etc.

"COWAN, *s* 1. A term of contempt, applied to one who does the work of a mason, but has not been regularly bred. (Scottish.)

"2. Also used to denote one who builds dry walls, otherwise denominated a *dry-dyker.* (Scottish.)

"'A boat carpenter, joiner, *cowan* (or builder of stone without mortar), gets 1s. at the minimum and good maintenance.' (P. Morven, Argylshire Statistical Account, x, p. 267.)

"'*Cowans*, masons who build dry stone dykes or walls.' (P. Halkirk, Caitnesshire Statistical Account, xix, p. 24.)

"In the Suio-Gothic, or ancient language of Sweden, it *kujon* or *kughon*, a silly fellow, hominen imbellum, et cujus capiti omnes tuto illudunt, *kujon* appellares, moris est (Ihre, Glossarium Suido-Gothicum, 2 vols., fol., Upsal, 1769.) French, *Coion*, or *coyon*, a coward, a base fellow (Cotgrave's French-English Dictionary, fol., Lond., 1650); Qui fait profession de lachete, *ignavus.* (Trevoux Dictionnaire, Universal Francois et Latin, de 7 vol., fol., Paris, 1742). The editor of this dictionary deduce it from the Latin *quietus.* But the term is evidently Gothic. It has been supported by the Franks, and is derived from *kufw-a* supprimire insultare."

The supplement stating—

"COWAN, *s.* 2. Applied to one who does the work of a mason, *add;* COWANAR is the only term used in this sense in Lothian."

So also on referring to Dyker, Jamieson tells us—

"DYKE, DYK, *s.* 1. A wall, whether of turf or stone. (Derived from the Scottish.)

"A ditch; as in English, although not obsolete.

"DIKER, DYKER, *s.* A person whose employment is to build inclosures of stone generally without lime; often called a *dry diker.* (Derived from the Scottish.)

"The *dyker,* as he is called, gets from £2 to £3 sterling, and sometimes more, for three months in summer. (P. Tarland, Aberdeenshire Statistical Account, vi, p. 209.)"

From the foregoing, it is presumed that the *cowan* is derived from a two-fold sense, the French application of the term suiting the speculative Mason, the Scottish, the operative Mason; and from the charges above quoted, equally applicable in both senses to the Free and Accepted Mason. The Scottish *cowan*, according to the operative craft, was a builder of walls of unhewn stone, and they were piled one on the other, either with or without mortar or mud, as is to be seen in Gloucestershire and the lower part of Oxfordshire at the present time; and the stringent law that ordered no master or fellow to set him a mouldstone was made for the purpose of guarding their art from the uninitiated, so that those who only could pile rough materials on each other should not invade the trade of a mason, or one that could both set and square the perfect ashler.—*Masonic Mirror.*

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Within the Lodge.

The transactions of a lodge, in its varied Masonic duties, are secret as to the rest of the world. Inasmuch as its business relates exclusively to Masonry, and none but Masons are interested in it, therefore none but Masons should know what transpires therein. It is an offense, therefore, against Masonic usage, as well as fraternal confidence, for one to reveal to a profane any of the transactions within the lodge. In the by-laws of some lodges it is provided that if a *visitor* should be guilty of such an offense, he shall be denied the privilege of visiting it in the future; and if a *member* should so far forget himself he shall be liable to such penalty as the lodge shall see proper to inflict.

To reveal to one not a Mason what has transpired within the lodge *may* be productive of very serious consequences. This is the case especially when the business in action is upon a petition for initiation, and consequent inquiry into character. It is necessary in such cases, to speak with frankness and freedom, if anything is said; but it must also be in the strictest confidence. The necessity for this is obvious to any person who will reflect a moment. We do not wish to injure any one, but rather do him good; yet we owe it to the Order to discuss the fitness of applicants with the utmost freedom, sometimes, which would not be proper before the world. Now, if such things are repeated outside the tyled door, an unintentional injury may be done to the applicant. But the rule does not apply only to the case referred to; everything done within the lodge should be—*must* be—kept there—"in the repository of faithful breasts."

The violation of this confidence has always been considered a grave Masonic offense, and drew upon the offender a suitable punishment. In the course of our reading recently we met with a case which occurred in a lodge in Scotland, we believe it was in Ayr, the brother had been found guilty of "communicating to outside persons, in a clandestine and illegal manner, the whole supposed proceedings of *St. Paul's Lodge*, and defaming the character and government of said lodge." Such an offense, we are sorry to say, is not *very* uncommon even in this day of general Masonic intelligence. The brother was tried and found guilty of the offence as charged, and the sentence was:

That he be suspended from his office for two months from the date hereof; and that upon the first monthly meeting after this term is expired, he shall in open lodge read the following: "I have been guilty of a crime highly prejudicial to the good order of society and the interests of *St. Paul's Lodge*; and I declare this to be a proof of my contrition, and hope it may be a warning to all members, and in case of a complaint, that they may lay it in a legal manner before an open lodge, and not be misled by those who neither consider their own nor the interests of the lodge."

This occurred in 1811, and shows how strict our brethren were a half century since, in enforcing proper discipline among the members.

We need not speak of the evils resulting from a dereliction of duty among Masons in matters of this kind; they occur, too often—and the consequences are sad indeed. We knew a case of this kind: a brother applied to a member of another lodge, in a neighboring town, for information about the character of an applicant who formerly resided there. Under the strictest injunctions of secrecy it was given. But, untrue to his Masonic duty, the brother receiving the information (which was of an unfavorable character,) immediately communicated it to the applicant. The result was the personal ill-will of the applicant towards the informer, which was never removed. This repeating to the applicant the information received, was entirely unnecessary, and was the more aggravated because secrecy had been enjoined, and the informer had given the information as he had received it from other Masons, on inquiry, as he had no *personal* knowledge of the applicant.

How often we have known the action of a lodge, especially in relation to applicants who were rejected, known to the applicant himself the next day! Of course two results followed: 1st, the applicant lost his respect for Masonry, seeing its influence was not sufficient to preserve discipline among its members; and, 2d, a personal hostility towards certain ones who had been instrumental in his rejection. To this might be added a bitterness of feeling among the members themselves, growing out of this violation of confidence and duty to each other.

Whenever a brother is found guilty of thus revealing to a profane the secret transactions of a lodge, he should be at once dealt with; the punishment, if the offense were deliberate and intended, should be severe in character and promptly inflicted.

We are constrained to believe that discipline in the lodges is generally too lax; we could report a large number of cases confirmatory of this, but it is unnecessary. The Masters of lodges should remember that the charter of Masonry is, to a large extent, confided to their keeping, and depends upon the enforcement of discipline.—*Freemasons' Magazine.*

The Case of William Preston.

Bro. Preston was an expelled Mason, but as our Order is more indebted to him for the development of its beauties than any other man since the time of the "immortal three," who formed the first Grand Lodge at Jerusalem, our readers will excuse our making this article somewhat diffuse.

Bro. William Preston was a Scotchman by birth, but removed to London where he took up his permanent residence in 1760. He was entered, passed, and raised among the "Antients," a society which had its origin in a schism and secession from the Grand Lodge of England. Preston's clear perception, however, soon convinced him that his party was not a legally constituted one, and he left them and applied for, and was received into, membership under the banner of the regular Grand Lodge of England.

With the utmost assiduity did he study the principles of our Order, and a bright and successful student was he. He saw that the hidden treasures of Freemasonry required a more general development in order to be fully understood by the ordinary mind. To effect this was the chief object of his life, and how successful he was, every intelligent brother knows.

At a certain hour, daily, he applied himself to the drawing of designs on his trestle-board, and so perfect were his plans that the Craftsmen, wheresoever dispersed, have been since engaged in executing them, and have never been at a stand for want of employment.

On Thursday, 21st May, 1772, in order to have the counsel and advice of the Craft, he gave a banquet at his own expense, at the Crown and Anchor tavern, in the Strand, London, to which he invited all the Masonic wisdom and talent of Great Britain to be present. According to his request, the brethren assembled early, and he was not slow in announcing the object he had in view in convoking them.

He said that "Freemasonry in order to preserve its standing must spread *its roots and expand its branches* far and wide, for the purpose of extending its capabilities to meet the exigencies of the times." He then laid before them the result of long and arduous labor; the present system of lecturing (a reconstruction of the old), as practiced in England in the beginning of the present century; whence it was introduced to the United States by Bro. T. S. Webb. It was discussed *seriatim*, approved and adopted. Bro. Preston then became exceedingly popular, and was employed as an assistant under Bro. Heseltine, Grand Secretary, who wished at that time to publish an improved edition of the Book of Constitutions, which would bring down the history of Freemasonry to his own time. Considering Bro. Preston the most eligible to prepare the work for the printer, he gave him the entire charge of it, and free access to all the documents and papers of the Grand Lodge. When the most laborious part of the work was performed, and it was nearly ready to go to press, Bro. Heseltine wanted to give an acquaintance of his, a Bro. Noorthouck, Treasurer of the Lodge of Antiquity, an interest in its publication, and appointed him to assist Preston in completing it. Bro. Preston, having done all the work of selecting, arranging, etc., thought he was entitled to the individual honor of his labors and declined the offer, when the job was taken from him altogether and given to Noorthouck. Seeing that the honors he had so well earned were taken from him and given to another, who had no right whatever to them, he remonstrated warmly and threw up the office of Assistant Grand Secretary in disgust, and, some say, withheld a part of the material he had collected for the book. This displeased Bro. Heseltine, who was not long waiting for an opportunity of resenting the offense which Preston had given him, and the latter was arraigned for a violation of the laws of the Grand Lodge in attending a sermon at church in Masonic costume; and in his defense, Bro. Preston said that this regulation of the Grand Lodge—the one which they said he had violated—was "the height of absurdity, and could not be admitted by any person who professed himself a friend to the Society." He also said that "the Lodge of Antiquity had its own peculiar rights formally secured to it at the revival in 1717, and was determined to preserve them inviolate, and it was very questionable if the Grand Lodge was empowered to make laws binding on a lodge which had acted on its own independent authority from a period long anterior to the existence of that body." On the 30th of January, 1778, he (Bro. Preston) was "expelled from the Grand Lodge and declared incapable of attending the same or any of its committees."

In 1787, when the Duke of Cumberland was Grand Master, the case of Bro. Preston was submitted to the Grand Lodge, who then, in a better and more Masonic spirit, reconsidered all its former proceedings, and reinstated Bro. Preston to all the rights and honors of Freemasonry.—*London Freemason.*

Reminiscences of Anti-Masonic Times.

BY REV. DR. GIGER.

I am aware that great prejudices have existed in regard to the true character and tendency of the Masonic Order. These prejudices were originated and spread by political demagogues for selfish and ambitious purposes, and many well-disposed persons were thus deceived, and their zeal to destroy Masonry rose above all other subjects of public concern. Strange that intelligent men could have ever persuaded themselves that Anti-Masonry had a base broad enough upon which to build up a party, that "the manifold interests of a great country, its trade, commerce and general industry; its finance, its development through the thousand channels of public adminstration, its party alliances, its ambitious strifes and its multiform pursuits could all be reduced into subordination to the purpose ef extirpating Masonry by political action." The incidents are so well known that we will only briefly allude to them.

The opponents of Andrew Jackson, who was a Royal Arch Mason, found themselves in a dilemma. For Henry Clay, who was the idol of the Whig party, was a Mason, aad wishing "to be right rather than to be President," would not sacrifice his principles nor violate his solemn obligation. William Wirt was, therefore, selected as the standard bearer. And yet he, in his letter of acceptance, pays a high tribute to the cause so unjustly assailed. Says he, "I was myself initiated into the mysteries of Freemasonry. I never took the Master's degree, but it proceeded from no suspicion on my part that there was any thing criminal in the institution, or any thing that placed its members in the slightest degree in collision with their allegiance to their country and its laws. I have thought and repeatedly said that I considered Masonry as having nothing to do with politics, and nothing has surprised me more than to see it blown into consequence in the Northern and Eastern States as a political engine, and the whole community excited against it." As the day of election drew near, wishing to be relieved from the position into which he had beeh reluctantly forced, he writes: "To persist in the nomination will only expose their weakness. They cannot carry a single State, except, perhaps, one. They cannot even organize an electoral ticket to the South of New York, except, perhaps, in Pennsylvania. It will annihilate them, and me too, by the mere force of ridicule." The result of the election proved the truth of his prophecy, for out of the 286 electoral votes Gen. Jackson received 219, Mr. Clay 49, Mr. Floyd 11, and Mr. Wirt *seven*. Thus the fanatical spirit which enkindled the flame of persecution and spread over the face of one section of our land with the wild fury of a mghty conflagration was quenched. It was short-lived, and its few paroxysms in subsequent years were followed by utter dissolution. Like Hudibrah's musket, which missed the mark it aimed at

> "And, though well aimed at duck or plover,
> Recoiled and knocked its owner over."

The attempted assassination of Masonry turned out, as with other assassinations, only to confirm her power and to hasten her coming hypotheosis. Antæus-like, she reached that point of extreme depression where by touching the ground she touched also the giant spring of that power in which she rose and now triumphantly reigns.

Garibaldi.

We note that Garibaldi has issued a flaming call for a gathering of free thinkers, in opposition to the Ecumenical Council, and among other societies enumerated we find the Freemasons. We protest, in behalf of the Craft universal, against having Freemasonry, even by name, mixed up in the atheistical revolutionary hodge podge fathered by the celebrated Italian. We protest and deny his right to drag the Institution into even apparent antagonism with any sect of religionists, even though, as in the case of the Catholic Church, that sect be its open and avowed enemy. We protest against being mixed up with political or revolutionary measures of any kind; and, more than all, we most strenuously object to having our garments soiled by the contact of free thinkers, or, in plainer English, atheists. If the general would have patience to reflect for a few moments, he would see that his motion has for effect to increase the importance of the Ecumenical Council, and lend interest to its deliberations; while the idea of fighting it before it has opened its mouth, is to place one's self in the attitude of firing six-pounders at the moon. If the Roman Council bounds its deliberations by the needs of the Catholic faith, and lets the rest of mankind alone, we fail to perceive why the rest of mankind need get unduly excited over the fact. If on the other hand, it attacks other sects, or societies, we venture to believe that it will then be time enough for the party attacked to defend itself. Should the Council go out of its way to attack Fremasonry, the attack, judging from what has gone before, must be in the nature of a slander, and against that we have the major remedy of proving, by our acts, that it cannot reach us through the invulnerable armor of truth and right, in which we are panoplied. But if such attack could be justified, it would be by the fact that our Institution had joined hands with the political associations of Europe. We therefore request the Ecumenical Council to take notice that, notwithstanding the call of Garibaldi, Freemasonry has and will have nothing to do with his gathering or its objects.—*Holmes.*

Lawful Information.

The following rules in regard to the admission of a visitor in a lodge, embrace the whole subject in a convenient form:

1. It is *not* sufficient evidence to the lodge of a visitor's Masonic standing, that his name appears in the printed proceedings of a Grand Lodge or in the printed catalogue of his own lodge.

2. It is *not* sufficient evidence to the lodge of a visitor's Masonic standing, that he has been seen in a Masonic procession.

3. It is *not* sufficient evidence to the lodge, of a visitor's Masonic standing, that he had delivered a letter of introduction to some member of the lodge, even less if the letter was to some person not a member of the lodge.

4. It is *not* sufficient evidence to the lodge of a visitor's Masonic standing, that he has been examined and vouched for by a private member not legally authorized to do so by the Master or one of the Wardens. None have the authority save the Master and Warden. The lodge elects them to attend to its business, and it is sheer impertinence for a private member to intermeddle therein without leave asked or power granted.

It is *not* sufficient evidence to a lodge of a visitor's Masonic standing, that he presents a diploma from some lodge of which he claims to be or to have been a member.

6. It is *not* sufficient evidence to a lodge of a

visitor's Masonic standing that Bro. A. declares that Bro. B. vouches that Bro. C. knows him to be a Master Mason.

7. It is *not* sufficient evidence to a lodge of a visitor's Masonic standing as a Master Mason, that some member present vouches that he has sat with him in an Entered Apprentice's or Fellow Craft's lodge.

8. It is *not* sufficient evidence to the lodge of a visitor's Masonic standing, that popular opinion considers him a Mason. The voice of the people is not a voice that can admit a stranger in a Masonic lodge.

Death of Amos Kendall.

The deaths of prominent men are lately occurring with uncommon frequency. We have to record that of Amos Kendall, who breathed his last at Washington recently, at the ripe age of eighty years. Twenty-five years ago, few men in America were exerting a larger influence upon the public mind than Kendall, then Postmaster General under Van Buren, and one of the principal writers for the Washington *Globe*. He was equally prominent as an executive officer, and as a political leader. Probably no man ever displayed better organizing power in the postal department. He made the service "pay," and opened the way for cheap postage. Possessed of a religious cast of mind, he appealed to the serious and solemn instincts of the people in his political writings, and exercised a controlling influence upon the minds of earnest men. During the twelve years of the Administrations of Jackson and Van Buren, he was one of the very first minds influencing the policy of the nation. Previous to that time, he had led an active and useful life, partly in the practice of his profession, and partly in various official positions.

With the defeat of Van Buren he retired from active participation in politics, and engaged in other active pursuits with great profit to his private fortune. In 1845 he assumed the entire management of Prof. Morse's interest in the American Electro-Magnetic Telegraph. His organizing power was conspicuously shown in the immediate development of this new science, to which he devoted his chief attention during the remainder of his life. He accumulated a colossal fortune, and dispensed charities with a prodigal hand. He was also conspicuous in various organizations for benevolent purposes. The city of Washington owes him for one of its handsomest church edifices, which he constructed entirely from his own funds, and then made a free present of it to the Baptist Society of that city.—*New Age.*

Socrates called beauty a short-lived tyranny Plato, a privilege of nature; Theophrastus, a silent cheat; Theocritus, a delightful prejudice; Carneades, a solitary kingdom; Domitian said that nothing is more grateful; Aristotle affirmed that beauty was better than all the letters of recommendation in the world; Homer, that 'twas a glorious gift of nature; and Ovid, alluding to it, calls it a favor bestowed by the gods.

Portrait Gallery of Living Masons.

THEODORE SUTTON PARVIN,

Past Grand Master of the Grand Lodge, Past Grand High Priest of the Grand Chapter, Past Grand Commander of the Grand Commandery, Grand Secretary of the Grand Lodge of Iowa, Ill. Grand Chamberlain of the Supreme Council 33°, A. A. Scottish Rite, for the Southern Jurisdiction of the United States, and during its existence editor of the *Western Freemason*, was born in Cedarville, Cumberland county, New Jersey, January 15, 1817, whence he removed in 1829, to Cincinnati, in which city he pursued his studies, and in 1838 accompanied Governor Lucas, the first Governor of the then Territory of Iowa, as Private Secretary.

Brother Parvin was educated for the bar, but pursued his profession only ten years, during which period he filled the office of prosecuting attorney of one of the districts of the Territory, Judge of the County Court, Secretary of the Senate, &c.

His Masonic career commenced March 14, 1838, when he was initiated in *Nova Cœsarea Harmony Lodge No. 2*, at Cincinnati, Ohio; was passed April 9, and raised May 9 of the same year. In order to extend the benefits of the Institution into the Territory, he united with others November, 1840, in the organization of *Des Moines Lodge, No. 41*, at Burlington, Iowa, receiving the authority from the Grand Lodge of Missouri, and was its first Senior Deacon. On the 13th of February, following, he also united in the organization of *Iowa Lodge No. 42*, at Muscatine, his then residence, but then known as Bloomington. *Iowa Lodge* derived its authority from the Grand Lodge of Missouri also. In this lodge he was its first Senior Deacon, and for the two succeeding years its Secretary, and the fourth and fifth years, Master. He still retains his membership in that lodge, though residing at Iowa City, whither he removed some years since.

Our esteemed brother had the honor to be a member of the Convention of Masons, held at Iowa City on the 7th and 8th days of January, 1844, when the Grand Lodge of Iowa was organized; was its first Grand Secretary, and, with the exception of two years—1851, 1852—the latter of which he filled the office of Grand Master, has since performed the onerous duties of the Secretariat, with a fidelity and ability which have caused him to be viewed as a model keeper of the archives.

In *Capitular Masonry*, he was advanced January 5, and exalted January 7, 1845, in *Iowa City Chapter, No. 2*, and retained his membership therein until he united in the formation of *Washington Chapter No. 4*, at Muscatine, September 27, 1852, of which he was elected High Priest, December 27, 1853.

Companion Parvin was President of the Convention which organized the Grand Chapter of Iowa, January 8, 1854, and was elected first Grand High Priest. The succeeding year he was elected Grand Secretary, a position, however, he does not retain.

Shortly after the Triennial Convocation of the General Grand Chapter, at Chicago, in 1859, the Grand Chapter of Iowa withdrew from partnership in the former body.

In *Cryptic Masonry*, Companion Parvin received the degrees of Royal and Select Master, in a council working under the warrant of *Dubuque Chapter No. 3*, September 27, 1847. All councils emanating from Illinois, at that time, were thus irregularly formed; and the healing process being gone through, he assisted in the formation of *Webb Council* in 1855, upon the reorganized basis.

In the *Chivalric Order* he was created and dubbed a Knight Templar, January 9, 1845, in *Apollo Commandery No 1*, Chicago, Illinois; and on the 15th of March following, when *De Molay Commandery No. 1*, at Muscatine was organized, he was named its Commander. At the formation of the Grand Commandery for the State of Iowa, in 1864, he was elected first Right Eminent Grand Commander, and re-elected the following year.

At Hartford, in 1856, Companion Parvin was proxy for Grand King and Grand Scribe of the Grand Chapter of Iowa, in the General Grand Chapter of the United States; and, at Chicago, in September, 1859, he was again its proxy at the Triennial Convocation there held. At the Triennial Conclave of the Grand Encampment of the United States, held in 1869, he was proxy for the Eminent Commander of *De Molay Commandery No. 1*, at Muscatine.

R. W. Brother Parvin has the honor of being the representative near the Grand Lodge of Iowa, of the following Grand Lodges: Illinois, Minnesota, New Jersey, Nova Scotia, Ohio, and Vermont.

In *Ineffable Masonry* he received all the degrees of the A. A. Scottish Rite under the Supreme Council of Sovereign Grand Inspector General 33°, for the Southern Jurisdiction of the United States, and is now an active member of the same, and Ill. Grand Chamberlain. He was admitted in 1859.

As a speaker, Brother Parvin is logical and convincing invariably appealing to the kindlier feelings of his brethren, and gaining as much on their confidence by his pleasing manners and graceful action as by the force of the common sense he utters. He is a Masonic conservative of the old school, and delights in being called an *old fogy*. As a writer, in addition to his many splendid reports and addresses, he made quite a reputation while editing the columns of his journal, the *Western Freemason*, and none regretted more its discontinuance than the writer of this sketch. The first number was issued in October, 1859. He was one of the regular contributors to that excellent organ of Freemasonry for the State of Iowa, the *Evergreen*, published at Dubuque, and gazetteed as such as late as September last, since when his name does not appear.

To show his independence of character, we will conclude our portrait with a quotation from his Salutatory: "I have enjoyed all the honors an over-partial Brotherhood can bestow, have passed every round of my mystic ladder, and for fifteen years stood upon the topmast (Secretarait of a young but full-grown Grand Lodge), and viewing the field of labor on all sides, *have no place to seek*, no power to covet, no friends to promote, and hence no selfish end to advance."

Such a man, and such a Mason is Theodore Sutton Parvin, who we trust will long be spared to the Craft in Iowa, of which he is one of the chiefest ornaments.—*Pomeroy's Democrat.*

Orphans' Home, Mississippi.

While the Grand Lodge was in session last October, Mrs. Laura Reed, daughter of Gen. Duff Green, formerly well known as the publisher of the *Telegraph* at Washington, and a relative of Bro. B. S. Edwards, Judge of the Springfield Circuit, visited the Hall previous to resuming labor, and, in a few thrilling words of magical power, laid before the brethren the condition of the Orphans' Home. Her father, late husband, and son, all of the mystic tie, gave her access to her auditors. The result is contained in the following documents:

Office of the M. W. G. Master, A., F. & A. M.,
of the State of Mississippi,
Gholson, Miss., Oct. 11, A. L. 5869, A. D. 1869.

"*Most Worshipful Sir and Brother:*

"I ask to thank you for the generous reception which, through your agency, the M. W. Grand Lodge of Illinois extended to Mrs. Laura Reed, agent of the Orphans' Home of Mississippi. This institution is not a Grand Lodge enterprise, but receives the very warmest sympathy of the Grand Lodge of this State. I have the honor to be President of the Board of Trustees, and in that capacity have ascertained that about ninety children at the "Home" are the orphans of Masons. We would be very grateful for anything in the way of provisions for our children.

"Thanking you again, allow me to write myself in the bonds of friendship, morality, and brotherly love. "Fraternally yours,

"Thos. S. Gathright, *Grand Mnster of Miss,*

"To H. G. Reynolds, M. W. G. M. of Illinois."

Office Treasurer Orphans' Home,
Brooksville, Miss., October 22, 1869.

"Received of Mr. Harman G. Reynolds, M. W. G. M., the sum of one hundred and fifteen dollars and seventy-five cents for use and benefit of Orphans' Home.

"T. J. Deupree,
"*Treasurer Orphans' Home.*"

Brooksville, Miss., Oct. 22, 1869.

"*Harman G. Reynolds, Esq., M. W. G. M. of Masons, State of Illinois:*

Dear Sir—Through our agent, Mrs. Laura Reed, I have the pleasure to acknowledge the receipt of one hundred and fifteen dollars and seventy-five cents, a contribution from your Grand Lodge to the Orphan's Home of Mississippi, a receipt for the same is herewith inclosed. Permit me, in behalf of the Board of Trustees, to return you thanks for the donation, and be assured that the little orphans will remember with gratitude your kindness to them.

"The number of orphans at the 'Home' at the present time is about 200. We would be glad to succor more of them and raise them up to be useful citizens, but have not the means. We are now buying, at high prices, every pound of meat used, and almost all of the bread. Our State raises comparatively no meat, and the present corn crop is almost a failure, so we feel compelled to ask the benevolent of other States to aid us in taking care of the little unfortunate ones who, deprived of their natural protectors, appeal to us for shelter, food, and raiment. About one-half of the children at the 'Home' are the offspring of deceased Masons, and any further assistance you may see proper to render us will thus be shared by those who more directly appeal to your charity.

"With high regard, I am your o'bt serv't,

"T. J. Deupree,
"*Treasurer Orphans' Home, Miss.*"

Office of the G. Rec. of G. Encampment K. T.,
United States of America,
Cincinnati, O., Nov. 11, A. L. 5869, A. O. 751.

The following official announcement is forwarded for general informatiou:

John D. Caldwell, *Grand Recorder.*

Grand Encampment U. S. A.

To our Right Eminent and Eminent Commanders of the Temple, opu to all Valiant Knights within our jurisdiction, greeting:

The General Grand Encampment of the United States, at its triennial meeting held at Hartford, in the State of Connecticut, in September, A. D. 1859, unanimously amended the constitution, whereby it adopted the title of "Grand Encampment," with the name of "Grand Commandery" for State bodies, instead of "Grand Encampment," as then before used, "Commandery" instead of "Encampment" for subordinate bodies, and by which it also adopted certain other changes in the titles of officers in grand encampment, grand commandery, and commandery.

In several jurisdictions there remained for some years after the grand constitution was amended, various sections of the constitutions of State grand bodies in conflict with the provisions of our constitution, as well in the titles of those bodies, as in other essential provisions.

One by one these State grand bodies have complied with the constitutional requirements of our Grand Encampment, until in the jurisdiction of Massachusetts and Rhode Island, there alone existed the ancient nomenclature.

Official information has now been received, that the grand body of Templars of this jurisdiction, at its annual assembly, held at Providence, R. I., on the 29th day of the present October, by a unanimous vote, amended its constitution, making it conformable in every respect with the constitution of our Grand Encampment.

The Grand Master takes this opportunity to communicate this happy result to the Templars of the United States, and to congratulate them upon the universal loyalty which reigns in every State from Maine to California, to the Grand Encampment of United States, not only in name, but in very deed.

Given at Boston, this thirtieth day of October, in the year of our Lord one thousand eight hundred and sixty-nine.

William Sewall Gardner, *Grand Master.*

Attest my hand and the seal of our Grand Encampment. John D. Caldwell, *Grand Recorder.*

THE MASONIC TROWEL,

HARMAN G. REYNOLDS,
Past Grand Secretary and Grand Master of the Grand Lodge of Illinois, Editor,
IS PUBLISHED BY THE FIFTEENTH OF EVERY MONTH, BY
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One copy, one year..$1 25

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We will hereafter publish regular lists of our agents, so that the brethren may always know who are authorized to receive money for us for THE TROWEL.

The place of birth, age, name, time and place of death, and membership of deceased brethren, are solicited. Resolutions are declined.

We are responsible for our agents, and none others, but favors will be gratefully received from all who may send us subscribers, orders, or work.

NOTICE.—Remittances by Express and Registered Letters at our risk. Parties sending us *money* by *mail* must assume the risk.

SPRINGFIELD, ILL., DEC. 15, 1869.

☞No communication or advertisement is likely to receive attention, if received after the first of each month, in the issue immediately following.

The Master of a Lodge.

The honor, rank, powers and dignity of a Worshipful Master are not understood by the Craft at large. In most lodges he is held as a presiding officer, with such powers only as are conferred upon him by statute laws.

The Grand Lodge of Illinois, while guarding carefully its own rights and the rights of its subordinates, has been equally as careful of the powers, prerogatives and dignity of Masters.

We have been greatly impressed with this idea, as we have beheld the anxiety to attain positions in grand lodge.

The moment a brother is installed Master of a lodge, his rank is that of a Past Master, and he is eligible to the position of Grand Warden, Deputy Grand Master, or Grand Master.

In case of the absence of the Grand Master, Deputy, or Grand Wardens, the present or past Master of the oldest lodge represented officiates as Grand Master. And in case of their death or disability, such present or past Master becomes Grand Master in fact.

We maintain, therefore, that the dignity and honor of the Master of a lodge in grand lodge is next to that of Grand Warden. He is a permanent member, and the chief representative and spokesman of his lodge in grand lodge. Any Master Mason in good standing may be elected Grand Treasurer, Secretary, Orator, Chaplain or Tyler, and by virtue of such election become a permanent member, but he cannot thereby become eligible to either of the first four offices. For this reason, although not invested with Right Worshipful, the rank of a Master ought to correspond with the honor and dignity of his station. And such Master holds his right of representation in his own hands. He can attend in person or appoint such member of his own lodge as his proxy as may suit his pleasure. Over this matter his lodge has no control.

At the Grand Communication of 1868, four hundred and thirty-four lodges were represented, and of these two hundred and seventy-five were represented by their Masters in person, and two hundred and thirty-one by Masters alone. Each lodge is entitled to three votes; and if there be but one representative present, he casts the whole. The entire vote, aside from the vote by lodges, cannot exceed eleven votes at this time, and this may be increased or diminished by the addition or diminution of Past Grand Masters.

The two hundred and thirty-one lodges represented by Masters alone, command six hundred and ninety-three votes, while all the other votes combined, including Masters and their proxies, are but six hundred and twenty votes. This is a fair comparison of session by session.

But of the other forty-four represented in part by Masters, the Masters commanded seventy-nine votes, which, added to the six hundred and ninety-three, makes seven hundred and seventy-two votes.

Ninety-three Masters and thirty-two Wardens were represented by proxy, and but ninety-six Wardens were present in person. If asked why there is such a disproportion between the Masters and their proxies and the Wardens and their proxies, we answer that the representative highest in rank, *or his proxy*, draws the mileage and per diem, and this indirectly gives the control of the Grand Lodge to the Masters themselves.

Of the one hundred and twenty-five proxies, and ninety-six Wardens, we know, by inspecting the list, that sixty-five are Past Masters, and they commanded full one hundred and twenty-five votes, which, added to the seven hundred and seventy-two, makes eight hundred and ninety-seven. The whole number of votes in 1868 was thirteen hundred and thirteen. Two-thirds of this number is eight hundred and seventy-six votes, or twenty-one less than the votes actually controlled by the Masters and Past Masters of lodges. And we presume that a careful analysis would give the Masters and Past Masters full three-fourths of the vote at every Grand Communication.

We have now demonstrated the numerical power of Masters in grand lodge, and will proceed to show their individual powers. One lodge, represented by its Master alone, can tie the votes of the Grand Master, Deputy and Grand Wardens. Four lodges, represented by four Masters alone, can out-vote all the Grand and Past Grand officers combined.

It may be said that the influence of position over-rides the influence of the Masters. This we emphatically deny.

There are but two grand officers who, as a rule, *can* exercise more influence in their stations than on the floor. The Grand Master, by virtue of his power, if he be a wise and just officer, does, and of right should, wield a large influence. But it should be borne in mind that he is a Past Master; that he is selected by them as one in whom they and the entire Craft may safely trust. He is selected for his ability, his wisdom, his character, and for his adaptation to the peculiar duties of his office; and hence, while every one may be, and should be, carefully watched, still, if he be found faithful and able, he will have all the influence he ought to have.

The Grand Secretary, if he be an able and competent man, has peculiar influence, especially in shaping and giving direction to business and correspondence. Aside from these two positions, we maintain that an unembarrassed position on the floor carries with it a weight and power wholly superior to that of official position.

We call to mind four special instances at the last Grand Communication: the first was the report made upon the Address by Judge Cunningham, W. M. of 157; his clear and direct statement, and his unanswerable arguments derived from Masonic law, carried overwhelming conviction, and resulted in the adoption of principles, which, if observed, will work a silent but efficient revolution in many matters of Masonic polity in this State.

The next to which we allude was the report of the Committee on Grievances, by W. Bro. Hudson, Master of 179. After six days of patient labor with his stalwart colleagues, he came in with a report more terse, complete, fine-cut and ringing than any one ever emanating before from the able committees who have sat in judgment upon appeals. And the manner of delivery by the silver-haired veteran won praise far better than official position can give.

The next was the report upon lodges U. D., by W. Bro. Rounsville, P. M. of No. 15. The situation was a perplexing one, but the report removed all doubts, and was adopted without dissent.

While we might allude to fifty instances of influence, we will mention but one more. When the ancient constitutions and usages were being discussed, the W. M. of 292, wholly unknown to fame, surprised the whole grand body by a careful statement of the history of York and Ancient Craft Masonry in England.

It may be said that the official positions are necessary in order to attain the position of Grand Master. By no means. Six of our Grand Masters have been taken from the floor, or from without the line of succession. Leaving the present incumbent out of consideration, we may truthfully say that they were all able men, and, with one exception, successful Grand Masters. The exception we make was Grand Master Walker. We do not by this depreciate any other brother who has filled the chief executive chair. But the point we make is this: the Grand Lodge of Illinois (and every other grand lodge) is entitled to call its wisest, ablest and best men to preside over its affairs, and position should not influence a single vote. As but few Masters can gain the Grand East, so they should be the more solicitous that a self-poised mind, a clear brain, marked ability, a firm hand, and a resolute, conscientious will should be selected to rule; from the line, if within it; from without the line, if best.

The most important distinction, to our mind, is to serve as chairman of a committee; the next, to serve on a committee. But it is by no means unimportant to sit as a legislator, as a judge, or as an administrator, and pass all these matters presented by committees, and brought forward by the grand officers, in a careful review.

Heretofore, and at various times, we have presented our views at considerable length in regard to the office of Master, as related to the interests of a lodge.

We come now to say to our brethren that their lodges, through their representatives, and mainly through their Masters, are component parts of the grand lodge. Hence the necessity of selecting men qualified by character, information and skill to preside over them, and wisely and honestly to represent them. We urgently press upon them to let nothing influence them in the selection of Masters but the good of Masonry in the most comprehensive and general meaning of the term.

What we have said here applies generally to all grand lodges in the United States, and to most of them quite as fully as to our own.

Occidental Consistory, Chicago.

Having some business to transact in Chicago, we so timed our visit as to be present during two of the four days' convention, which this splendid body was holding in the old Masonic Temple. We saw the Rose Croix, Kadosh, and S. P. R. S. grades worked on twenty-three candidates, and worked as they are worked no where else save in Cincinnati and New York City. We have not been in the temple since September of last year, and were astonished and delighted to witness the wondrous change that has been wrought in the adornments and fittings of the two full stories which are occupied by the consistory, in common with *Apollo Commandery* and *Lafayette Chapter*. Outside the costly Scotch Rite palace of Cincinnati, there are, probably, no rooms in the country that are now so well provided with A. & A. R. scenery, costumes, machinery, and furniture, as are these. Several thousand dollars have been expended under the immediate supervision of that eminent Templar, author, and tactician, Sir Knight Brower—who is known among his intimates as "pious Monk" Brower. He has an artist's eye, and a scene builder's skill, and having a body of men at his back who cheered him on, instead of putting obstacles in his way, he has made the dingy old temple a thing of beauty and convenience. The degrees were admirably and fully conferred, under the immediate supervision of good old father Van Rensselaer, who is never so happy as when engaged in Masonic work. We were rejoiced to be permitted to grasp once more his dextral digits, to look into his honest eyes, and to note the fact that he was looking better than we had ever seen him appear before. The amiable and venerable frater actually seems to grow younger instead of older.

Prominent among the workers, we observed illustrious Breth. Hurlbut (father and son), Stevens, Gale, Smith, Brower, Myers, Egan, Ramsey, Blaney, Bigelow, Miles, Montgomery, Leffingwell, Patrick, and numbers of others whose names have escaped us. The attendance was large, Iowa, as usual, being represented by a number of brethren from Lyons, including the accomplished Bro. Leffingwell and Breth. Baldwin and Marquis, who enjoyed themselves hugely. Most excellent Pitkin, whose rear name is Wright, had just left as we arrived, after having "blazed the comet of a season." We owe him one for not waiting a day longer. The most graceful courtesies were bestowed on the visiting brethren, by Hurlbut (the commander-in chief), Wentworth, Egan, Stevens, *et. al.*, and the banquet to the grand army was more recherche and enjoyable than usual.

Among the notables present from outside the city, we noticed Grand Master Reynolds and his alter-ego, the amiable Grand Secretary, Miner. We *interviewed* Reynolds, and the words of wisdom that fell from his lips during his infrequent mascatory pauses, are recorded "and faith we'll prent 'em" by and by. He is "some" on provender, is Reynolds. Indeed, *that* is characteristic of the dignitaries in the Order, taking Morris, Hemenway, Wright, Jno. Scott, "Joe" Chapman, Bower, and *cetera* as special proofs of the averment, but we are sorry to say, for the honor of our State, that Reynolds can euchre them all and not half try. In the way of appetite, as in matters official, he holds both bowers, the ace, the king and queen everytime. The last we saw of him on that memorable night, he was deep in the discussion of the momentous question which has puzzled so many Masonic jurists—*after dinner*—who *was* the father of Mrs. Zebedee's children!—*Evergreen.*

Guilbert on eating and provender! rich, decidedly. True enough, Grand High Priest Wright had been there, and had won all hearts since it was ascertained that he and his wife had become acquainted; but when he learned that Guilbert, with his train was coming, *he slid!* When our Esculapius made his *debut*, the sables turned ashy pale, and all the commanders and ex-commanders of Templarism in Chicago, concentrated in Occidental, held a solemn consultation! Wiley inquired, "who among us is the Achan?" Theodore remarked that he heard that he was coming, but disbelieved it, because it had always been understood that he was not a middle-man.

Then Vincent says, "Surely you ought to have known that his coming was as certain as 'unconditional election.' Did you see the disgust of the G. H. P. of Missouri when Iowa was announced at the General Grand Banquet at St. Louis? His face said as plainly as a face could say, 'you are welcome, but really I did not make suitable provision for such an unlooked for event;' and the victuals just naturally went to Guilbert. Now, he has come, and when *he* comes, the Southern Jurisdiction comes too, and I don't propose that Occidental shall 'knuckle down.' Chicago never *was* beaten, and Occidental always *has* been equal to the situation, but if ever either of them were in 'imminent danger,' that time is *now*. What shall we do, Ammi?"

The latter functionary very coolly answered by calling one of the sables, and ordering him to take the first car, and go to Union Park, and tell Jim. that Guilbert has come, and to bring all his cooked hams, oysters, in shell and can, chickens, eggs, bread, crackers, and sauces, coffee and tea, and to come to stay, for he was needed. As soon as the sable disappeared, James proposed a telegram to Bill. Palmer, at Milwaukee, to have all the provision stores closed, and to hold their entire stocks ready for orders at a moment's notice; and gave as a reason that Bill. Palmer knew Guilbert's capacity. While the sable was absent on his mission of mercy, necessity and safety, the commanders and ex-commanders gathered into a corner to draw consolation from several Habanas. After two or three curls around Ben's elegant head, he asked if any one of them ever heard of the Hen Convention at Dubuque? "What is it Ben?" came from every one.

Ben commenced: "You know that Guilbert used to live at Waukegan, and then at Elgin, before he settled in Dubuque. Immediately after the latter event, the hens held a convention in the outskirts of the city, and when inquiry was made, 'what-for they were come together,' one motherly dame, with a fine topknot, remarked that she formerly lived in Elgin, and that from the time Dr. Guilbert came there until she was brought away, not one chicken was born in Elgin, and that she was sure that not one would be born in Dubuque as long as he stayed there! and, for her part, she was going back to Elgin; and with one consent, they all took private quarters on the ferry-boat, went to Illinois the same night, and the next morning not a hen was to be found in Dubuque!"

Guilbert on *provender*! Why to see him masticate, one would imagine that he left Iowa to get something to eat. There *is* one consolation, however, Occidental did live through it without going into bankruptcy; but to see them repairing damages, one would think they were preparing for a return to specie payment!

General History, Cyclopedia, and Dictionary of Freemasonry.--By Robert Macoy.

We are under many obligations to R. W. Bro. D. W. Thomson for a copy of this valuable work.

Fronting the title-page is an elegant likeness of Bro. Macoy, natural as life. A "general history of Freemasonry is given in the first sixty-eight pages; three hundred and twenty-eight pages, embracing a large number of elegant plates and illustrations are then devoted to a Cyclopedia embracing a "comprehensive explication of the whole system of Freemasonry, and of kindred or similar associations."

Three hundred pages then give Oliver's Symbolical Dictionary, including several valuable plates, making in all 700 pages. It is a complete and comprehensive work, and supplies the place of several separate volumes, and is invaluable for reference and ready means of information.

Bro. Thomson is the agent for the work in the West. It is also for sale at Trowel Masonic store.

Woman.--Her Rights, Wrongs, Privileges, and Responsibilities.

This is the title of a work by L. P. Brockett, M. D., which is largely illustrated and sold by agents only.

The history of woman, as given by the author is very interesting, and we presume is literally true. At least, it is true so far as we know. The wrongs of woman, together with her powers and capacities are fairly and graphically stated. While there seems to be, as is clearly the intention, a disposition to treat woman fairly, still the anti-female-suffrage side is pretty strongly stated, and more strongly illustrated, and while we are forced to yield assent to most of the arguments, we can not avoid the remark that a man would answer some of the author's positions very successfully. It is now to be seen whether woman will dispose of the matter by ridicule, sneers, ill-temper, or downright good-tempered argument. *If she does not* use the logic and argument so manifestly in her reach, then Dr. Brockett has won the day.

Information Wanted.

William P. Gulick, a Royal Arch Mason, formerly of Rushville, but more recently of Beardstown, by occupation a miller, left his family at Beardstown about the 12th of October last, and went to Missouri in search of employment. He wrote to his wife from Chillicothe, Mo., and since that she has no word from him, but there is a rumor that he is somewhere in Illinois or Kansas. He was very unwell when he left, and she fears that he is suffering from sickness, while she is nearly destitute. He is five feet seven inches high, dark complexioned, dark heavy beard, has a large scar over the left eye, hair thin, heavy set, and is agreeable in his manners. He took with him a black valise and large trunk, well filled. He is also a member of the Methodist Church and a Good Templar. Any brother knowing the whereabouts and condition of Bro. Gulick, will render a valuable service to a distressed wife by writing to Bro. M. L. Read,

Beardstown, Ill.

Exchanges.

We have received three numbers of Brennan's *Freemason*, all told, and in those numbers we read more miserable vituperations about ourself and others than often falls to our lot.

The September number of the *Monthly* came with a *flattering* notice of us and The Trowel, which we glanced at in such terms as it deserved, considering the very little time then at our command. We have received no number since, and we hope that no feeling of cowardice will prevent the sending of both those journals. We can frankly assure the editors and scribblers of both of them, that it is our intention in the future to give them "their just due," and that they shall not spoil for want of notice. And by way of commencement, we class them among anti-Masonic journals, and desire to exchange with them for the same reason that we exchange with the infamous *Cynosure*, so that we may be posted up in the "doings and intentions" of the old Adversary, and may be the better able to show them up in their true colors. So, come on!

Gentlemanly Postoffice Officials.

In our correspondence, which is pretty large, we often have intercourse with persons connected with the postoffices of the country, with whom it is a real pleasure to do business. Among such is the entire force in the Springfield Office, whom we have always found to be pleasant and accommodating. All our citizens will bear testimony to this fact. Another such is the postmaster at Pleasant Plain, Iowa. By mistake, we sent a letter there to a gentleman who resides in another town in the same county. The P. M. returned us our letter, and also wrote us a short, but pleasant note, stating what he believed was the postoffice address of the person to whom the letter was sent. Also many postmasters take particular pains to give us the new postoffice address of subscribers to The Trowel, who formerly received the paper at their postoffice, but have moved away. We give our sincere thanks to them all.

Brethren who are getting up lists of subscribers for The Trowel are requested to forward them as soon as they are completed. It is often the case that they are delayed until in January, and then it is almost impossible to get them all down correctly on our subscription list. We only keep two lists and only two persons can be at work at one time entering names, and they must all be entered and the lists corrected in time for the January Trowel, and if there is a great hurry and rush, there is apt to be some mistakes.

Palestine Explorations.

Our lodges who desire a rich intellectual treat and a comfortable entertainment for some of our long winter evenings, will do well to read the advertisement of R. W. Bro. D. W. Thomson, of Fulton, in our advertising columns.

Those of our brethren who have heard these lectures speak highly of them. They are rich, solid, and entertaining, and far better than the thin and pedantic lecture of the graceless La Grange Jesuit.

We hope that our brethren will send for Bro. Thomson.

We call the attention of our readers to the two advertisements on our last page, of *The Masonic Token* and the "General History Cyclopedia," and Symbolical Dictionary of Freemasonry, published by the Masonic Publishing and Manufacturing Company of New York. We have examined those books, and know they are what the advertisements describes them to be.

The Masonic Token,

Is a beautiful gift book, edited by Bro. Wm. T. Anderson, 32°, and issued by the Masonic Publishing and Manufacturing Company, 432 Broome street, New York.

It is bound in morocco and gilt, and is just such a gift as a lady admiring Freemasonry, or a member of the Eastern Star might properly crave from a devoted husband or manly lover.

Orders will be received at The Trowel office.

Visit to Carrollton.

In accordance with a previous invitation we visited *Carrollton Lodge No. 50,* December 1. It may be as well to speak of other matters now. At Jacksonville, the Toledo, Wabash & Western, the Chicago, Alton & St. Louis by Jacksonville, and the Peoria, Pekin & Jacksonville, all meet at the same depot, and the latter road is intending to reach St. Louis by way of Carlinville and Bunker Hill. At Whitehall preparations are making to receive the cars on the road from Beardstown by Winchester. This road is also to reach St. Louis by Brighton. This is our first trip from Jacksonville south, and we are gratified with the evidences of material prosperity, maturity, and comfort on every hand. Murrayville, Manchester, and Whitehall are large and flourishing towns, and the homes of excellent lodges. Upon arriving at Carrollton we were taken in charge by Dr. Samuel, Hon. J. W. English, and the officers of the lodge, and were made the welcome guest of Dr. Samuel and his amiable family.

Dr. J. B. Samuel was born in Caroline county, Va., June 2, 1798, and was initiated in July, 1819, being as soon as he could be received upon coming of age. In June, 1832, after having served as Secretary and Warden, he was elected Master of *St. Andrew's Lodge No. 18,* at Cynthiana, Kentucky. In February, 1832, he settled in Carrollton, where he has ever since resided, and been in the unintermitted practice of medicine. In October, 1847, at the session of the Grand Lodge at Quincy, a petition was presented for a charter for *Fletcher Lodge* at Carrollton, and the petition was granted without the intervention of a dispensation—the only case in our knowledge. Dr. Samuel was the Master named in the charter. The following year, 1848, we met him in Grand Lodge at Alton, and the name of the lodge was changed to Carrollton. Over that lodge he presided by his original appointment and election for thirteen years, and for the whole period has been in Grand Lodge with the exception of three meetings. He is emphatically the Patriarch of the lodge, as he is in his church and the community which he has so long graced.

For one year, Hon. D. M. Woodson was Master. In 1840—41, we attended the session of the Legislature in Springfield, and at some time during the session, the Fraternity had a celebration. The procession was quite imposing, and Judge Woodson delivered the oration in the State House; it was both powerful and elegant, and made a good impression. He was then a member of the Legislature, as he was a member of the Constitutional Convention in 1847, and is now a member of the General Assembly. After the adoption of the Constitution, the people of his Circuit elected him Judge—a position he held for eighteen years.

In 1863, Hon. J. W. English was elected Master, and held the position for five years. He is the son of Dr. Nathaniel English, long a resident, and noted physician and citizen in Jacksonville. Bro. English is a member of the Constitutional Convention, and an Attorney in successful and profitable practice.

He was succeeded by W. Bro. Geo. W. Davis, the present incumbent, who graces the station with ability and dignity.

Early in the evening we were conducted to the Hall, and were introduced by W. Breth. Samuel and English, and were handsomely received and welcomed by the W. M. and lodge. About seventy-five brethren were in attendance, quite a number of whom were from the lodges at Whitehall, Fayette, Greenfield, Kane, and Jerseyville. After the reception, the third degree was conferred in a masterly and impressive manner. Bro. Davis had every portion of his work, including the manual parts, committed to memory. A call to refreshment, a nice collation, an agreeable chat, and labor resumed.

We spoke for a few moments, and were followed in eloquent remarks by Judge Woodson, Rev. W. D. Clark, and Bro. Withers, Commander of *Hugh de Payens Commandery No. 29,* and formerly a member of the Legislature. Dr. Samuel gave his experience, and Bro. English closed the speaking in some eloquent remarks.

The meeting was very pleasant, the lodge is high-toned and has a fine hall and complete appointments for meetings in every way.

Visit to Meredosia.

In October, 1848, we started from Rock Island down the Mississippi River, as a representative of *Cambridge Lodge No. 49,* to attend the grand communication of the Grand Lodge at Alton. On our way we fell in with Dr. W. J. Wackerle, who was also on his way to procure a charter for a new lodge at Meredosia.

For several years its existence was precarious, and its future uncertain. But for some time past, it has been growing in numbers, character, self-respect, and union, until it has housed itself in an elegant lodge-room, handsomely furnished, and with full and complete appointments.

Upon invitation, we visited the lodge on the 25th ult., and found the room crowded with the members of the lodge and visitors from Naples and Versailles, including the Worshipful Masters from both places.

W. Bro. S. S. Winegar, a disciple of Bro. Dickey, presided. The opening and closing ceremonies of a lodge were exemplified, and many questions in relation to work, law, and usage, were answered. Remarks were made by several brethren, and the evening was spent in a pleasant and useful manner.

We were the guest of the Worshipful Master, Bro. J. H. Carver, who with his amiable wife, took special pains to make our stay agreeable and pleasant. We certainly feel grateful to our brethren everywhere we have been for their kind care and hospitality, and to none more than to our newly-formed acquaintances at Meredosia, and we cordially wish an unbroken prosperity to *Benevolent Lodge No. 52.*

Dedication at Avon.

The brethren of *Avon Harmony Lodge No. 253,* at the beautiful town of Avon, in Fulton county, on the C., B. & Q. R. R., have provided themselves a convenient hall, beautifully finished and up for comfort and use.

Upon invitation, we visited Avon on the 9th, of November, and were hospitably entertained by W. Bro. O. Crissey and his better half. R. W. Bro. John W. Ross soon put in his appearance, and we took seats with his uncle, and our old time acquaintance, Gen. L. F. Ross, and went into the country, where we looked over the General's farm of six or seven hundred acres, and saw as fine a stock of cattle, horses, and hogs, as one is apt to see anywhere in Illinois. After making our bow to Mrs. Ross and partaking of a genuine farmer hospitality, she was added to the traveling list, and we returned after dinner to town.

The brethren assembled at the old lodge-room, and a fine band was in waiting.

The Grand Lodge was made up as follows:

Grand Master; R. W. John W. Ross, Dep.; R. W. Breth. C. Sanford and M. Hefter, of *Golden Gate Lodge No. 248,* Senior and Junior G. Wardens; Gen. Leonard F. Ross, G. Marshal; Isaac Cunningham and Thomas Bell, G. Treas. and G. Secretary; John Nance, G. Bible Bearer; Dr. Baily Ragon, of *Roseville Lodge No. 519,* Bearer Book of Constitutions; John Mummy, G. S. D.; A. J. A. Smith, of *Berwick Lodge No. 619,* J. G. D.; Job Babbitt and L. A. Hall, G. Stewards; and F. M. Nance, Grand Tyler.

Delegations were present from Galesburg, Greenbush, Prairie City, and Bushnell. The procession was formed under the direction of the Grand Marshal, and proceeded to the new hall, where the lodge received the Grand Lodge with suitable honors.

A brother from Galesburg with Bro. and Mrs. Crissey, and another lady, formed a quartette, and with the aid of a melodeon, the company were entertained with appropriate and elegant music. The hall was then dedicated in ample form.

The procession re-formed and proceeded to the Methodist chapel, where an elegant oration was pronounced by R. W. Bro. John W. Ross; he was followed by Rev. M. Heckan, of Prairie City, who gave several touching incidents of his Masonic experience, to which we shall allude more fully hereafter.

The Rev. A. Day, of Avon, officiated throughout as Grand Chaplain, and the band gave several fine pieces of music.

Then came the supper. It beats us how the women can manage a supper or a dinner. Streator, Magnolia, and Avon, are rural towns, and to go to one of their suppers or dinners a man is often compelled to eat against his better judgment, and Avon is no exception to that rule. We have never known anything to pass off in better order than did the whole dedication matter at Avon. We congratulate Bro. Crissey and his brethren upon the successful completion of their labors, and upon the bright future in store for their prosperous lodge.

Dedication at Sycamore.

On the 17th, of November, R. W. Bro. James A. Hawley, S. G. Warden, repaired to Sycamore, and formed a Grand Lodge as follows: M. W. James Adams Allen, M. D., P. G. M. of Michigan, Deputy; Morris Holcomb, S. G. W.; L. P. Wood, J. G. W.; Rev. Dr. Humes, G. Chaplain; Charles Kellum, Grand Architect; Daniel Dustin, Grand Marshal; C. P. Stewart, G. Treas.; P. F. Ward, G. Sec.; H. Cobb, and W. W. Bryant, Deacons; J. B. Harkness, J. W. Garvin, G. Stewards; O. F. Settle, Grand Tyler.

Bro. Hawley, as Grand Master, then dedicated the commodious and elegantly furnished Hall of *Sycamore Lodge No. 134* in due form.

Notwithstanding the recent storm, the audience was large, and the address of Past Grand Master Allen was listened to with profound attention, and will do much towards counteracting the diabolical efforts of Pres. Blanchard and his associates in spreading the venom of hate, malice, falsehood, and uncharitableness of anti-Masonry.

Constitution of Lodges.

Rock River Lodge No. 612, at Sterling, was constituted October 11, by R. W. Bro. J. A. Hawley, G. S. W.

Locust Lodge No. 623, in Christian county, was duly constituted by Hon. and R. W. Bro. D. D. Shumway, Oct. 23.

Fortitude Lodge No. 638, at Sagetown, Henderson county, was constituted by W. Bro. Jonathan Simpson, October 26.

Tuscan Lodge No. 630, in Hamilton county, was constituted by W. Bro. John W. Marshall, October 28.

Mosaic Lodge No. 628, at Hudson, McLean county, was constituted by R. W. Bro. John M. Stillwell, October 12.

Hopedale Lodge No. 622, at Hopedale, Tazewell county, was constituted by W. Bro. John L. Orendorff, November 14.

New Hope Lodge No. 620, at New Hope, Clark county, was constituted October 30, by W. Bro. Burns Archer.

Peotone Lodge No. 636, at Peotone, Will county, was constituted by W. Bro. H. F. Holcomb, October 30.

R. W. Bro. E. H. Baker constituted *E. F. W. Ellis Lodge No. 633,* at Rockford, October 20.

Forrest Lodge No. 614, at Forrest, Livingston county, was constituted by W. Bro. A. Weider, assisted by W. Bro. Wm. Bailey, November 15.

Patoka Lodge No. 613, at Patoka, Fayette county, was constituted October 18, by W. Bro. T. J. Whitehead, assisted by Bro. H. S. De Pew, both of Odin.

Sheep and Wool in the Great West.

The publisher of the *Western Rural* is unremitting in his efforts toward making that journal still more popular than heretofore. Among the new features for 1870, is to be a Sheep and Wool Department, to be edited by Hon. A. M. Garland, President of the Illinois Wool-Growers' Association, than whom there is no gentleman in the West better acquainted with the wants and interests of sheep and wool growers.

The subject of raising sheep, the best breeds for the west, and kindred questions, will not only be discussed, but the wool and woolen interests in general—the market prices and best times and modes of selling wool—will also receive a full share of attention. Mr Garland's qualifications eminently fit him for the charge of this department, and we congratulate our farmers that they are to have the benefit of his experience and judgment.

This is but one of the numerous attractive features of that great farm and family weekly. The subscription price is only $2.00 per year, and specimen copies are sent free of charge, by addressing H. N. F. Lewis, publisher *Western Rural,* Chicago, Ill.

Tidings.

Items.

Kansas.—Grand Lodge met in Topeka third Tuesday in October. John H. Brown was elected Grand Master; C. C. Kellam, Deputy; Geo. W. Hogeboom, S. G. W.; J. D. Rush, J. G. W.; Chas. Beck, G. Treas.; E. T. Carr, Fort Leavenworth, Grand Secretary.

Dunklin county, Mo., is to have a large colony of Swedes, who are to raise and manufacture cotton.

The tannery at Kane, Pennsylvania, has six hundred vats, and consumes 15,000 tons of hemlock bark annually.

That was a wicked old bachelor who said that when women are redressed, "it will be time then to rid-ress their wrongs."

In the midst of a stormy discussion, an individual arose, waved his hand, and exclaimed, "All I want is common sense." "Precisely," exclaimed a wag near by, "that is just what you do want."

If a thing is right, do it boldly; if doubtful, let it alone.

Grand Chapter Nebraska.—R. C. Jordan, Omaha, Grand High Priest; E. A. Allen, Dep.; John Reed, G. K.; J. F. Gardner, G. S.; W. D. Gage, G. C. H.; G. B. Graff, G. Treas.; Robert W. Furnas, Brownville, G. Sec.; Henry Brown, G. P. S.; C. W. Seymour, G. R. A. C.; J. W. Shannon, A. P. Cogswell, C. A. Demaray, Masters of Veils; H. T. Davis, G. Chaplain; J. W. Moore, G. Lecturer; W. R. Cain, Max Rich, G. Stewards; John Cameron, G. Tyler.

Washington Territory east of the Cascade Mountains, is rapidly filling up.

Amos Kendall is dead. Just before his decease, he contributed $17,000 for the endowment of Mission Schools in Washington.

The loss the past season by the drowning and scorching of crops, is estimated at $200,000,000.

The expenses of the Postal Department have increased $1,000,000 the past year, and the receipts have increased $2,000,000.

The Italian government has decided not to regard the decisions of the Ecumenical Council, if opposed to the laws of the country and the spirit of the age.

Look on slanderers as direct enemies to civil society; as persons without honor, honesty, or humanity. Whoever entertains you with the faults of others, designs to serve you in a similar manner.

The total number of acres sold by the Union Pacific Railroad up to the 28th of September, amounts to 189,268, valued at $395,407.

Love in the Indian language is "Schimlendamowithewagin." It must be quite an undertaking to tell a squaw that you love her.

In the Mississippi River trade there are 910 steamers, with a capacity of 292,175 tons, and valued at $24,556,000.

A dispensation has been granted by the Grand Lodge of Washington Territory, for a new lodge at Sitka, Alaska.

The number of dogs in the United States is estimated at 6,000,000, and it is proposed to tax them $1 per head.

At the recent county elections our R. W. Senior Grand Warden, James A. Hawley, Esq., received 2,146 votes for County Clerk of Lee county, and a majority of 963.

Thirty-one cents a word is the tariff rate of the new telegraph cable.

700,000,000 letters passed through the U. S. mail the last year.

The journey of the French Empress to the Suez Canal will cost $150,000 in gold, besides incidentals. We will go there for one-fourth the money.

It is estimated that the west will lose one-tenth of its tobacco crop, and that Maryland and Virginia will lose one-third.

All the ex-Presidents elected by the people are dead.

Passenger trains on the C. B. & Q. R. R. now leave Chicago for Quincy, Burlington, Peoria, and Rushville at 7:45 A. M., 10 A. M., and 11:30 P. M.

Trains leave Burlington for Chicago at 6 A. M. and 8 P. M.; leave Quincy at 8:30 A. M. and 6 P. M.; leave Peoria at 5:30 A. M.; and Rushville at 5:20 P. M.

All these trains pass through Galesburg.

Trains arrive in Galesburg from Chicago at 3:45 P. M., 4 P. M., and 9:55 A. M., and leave for Chicago at 8:15 A. M., 1:05 P. M., and 10:30 P. M.

Grand Chapter Maryland has just elected Charles H. Ohr, G. H. P.; E. T. Schultz, Deputy; Geo. L. McCahan, G. K.; P. S. Field, G. S.; and William A. Wentz, Baltimore, Grand Secretary.

Benj. D. Walsh, late State Entomologist, died recently at Rock Island from injuries received in crossing the railway.

One marsh alone in Washington Territory is said to produce 100,000 bushels of cranberries annually.

There are upwards of sixty silk manufacturing establishments in the United States; there were none fifty years since.

The passenger trains on the Western Union railroad leave Racine at 7:50 A. M., Freeport 1:25 P. M., and arrive at Rock Island at 6:10 P. M.; leave Rock Island at 8:20 A. M., Freeport at 1:25 P. M., and arrive at Racine at 7:35 P. M.

Jefferson Davis is elected President of a Life Insurance Company at Memphis, where he will reside.

If you can not *relieve*, do not *grieve* the poor.

Three things to govern—temper, tongue, and conduct.

The New Orleans *Weekly Times* of November 13, contains an account of a Lodge of Sorrow held by the Grand Consistory of Louisiana, in honor of the memory of several deceased illustrious brethren. The principal address was delivered by Albert Pike, Sup. Com. S. J.

Arkansas Grand Lodge.—The Grand Lodge met at Little Rock November 2. W. D. Blocher, Little Rock, was elected Grand Master; E. H. English, Grand Lecturer; E. A. Warren, Jr., S. G. W.; L. Bruton, J. G. W.; R. L. Dodge, G. Treas.; Luke E. Barber, Little Rock, Grand Secretary.

By report of the Secretary of the Treasury the national debt is stated thus: bearing coin interest, $2,107,938,000; bearing interest in lawful money, $61,195,000; on which interest has ceased $4,292,026.64, bearing no interest $431,861,763.18; total, $2,648,234,682.79.

A gentleman by the name of Jayne while digging a well found the bones of a very large animal. It is not probable that they will interest President Blanchard very much. He has a larger elephant on hand.

The loss in Michigan by the freezing of apples is estimated at $1,000,000.

Mrs. Partington attends any church where the Gospel is dispensed with.

Industrial Publications.

American Stock Journal, published by N. P. Boyer & Co., at Parkersburg, Chester county, Pa., is a monthly journal in magazine form of 32 pages, at $1 per year. All interested in horses, cattle, sheep, hogs, or other live stock, will do well to take notice.

Colman's Rural World, is published weekly at 612 North Fifth street, St. Louis, and is a 16 page sheet, at $2 per annum. Norman J. Colman, proprietor. It is an excellent farmer's, fruiterer's, dairyman's, and housekeeper's journal.

Literary Publications.

The Sunday School Scholar is a nice paper. Every article is good and suitable. By Adams, Blackmer & Lyon, Chicago.

The Mother's Journal for November is at hand. This number is excellent; indeed this magazine we regard as one of the *very best for the entire household.* Always sprightly, young enough for the youngest; always solid enough for the best thinkers. It is handsomely illustrated, so that it is an ornament as well as a treasure at home. Published at Chicago, Ill., at $2.00 in advance. Now is the time to subscribe, as volume XXXV. commences Jan. 1st. 1870. The last three months of this year will be sent to all new subscribers sending $2,00 for next year, before December 1st.

Western Musical Review, by Benham Bros., Indianapolis, $1 per annum. It is a good work for the money.

Oliver Optic, is a weekly of sixteen pages, for boys and girls. Published by Lee & Sheppard, Boston, at $2.50 per annum. It is a real spicy affair.

Occidental Consistory.

We refer our readers to an article in the *Evergreen* in relation to the late successful convocation of our Scottish brethren in Chicago. Our readers may credit as much of Bro. Guilbert's remarks about us, and of ours about him as they please. We are death on some things, but not on eggs.

Mr. Charles Decker.

Who should come into our sanctum one day but a tiny fellow with a huge cigar in his mouth, height, 31 inches; age, 21 years; and weight, 45 pounds; and with a sang froid air, as much as to say, "I am my own man, Sir."

The animus of his call was 25 cents for his picture and little book, which he pocketed with a bow and "thank you," and went out.

He is the smallest man, physically, now known.

The Little Corporal

Is the finest children's and young people's magazine that is published. We make no exceptions for taste, character, ability, instruction, or morality. It is a credit to the West, an honor to Illinois, and the pride of Chicago. Published by A. L. Sewell, No. 6, Custom House Place, Chicago, at one dollar per year. Now is the time to subscribe.

* * *

For the Masonic Trowel.

Bro. Palmer Webster, a member of *Palatine Lodge No. 314,* died at Gardner, Grundy county, Ill., on Nov. 5, 1869. Bro. Webster was one of the oldest members of this lodge, and beloved and respected by all who knew him. He was one of the oldest settlers of this section of the country, having come here when the country was new and unsettled, from New York. In March last he removed to Gardner, where he remained but a few months, when he was called from this world to the presence of the Supreme Architect of the Universe. His age was 58 years.

Bro. Webster's remains were brought to this place for interment, and received the usual Masonic ceremonies. He leaves a widow and six children who mourn his loss. The proper resolutions were passed by this lodge in reference to his death.

F. J. Filbert, *Sec.*

* * *

The Masonic Trowel.—Walt. P. Tanquary, Jr., of the *Register*, is canvassing for a club to this excellent Masonic paper. He proposes to give the per cent. allowed him by the publisher to *Morning Star Lodge,* for the purpose of aiding the lodge in furnishing the new hall. Valuable premiums have been offered by the publisher for the largest clubs. Mr. Tanquary is striving for one of these premiums, and proposes, if successful, also to give the amount to the lodge. The price of the paper is $1.25 per year, and every Masonic brother in Canton should take a copy, and thus aid in furnishing suitably the lodge-room.—*Canton Ledger.*

* * *

The Masonic Trowel.—All Masons in the northwest are well acquainted with this publication, and any words of recommendation from us are superfluous, Every number contains several pages of reading matter of especial interest to the Fraternity, by eminent Masonic writers, besides matter of interest to all reading, thinking people. W. P. Tanquary, at this office, has been appointed agent in this vicinity, for The Trowel and also for the sale of Masonic publications, regalia, diplomas, furniture, etc., from The Trowel office. Subscription lists may be found at G. A. Black's E. H. Curtis, at the *Ledger* office, J. Chaffee & Co.'s, W. B. Gleason's, and with C. Wilson. *Canton Register.*

* * *

Masonic Trowel.—This ably edited journal for November, with its usual feast of reading for the Craft, is at hand. Grand Master Reynolds makes The Trowel the official organ for expounding his decisions, and thus makes it especially valuable to Masters and all interested in the jurisprudence of Masonry. Published at Springfield, Ill.—*West Union Gazette.*

* * *

Masonic Trowel.—Published at Springfield, H. G. Reynolds & Son. A monthly magazine, the organ of the State, is now being canvassed for subscribers in this city, by Mr. J. W. Banker, the agent. The price is $1.25 per year. It contains all the main points of the proceedings of the different grand bodies, as well as all other items of interest to the Craft.—*Quincy Herald.*

Dedication at Lexington.

McLean is the largest county in the State, and Lexington, at the Northwest corner of one of its groves in the northern part of the county on the C. A. & St. L. R. W. is one of its oldest and richest towns. In 1866 a dispensation was granted for a new lodge, Bro. Herbert Kittle, W. M. The lodge was chartered in October, and has had a reasonable prosperity ever since.

During the past season Bro. the Hon. Wm. Smith, a wealthy merchant, and for the present and past terms a member of the Legislature, with others, erected a large brick block, in which the lodge has secured commodious and convenient rooms all elegantly furnished with the newest styles and patterns.

Some time since, Bro. Kittle removed, and the government of the lodge has fallen upon W. A. B. Davidson, a noble-hearted unpretentious brother, whose character is a guarantee, that the material for the temple will all be sound and well wrought. Upon invitation we visited the lodge December 3, for the purpose of dedicating its new hall. A large number of ladies and citizens were present, and good music was provided for the occasion. We were assisted by R. W. Bro. J. M. Stilwell, Mayor of Bloomington and D. D. G. M. as Deputy, R. W. Bro. Louis Zeigler, W. M. at Chenoa, as S. G. Warden, R. W. Bro. Dr. Lee Smith, W. M. of *Wade-Barney Lodge* at Bloomington as J. G. Warden, W. Breth. Dr. Elder of Chenoa as G. Marshal, P. H. Hiett of Cheney's Grove as G. Architect, and a full complement of grand officers, and was received by the lodge in a very correct and creditable manner.

The hall was then dedicated in ample form. After the ceremonies of dedication, handsome addresses were made by Rev. Bro. Hall, G. Chaplain, Bro. Stilwell and Bro. Smith. One brother spoke of it as a genuine *love* feast, and so it was.

The general make up and character of the lodge is of a high order, and its prospects cheering.

We were recipients of the hospitality and attentions of Breth. Davidson and Smith and their families. We, and all our brethren, bid *Lexington Lodge No. 482* a hearty God-speed.

Cedar of Lebanon.

We thank R. W. Bro. D. W. Thomson for a beautiful cone, with a portion of a branch from a Cedar of Lebanon, in Syria. The cone is four inches in length, six inches in circumference at each end, and nine inches in the middle. It is firm and solid, and the cone and branch verify the description given to the cedar in Jenks' Companion to the Bible.

"CEDAR.—A tall, goodly, excellent tree whereof the choicest grew in Lebanon. Its leaves are like rosemary; it is always green, and distils a kind of gum, to which different effects are attributed. The wood of it is very durable, beautiful, solid, and inclining to a brown color; it bears a small apple like that of the pine. It was used for the building of magnificent houses."

In the commentaries upon the 19th chapter of 2d Kings, these cedars are described as being very thick and tall, some being 35 to 40 feet in girth. The wood is reputed to be incorruptible, solid, and free from knots.

The gum has exuded from several places on the cone before us, and has dried up and become solid.

WE received, December 8th, through the postoffice, the following letter:

FORT D. A. RUSSELL, WYOMING TER.,
December 4, 1869.

To the M. W. —— Lodge, A. F. and A. Masons:

SIR: Troop C, Fifth U. S. Cavalry, having just completed their summer campaign and gone into quarters at this post, I embrace this my first opportunity to communicate to you the following facts:

On the 11th of July, 1869, a portion of the Fifth U. S. Cavalry, under General Carr, fought and defeated a band of hostile Indians, under the chief Tall Bull, capturing the entire Indian camp and camp equipage. Among the captured property was found a Masonic badge, on which is stamped the following name and address: "W. West, Springfield, Ill." Being at a loss to know how such an article could come into the possession of hostile Indians, except by foul means, I deem it my duty as a Mason, to lay the matter before the Fraternity in Springfield. The badge is still in my possession, and I will make such disposition of it as you may direct.

Hoping that my surmises regarding the fate of Mr. West may be groundless,

I am very respectfully, your ob't serv't,
JOHN E. WELCH, Troop C, 5th U. S. Cav.,
Fort D. A. Russell, Wyoming Ter.

A Welcome Call.

On the 16th of November we were gratified to meet R. W. Bro. Martin Collins, Representative of the Grand Lodge of Illinois in Missouri, and Gen. Grand Scribe of the General Grand Chapter of the United States, accompanied by R. W. Thomas E. Garrett, Past Grand Lecturer, Past Grand Puissant, and Grand Lecturer Grand Chapter Missouri.

From them we learn that all orders of Masonry in Missouri are prospering, and that now it is ascertained that the Scottish Rite is not treason, murder, forgery or robbery, that it will shortly flourish in Missouri, as it already is all around it. We wish our Scottish brethren and all other branches of Masonry in Missouri the largest measure of success.

Third Annual Dinner of Lafayette Chapter.

We are in receipt of the *National Republican* which contains a glowing account of the annual reunion of the members of the above named chapter, Nov. 29. The opening address was made by D. Spalding Jones, M. D., the High Priest. A Past Grand High Priest's jewel of solid gold, elaborately carved and studded with diamonds, suitably inscribed was presented to M. E. Comp. Noble D. Larner, P. H. P. and Past Grand High Priest, and upon its receipt he made an eloquent acknowledgment. Several toasts were proposed and several speeches were made, among them one by P. G. High Priest, B. B. French. The companions had a joyous time.

Masonic Mirror.

The above is the title of a thirty-two page Magazine published at San Francisco, at $2.50 per year, by Fredrick R. Carrick, and edited by Bro. Amasa W. Bishop, Past Master. It is a neat journal, arranged in good taste, and edited with much ability, and we wish it great success, and abundant remuneration to the publisher. The second and third numbers are received, and we will thank conductors to send us the first.

Elwood Commandery, K. T.

Wm. Lavely, Commander; John Cook, Gen.; J. B. Hammond, C. G.; Francis Springer, Prelate; T. G. Gorman, S. W.; W. A. Turney, J. W.; W. H. Wolgemuth, St. B.; John McConnell, Sw. B.; Richard Young, Warder; John S. Fisher, Treas.; R. L. McGuire, Recorder; A. R. Robinson, Sentinel.

Condolence.

We sincerely sympathize with R. W. Bro. Robert Macoy and his family, in the loss of his son, at the age of eighteen years. We remember the bright-faced lad very well, and can truly feel with the sorrowing parents in their heavy affliction. And they may be assured that all who know them will join us in this tribute of affection and sorrow.

Springfield Council No. 2, Royal and Select Masters.

John F. Burrill, G. M.; John C. Reynolds, D. G. M.; Thos. C. Smith, G. P. C. W.; O. H. Miner, Treas.; John B. Saye, Recorder; W. A. Turney, Conductor; O. N. Stafford, G. C. G.; A. R. Robinson, Sentinel.

P. G. Master Holmes.

We are pained to learn that M. W. Bro. Robert D. Holmes, P. G. M. of New York, and the very talented editor of the Masonic Department of the *Dispatch*, is seriously indisposed. We trust that he will speedily recover.

A Papal Grand Jubilee.--Sale of Indulgences.

His Eminence, Cardinal Paul Cullen, Archbishop of Dublin, has issued a pastoral, in which he announces "a jubilee." After stating that this jubilee was to commence Nov. 1, and continue to the termination of the Ecumenical Council, convoked for December 8 inst.; he proceeds to detail crimes which are held in abhorence, such as murder, belonging to secret societies (especially the *Freemasons*), and other offences of greater or lesser magnitude. To all those who comply with the terms of the pastoral, indulgences will be granted; said indulgences to apply "to the souls in purgatory." The conditions of these indulgences always have been, prayer, confession, fasting, etc., but last, though not least, *the contribution of " Peter pence."* Such being the case, the following impromptu will show the *modus operandi*; and at what price Freemasons can get absolution:

Quoth the Pope, my exchequer is now very low,
The pence for St. Peter, come in much too slow;
And how to replenish it, come, let us see,
We'll try the effects of grand *Jubilee*.

Now sinners, who wish of your sins to be rid,
Make haste to the priest, and do as you're bid;
If *murder*, you'll only have once to kneel down,
Confess—and you're free for a single half-crown.

If *arson's* the crime, the pay is the same;
If *maiming*, one-half, though your victim you lame;
For *stealing*, *false-swearing*, or *tempting to rob*,
An indulgence you'll get as low as a bob.*

And e'en should you band wtih the *Masons so free*.
Our bulls we'll take back for a golden guinea;
And we'll wink at your crime, and let you do worse,
If only you'll aid to fill up our lank purse.

Now remember you rogues, my exchequer is low;
That the pence for St. Peter, come in very slow;
And if you replenish it, with me you'll agree,
How great are the effects of a Grand Jubilee.

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*Anglice—a shilling.

—*F. G. Tisdall.*

The M. W. the Grand Master of England.

It is now generally understood that the M. W. the Grand Master, the Right Hon. the Earl of Zetland, has signified to the principal officers of Grand Lodge that he desires not to be again put in nomination for the office of Grand Master at the regular Quarterly Communication of Grand Lodge on the first Wednesday in December next; and we understand that a meeting of some of the officers of Grand Lodge was held at the end of last week to receive the Grand Master's announcement, and to deliberate upon the course to be adopted, with a view to filling the office of Grand Master.

We are informed that after the communication of the Grand Master has been made in Grand Lodge, an eminent brother will move that the Right Hon. the Earl de Grey and Ripon be elected as the successor of the Earl of Zetland as Most Worshipful Grand Master.

It is desirable that the most perfect unanimity should prevail, and that the election of a worthy successor of so estimable a Mason as the present Grand Master should take place in the same cordial and unanimous way that has almost without exception marked the annual re-election of the Earl of Zetland for the last twenty-five years; and, as no one more able or distinguished as a Mason could by any possibility be appointed as Grand Master, we trust that the name of Earl de Grey and Ripon will be the only one mentioned for the high and distinguished office at the next Quarterly Communication, and that his lordship's election at the following regular meeting of Grand Lodge will be entirely unanimous.

It is believed that at the next meeting of Grand Lodge, on the 1st December, the following motions, of which notices have, we are informed, been duly given, will be moved by several brethren, whose names are appended thereto, viz.:

By the W. Bro. J. R. Stebbing, P. G. D.: "That the tenure of office as Grand Master by any brother, be limited to three years in succession."

By W. Bro. R. W. Stewart, W. M. 12, P. M. 108: "That no brother shall be eligible for election as Grand Master for a longer period than five years in succession."

By W. Bro. Joseph Smith, P. G. Purst.: "That the office of Grand Master shall not be held by any brother for a longer period in succession than seven years."

In each case is added, "Except in the case of a Prince of the Blood."—*Freemason's Magazine, London.*

Catholicism vs. Masonry.

The *London Freemason* for October has the following:

"Pope Pius the Ninth's tirade against Freemasonry is but one of a series issued by the dignitaries of Rome. I remember, when stationed at Malta in 1843, that the Archbishop of Rhodes, Monsignor Caruana, who was also Bishop of Malta, issiued a pastoral in which he strongly denounced the Order. Among the choice expressions he used were "the diabolical creation of this lodge," "that pestilential center of iniquity," "common sewer of all filth," "monsters of iniquity," &c. He also referred to the anathemas of Popes Clement XII., Benedict XII., Pius VII., Leo IV., and Gregory XVI., and excommunicated all who even accorded "common salutations" to the Freemasons, much less hospitality. The funny part of the story is, that at the very time the prelate was cursing the Freemasons, he was a frequent guest at the table of an English officer of rank who belonged to the proscribed Order, and who was a constant attendant at the "infernal tribunal," as the Bishop called the lodge in Senglea. I believe the brethren made some stir about it at the time, but as I left Malta with my regiment soon afterwards, the finale is not known to me, unless we may take the present prosperous condition of Masonry on the island as a sufficient refutation of the Archbishop's calumnies. On the other hand, I have met two or three jolly priests at Masonic banquets, who were thorough gentlemen and good Masons. One more especially, Father Peter Macnamara, who lived not a thousand miles from Ennis, in the county Clare, was a diamond of the first water.—*"A. L., late Colonel H. M. service."*

Barnum's Railway Courtship.

The managers of railways running west from Chicago pretty rigidly enforce a rule excluding from certain reserved cars all gentlemen traveling without ladies. As I do not smoke, I avoided the smoking-cars, and, as the ladies' car was sometimes more select and always mor comfortable than the other cars, I tried various expedients to smuggle myself in. If I saw a lady about to enter the car alone, I followed closely, hoping thus to elude the vigilance of the brakeman, who generally acted as door-keeper. But the car Cerberus is pretty well up to all such dodges, and I did not always succeed. On one occasion, seeing a young couple, evidently just married and starting on a bridal tour, about to enter the car, I followed closely, but was stopped by the door-keeper, who called out:

"How many gentlemen are with this lady?"

I have always noticed that newly-married people are very fond of saying, "my husband" and "my wife." They are new terms, which sound pleasantly to the ears of those who utter them. So, in answer to the peremptory inquiry of the door-keeper, the bridegroom promptly responded:

"I am this lady's husband."

"And I guess you can see by the resemblance beween the lady and myself," said I to Cerebus, "that I am her father."

The astonished husband and the blushing bride were too much "taken aback" to deny their newly-discovered parent, but the brakeman said, as he permitted the young couple to pass into the car:

"We can't pass all creation with one lady."

"I hope you will not deprive me of the company of my child during the little time we can remain together," I said, with a demure countenance. The brakeman evidently sympathized with the fond "parient," whose feelings were sufficiently lacerated at losing his daughter through her finding a husband, and I was permitted to pass. I immediately apologized to the young bride and her husband, and told them who I was, and my reasons for the assumed paternity, and they enjoyed the joke so heartily that they called me "father" during our entire journey together. Indeed, the husband privately and slyly hinted to me that the first boy should be christened "P. T." My friend, the Rev. Dr. Chapin, by-the-bye an inveterate punster, is never tired of ringing the changes on the names in my family; he says that my wife and I are the most sympathetic couple he ever saw, since she is "Charity" and I am "Pity" (P. T). On one occasion, at my house in New York, he called my attention to the monogram, P. T. B., on the door, and said, "I did it." "Did what?" I asked. "Why that," replied the doctor "P. T. B. Pull The Bell, of course;" thus literally ringing a new change on my initials.

At another time, during my western lecturing trip, I was following closely in the wake of a lady who was entering the favorite car, when the brakeman exclaimed:

"You can't go in there, sir!"

"I rather guess I can go in with a lady," said I, pointing to the one who had just entered.

"Not with that lady, old fellow; for I happen to know her, and that's more than you do; we are up to all these travellers' tricks out here; it's no go."

I saw indeed that it was "no go," and that I must try something else. "Look here, my dear fellow," said I; "I am traveling every day on the railroads, on a lecturing tour throughout the West, and I really hope you will permit me to take a seat in the ladies' car. I am Barnum, the Museum man, from New York."

Looking sharply at me for an instant, the altogether too wide-awake brakeman said:

"No you ain't! I know Barnum!"

I could not help laughing; and, pulling several old letters from my pocket, and showing him the directions on the envelopes, I replied:

"Well, you may know him, but the 'old fellow' has changed his appearance, perhaps. You see by the letters that I am the 'critter.'"

The brakeman looked astonished, but finally said: "Well, that is a fact, sure enough. I know you when I come to look again, but really I did not believe you at first. You see we have all sorts of tricks played on us, and we learn to doubt everybody. You are very welcome to go in, Mr. Barnum, and I am glad to see you," and as this conversation was heard throughout the car, "Barnum, the showman," was the subject of general observation and remark.—*Life of P. T. Barnum.*

Northwestern Agricultural and Mechanical Association.

It affords us peculiar pleasure to learn that the initiative has been taken to inaugurate the Northwestern Agricultural and Mechanical Association. A charter was obtained at the last session of the General Assembly of Illinois, for such an association, and some of the most prominent citizens of Chicago, whose practical business qualifications, energy, and intelligence are a guaranty of success, have the matter in hand. The board of directors consists of Messrs. George S. Bowen, C. M. Henderson, Philip Wadsworth, John P. Reynolds, David A. Gage, Milton S. Patrick, John B. Drake, P. W. Gates, L. J. McCormick, H. H. Porter, and Emery Cobb. The charter has been accepted, and the association organized. The Board of Directors has chosen Mr. Patrick, President; Mr. Gage, Vice President; Mr. Henderson, Treasurer; and Mr. Reynolds, Secretary.

The plan upon which the organization is based is broad and liberal. By its terms subscriptions to the amount of $250,000 must be obtained before any assessments can be made, and the intention is to distribute the amount among the various material interest of the community, so that the co-operation and aid necessary to carry forward the enterprise successfully, shall be shared generally among the enterprises and industries of the Northwest. The stock could doubtless be readily obtained by dividing it into shares comparatively large in amount, and confining it in the hands of a few individuals; but we are pleased to notice that such is not the design of the management. The other plan will make the enterprise more generally popular, and necessarily contribute in assuring its success from the start.

Arrangements have been made to solicit the necessary subscriptions, and Messrs. Patrick, Drake, and Gage are a committee to examine propositions already made or that may be presented, to furnish the land required by the association for its annual exhibitions, and report to the association. There is scarcely room to doubt that the subscriptions required by the charter will be readily obtained, and that the success of this long-desired and important enterprise will be speedily assured.

While it will afford the vast region tributary to Chicago, the opportunity for an annual exhibition embracing the products of the labor, industry, and skill of the agriculturist and the artizan, as well as the achievments of science and art, it will not necessarily interfere with kindred exhibitions in the States which are immediately interested. It will be, rather, a powerful auxiliary to their success; for experience elsewhere has demonstrated that instead of dwarfing the lesser fairs, the larger ones operate as aids in stimulating and imparting additional interest and value to them.

As our readers are aware, we have when favorable opportunities presented, urged the inauguration of steps to accomplish this object, as by reason of its location, its importance as the great commercial *entrepot* of the Northwest, and its superior facilities in every point of view, Chicago is by far the most eligible city on the continent for such an enterprise; and it is scarcely necessary for us to say that this movement affords us unfeigned satisfaction. We doubt not it will be hailed with delight by the entire population of the Northwest.—*Western Rural.*

Journalism in the United States.

"The first attempt at journalism in the United States was made in Boston, in 1690. It was a small sheet of four quarto pages, one of them blank; but only one weekly edition of it was ever issued, the Colonial Legislature having discovered in its columns, to use their own language, 'reflections of a very high nature,' and so its publication was declared contrary to law, and its existence snuffed out. The *News Letter* was the next attempt, fourteen years afterward. It was a half sheet, twelve inches by eight, with two columns on each page. It was issued weekly until the year of the Declaration of Independence. William Bradford started a paper in the latter part of 1719, and two years afterward, James Franklin, elder brother of Benjamin, started the *New England Courant*, in Boston. In his autobiography, Benjamin Franklin says he remembers some of the friends of his brother trying to dissuade him from attempting the enterprise, for the reason that there was already one newspaper in America, and two would be one too many. Dr. Franklin adds, triumphantly, at this time (1771) there are not less than five and twenty. According to the returns of the census in 1810, the number of journals in the United States was 350, of which 27 were dailies. In 1830 the number was estimated at 1,000. In 1840 it was 1,641. In 1850 it was 2,800, with a yearly circulation of nearly 500,000,000 copies. Now, the daily, tri-weekly, semi-weekly, weekly, monthly, and quarterly publications in the United States amount to over 4,000, with an estimated annual circulation of 800,000,000 copies. There are four times as many periodical publications issued in this country as in England, and twice as many as in France."

The *Mobile Weekly Register*, the oldest Democratic paper in the South, is said to have reached a larger circulation than was ever attained by any journal south of Mason and Dixon's line. It is full of interesting varied matter, having an able agricultural department, presided over by the veteran editor and successful agriculturist, Hon. C. C. Langdon. Its general literature, poetry, stories, &c., make it highly acceptable to the ladies.

The coming year will open with a new continued story of deep interest, by one of the most distinguished writers of the day. The price was recently reduced to $3.00 per year, which, for so large a paper (12 pages), is extremely cheap.

Howe's Musical Monthly.

Is published by Elias Howe, 103 Court street Boston, at $3.00 per year. Sheet music size, 32 pages piano music, and arranged to bind. The paper is thick and clear, and the whole is devoted to music alone.

Miscellaneous Reading.

Grandpapa's Story.

"Oh, if you please, grandpapa, do tell us a story," said little Alice.

"Oh, yes; and let it be about yourself, when you were a boy," said Arthur.

"And tell us something wrong you did," chimed in Harry; "all grown-up people tell us how good they were when they were children; but they don't tell us if they were ever naughty."

"No," said Arthur, "if you do anything wrong it always is, when we were children if we had done so and so, we should have been well beaten instead of forgiven, as you are; or——"

"Oh, do be quiet, Arthur and Harry," said grave Ernest, "or grandpa wouldn't be able to tell us any story before we go to bed. Please to begin, grandpa."

"Well, my dears," said grandpa, "I do not exactly know how to begin, or what to begin on; but if you will seat yourselves, I will try and think. I suppose it must be about myself."

"Oh, yes," cried all the children.

"Very well. And now, if you think you can keep quiet and sit still, Harry, I'll begin."

"So saying, grandpapa cleared his throat, and settling himself comfortably in his arm-chair, began as follows:

"When I was a very little boy I lived at a large farm down in Shropshire. I had no brothers and sisters, so I was a great pet with my father and mother; my mother was especially fond of me, and spoilt me by letting me have nearly all I asked for, and I had only to cry to get anything I wanted. I, like other boys of about my own age, went to a school kept by a gentlemen, about half an hour's walk from our house. About half way between the school and where my father lived there stood an old house, inhabited by an old man whom the people in the village said was a miser; but, I believe, he was only an ill-tempered, quarrelsome, eccentric old man, who delighted to tease us boys and upset our games, if he happened to come near us. We, from that cause, naturally disliked him, and showed our dislike whenever we could by making all kinds of noises, just under his window, on half hollidays, about the hour we knew the old gentleman would be taking his nap, robbing a fine apple-tree which he had in his garden, and now and then breaking one of his windows. You must not think that we did not get punished for all this, for we did very often, by being kept in on half hollidays to learn lessons, instead of going and enjoying ourselves with our companions, and by having to pay for the windows with our pocket money, for the old gentleman was generally on the look-out for us; and if he did see us, and if he could tell how many there were, and if it were us school-boys (as some times the village boys persecuted him, for he was generally disliked), he would send round to our teacher to inquire into the matter, and then we were obliged to confess, for we were too honorable to let the whole school suffer for what half a dozen had done.

"Now this old man was particularly fond of his garden, which was a large one for the size of the house, for he lived alone, excepting an old servant, who was as stingy and crabbed as his master. In his garden there were some of the finest pear and apple trees that you could see, and he had also some very fine wall fruit—one peach tree in particular that he prided himself on. He let no one attend to the garden but himself, and his chief delight seemed to be in watching his fruit slowly ripen day by day. The wall of the garden was very low, and covered at the top with pieces of broken glass, to keep the boys from climbing over; not that it did, for we used, as I told you, to get over and take the apples, though we often cut ourselves in the attempt. I had to pass the house every day on my way to and from school, therefore I also had noticed the peaches, and on hot, dusty days I had often longed for one.

"One very hot afternoon, as I was returning from school, very hot and thirsty, I happened to glance at the peaches, and they looked so cool and delicious that I could no longer withstand the temptation to take one; so I scrambled over the wall, first looking cautiously round to see that no one was in sight.

"When I had taken one, I took two or three more, and, stuffing them into my pockets, I crept towards the wall to get back, when, just as I was about to get over, I heard the door of the house open, and had only time to conceal myself behind some bushes that were near, when the old servant came out, and, walking down to the gate, stood looking up and down the road for his master. How long I was there I don't know; but it seemed an enormous time to me, crouching tremblingly behind the bushes, hardly daring to breathe for fear of being discovered. At last he went in, and I was able to come from my hiding-place. As I was getting over the wall I cut my hand with the glass rather severely; however, I bound my handkerchief around it, and hastened home. When I got into the house my mother met me, and asked me how it was that I was so late from school; I told her I had been been kept, and then hastened to my bedroom to hide the stolen fruit and bathe my hand.

"Having done so, and smoothed my hair, I went down stairs to tea, when the first thing my father said to me was—

"'Hallo, Dick, what's the matter with your hand?'

"'I've only cut it,' father, I stammered.

"'How came you to do that?' said my mother.

"'Oh, I fell down and cut it with the gravel in the play-ground,' said I, turning very red and hot, for this was the first time I had told any falsehoods.

"'Well, never mind, Dick,' said my father, 'go on with your tea. I dare say your hand will be well soon,' he added kindly, evidently thinking that my face flushed with pain instead of shame.

"Well, I passed a wretched evening that day. I was unable to fix my attention on my lessons, because I always found myself listening to every sound in the house; and I could not endure my mother in the room where I was, for fear she should ask any more questions; still less could I bear her to be out, for then I fancied she would go to my room and find the fruit—I having hidden it in one of my drawers, not knowing where else to put it. At last my bed-time came, and I jumped up directly the clock struck, thereby very much astonishing my parents, for it was a rare thing for me to go to bed of my own accord, and I generally begged to sit up a little longer when I was told to go.

"I was very glad to get to my room that night, for I thought if I could eat the fruit, and so get rid of it, I should no longer be in fear of being discovered; so directly I was in my room I proceeded to lock my door, so that nobody should come in, and going to my drawer I took one of my peaches, and was just about to eat it when I heard something say, 'Dick, Dick, Dick, Dick!'

"I turned round with a start, but saw nobody; then I listened; but the only sound I could hear was the wind moaning in the chimney. So I said to myself that it was only fancy, and I turned and resolutely bit a piece out of the peach, and then, louder than before, something, or somebody, said, 'Dick, Dick, Dick, Dick!'

"It frightened me so this time that I nearly chocked myself, and was unable to hear anything for coughing for a long time, and when I did listen I only heard the wind moaning as before, and the great clock ticking outside my door. Then I determined to look all over my room, and see if there was any one concealed in it; so, seizing my candle, which I then noticed was a very small piece and would not last much longer, I looked under the bed, and in every place possible and impossible for anybody to hide, but could see no one. Well, I did not know what to do. I could not eat the fruit, for directly I touched it that dreadful voice said, 'Dick, Dick, Dick, Dick!'

"I trembled with fear so that I was obliged to sit down. I tried to go to the door and call some one; but I could neither move nor speak—I could only sit where I was, with my hands so tightly clenched, that afterwards I found my nails had been dug into my flesh; not that I felt it then, for I could feel nothing; I was paralyzed with fear. At last the light went out, and then I was, if possible, more frightened. The wind was very high, and my chimney had a cowl on it, so that every time the wind blew and turned this cowl round, it shrieked and groaned till I fancied all sorts of demons were haunting me because I was such a wicked boy as to steal. At other times the noise which the chimney made never frightened me; but that night I was so nervous that that any noise in the farmyard or the house I imagined to be unearthly; even the clock (which I could hear every now and then when there was a lull in the wind), with its everlasting tick, tick, grew wearisome to me, and seemed to tick louder than ever it had before.

"At last I must have fallen asleep and dreamt something I cannot now remember, for the next thing I do recollect at all distinctly, was lying on the bed, and hearing my mother say, as she bathed my head and held salts to my nose, 'Hush, hush; you have been dreaming, that is all.' Then I noticed that the room was full of servants and farm-men, who had evidently rushed up from their supper to see what was the matter, and were now staring at me with astonihment and alarm written on their faces.

"The first thing my mother did when she saw my senses return to me was to send all the servants away, assuring them that they could do nothing for me, and that I should soon be well; and then she undressed me and put me to bed, which I did not leave for two or three days. During that time I told my mother, with many tears, all I had done. She was very much shocked and grieved, but seemed to think I had been sufficiently punished by the fright I had gone through. My mother then told me how they had found me. She said she fancied I had not been in my usual spirits, but had attributed it to the heat of the weather and the close attention I paid to my studies lately. After I had gone to bed that night my mother had asked my father if he could not take me to London, for she thought a change would do me good, and she knew I had a great desire to see London. While they were talking and arranging plans for my pleasure, they heard a scream, and, on going to my door, found it locked and all silent within. My father wished to go down stairs again, but my mother was so positive that it was I who screamed, and that I might be in a fit, or had fainted, that at last my father forced the door, and when my mother rushed in she found me on the floor to all appearance lifeless. They brought me to with a great deal of trouble, and so soon as I was able to speak I clung to my mother and begged her not to leave me; and she calmed me by telling me I had been dreaming, and that she would stay with me.

"Of course I did not go to London with my father. I was very much disappointed at not being able to go; but I thought I deserved it, and therefore let nobody see how disappointed I was.

"I had told my mother when my father went away of what I had done, so he knew nothing about my having stolen the peaches, and went to London fancying I was to be petted because I was ill; but when he came back, and my mother told him all about it, he was very angry, and said that I had been so spoilt by being allowed to do just what I liked, and have just what I wanted at home, that I did not know what I was about, and that therefore I should be sent to a boarding-school; which I accordingly was, to the grief of my mother, who had a horror of such places, fancying that they injured a boy's morals. My father said stuff and nonsense; that as I had already distinguished myself by stealing, he considered I had no morals to injure. And, in his opinion, every boy that was strong and healthy should be sent to boarding-school, and, therefore, I was sent.

"I stayed at school some years, and all the time I was there I never joined in any plans for robbing orchards, destroying other people's property, and doing a variety of other things of which boys are so fond, and which they term, in their horrid and foolish slang, 'jolly larks.' So you see the lesson was not without its effect on me. And now, my dears, I have finished my story," said grandpapa.

"But you never told us what the old man said when he missed his fruit," said Arthur.

"No, nor what your mother did with it," said Henry.

"And you did not tell us what said Dick, Dick, Dick,' said little Alice.

"You ask me so many questions, my dear children, before I have time to answer one, that you quite bewilder me, I do not know which to answer first; but as I think I can answer both your questions in one, Arthur and Harry, I will begin with yours.

"You want to know what my mother did with the fruit? Well, she took it to the old man, told him what I had done, and offered to pay for it; but he would not allow her, but said she was to send me to him to beg his pardon. Then my mother told him I was ill, and could not come; but that I had promised never to touch his fruit again. So he was satisfied, and laughed when he heard I was ill through fright, and said it served me right. And now, Alice, you want to know what frightened me by saying 'Dick, Dick, Dick;' well, it was a large clock that stood on the landing, just outside my door, and that sounded to my excited imagination as if it said, 'Dick, Dick, Dick, Dick,' instead of 'tick, tick, tick, tick!'

A Roman Dinner Party.

The ordinary Roman dinner-party was not large; the rule was that the guests should be not less than three, the number of the Graces; nor more than nine, the number of the Muses. The tables were made of rare woods, finely carved, and sometimes entirely of precious metals. Table-cloths were unknown. Those who dined used neither knives nor forks, but helped themselves with their fingers; nevertheless, as soups could not be eaten in this primitive way, necessity, the mother of invention, devised spoons. To handle a hot dinner without burning the fingers, required as much dexterity as the juggler displays in playing with heated pokers. Gentlemen with tender digits and irrepressible appetites wore metallic finger-tips, like thimbles, which enabled them to put a finger into the hottest pie with impunity. After each dish they prepared themselves for the next course by dipping their fingers into ewers of water, carried around by servants, and drying them on napkins, each guest bringing his own napkin with him. Wealthy persons are said to have used a very costly kind of asbestos napkin, which, when soiled, they threw into the fire; the fire cleansed it without consuming it. Refined epicures sometimes wiped their hands on the long hair of the cup-bearers, a custom that is very common in the Orient, and recalls the office performed by Magdalen to the feet of Jesus. The Romans began the day with an early breakfast of bread, seasoned with salt, and eaten with olives, dried grapes, or cheese. At noon they took a warm lunch of eggs, fish, etc., together with their favorite beverage, called *calda*, a sort of punch, composed of water and wine, seasoned with spices and sweetened with honey. This drink was to the Romans what tea and coffee are to us. The wine in the mixture, being considerably dilluted, possessed only very mildly intoxicating properties, so that it could be used quite freely without unpleasant effects; and Cowper's description of a tea-party, where

> ——"The bubbling and loud-hissing urn
> Throws up a steamy column, and the cups
> That cheer but not inebriate wait on each,"

would correspond very well to a calda-party of Roman ladies nineteen centuries ago. Several calda-urns of bronze have been found at Pompeii. The principal meal (called *cœna*) was eaten about four o'clock, and lasted several hours. People, like the elder Pliny, who dined only three hours, were considered remarkably frugal and time-saving. In Pompeii there are numerous paintings of feasts, which give considerable information as to the bill of fare. In the center of the table, for example, is a large dish containing four peacocks, so arranged as to form a stately dome with their tails; here and there are lobsters, each holding something in its claws; one has a blue egg, another an oyster, a third a stuffed rat, a fourth has a little basket of grasshoppers, or some similar appetizing delicacy. There are also four plates of fish, several pheasants, hares and squirrels, each holding its head between its paws; besides peaches, melons and other fruits, a variety of vegetables, fantastic forms of pastry, and different kinds of wine. In order to equip the table as magnificently as possible, many articles were provided not because they were agreeable to the palate, but because they added to the splendor and costliness of the banquet. Dishes, too, which would excite in us the most intense disgust, were held in high esteem. In one picture, a man is represented as drinking from a cow's horn, pierced at the smaller end so as to allow a thin stream of wine to flow into the mouth as he holds it up at arm's length—a method of imbibing still practiced by common people of Southern Italy. Other cups were fashioned, by the whimsical fancy of the potter, into the head of a pig, a ram, a stag, or some other animal; many of them are of cheap material (clay), but all show by their excellent workmanship that they were made by good artists. One advantage of such a drinking vessel in the eyes of a veteran tipler would be that, owing to its peculiar shape, it could not stand upright, and when once filled must be emptied before it could be set down again upon the table. Among the Greeks it was not customary to invite women to dinner parties, although the Sybarites did so, and, according to Plutarch, used to send the invitations a year beforehand, in order to give the ladies ample time to dress for the occasion. But among the Romans, women were not only admitted to banquets, as is evident from several Pompeiian paintings, but, if we may believe what contemporary poets say of them, were also especially proud of their feats of drinking; and Shakespeare is true to Roman customs when he makes Cleopatra boast of such triumphs over Antony:

> "Ere the ninth hour I drunk him to his bed;
> Then put my tires and mantles on him, whilst
> I wore his sword Philippan."

—*Western Monthly.*

For Husbands.

It is the practice of most writers to pen homilies for wives. Wives have been lectured these many years about their duties, while it has seemed scarcely to have entered many minds that husbands have any duties. We have below a short lecture for husbands, given in a good spirit and worthy of every husband's perusal. We hope the wives that read it will pass it over to their husbands:

HOW TO MAKE HOME HAPPY.

Do not jest with your wife upon a subject in which there is danger of wounding her feelings. Remember that she treasures every word you utter, though you never think of it again. Do not speak of some virtue in another man's wife, to remind your own of a fault. Do not reproach your wife with personal defects, for if she has sensibility, you inflict a wound difficult to heal. Do not treat your wife with inattention in company. Do not upbraid her in the presence of a third person, nor entertain her with praising the beauty and accomplishments of other women. If you would have a pleasant home and cheerful wife, pass your evenings under your own roof. Do not be stern and silent in your own house, and remarkable for sociability elsewhere. Remember that your wife has as much need of recreation as yourself, and devote a portion, at least, of your leisure hours to such society and amusements as she may join. By so doing, you will secure her smiles and increase her affection. Do not, by being too exact in pecuniary matters, make your wife feel her dependence upon your bounty. It tends to lessen her dignity of character, and does not increase her esteem for you. If she is a sensible woman she should be acquainted with your business and know your income, that she may regulate her household expenses accordingly. Do not withhold this knowledge in order to cover your own extravagance. Women have a keen perception—be sure she will discover your selfishness, though no word is spoken. From that moment her respect is lessened, her confidence diminished, her pride wounded, and a thousand perhaps unjust suspicions created—from that moment is your domestic comfort on the wane. There can be no oneness, where there is not full confidence.—*Rural World.*

Ancient Sign-Boards.

In Pompeii the character of the shops is usually indicated by appropriate frescoes or reliefs in terra-cotta near the entrance. Thus, the rough sketch of a goat signified a milkman's establishment or diary; two slaves carrying an amphora slung on a pole, very similar to the old English sign of the two jolly brewers with a tun of ale, meant a wine shop. The same thing is also denoted more poetically by the picture of Bacchus pressing a cluster of grapes. Another sign of a wine shop was a bush; hence the old Latin proverb, "*Vino vendibili suspensa hedera non opus est,*" which has passed into all the languages of Europe, and in English has taken the conciser form, "Good wine needs no bush." This simple sign came down through the Middle Ages, was adopted by the taverns of France, is frequently alluded to by the English poets, and was seen on nearly all public-houses as late as the reign of James I.; and the traveler who now visits Birmingham, in England, may stop at the Ivy Bush or the Ivy Green, whichever of the two inns he may prefer. In many of our Western frontier States, also, a grocery where liquors are sold often hangs out a green bough or a wisp of hay until such time as the more elaborate decoration of a painted board can be procured.

* * * * The mechanichal trades, also, at Pompeii had each its peculiar sign. A bakery was denoted by the terra-cotta figure of a mule turning a mill for grinding corn; a school for the training of gladiators situated at the west end of the Forum was represented by two swordsmen fighting, while the master stands by holding a laurel crown for the victor. Horace, in one of his Satires, alludes to such a sign, and tells how he admired the position of the men painted in red or in black, as if they were fighting in earnest, striking and avoiding each other's weapons as if they were actually in motion. Cicero also refers, in his work "De Oratore," to "the cook painted on the sign-board of Marius, the Cimberian distorted with projecting tongue and hanging cheeks;" and Pliny relates how a German legate, when asked how he liked the sign of an old shepherd with a staff which was on the Forum, replied that he would not take such a man as a gift, even if he were real and alive. In Herculaneum the very graceful figure of a Cupid flying through the air with two lady's shoes, one in his hand and the other resting on his head, marked the shop of a sentimental shoemaker. A boy mounted on another boy's back and receiving a good birching indicated the abode of an unsentimental schoolmaster, who evidently indorsed the old maxim (better honored, we think, in the breach than in the observance) that to spare the rod is to spoil the child. To those of our readers who are yet sufficiently juvenile to be within possible peril of similar experiences, it may afford some consolation thus to learn that this process of "hoisting" (as the English call it) is of a very high antiquity, and that the Roman youth more than twenty centuries ago shared its benefits and suffered its inconveniences. A serpent with a pine-apple in its mouth was the sign of an apothecary's shop, inasmuch as that reptile was sacred to Æsculapius. Two establishments of this kind have been unearthed at Pompeii. They contained pills, drugs, and a great variety of sediments in curiously-shaped phials, and among them a two-gallon vase nearly full of a reddish liquid balsam; also a bronze box with partitions, and a drawer containing a spatula and a tablet of porphyry, used for preparing salves.—*Western Monthly for December.*

MASONIC RULES FROM AN OLD MONITOR.—Never recommend an applicant unless you know him to be a *good man*, and who will conform with the precepts of the Institution.

Never cast a ballot in favor of a candidate unless you know him to be worthy, and free from reproach.

Never indulge in practices which will bring reproach upon the Institution.

Never forget that you are a Freemason, a link in the chain of the universal Brotherhood.

Never be absent from your lodge if you can help it.

Never make a display of Masonic emblems to attract attention for the purpose of business.

Discovery of Ancient Ruins in Southeastern Nevada.

A correspondent of the New York *Tribune*, in an account of the Morgan Exploring Expedition to Southeastern Nevada and Utah, says:

Fifty miles from Reese River we found the country well timbered, and in some places the valleys were susceptible of irrigation. A few enterprising farmers had already settled in one of the largest of these, whi[illegible] had named Cedar Canon. Snipe, plov[illegible] quail were abundant, and our mess t[illegible]e was well supplied with them. At this point we bade adieu to civilization. Timber trees entirely disappeared, and we entered upon large sandy valleys covered with sage, stunted bush, and a variety of sand plants. One of these, the *mezquite*, is a shrub, belonging to the family of the *mimosa*. It resembles in appearance our locust tree, is very thorny, bears yellow flowers and long pods which have a pleasant sour taste. On October 15th, in the centre of a large valley we discovered some Indian salt works, but there were no signs of their having been lately used. In the southern section of the same valley was a curious collection of rocks, mounds, and pillars, covering several acres in extent, and resembling the ruins of an ancient city. We saw some remnants of what had once been arches with keystones still perfect, and a number of small stone pillars constructed with a peculiar kind of red mortar or cement, set upright about 20 feet apart, as if they had been used to support an aqueduct for conveying water from a large stream half a mile distant, into the outskirts of the city. In some places the lines of streets were made distinctly visible by the great regularity of the stones. These streets were now covered with sand many feet deep, and seemed to run at right angles to each other. Some of the stones had evidently been cut into squares with hard tools, although their forms had been nearly destroyed by centuries of time. The impression forced upon our minds was that the place had been once inhabited by human beings somewhat advanced in civilization. Many traders noticed the existence of similar ruins in other sections of the country between the Rocky and Sierra Nevada Mountains. They may probably be the sites of once flourishing fields and habitations of the ancient Aztecs.

◆

The following recapitulation of the condition of symbolic Masonry in the United States, is taken from the Grand Lodge report on correspondence.

Grand Lodges	45
Lodges	8,175
Initiated	48,201
Passed	20,354
Raised	20,464
Total degrees conferred	89,059
Admitted	13,426
Reinstated	1,540
Died	4,204
Expelled	66
Suspended	
Dropped	
Excluded	
Demitted	21,664
Rejected	10,990
Membership	451,014
Largest average to a lodge—Connecticut	180
Smallest average to a lodge—Washington Ter.	29

◆

Masters and Wardens as returned up to Dec. 7.

No.	*W. Masters.*	*S. Wardens.*	*J. Wardens.*
4	Ralph J. Coats,	Harry J. Pike,	George Carpenter.
31	C. A. Patton,	R. D. Guthrie,	J. W. Baugh.
43	J. M. Stilwell,	P. W. Bentley,	Oscar Sheldon.
46	Barnhart Meals,	H. S. Ottenheimer,	Jno. S. Lee.
104	John W. Ross,	E. T. Moore,	Asias Willard.
114	Allen Wait,	W. E. Miller,	H. C. Bisel.
138	J. B. Babcock,	P. T. Parkhurst,	B. S. Parker.
142	G. C. Miller,	Wm. Wilson,	T. H. Owens.
150	J. B. Kuykendall,	B. F. Olden,	J. S. Cram.
164	W. C. Clark,	J. H. Miller,	A. Lewis.
175	S. C. Stearns,	H. T. Woodruff,	H. T. Bush
180	J. H. Kirkman,	W. B. Stringer,	W. R. Gordon.
185	Jas. W. Butler,	J. Woodmansee,	Ed. Marsh.
192	J. Coykendall,	E. E. Loomis,	James Gentle.
246	Daniel Lewis,	D. O. Wilkie,	J. H. Moore.
258	J. G. Callendar,	W. G. Billings,	J. A. Wood.
308	William Borner,	Wm. Law, Jr.,	T. H. Fisher.
335	P. J. Singer,	Wm. Oberhausen,	J. Korsosky.
377	G. C. Bunsen,	Charles Glaser,	G. Hoefle.
409	G. C. Smith,	E. P. Woodruff,	J. K. Murphy.
439	Wm. Harvey,	J. W. Brown,	A. W. Chenowith.
521	M. H. Wilmot,	Isaac Mitchell,	V. S. Ruby,
553	R. D. Hammond,	J. Keefer,	E. J. Kendrick.
584	O. F. Price,	J. L. Dewey,	J. H. Bell.

Married.

On Thursday, November 11th, at the Presbyterian church, Jeffersonville, Ind., by the Rev. T. S. Crour, JNO. P. FULTS, of Louisville, Ky., to Miss FLORENCE V., daughter of R. G. Parker, of Jeffersonville, Ind.

Died.

At Davis, Stephenson County, Dr. J. R. HAMILL, W. M. of *Evening Star Lodge No. 414*, on the 7th of October last.

The resolutions of the lodge describe him as a large hearted, sympathetic brother, who endeavored to discharge his whole duty. He leaves a family, who in common with the brethren and citizens mourn his loss.

Moneys Received for Masonic Trowel,

FROM NOVEMBER 8TH, TO DEC. 6TH, INCLUSIVE.

$1.25 each.—Wm. E. Bacon, Wm. Barnett, Wm. Bradford, O. J. Devlan, J. Ferns, J. P. Field, R. M. Huntington, Chas. Heinz (twice), M. Manning, J. F. Nash, M. T. Nichols, H. Ropiequet, P. C. Wright, H. G. Wald, P. E. Williams.

Other sums.—R. C. Boyle, *$12.50;* Wm. Craig, *$3.75;* J. F. Crawford, *$9.75;* G. H. Cook, *$3.75,* [illegible] M. Dace, *$4.50;* C. H. Felton, *$2.50;* A. Gooch, *$2.[illegible],* J. Gardner, *$3.75;* A. Gray, *$1.50;* H. J. Huggins, *$10.00;* J. Liersoh, *$2.50;* L. Keyon, *$5.00;* D. J. Martin, *$2.50;* W. A. McHaney, *$13.75;* J. McWilliams, *$3.00;* H. Maezenbaum, *$5.00;* A. Neff, *$10.50;* E. Parker, *$3.75;* J. W. Ratliff, *$16.00;* Wm. Snyder, *$1.75;* J. Smith, *$5.00;* J. Sacket, Jr., *$7.50.*

AGENTS WANTED.

General History, Cyclopedia, [illegible] Symbolical Dictionary of Freemasonry,
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HOLY-LAND LECTURES.

To the Several Masonic Lodges in Illinois or Elsewhere.

After an extensive tour through Syria, Palestine, and the Holy Land, where I spent several months making explorations interesting to all BIBLE AND MASONIC STUDENTS, I am now prepared to deliver three public lectures, and one Masonic and private. The *entire community* will be interested in and instructed by the public lectures.

My charge for the course is *fifty dollars.* Any Lodge that will make arrangements for the Lectures, in addition to the benefit derived from them, can make a clear and substantial gain, sufficient to buy a floor-carpet, a melodeon, a set of jewels, official clothing, or Lodge furniture, or a surplus in money.

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FULTON, Dec. 1, 1869. D. W. THOMSON.

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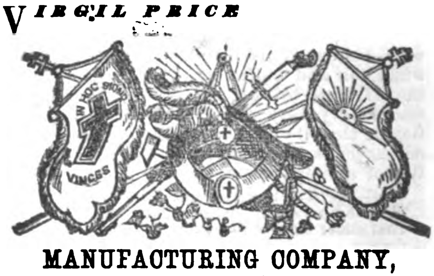

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The Masonic Trowel.

"The grand object of Masonry is, to promote the happiness of the human race."--Washington.

VOL. IX. SPRINGFIELD, ILLINOIS, JANUARY 15, 1870. WHOLE NO. 97.

Poetry.

What Better Theme Than Masonry?

Masonic Song.

What better theme can claim our lays
And lend its aid to harmony;
What noble art sheds brighter rays
Than glorious Freemasonry?
What other virtues can compare
With those 'tween "compasses and square?"
For Faith and Hope and Charity,
Brotherly Love and Unity,
With Order, Peace, and Harmony,
Are found in true Freemasonry.

When first to us the light is shown
That governs true morality
Others' distress we make our own,
In natural equality.
Our steps are then taught to ascend
The ladder staves that upward tend—
Faith, first upon the muster-roll,
Hope, the sheet-anchor of the soul
And *Charity*, that crowns the whole
Foundation of Freemasonry..

When Craftsmen's labors we attend
We're taught the hidden mystery,
By science led to comprehend
The scope of nature's history;
From nature up to nature's God
Our minds are raised above the sod,
And *Wisdom* comes to shield from harm,
Strength our hurtful passions to disarm,
Whilst *Beauty* lends a crowning charm
To all our works in Masonry.

And next, as Master Masons, we
Share the sublimest mystery,
And prove how potent then can be
Fortitude and *Fidelity*;
The terrors of the darkest hour
Are lessened by the Mystic Power,
And *Virtue's* portal opens wide
Our steps to *Honor's* fane to guide,
Whilst *Mercy* pleads upon our side
To Him who rules Freemasonry.

And when, our glorious labors o'er,
We meet for brief hilarity,
Amidst our joys, our brethren poor
Remembered are in charity:
Each thankful heart expands to bless;
Each willing hand relief will press;
With *Temperance* God's gifts we share;
Prudence extends her watchful care,
And *Justice*, symbolled by the *Square*,
Perfects our works in Masonry.
—*London Freemason.*

Star of the East.

BY JULIETTE T. BURTON.

When the scene of life changes from pleasure to gloom,
And the soul sees its midnight unset by a ray;
When the spirit droops low 'neath the weight of its doom,
As the hopes that once lighted its halls die away;
Then there shine through the windows of heaven afar
Bright gleams that shed peace from a beautiful star,
The Star of the East, that most beautiful star.

When the willows are waving o'er graves wherein lie
The first born of mothers whose tears will not dry,
Or the widow bends crushed with the blight of despair,
All the comfort departed that made life so fair;
Then there comes through the vista of sorrow afar,
For the cheerless, a light from a beautiful star,
The Star of the East, that most beautiful star.

This Eastern Star blends in its mantle of light
All the colors that make up a picture as bright
As charity, patience, long-suffering, and love
Can catch from the rapture of angels above,
As it shines through the windows of heaven afar;
And we bless and adore thee, our beautiful star,
Thou Star of the East! most beautiful star.
—*Landmark.*

Deal Gently with the Little Ones.

A child, when asked why a certain tree grew crooked, replied, "somebody trod upon it, I suppose, when it was little."

He who checks a child with terror,
Stops its plays and stills its song,
Not alone commits an error,
But a grievous moral wrong.

Give it play and never fear it,
Active life is no defect;
Never, *never* break its spirit;
Curb it only to direct.

Would you stop the flowing river,
Thinking it will cease to flow?
Onward must it flow forever;
Better teach it where to go.
—*Masonic Mirror.*

Antiquity of Masonry.

BY WILLIAM ROUNSEVILLE.

That Masonry is of high antiquity even in its present form, does not admit of a doubt in any well-informed mind. Age is so wrapped up in its mysteries, so permeates its ritual, so fashions and shapes its facts, that no student of the Institution ever for a moment questions that it had its origin in a long past age. The historian who pursues the studies of his profession with an unprejudiced mind, and seeks for facts in the vast field of the past, to which his attention should be solely directed, never concludes that Masonry is a thing of to-day; he never reaches the decision that this generation or twenty generations, counting consecutively back towards the creation, produced it. On the contrary, he finds traces of its existence all along the human pathway; around the pyramids, the parthenon; wherever man has builded imposing temples to false deities or to the true God, there its footsteps are to be seen and its blasonry can be read.

And these traces are not confined to a single nation, or to a single religion, or to a single age. All civilized nations have been indebted to the Craft for whatsoever has been erected that had a reputation for beauty and grandeur. All religions have had gorgeous temples reared by its hand; all ages bear testimony to its correct taste, its rigid adherence to architectural rules, and the blessings it has bestowed upon the world. These are facts—acknowledged to be such by all who have become acquainted with the history of man through the lapse of six thousand years. None but the novice in history, who has never gone beyond the alphabet in that science, disputes it—unless it be the cold-hearted, sour-souled bigot, who never sees truth outside of his own creed, and never acknowledges virtue but in the narrow walk to which that creed presumes to circumscribe its members.

But we are not at this time to argue, much less to prove, the antiquity of Masonry. We are not of those who love things merely because they are ancient, nor do we belong to that class who go into ecstacies of veneration over an institution that has the moss of long-forgotten ages hanging upon it. Nothing is good because it is antiquated. The old may be good, but it is not good because it is ancient. Evil is hoar and ancient—sin has existed for six thousand years, and they do not challenge our respect or love. Gray hairs are not always the symbol of virtue, and hence do not invariably command our respect or veneration. Youth, virtuous and good, commands greater regard.

So with human organizations. The ancient may be exceptionable and the recent worthy of approbation. And we have often thought, when listening to a labored argument to prove the antiquity of Masonry, that the same labor, directed to some other point, would be of greater value to the Craft. Suppose it is as old as creation? What if it was born on the glad morning of creation, "when the morning stars sang together, and all the sons of God shouted for joy?" Does that make it any better, unless it partakes of that boundless spirit of love that pervaded creation at that auspicious moment? Suppose it was an offshoot of the fell spirit of evil that at that particular epoch is generally believed to have been concocting evil against the human race—would antiquity save it from merited condemnation? If not, then its spirit, and not its antiquity, gives value to the Institution of Masonry.

We have much admired the answer of a celebrated divine, administered to a brother of another creed, who charged that the doctrine he advocated was from the Devil. "I care very little whence it comes," was the pertinent reply of the divine, "whether from God, man, or the Devil, if it is only true! As long as it is true, I am willing to rest my faith upon it."

So do we feel in regard to the antiquity of Masonry. We care not when, or where, and very little how it originated, provided it is a benefit to mankind. Whether "our forefather, Adam," was the first Worshipful Master, or whether that honor was first worn and borne by Solomon, King of Israel. Whether it originated at the "Apple-tree Tavern, in England," in the last century, "or under the patronage of the Great Frederic of Prussia," matters little to us, and as little with the great bulk of the Fraternity everywhere. For aught we know, Adam may have had a "Lodge in some vast wilderness," after his expulsion from Paradise, or in some "sweet embowering glen" before—though we confess that historical facts do not quite clearly prove it. Or King Solomon might have fashioned Masonry while building his beautiful temple—"the house of the Lord"—which even now is held to have been the perfection of beauty. Or Sir Christopher Wren may have done the same thing for it when he was erecting the London St. Paul's. But either of these theories proved, or all of them disproved, in what manner does that affect Masonry of the present day? These are not the life of the Institution. These are not the foundations of our temple—our moral and Masonic edifice. These are not the questions to which the world demands answers.

Of what benefit to mankind is the Institution? Are its influences beneficial to the world? Is the world any better circumstanced because Masonry exists? What good may be truthfully attributed to it? How, or in what manner, are its benefactions conferred? Are its fruits good? These are the questions that, in this utilitarian age, must be satisfactorily answered. These are the queries that present themselves to the minds of those who are investigating Masonic claims to favorable consideration.

When an individual prepares himself to petition for membership, he does not study history to see how long the Order with which he seeks to identify himself has existed. He studies the by-laws to see upon what principles it is founded. He wants to know whether it is worth anything to a man to become a member; whether in its bosom he shall find friends to sympathize with him in adversity, and to rejoice with him in prosperity; whether he shall be made stronger to withstand the assaults of evil by associating with its members. If he is a good man, with honest intentions, these are the questions which he seeks to solve, and does not ask whether the Institution has existed since the gray old ages of Antiquity.

And when the time of trial comes, after the applicant has become a member in full and regular standing; when the clouds of adversity lower around him, and he almost learns to doubt God's goodness and man's fraternity, does the afflicted soul turn for aid and sympathy to those doubtful traditions of a mysterious antiquity? or does he want warm, humane, generous, fraternal hearts to feel for his distress, and to enable him to rise above them, buoying him up by the ministrations of brotherly love? What cares he, then, whether these loving and assisting brothers are members with him in an institution three thousand or three hundred years old? What he wants is their brotherly sympathy. If he gets that, the rest is immaterial. If he gets that, he gets all that he wants, expects, or asks from the Institution, and receives enough to stamp the Masonic organization as one of public benefit and of general utility. He receives enough to prove that the claims that Masons make for their Institution, that it is a humanizing, generous and fraternal band, is well taken and must be acknowledged. He gets proof that the lessons of the lodge take deep root in the hearts of members and bear fruit into human happiness.

We do not propose now to enter upon an argument to prove that Masonry is a humanizing Institution, such as man, at every step in his pathway needs. To some extent, this has been done in our previous papers, and probably will be further elucidated in those which we hope will follow. To a greater extent, we believe, is this great fact of our Institution illustrated in the lives and conduct of our members. Hence there is less need of pursuing that branch of the subject. As long as Masons are true to their obligations to virtue and brotherly love, there will be little need to argue that Masonry is beneficial to mankind. "Behold how these brethren love one another," was the beautiful and approbative expression of one who looked upon an organized fraternal band. If Masons, by their actions and daily walk, shall be able to draw from a critical and carping world the same expression of approval, there will be no need of arguments to prove the benign influence of the Order. How expressive would be the words of the founder of the Christian religion, if we could truthfully apply them to Masons, and say: "By this shall men know that ye are Masons, that ye love one another." And if every member was a true Mason, how soon it would be said of them.

And these things depend in nothing on the antiquity of Masonry. The Institution may be old, as undoubtedly it is, but that is not why we venerate it. It may be modern, as beyond question it is not, but that fact does not present a reason why we should reject it. For the benefit which it confers upon mankind, we love it—venerate it. Not because it is hoary with age, but because it is good in principle. Whether it be old, it is a great, glorious, and good Institution; whether it be new, it is exactly adapted to the wants and necessities of the people that God has created to live upon this earth. Hence, whether old and antiquated, or whether new and modern, it is worthy of, and should receive, the support of every philanthropist—of every lover of his race.

For The Masonic Trowel.

An Incident of the War.

BY MRS. W. H. TUCKER.

It was on the 17th of June, the morning was very beautiful and the surrounding landscape lovely, in the sunny clime of Georgia. The whole army of the Tennessee was drawn up in battle array. The 15th Army Corps, commanded by Gen. Logan, being in the center, we were, said my informant, at the foot of Kenesaw Mountain, where the enemy had made a stand, after having been driven from Chata nooga; we had been shelling their works for four days, resting only at night when the impenetrable gloom and darkness prevented us from continuing our terrible work. Our brave boys were worn out, and nearly exhausted. From Lookout Mountain, where we fought "the battle in the clouds," we had been fighting every day until we were checked by the enemy making a stand on the lofty Kenesaw Mountain. Their skirmishers and Signal Corps, was posted on another mountain on the right, known as Lost Mountain. We had just finished our breakfast of "hard tack" and bacon, washed down with a tin cup of some villanous stuff or compound called coffee, or as "Jack M'Cormie called it water-bewitched and coffee-begrudged," when our attention was called to an *aid-de-camp* galloping down a ravine, and riding up to a group of officers. He appeared to communicate something in hurried tones, and at the same time pointing with his sword up the steep side of Kenesaw Mountain. In an instant, Col. Taylor, chief of artillery, who was one of the group, clapped spurs to his horse and flew over the ground until he halted in front of a fine brass battery of six-pound guns that was in line, and calling aloud to Capt. Waterhouse, to have his men fall in, that a large body of the enemy would be in plain sight in a moment, for no doubt but the advance of the main body who were intent on charging our center.

In a moment the bugle sounded to fall in, and in less time than I write it, every squad was at their gun, and looking up the mountain, we could see a large body of the enemy emerging from a piece of woods. Capt. Waterhouse in his wonderfully clear, ringing voice threw up his cap from his forehead, and said:

"Take good aim boys, ready." The shot had been rammed home, the primers in the guns, and we were all ready for the command, "fire" when a slight motion of the hand, and six cannons would belch forth their fire, and death as if from the jaws of Vesuvius. Could it be possible; a body of men in their senses would march to certain destruction. Just as this thought passed through my brain, and I was waiting, for the word to fire, with the lan-yard in my hand to which was attached the primer, another *aid de-camp* came rushing to our front in full gallop and almost out of breath, he shouted at the top of his voice, which rang through those forest trees like a voice of the prophet: *"Hold! hold!* for *God's sake don't fire I beseech,* Capt. Waterhouse. *It is a Masonic funeral.*

In an instant the order was repeated by the sergeants to the men, the primers were removed from the guns, and all eyes were strained towards the body of troops on the mountain.

There they were, our enemies, but "brothers of the mystic tie," performing the last sad rite over the remains of a comrade and brother. Their slow, martial tread, white aprons, and reversed arms, could be distinctly seen with a field-glass, and in front of the procession we descried an ambulance containing the loved form of a precious son, father, or brother, who had gone where the clarion tone of demoniac war rushes not through his sickened brain, or the pain and agony of parting from his loved ones are not known.

In a moment I took in the panorama before me, and asked in my heart: "Whence comest thou unfathomable mystery of Masonry?" that here in this wilderness, where men are fighting to the death, men who once were brothers, and worshipped one flag, and where the evil usages of war are forgotten. Yet amidst all this the smoke of battle and the din of carnage, with an opposing army before them, and a whole park of artillery awaiting but the signal to hurl its venom of death among them.

They improvise a white apron from a handkerchief, gather a sprig of evergreen from the drooping branches of this southern tree, form in a line and with the solemn music and reversed arms, they wend their way to a spot designated to quietly lay away a brother, who, with his dying breath desired this beautiful rite. The bitter animosity which prompted him to take up arms against his nation's flag was forgotten. That an army of Union men were to be seen just in the distance awakened no resentful thought in his soul. He only thought, far from home and loved ones, far from those who can drop one tear above my sleeping dust let me have the only joy save these, *a Masonic funeral.*

Imagination can hardly conceive the effect this mournful procession made throughout our entire ranks.

There were a great many Freemasons in our battery, and involuntarily every one uncovered and bowed his head, and thanked God in his heart that the sorrowing party had been recognized in time to save them from destruction.

For the moment every thought of why they were there was forgotten. The beautiful faith, co-equal with their being enveloped every other emotion, and those who heretofore treated Masonry with scorn and derision, acknowledged its strong and sacred rites.

The rebellion rises up like a spectre in our midst, from the shore of Virginia to the darkened wastes of the Gulf.

The sails of armed ships of war whiten the sea, and the thunder of a thousand cannon scatters death on the shore of Columbia. Even then the star of Masonry rises faintly on the evening sky.

Kenesaw heights acknowledge the mighty voice which has vibrated through the earth and heavens with a music as powerful and a faith as firm as that which quieted the tempest of Jerusalem.

How sublimely grand the retrospect. What was it bade the Federal gun, stay the gunner's hand? What was it induced these enemies to walk fearlessly before the cannon's mouth? Why should our bravest troops lose a splendid victory, when a whole division of unprepared rebels were within range of their guns? Answer, ye anti-Masons.

Such military tactics under ordinary circumstances would have cost a commander a court-martial, and perhaps removed from his breast his well deserved, hard-earned star; but here exemplifies the veneration and supreme respect which every animate creature must and does feel for Masonry.

Those dreadful days are changed, bless God. The trumpet no longer echoes through those lovely valleys or on the grand old mountain. The death scenes have passed away, the mighty struggle is over, and many of the men who witnessed that wonderful Masonic funeral, returned to their homes and loved ones, and now enjoy the priceless boon of Freedom, which was purchased by the blood of our braves.

The remembrance of it, however, will form an amaranthine wreath around the graves of all Masonic brothers, whether they sleep in the beautiful cemetery, consecrated by the tears of loved ones, or on the side of Kenesaw mountain, where the struggling sunbeams reach the silent mound containing their treasured dust, through the interlaced boughs of the beautiful Magnolia.

Missouri.

The proceedings of the Grand Lodge—510 pages, is at hand. M. W. and Rev. John D. Vincil, presided. Few men ever presided in the Oriental Chair of the Grand Lodge who could be classed as his superior in real talent and ability. We think his defect is *great severity,* and if there are many such cases as the following, perhaps such severity is indispensable. We quote from his address.

BRECKENRIDGE.

The case is as follows:

> Jas. E. Hart, was in the employ of Bro. G. W. Murphy. He made use of several thousand dollars of his employer's money. When the embezzlement was found out, and Hart called on to account for it, he attempted to make his escape, and got away on the railroad, some seventy-five miles. A telegram headed him off at Macon City, and he was carried back to Breckenridge. He acknowledged all that was charged against him, and said that he "had acted criminally." He was tried in a magistrate's court and committed to jail, without the benefit of bond. Subsequently, he was released from jail, on a writ of *habeas corpus,* and fled the country. In the meanwhile, charges were preferred against him in *Houston Lodge No. 42.* Falsehood and fraud were the specifications. A mass of testimony was presented, both oral and by deposition, sustaining both counts in the indictment. Being present myself at the trial, and in the chair, I appointed counsel to defend the accused. A defense was made, of course. For who so *vile* now-a-days but some one will defend him; and who so *guilty* these times but some one will *swear* he is *innocent?* The *able* defense set up was, first, "*falsehood* is no violation of *Masonic obligation.*" Second, "fraud could not be *shown,* unless we knew the *intent* of the accused was to defraud his brother." The taking of the money was admitted and proven. But until we could *know* the *intention* was wrong we must acquit. And, my brethren, there were members enough in that lodge, wholly blind to duty, moral obligations and sacred covenants, to declare the accused *innocent.* He was acquitted! And I arrested the charter.

Bro. Vincil likes to play upon words—that may be dignified in a chief magistrate, but we demur. The conclusion of the address is beautiful and will be cordially endorsed by every Mason.

> And now, brethren, in concluding this, my final address, allow me to say, that many matters have clamored for a place in its limits which I was compelled to push aside. There were numerous subjects which I was anxious to discuss, and that challenged attention, but I silenced their claims. The greatest difficulty realized in preparing this address was to know what to put in, and when to stop. My apology for its length is the great amount of matter from which to select, with the comfortable assurance to the brethren that it is the last opportunity I will enjoy of addressing them. A circumstance, while it may afford much pleasure to many, brings no less relief to me. I assumed the ermine of office one year ago, at the outspoken *demand* of my brethren, well knowing what was before me from the experience of the past. I have worn it as the Spartan youth was ordered to bear his shield, and return it to you who gave it me untarnished and pure. Here it is, brethren, faithfully worn in behalf of principles purer than this golden square, and more untarnishable than the diamonds that gem its surface.

Principles which, next to my religion and my God I cherish above everything that can challenge the admiration of high-born human intelligence Principles that have come to us, down the ages from the mighty and eventful past. Principles that are as undecaying as the mind, and as immortal as truth divine. Principles that will live when the moving actors in life's present drama are catalogued among the dreamless sleepers of yore. Principles that will triumph in some embodiment. if not ours, when generations yet to come will be epitaphed and their obituary written in a word—dead. That these principles are to live, and glow, and triumph, in their present Masonic embodiment, depends in a vast degree upon the strictness with which they are guarded and the purity with which they are cherished by our members.

In taking my final official leave of the Craft in Missouri, I do so with mingled feelings. My relations with the Craft in Missouri have been most amiable. This has been especially so respecting the officers of the Grand Lodge with whom it has been my good fortune to associate. To my various District Deputies, and to the Grand Secretary, my especial obligations are due, and hereby most fraternally tendered, for many favors and invaluable assistance.

And now, brethren, I here again entreat you, as my final admonition, "place the helm of the Craft in the hands of none but pure and good men." Be ye all of one mind, live in peace, and may the God of peace ever dwell with and bless you. Amid the glories of the bright future, in the house of many mansions, may we all rest from our labors, where "farewell" is never spoken.

Bro. Gouley in his report on correspondence says that either we did not read his report, or else that we are unacquainted with the English language. He broadly intimates that we intentionally mis stated him, and misconstrued what he said. We will pass this now, but shall review the whole matter hereafter, and the distinguished brother may find that we understand enough of the English language *to answer him!*

The tabular statement shows 324 lodges, and 16,090 members.

GRAND OFFICERS.

Wm. D. Muir, Booneville, G. M.; T. E. Garrett, Deputy; A. M. Dockery, S. G. W.; S. H. Owens, J. G. W.; W. N. Loker, G. Treas.; Geo. Frank Gouley, St. Louis, G. Secretary; W. E. Whiting, S. G. D.; J. A. Adams, J. G. D.; Martin Collins, G. Marshal; A. F. Trainor, G. S. B.; John D. Vincil, G. Orator, John B. Best, J. W. Dunn, G. Stewards, J. A. H. Lampton, G. Lecturer; John Geekie G. Tyler.

New Jersey.

Over there in the cranberry State is one Thomas J. Corson, who has set himself up for a reporter. Everything pales before him, and there is no use talking when he is about. A good sensible report could'nt look him in the face. He reminds us of a cry of fire, a runaway horse, or an Irish frolic. We guess that he is gentle, as poets usually are, and we know that he is smart. Being an M. D. amputations, blood-letting, or purging ne'er disturb his serenity, but furnish fuel for his muse.

Still, there is a streak of order occasionlly about him, as the following, taken from his correspondence report will attest:

May we not all of us be urged to a more faithful performance of duty, and a greater exercise of that sympathy for suffering which causes the great heart of humanity to throb with tumultous joy, and be incited to more constant deeds of charity, by these lines written by the broad-brimmed, large brained and warm hearted Quaker Poet of America:

Who, looking backward from his manhood's prime,
Sees not the spectre of his mis-spent time?
And, through the shade
Of funeral cypress planted thick behind,
Hears no reproachful wisper on the wind
From his loved dead?

Who bears no trace of passion's evil force?
Who shuns thy sting, O terrible remorse?—
Who does not cast
On the thronged pages of his memory,s book,
At times, a sad and half-reluctant look;
Regretful of the past?

Alas!—the evil which we fain would shun,
We do and leave the wished-for good undone;
Our strength to-day
Is but to-morrow's weakness, prone to fall
Poor, blind, unprofitable servants all
Are we alway.

Yet, who thus looking backward o'er his years,
Feels not his eyelids wet with grateful tears,
If he hath been
Permitted, weak and sinful as he was,
To cheer and aid in some ennobling cause,
His fellow men?

If he had hidden the outcast, or let in,
A ray of sunshine to the cell of sin,—
If he hath lent
Strength to the weak, and, in an hour of need,
Over the suffering, mindless of his creed,
Or home hath bent—

He hath not lived in vain, and while he gives,
The praise to Him in whom he moves and lives,
With thankfull heart;
He gazes backward, and with hope before,
Knowing that from his works he nevermore,
Can henceforth part.

Grand Lodge of Massachusetts.

The Grand Lodge of this Commonwealth held its one hundred and thirty-sixth annual communication at the Masonic Temple, in this city, on Wednesday, the 8th of December. There was a full attendance of the officers, and a large representation of the lodges.

A large amount of business was transacted, and much of it was of more than ordinary interest, both local and general. Among the reports adopted was one on the petition of colored persons in this State claiming to be Masons, and asking to be recognized as such by the Grand Lodge. The report was adverse to their request, and leave was given them to withdraw it. The voting in the Grand Lodge on the subject was unanimous, there not being a dissenting voice. We give the report in full, as follows:

> *To the Most Worshipful Grand Lodge:*
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> The committee to whom was referred the petition of Lewis Hayden and others, would respectfully report that the petitioners are black men who, though they are not members or initiates of Lodges under the jurisdiction of this Grand Lodge, nor of regular lodges within the jurisdiction of any Grand Lodge in correspondence with it, still claim that they are Masons and desire to be recognized as such by this Grand Lodge. They plead—in the term of the petition—"for equal Masonic manhood, in the hope that we be permitted to establish our claims to Masonic rights by whatever means the Most Worshipful Grand Lodge may suggest."
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> There are three classes of the signers of the petition, namely; First, Lewis Hayden and twenty-four others, who style themselves "Master Masons of Boston"; Second, Anthony G. Jourdain, Jr., and twenty-five others, who designate themselves as "members of *Union Lodge No. 7*, of New Bedford"; Third, Thomas Thomas and twenty others, who claim to be "officers and members of *Sumner Lodge No. 12*, of Springfield." The petitioners do not avowedly represent either of these lodges, or any other; so that their statements and prayer should be regarded as the expressions of individual persons rather than the representations and request of the lodges mentioned in the petition.
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> The petition refers to the origin and progress of the so-called Freemasonry to which the petitoners belong, and embraces a copy of a charter which certain black men, therein recognized as Masons, obtained in 1784, from the Grand Lodge of England, and received by them in 1787.
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> Your committee have examined the charter and believe it is authentic; but as they do not deem it to be necessary to investigate the historical statement contained in the petition, they have not inquired into its legal Masonic effect, nor whether any proper organization under it ever took place. The petitioners include only a portion of the persons who claim to derive privileges from this instrument, when it is obvious that the granting of their prayer, for the reasons they advance, would equally benefit their associates who have not joined in the petition, and over whom, therefore, this Grand Lodge could have no control. Under these circumstances it is not necessary to inquire into the validity of the proceedings of the persons named in the charter or whether the petitioners have any just claim to be considered their successors.
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> Lodges professing to be Masonic, existing in this commonwealth without the sanction of this Grand Lodge, are irregular and spurious, and the members of them are, of course, denied Masonic intercourse with members of regular lodges. The lodges named in the petition stand in this relation to regular lodges, and they and their members, including the petitioners, are not recognized by the Craft.
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> Our constitutions make no distinction on account of the color of persons who desire the benefits of Freemasonry; and there are no rules or regulations whereby the petitioners, if "worthy and well qualified," are excluded from our Fraternity, if they seek admission through duly organized lodges.—*Freemasons' Monthly Magazine.*

Canada.

Our brethren in the Dominion are again at cross purposes. Scarcely had our brethren in New Brunswick and Nova Scotia entered upon a career of prosperity and union, ere the sounds of discord arose in what was formerly known as Upper and Lower Canada. A very brief statement of the Canadian condition must suffice for the present.

Until the formation of the Grand Lodge of Canada, there existed in the Upper and Lower Provinces, Provincial Grand Lodges under the jurisdictions of Scotland, England, and Ireland. The Provinces of New Brunswick and Nova Scotia had their lodges, or Provincial Grand Lodges, also. It is well, in order to a clear understanding of the whole matter, to keep in mind that neither New Brunswick or Nova Scotia have ever been identified with Canadian Masonry. On the contrary, when the British Provinces were brought together in the Dominion, both New Brunswick and Nova Scotia organized Grand Lodges of their own, and have been recognized. But as long since as 1858 or '9, a large portion of the lodges in the two Canadas threw off their allegiance to the British Grand Lodges, and organized an independent Grand Lodge, called the Grand Lodge of Canada, Col. Wm. Mercer Wilson, Grand Master.

The Grand Lodges in the United States recognized it immediately, and after various impediments had been removed, it was also recognized by their mother Grand Lodges. We believe that nearly all the lodges in the two Canadas ultimately went into the new Grand Lodge. It was practically so, at least. That Grand Lodge has prospered, but the creation of the Dominion, and the partition of the British Territory into divisions somewhat analogous to our system of States, has created a desire to imitate us in the matter of Grand Lodges.

Let it be borne in mind that there has never been in the United States a separate and distinct Grand Lodge for all or any portion of them. In Canada there is a Grand Lodge, fully organized, regularly recognized, and holding jurisdiction over all the British territory except New Brunswick and Nova Scotia. From this point we intend to keep our readers fully informed as to what has, and will hereafter, transpire. On the 24th September last, several brethren met in Montreal, and joined in requesting Grand Master Stevenson to call an especial communication of the Grand Lodge of Canada, in order that the expediency of forming a Grand Lodge for the Province of Quebec might be considered. It resulted in a refusal to do so.

Thereupon a circular was issued calling a convention at Montreal on the 20th of October. Twenty one lodges, hailing from Quebec, Montreal, Dunham, Stanstead, Richmond, Sherbrooke, Stanbridge, Granby, Three Rivers, West Farnham, Levi's, Lennoxville, Coaticook, Frelighsburg, and Danville, were represented, and V. W. James Dunbar, of Quebec, was elected Chairman, and W. Edson Kemp was elected Secretary.

Passing over all the preliminary proceedings, the convention adopted a constitution, and elected the following officers: J. H. Graham, Richmond, G. M.; J. S. Bowen, Quebec, Deputy; M. R. Meigs, Bedford, S. G. W.; J. P. Peavey, Montreal, J. G. W.; Rev. C. P. Reid, Sherbrook, G. Chap.; Samuel McClung, Three Rivers, G. Reg.; H. G. Gear, Montreal, G. Treas; Edson Kemp, Nelsonville, G. Secretary; W. B. Seeley, Dunham, G. Tyler. After installation by the Senior P. M., the Grand Lodge was proclaimed to be duly constituted.

The subordinate officers and a Board of General Purposes were appointed. In order the more fully to secure recognition, the brethren so organized, issued a circular letter on the 20th of November, and among many reasons set forth in justification of their proceedings, are the following:

> That for a number of years previous to the formation of what is still called the Grand Lodge of "Canada," and until July 1st, 1867, the territory over which that Grand Lodge claimed to exercise jurisdiction, formed and constituted but *one Province*, called "The Province of Canada," and having but *one Legislature* or Parliament; but by the Proclamation of the "British North American Act," on July 1st, 1867, the "Province of Canada" as then existing, was, to use the very words of that act "severed" into *two separate and distinct Provinces*, called the "Province of Quebec," and "The Province of Ontario." These Provinces of Quebec and Ontario, thus formed, were also by the Proclamation of the aforesaid "British North American Act," joined (together with the Provinces of Nova Scotia and New Brunswick,) into one federal union which was declared "to form and be the Dominion of Canada;" so that since the 1st July, 1867, the *two Provinces* of Ontario and Quebec, have been and are, as *distinct and separate* as the Provinces of Nova Scotia and New Brunswick, or as are any *two States* of the American Union, while the Legislature of each Province is similar to the Legislature of each State of the same, and the Dominion Parliament is somewhat analogous to the Federal Congress of the United States of America.
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> That although the condition of Masonic affairs in British North America has been carefully and anxiously considered for a long period, yet no solution of the admitted difficulties has been suggested or proposed, which has been at all satisfactory to the majority of the brethren in the Province of Quebec and elsewhere throughout the country, except the formation of an independent Grand Lodge in each

of the four Provinces constituting the Dominion of Canada. For two years prior to the political changes which took place in 1867, Grand Master Simpson, of the Grand Lodge of "Canada," both at public and private Masonic gatherings in the cities of Toronto and Montreal, and also in his address to Grand Lodge, in July, 1866, directed the attention of the Craft to the important political changes then anticipated, and their consequent effect on the name, *status*, rights, and jurisdiction of the "Grand Lodge of Canada," at the same time favoring the notion of endeavoring to extend the jurisdiction of the "Grand Lodge of Canada" over the whole of British North America!! His learned and able successor, who was also the first Grand Master of the "Grand Lodge of Canada," M. W. Bro. W. M. Wilson, in his address to Grand Lodge in July 1867, a few weeks after the Queen's Proclamation inaugurating the Dominion of Canada, directed especial attention to the then anomalous state of Masonic affairs caused by the recent political changes that had taken place, and appointed a committee of seven to consider and report thereon to Grand Lodge on the following day. Four members of this special committee from the Province of Ontario (viz.: M. W. Breth. Wilson, Harrington, and Simpson, and R. W. Bro. Moffatt), reported in favor of maintaining the *status in quo* of Grand Lodge while awaiting further developments, and the three members of the committee from the Province of Quebec (viz.: M. W. Bro. A. Bernard, R. W. Bro. A. A. Stevenson, and R. W. Bro. J. H. Graham), reported in favor of the formation of an independent Grand Lodge in each of the four Provinces constituting the Dominion of Canada. That since that time every effort has been made by the Grand Lodge of Canada to unite the different lodges in the Dominion, under their government, but without success. The action of the lodges in Nova Scotia and New Brunswick as is shown in the next section, has been decidedly against any such union, while the efforts of the Grand Lodge of Canada to invite the lodges working in the Province of Quebec, under the jurisdiction of the Grand Lodges of England and Scotland, have been equally unsuccessful. And although the present Grand Master of what is yet called the "Grand Lodge of Canada," *stated* in his address to Grand Lodge in July last, that he had been given to understand that a propositton to adhere to the "Grand Lodge of Canada," would be favorably considered by those lodges in the Province of Quebec, under the jurisdiction of the Grand Lodges of England, and Scotland, yet when the three lodges (two R. E. and one R. S.) in the City of Quebec, were requested to meet the Committee appointed by the "Grand Lodge of Canada," to consider the subject of amalgamation, not one member of either of these old and influential lodges accepted such invitation; *but on the contrary*, two of the three, by their duly appointed delegates, co-operated in the formation of the Grand Lodge of Quebec, and have since solemnly ratified the action of their representatives, and formally declared their allegiance to the new Grand Lodge; and the amalgamation movement was not more successful in the city of Montreal, than it had been in the city of Quebec.

Among the many other important incidental reasons which induced the Freemasons in the Province of Quebec to follow the example of all other parts of the Masonic world, by the formation of a Grand Lodge in the said Province, there may be mentioned the vast length of territory included in the *two* Provinces of Ontario and Quebec, extending through some *twelve degrees* of longitude, from the State of Maine on the east, to the State of Michigan or Central Ohio on the west; the meetings of Grand Lodge itinerating over such vast distances, and causing an enormous and impoverishing expense to many of the lodges, especially those less wealthy in the country parts, in sending delegates thereto; the impracticability very often, of carrying up appeals and the like before Grand Lodge except at a ruinous expenditure to many brethren, of time and money, and hence cases often postponed, or going by default; the impracticability on account of the necessarily inherent *dual* conflicting Provincial interests and preferences, of securing permanently located offices for Grand Lodge and owned by it; the utter impractibility of erecting any edifice for the use of Grand Lodge in any locality which would be satisfactory to *both* Provinces; the like impossibility of erecting a Masonic asylum for which a large sum of money was raised, and appropriated, and notwithstanding the "Asylum Trust," have annually for a long time, urged the importance of further action by Grand Lodge, have indicated localities, proposed plans, suggested "ways and means," yet for the above-mentioned, and other obvious reasons it has hitherto been found impossible to take action thereon; and the same has been true and *under the double-majority regime*, would continue, to be true in regard to a proposed Masonic Orphan School, Masonic Farm, and all other such like schemes of practical Masonic benevolence; any one of which seeming expedient and desirable, can, without doubt, be successfully carried out in each Province by their respective Grand Lodges.

And had the brethren of the Province of Quebec been willing for any longer period, to continue in the same unsatisfactory position as for the past two years especially, there would always have existed the painful suspense arising from the ever-impending and ever-threatening probability that whenever they should see fit, a constitutional and customary number of lodges would assemble and assert their inherent and traditionary rights by constituting themselves into a Supreme Grand Lodge for the said Province of Quebec.

After the entire failure of the Utopian Dominion scheme, and the consolidation and amalgamation scheme, the majority of the brethren and lodges in the Province of Quebec, having the highest good of the Craft at heart, and believing that a sufficient length of time had been given to the consideration of the subject, after the most anxious and careful deliberation, decided, that they were fully justified in acting upon the only simple and constitutional solution of our long standing and complicated difficulties, by the formation of one independent and Supreme Grand Lodge in and for the Province of Quebec; and therefore with a unanimity seldom paralleled in the formation of grand lodges, the Grand Lodge of Quebec has been formed in order that the Craft in the Province of Quebec, in common with their brethren elsewhere throughout the Masonic world, may secure and enjoy all those inestimable blessings and privileges which necessarily flow from that *unity in Grand Lodys allegiance and jurisdiction*, which ought always to exist within the same territorial and political boundaries.

In our February issue, we will give audience to "The Grand Lodge of Canada." We shall express no opinion at present.

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England.

The quarterly communication of the Grand Lodge of England was held in London, Dec. 1, the Earl of Zetland in the chair, and after confirming the minutes of the previous quarterly, the M. W. Grand Master announced that H. R. H. the Prince of Wales, Hon. Past Grand Master desired admission, and the Grand Wardens, Grand Deacons, the Grand Director of ceremonies and twelve Grand Stewards, were appointed to introduce him. The Prince appeared in plain M. M. dress, and was received with rounds of stormy applause. Upon reaching the position assigned him, the G. M. eloquently addressed and welcomed him. To which the Prince modestly and appropriately responded.

Having been presented with the regalia of a P. G. M., and upon being invested, he was again repeatedly applauded. The Earl of Zetland then signified to the Grand Lodge, that after a service of twenty-six years as Grand Master, and on account of his age, he desired to be excused from further service as Grand Master, and requested that his name should not be put in nomination again.

Accordingly, the Earl De Grey and Ripon, a Minister of the Crown was placed in nomination, which will be acted on at the annual communication in March.

The Powers of a Grand Master.

BY CIPES.

There is nothing in Freemasonry concerning which misapprehension seems more extensively to prevail among Freemasons, than the office and powers of a Grand Master. On the one hand, a Grand Master seems often to be regarded as if he were merely the Master of a Grand Lodge, whose office derives its existence from that of the Grand Lodge; on the other, it appears to be supposed that he possesses an absolute power, which he may exercise in the most arbitrary manner and without control. Both of these notions are utterly erroneous, are contrary to the whole spirit of Freemasonry, and betray great ignorance at once of its nature and of its history.

The office of Grand Master existed long before there was any Grand Lodge, and derives its origin from the very constitution of the Masonic Fraternity. His powers are great, but they are limited by the very landmarks of the Order, as well as by the regulations of the Grand Lodge over which he presides; and in the exercise of them he is subject to the control of assembled brethren, according to that principle of liberty and brotherhood on which the whole system of Freemasonry is based.

The fourth landmark of the Order is the government of the Fraternity by the Grand Master, elected from the body of the Craft. "No brother can be a Warden, until he has passed the part of a Fellow Craft; nor a Master, until he has acted as Warden, nor Grand Warden, until he has been Master of a lodge; nor a Grand Master, unless he has been a Fellow Craft before his election." The fifth landmark is the prerogative of Grand Master to preside over every assembly of the Craft, wheresoever and whensoever held. It is in virtue of this landmark, derived from ancient usage, and not of any special enactment, that the Grand Master assumes the chair, or, as it is called in Scotland, the throne, at every communication of the Grand Lodge, and that he is also entitled to preside at every communication of any lodge holding charter of the Grand Lodge, when he may happen to be present. The sixth landmark is the prerogative of the Grand Master to grant dispensations for conferring degrees at irregular times, without the usual probation, so that a candidate may be initiated at once. This prerogative anciently belonged to all Masters, before the enactment of a law requiring probation. The R. W. Masters of lodges no longer possess it, but the Grand Master possesses it unimpaired. The seventh landmark is the prerogative of the Grand Master to grant dispensations for opening and holding lodges, "lodges under dispensations," which are created by him at his pleasure, and which he in like manner can dissolve. The eighth landmark is the prerogative of the Grand Master to make Freemasons at sight, which follows of necessary consequence from that just noticed, for whenever a Grand Master grants his dispensation to an unchartered lodge to dispense with the necessary probation, and personally presides at the conferring of the degree, he virtually makes a Mason at sight.

Such are the powers of the Grand Master; ancient and unquestionable powers, secured by the very landmarks of the Order. Beyond these, however, he has no power but what is conferred by special statute or regulation of the Grand Lodge over which he has been elected to preside. Nothing can be more contrary to all principles of Freemasonry, than the notion apparently entertained by some, that the Grand Master can make a Freemason "at sight," without the presence or concurrence of any of his brethren; that he can, if he so chooses, retire with the candidate into a private room, and there at once confer the degrees of Freemasonry upon him. A Freemason can only be made in a lodge, and the Grand Master's only mode of exercising his prerogative of making Freemasons at sight, is by summoning to his assistance at least six other Masons, constituting a lodge by which the degrees are then conferred *on sight*, without any previous probation. This commonly takes place when sovereigns or princes are admitted into the Masonic body. When the purpose for which the lodge has been constituted is fulfilled, it is dissolved by the Grand Master. A lodge thus convened and constituted for a special purpose, is called an occasional lodge. The Grand Master's prerogative, according to the seventh landmark, entitles him to convene such a lodge at his pleasure, but he has no right to confer Masonic degrees except in a lodge duly constituted. Individually, he has no more power in this matter than any other member of the Craft; he must act with concurrence of a number of brethren sufficient to constitute a lodge. The power of convening an occasional lodge for a special purpose has been often exercised, especially in England, when a member of the Royal Family was to be made a Freemason, but it has never been exercised otherwise than in the manner just described. The Grand Master's prerogative of making a Freemason at sight, is thus subject to a most important and necessary limitation, a limitation without which it might be abused to the entire subversion of the first principles of the Order, and would in fact be, in its very nature, inconsistent with them.

The Grand Master presides at any communication of a lodge holding charter at which he may happen to be present. But he presides because his brethren have appointed him to preside. He is elected to his office, which may be likened to that of the President of a Republic, rather than to that of an absolute monarch, who occupies his throne by right of conquest or by hereditary descent. He has no despotic authority. In the lodge, he is amongst brethren, not amongst subjects. He is the chairman of the meeting, and it belongs to him to maintain order. He may call a brother to order who is guilty of any irregularity in conduct or in speech, and he is entitled to expect the fullest support of the assembled brethren in doing so. He is entitled to interrupt any brother who, in speaking on any question, introduces things plainly irrelevant to it, and if necessary to compel him to be silent. It belongs to him, also, to put questions to the vote, and to declare the result, but he has not the power of preventing a question from being brought before the lodge. When the nature of the question is such as is proper for the lodge to consider, he has not the power of preventing the fair discussion of it; he has not the power of determining it himself, but must put it to the vote; and if there is any uncertainty as to the mind of the lodge, the roll must be called, that each brother present may vote in answer to his name. The Grand Master has not the power of refusing to allow the roll to be called when there seems to be a difficulty of ascertaining the judgment of the assembled brethren, for this power, if admitted, would make him virtually despotic, and the bringing of a question before the lodge at all, would be a mere farce. In like manner, if a pretext is taken by any brother against the decision of the lodge, it must be taken. IT IS THE PRIVILEGE OF EVERY BROTHER TO PROTEST WHEN HE THINKS IT NECESSARY TO DO SO, and the Grand Master has no more power than any other member of the Craft to shut his mouth, and to refuse him the privilege of protesting.

Nothing could be more fatal to the interests of Freemasonry than to invest the Grand Master with despotic power, or in other words with power to debar the members of the Fraternity from the exercise of the rights which belong to them as such. It would, in fact, be a subversion of the whole system of Freemasonry. The Grand Master is the officer and organ of the Craft, and is responsible to his brethren. He is placed at the head not merely of the Grand Lodge, but of the whole Craft. He is never styled "Grand Master of the Grand Lodge," but always "Grand Master of Masons." The election of the Grand Master by the Grand Lodge, is a mere arraugment of convenience, which was first adopted in England in 1717, and has since been adopted in Scotland and other countries. The power exercised by the Grand Lodge in the election of Grand Master is to be regarded as a mere delegated power. As to his responsibility to the Craft for the discharge of the duties of his office, nothing can be plainer than the language of one of the regulations adopted in 1721: "If the Grand Master should abuse his power, and render himself unworthy of the obedience of the lodges, he shall be treated in a way and manner to be agreed upon in a new regulation; because hitherto the ancient Fraternity have had no occasion for it, their former Grand Masters having all behaved themselves worthy of that honorable office." No new regulation on this subject, however, has yet been made or found necessary. Grand Masters having always conducted themselves in a manner generally satisfactory to the Craft, showing respect to the landmarks, and duly recognising the rights and privileges of their brethren.

Freemasons are free men. Their whole system is one of liberty, although it is one of order also, and in no community have order and liberty ever been more perfectly reconciled. Their office-bearers, particularly Masters and Wardens, Grand Masters, and Grand Wardens, are appointed for the maintainance of order, and to secure to every member of the Craft the full enjoyment of his rights and privileges. The Freemason is under no monkish vow of absolute obedience, he is not like a Jesuit bound to obey the commands of a superior, in whose hands he is taught to regard it as his highest merit to serve as a mere tool—as a stick in a man's hand. The Grand Master of Masons does not occupy a position in the least degree resembling that of the general order of the Jesuits.

The views which we have stated as to the office, powers, and responsibilities of the Grand Master, are founded on the essential principles of Freemasonry and on its ancient landmarks. The regulation of 1721, just quoted, affords the strongest possible confirmation of them. It might not have been necessary to state them at all, if notions very opposite to them were not prevalent, notions the prevalence of which is extremely to be regretted, because they are inconsistent with that sense of liberty and dignity which every Freemason ought to possess; and because, if the Grand Master himself in any measure adopt them, they necessarily lead him to an extreme and arbitrary exercise of authority, on occasions such as must sometimes arise in every lodge or Grand Lodge, the very occasions on which a full recognition of the rights of every individual member is most important.—*London Freemason.*

Horses freeze to death in the streets of Montreal.

Publicity of Masonry.

Freemasonry is usually regarded as a "secret institution," and designated as such by writers, as well outside of as within the Order. This ideal of Masonry is an error, if the term is construed strictly, for it never was and is not now, a *secret* institution—that is, an association whose existence and designs are kept secret from the rest of mankind. From the very earliest periods of its operations, it was known to the profane. While it was yet an operative association, and engaged in the construction of public buildings, its existence had a greater publicity than at present; for its employers, who were sometimes the authorities of the church, and often the national government itself, were necessarily cognizant of its being. Its laws and regulations, too, were well known to the public, and its wonderful achievments in architecture were visible to the community. It was not, then, certainly, a secret institution; for how could that be secret which was known to the government of the country and to "all the people round about?" As an organisation, its members held private meetings, at which none but members were permitted to be present; but these meetings were for the transaction of the private business of the society only, in which none outside of the Order had the slightest interest. But such private meetings did not constitute the organisation a secret one.

Masonry is not *now* a secret institution. Its existence, and the time and places of its meetings, are published in all the newspapers of the day; the transactions of its Grand Lodges are put in print, and any person, be he a Freemason or not, can read them if he desires. It has its press in nearly every State and kingdom, and papers and magazines and books devoted to its interests are constantly issued, and for sale in public places. Surely it is anything but secret.

Nor are its designs or doings or laws secret—they are all published to the world, and all may learn what they are. Its designs are to assist the needy and provide for the helpless; while it promotes social enjoyment, creates and matures friendships, restrains waywardness and immorality, disseminates knowledge, and enforces industry, temperance, integrity, and principles of honor among its members. These are its objects, and they are proclaimed to the world. Some who are not members of the Order profess to know more of its intentions than the members do, and declare it is a very wicked institution, and that the above are not its objects. But who should know best, those who are admitted into all its private meetings and see and hear all that is said and done, or those who are never permitted to enter a lodge? Its transactions, as we have said, are published to the world, and all may learn what they are. The asylums and homes it has supported, where the widow, the orphan, and the helpless find a shelter and support, are not kept in secret. "Their *works* praise them," while the *words* and *writings* of Finney, Beecher, etc., defame and slander them. If it were disposed to be boastful of its deeds, it could point to them with pride, and challenge the approval of every friend to humanity; but it prefers that its charities shall remain unknown, save by the recipients. It has learned from the Great Light upon its altar not to be the herald of its own munificence.

But this reticence of its charities does not make it a *secret* society, for none can pretend ignorance of its existence or its aims. It is true that none but its members are permitted at its meetings; but this rule it has a right to enforce, and its doing so is in harmony with a wise discretion. Families do the same; so do churches, legislators, governments, and all social organizations. The preachers in some of the churches, that are just now ready to explode with new-born zeal against *secrecy* are themselves as guilty of secrecy as are the Freemasons. They have their family secrets, which they would not for the world that the others should know; and they have their secret counsels in church, in which they discuss the evils of secrecy in the Craft! If to keep secrets be a sin, *per se*, then are these super-sanctimonious gentlemen the greatest sinners in the land; for they have, also, their professional secrets, the secrets of the confessional, and secrets communicated by the sick and dying. But the cry of secrecy is a false pretence, and only uttered for effect.

In addition to the reasons above given why Masonry should not be considered a *secret* society, is the fact that we go out before the world at our funerals and festivals, laying corner-stones, consecrating halls, monuments, &c. On such occasions we form processions, with music and banners and marshals, each member dressed in Masonic clothing to proclaim his membership, and every thing possible to let the world know what we are and who we are. Are these the acts of a *secret* society? We are as public as the church, as well known as are political organization, or scientific clubs, or literary societies. They all have their secret meetings, for matters pertaining exclusively to their own membership. Freemasons do no more than this, yet Masonry is called a secret institution, while these others are all public! Why this discrimination? Is it not simply to attach odium to a social and charitable association? These very men who make the charge know it to be untrue; but in their code of moral ethics, "the end justifies the means." *They* can not gain admittance to our private meetings and their suspicious minds imagine all sorts of things, and conclude such meetings are for the purpose of devising plots and treasons and crimes. Corrupt themselves, and ready to engage in any nefarious acts, they conceive others to be as bad as themselves, and hence the cry of *secret* societies, as though there must necessarily be something criminal in the members of a society holding a meeting for private business.

Is it a crime to hold private consultations on matters in which other than members are not interested? If so the church, and social organizations as well, are quite as guilty as the Freemasons. We make the declaration understandingly, and defy contradiction, that in no Masonic meeting ever held in the United States, was the subject of politics or party introduced or discussed. A lodge would lose its charter instanter, if such proceedings were had, in any Grand Lodge jurisdiction in the country. No question of party, or office, of sect or religion, was ever mooted in a lodge of Freemasons. Nothing is ever done or said in which any other than members are interested. We have our forms and ceremonies about which outsiders know nothing, for it does not concern them, and they have no right to know. Let them come, as others do, and ask for admission; if they are men of mature age, of reputable standing, are not "atheists, irreligous libertines," and are willing to obey the laws and to conform to all the usages of Masonry, they will doubtless be admitted. Our assertions on these matters may be doubted; indeed the whole theory of hostility to the Order is based upon the assumption that we do not tell all, or withhold a part—that our statements, in short, are not true. We can't help it; we make the statement to the public, and tens of thousands of the purest and best men of the land will attest its truthfulness.—*Dispatch.*

Brother Jacob Norton.

In our last issue, we gave the place in our editorial columns, which we should have otherwise given to Michigan matters, to Bro. Norton, as we design to do equal justice to all parties. It seems we misjudged, or rather did not come to a "logical inference," when we, with others, ascribe the authorship of the "*Hash*" criticisms, in the *Masonic Monthly*, to Bro. Norton. But we could not see how the editor—Bro. Evans—could be traveling in Europe, and at the same time reading exchanges and writing fault-finding, captious criticisms thereon, in the United States. It is a fast age, and the editor of the *Monthly* may be a fast man, but we were not prepared for results like these. We had rather inferred that some one was acting as editor *pro tem.*; and, judging from the *style* and *spirit* of the articles bearing the signature of Jacob Norton, as compared with the criticisms denominated "*Hash*," we thought we could divine their origin. But, we have often been told that it is the easiest thing in the world to be mistaken, and we may have been mistaken in our inferences. But as the denial of the authorship is not direct, when we compare the style of the first paragraphs in the article before us, with that of the "*Hash*" articles, while we confess that the *gloved hand* feels *soft*, like that of *Esau*, yet the style of the articles would seem to indicate the *voice* of *Jacob* in both!

But, as above stated, we may be mistaken; and if so, we would transfer our objections and criticisms to Bro. Evans, who should *share* the blame, even in the former case.

That we may give our readers more ample proof of the objectionable nature of the *Hash* articles, in the *Masonic Monthly*, to which we objected, and the captious, fault-finding spirit in which they are couched, we give the following extracts, taken from the August number of that magazine.

On page 305, we find the following, in relation to the *Freemasons' Monthly Magazine*, and its editor:

> "The *Freemasons' Monthly Magazine*, by Chas. W. Moore, for June, turns up at this time. A mere mention of it does to fill up our Hash with, but no more. It is a very dry morsel, and adds nothing to the savoriness of our dish. It is the oldest of the existing Masonic journals in the United States. It has not like wine, improved with its age. It has been fading out for some years. It apparently receives very little editing, and may be said to edit itself. Once in a while, it shows signs of reviving life and energy, but, as a rule on such occasions, ever on the side of an abuse, an error, or a prejudice. It seems to be the organ of those whose lamps have gone out, no more to enlighten our paths"

Again, on pages 106 and 107, we find the following, in reference to Bro. H. G. Reynolds, Grand Master of Illinois, and the THE TROWEL, which he has so ably and successfully conducted:

> "THE MASONIC TROWEL, Springfield, Ill., for June. This publication is not one of the classics. It never will be; it aims not to be so. It could not be, if it would. Dr. Mackey tried hard to lift it up, for a while, with his curious, but not useful, yet loose, speculative talk about the plants of the ancient mysteries. Dr. Mackey being no longer engaged in the inflation of this journal, it has fallen, ker chunk, down to its proper level. Above that level, it never aims to shoot. Its level is that of mediocrity. The mediocrity compose a large class. Therefore, THE TROWEL must suit a large class. * * * We do not mean to say that brother Reynolds has no ambition, never soars. He is a man of vaulting ambition. He has already vaulted as nigh as the thirty-third round of the ladder of the A. & A. Rite, but that did not dizzy his head. He is altogether too commonplace and matter-of fact to be dizzied. He has never forgotten that 'the Third, or Master Mason's Degree, is the ruling and governing degree in Freemasonry.' We willingly thus testify to his loyalty. He is ambitious of rule.'

Now we press the matter, whether the above is written in the spirit and dignity of the gentleman and the Mason? If we concede that these journals are not conducted just as they would be, if under the control of Bro. Evans, should their editors be treated to *such* a dish of *hash*, every month? Would it not be more generous, to concede the fact that men differ in policy, and in taste also; and therefore all should be entitled to be heard; and, also, to read the journals of their choice? It is a fact, patent to all, that a large class of Masons in the United States, prefer the journals complained of to the *Masonic Monthly*, and, in this land of boasted liberty, they should be permitted to choose for themselves.

In reference to the matters discussed in Bro. Norton's article, we do not care to enter into a controversy with him. In fact, in many things, we should agree with him. Every Mason knows that *sectarianism* and partyism should be banished from Masonry—entirely so.

If lodges were dedicated to the Saints John, *because* these Saints John were *Christians*, and in order to make Masonry indorse Christianity, then could the Jew complain. But our monitors inform us, "that, although our ancient brethren dedicated their lodges to King Solomon, yet Masons professing Christianity dedicate theirs to St. John the Baptist, and St. John the Evangelist, *who were eminent patrons of Masonry*." Now, if dedicating a lodge to a patron of Masonry be objected to, on the ground that said patron was a Christian, would it not be equally objectionable to dedicate to a Jew, as was King Solomon? "He was an Israelite in his religion," might be objected by the Mahometan, the Budhist, or the Christian. Then Bro. Norton would reply, in the language of the monitor, "Solomon was the Founder and Patron of Masonry, and *hence* lodges were dedicated to him."

In our experience, we have not found Israelites to object to celebrating the festive days of Saints John; nor do we believe the thing is of common occurrence, unless it is where the *Masonic Monthly* is read, whose articles are well calculated to stir up discords between Jew and Christian—all of which is, in our opinion, most *unmasonic*. We have alwas been of opinion that such articles were in keeping with sectarian prayers, which are sometimes most injudiciously made in lodge-rooms.

But as we said in our article of criticism, we esteem the *Masonic Monthly*, as an able exponent of Masonry, its rabid, snarling, scathing criticisms on other journals excepted. We thank Bro. Norton, for the prompt manner in which he came to us, with his own defence. He wields a ready pen, and has undoubtedly been an earnest student of Masonry. Should he see cause to write for our colums, in future, we shall give him place, unless we should judge the articles objectionable in which case, they would be returned.—*Michigan Freemason.*

Frederic and Freemasonry.

Frederic the Great always firmly believed that Masonry was an institution useful to the State, because he often said it prohibits Masons from intermeddling in political matters, it requires them to serve their country, and its object is the perfect moralization of its members In one of his letters, written on the 30th of January, 1777, to the National Grand Master, Prince Frederic de Braunswig, he thus expresses himself: "I cannot but infinitely applaud the spirit which leads all Masonic brethren to be good patriots and faithful subjects; and under a Grand Master as enlightened as your Most Serene Highness, who to superior talents unites the most tender attachment for my person, I cannot but promise myself the most fortunate result, from your devoted exertions to increase virtue and true patriotism in the hearts of my subjects."

In another letter, written by the same prince 14th of February, 1777, to the Venerable on the Master of the Lodge of Royal York de l'Amitie, at the Orient of Potsdam, we find these expressions: "The Masonic Society, whose sole object it is to make, germinate, and produce fruit of every kind of virtue in my States, may always count upon my protection. It is the glorious duty of every good sovereign, and I will never fail to fulfill it."

Profanes have, therefore, falsely asserted that this prince once said, in a conversation, in regard to Masonry. "It is a great nothing." It is true that he separated from the Order, but the reason was this:

In the first year of his reign he established a lodge of twenty-four members, whose labors he directed as Master. It was composed of his most eminent statesmen and generals, and those most devoted to his person. Among them was Gen. Wallrave, his favorite and most intimate friend. After the conquest of the province of Schelswig, Frederic commissioned him to repair the old fortresses and build new ones in that province. That of Neise being the most important, on account of its excellent strategical position and its mines, was especially recommended to him by the king.

Seduced by bribes of money, Wallrave entered into an intimate correspondence with the Austrian Prince Kaunitz, the sworn enemy of the king of Prusia, and made known to him the plan and secret mines of to important fortress.

This being discovered, the monarch could not permit the traitor to go unpunished; and this traitor, whom he had loaded with favors, and made him his brother, was about to be proceeded against for the crime of high treason. Frederic reflected on this preplexing case, and finally came to a determination worthy of himself, and at the same time truly Masonic.

The Royal Master convoked the lodge, and pronounced there an eloquent discourse upon morality. He spoke to the brethren with enthusiasm of the duties of Masons toward their brethren. Toward the close of his discourse his affectionate language was changed for words full of fire, which caused in his auditors great astonishment, and filled them with emotion. The King Mason, profoundly pained, arose from his seat, and majestically pronounced these Masonic words:

"One of the brethren here present has committed a horrible crime—a crime for which he merits capital punishment. The Mason has violated the laws of our Order, and failed in his duty to his country. He has broken his Masonic oath, and become an ingrate and traitor toward me, his Venerable Master—toward me, his king, his brother, his friend, and his benefactor. As a king, I wish not to know this: as Master I wish to pardon him; as a brother and friend, I wish fraternally, to offer him my hand and raise him from the abyss into which he has fallen; as a man I wish to forget the past. I ask only that he avow his crime here, among us, in the family. I wish him to promise to forsake the path he has taken, to repent, and all shall forever remain a secret between us, and the least mention never made of it. But if he remains silent, unwilling to accept the forgiveness that, as a Mason I offer him, then I declare to him that I shall be obliged to leave this lodge forever: and that as the king, his Master, and the first magistrate of the country, I shall be forced to do my duty, and deliver him into the hands of justice to be tried for his offence."

These earnest words moved and penetrated the hearts of all the members, who afflicted and trembling, gazed upon one another; but no one dared to speak, or could guess to whom this stern and yet just royal sentence of their venerable Master could be addressed. The traitor himself was silent.

After some moments of silence the king repeated his words, but more calmly. The members still responded by silence alone. Then with tears in his eyes, the great king, with a smothered voice, uttered these words:

"As a brother Mason, I have preformed my duty; but, alas! I see that even among this small number of Masons Masonic feeling does not govern, that neither vow, nor sacred duties, nor sworn fidelity, nor the gratitude due a benefactor, are strong enough to restrain men to stifle their evil passions, to prevent them from wronging their fellows. I close this lodge forever, and will never again take up the gavel!"

He closed the lodge in the usual form, and expressing the most touching sentiments, with bared head he replaced the gavel in the East.

In the ante-chamber of the lodge, upon retiring, he demanded of Gen. Wallrave his sword, and ordered him to be arrested and placed in custody for trial. He was condemned to thirty years imprisonment, and died before expiating his offense. Once he wrote from the prison to the king, beseeching his pardon, refering him to the 88th Psalm of David. The king answered by sending him the 101st Psalm.—*Le Franc Mason.*

A Relic of Solomon's Temple.

At a recent convocation of *Union Lodge No. 60*, of Ancient Free and Accepted Masons, Baltimore, there was presented to the Lodge, to be laid up in its archives, a portion of one of the stones of Solomon's Temple.

The foundations of one side of that world renowned edifice were laid in a valley, and the wall of the temple on that side went down a distance of ninety feet. The stone presented to the lodge was a part of this wall, and was obtained at a distance of seventy feet below the surface of the hill on which the temple was built.

What revolutions has that stone witnessed! As a part of the foundation of the temple built by the Worshipful Grand Master of Israel, it supported the magnificent edifice at whose dedication the Great King stretched forth his hand to Heaven as he offered to the living God that wonderfully sublime prayer for his people.

In the course of years that people fell away into idolatry; few were the worshippers of Jehovah left in Jerusalem; on the hill towering above the vale of Hinnom rose the splendid temples of the Zodiac and of Venus, and the Gehenna was white with the bones of the victims of Moloch: in the temple itself the prophets of the Most High were slaughtered before His very altars, and from the gorgeous porch gleamed afar the glittering horses of the Sun.

In spite of the partial return to the true religion in the reign of Josiah, the people became rapidly worse and worse, till they were carried captive, and suffered the terrible penalties of their crime, as had been often foretold by Moses and the prophets. The first temple was destroyed; but its foundations were left untouched, and this stone helped to uphold the second temple, built after the return from their captivity, and adorned with the greatest magnificence by King Herod. This was the temple destroyed by the Ro-

mans, and though they ran the plow over the upper portion of the foundations, the lower were untouched, and were still undisturbed when the apostate attempted to rebuild the edifice, and was driven off in terror by the flames bursting forth from the bowels of Mount Moriah.

When the Master Mason beholds this stone, his imagination carries him back to the time when the Great and Good Junior Warden placed it in position. He beholds him, square in one hand and gavel in the other, setting it true by the plumb in its bed of well-tempered mortar. He sees the foundation go up gradually till it reaches the level of the top of the Holy Hill. He sees the temple walls arise without the sound of hammer, or of any tool, and the majestic pillars, Jachin and Boaz, planted in their places; he sees the beautiful structure roofed in, and the temple almost completed—when his soul is horrified at a deed of unequalled atrocity, the wail for which is yet heard among all true Master Masons, and which will be lamented as long as the Order exists that knows no latitude or race, and confers its blessings upon all mankind from the rising to the setting of the sun.

Such are some of the reflections that arise in the breast of the Master Mason as he gazes with reverence upon this relic of hoary antiquity. It must suggest much more to the brother that has received further light by progressing to the Royal Arch, in which many more interesting facts are disclosed about that sacred edifice.

Union Lodge No. 60, of Baltimore, should be proud of owning but a part of one of the stones of that glorious structure, more celebrated than the Pyramid of Cheops, the Pantheon, or the Parthenon. Would that every Lodge in the country were possessed of a fragment, however small, of the joint work of the genius of King Solomon, of Hiram of Tyre, and of Hiram Abif!—*Norfolk Journal.*

Reference to the Death of Comp. Philip Mason.

On the 25th day of April last, our beloved companion, Philip Mason, departed this life, at his residence in the town of Connersville, full of years and of honors. He had served his brethren and companions ably and faithfully. How to speak of him as he justly merited, I find not. From my first acquaintance with him in 1842, when I first met him in Grand Lodge, to his death, it was my good fortune to enjoy his confidence and friendship in a large degree. Of his attachment for, and devotion to Masonry, none ever doubted—always ready, always faithful—never faltering when anything was to be done to promote the harmony, prosperity, and usefulness of the Brotherhood; well versed in in everything pertaining to the history, symbolisms, and teachings of Masonry. His name first appears upon the records of the Grand Lodge as representative of *Warren Lodge No. 15,* at the convocation of 1828. In 1829 he was elected Junior Grand Warden: in '34 Senior Grand Deacon; in '35 Grand Treasurer; in '36 Grand Lecturer. In 1830, '33, '38, '39, '40, '41, '42, '43, and '44, he was elected Grand Master. In order to be relieved from the continued labors and responsibilities of official position, he absented himself from the Grand Lodge in 1845. A record worthy the aspirations of the most meritorious, or even the most ambitious. In 1845 his name first appears upon the record of the Grand Chapter as the representative of *Maxwell Chapter No. 18,* which he represented as its High Priest the two succeeding years. In 1861, '62, and 63, he was elected Grand Scribe. In 1868 he was for the last time with us as High Priest and representative of his chapter. No companion has been more honored, and none deserved more than did Comp. Mason. He scrupulously observed all the laws of courtesy that characterizes the intercourse of gentlemen and Masons, doing unto others as he would have them do unto him; a clear and discriminating mind, sound judgment, and never knowingly in the wrong. His memory deserves much of us who survive him, and it will be cheerfully accorded by all who knew him. Let the Grand Chapter take such steps as will place upon our records a lasting memorial of the merits of our departed companions.—*Hazellrigg, Indiana.*

Elegant.

One truth we have learned, and teach—that all men are children of one Heavenly Parent, whom to love supremely is our first duty. But, "if we love him that begetteth, we also will love them who are begotten of him." This is the true test of our love to the Father. For His sake, then, and for theirs, we should ever strive for the good of our fellow-men. To do this with effect, it becomes us to be more and more select in our companionship. One unworthy, or uncongenial companion is a clog—and many such are, what the old Romans so expressively denominated baggage, the "*impedimenta*" of the great army of Masonry.

Nor is it necessary for us to adopt strange or extreme opinions. Truth never lies in such. Because we recognize all men as children of a common Father, it does not follow that we must acknowledge them equal, in all respects, temporal as well as eternal. This were to falsify the plain record of His will. All nature, as well as His holy revealed word, teaches the contrary. The stars are all made by Him, and yet, "one star differeth from another in glory." Angels have their degrees in station before him; and on the face of human society are impressed, by the same hand, the great moral relations of parent and child, master and servant, magistrate and subject. Even in the same family, one child differeth from another in sex and in gifts. Accepting His will as our law, our duty is to work within its defined limits; making constant effort for the good of our fellow-creatures in the stations He has assigned them. And He will bless the effort, and us in the effort.—*Samuel Lawrence, G. H. P. Ga.*

Masonry Among the Indians.

The evident doom of the Aborigines of this country to extermination, while it does not fail to excite a sympathetic feeling in every one, most of all should strike a tender chord in the Mason's breast. They are not what they once were; civilization has only approached near enough to brutalize them with the vices that accompany it, as the crowd of dissolute camp-followers accompany an army. Our great national novelist, Cooper, has been rediculed by some for idealizing his Indian characters, but we believe his pictures to represent much more nearly the Indians of former days than their descendants do now. Whether there are lodges of brethren of the mystic tie now among the degraded Indians of our western borders, we do not know, but that there are individual Masons among the better classes of them we do know, and we are equally certain that once there existed fraternities who possessed like Freemasons, an esoteric knowledge which was confined solely to the initiated. De Witt Clinton, once G. G. High Priest of the United States, related on the authority of a respectable native minister, who knew from examination, the existence of such a society among the Iroquois. That there were mysteries among the Mexican and Peruvian tribes, is equally well known. Whoever is within the magic circle indicated by the mystic tie, has our own genuine love and deepest sympathy, and even the nation that they call their own has claims upon us, for their sake, which others have not.

Tecumseh, the famous Shawnee orator and warrior, and equally noted for his temperate habits and adherence to truth, was made a Mason while on a visit to Philadelphia; and more than once, when under trial, did he prove himself true to the Brotherhood. Past Grand Master Scott, of Virginia, in an address delivered before the grand lodge in that State, in 1845, related an interesting incident in Tecumseh's life, which he stated was well authenticated, and vouched for by several witnesses then living. "During the last war with England, a detachment of Americans were overpowered in the Northwest, by a superior combined English and Indian force, and compelled to surrender. Scarcely had they laid down their arms when the Indians began to insult, strip, and maltreat them. At length the tomahawk and scalping knife were raised and Tecumseh entered upon the scene at the height of the barbarity. He made no motion to check his followers, but, on the contrary, encouraged them in their work. Many of his best warriors had fallen previously by their Kentucky rifles, and this was an Indian's revenge. But a cry of a Mason and a brother reached his ear, in a language that he could not but comprehend. In a moment he sprang among his followers with his tomahawk uplifted, and uttered the life-saving command—'let the slaughter cease; kill no more white men.'" This is but one of the several authentic incidents in the Masonic life of the brave Tecumseh.

We have another noble example of Indian Masonry, in the person of General Parker grandson of the great Indian Chief, Red Jacket, a pure-blooded Indian and at the same time an educated gentleman and a Mason. During the late civil war he became famous on General Grant's staff, and proved himself to possess the war-like blood of his ancestor. At a Masonic banquet in Chicago, prior to the war, he spoke most touchingly of himself, as almost the lone remnant of what was once a noble race. As he found his people thus wasting away, he asked himself: "where shall I go when the last of my race shall have gone forever? Where shall I find home and sympathy when our last council-fire is extinguished? I said, I will knock at the door of Freemasonry, and see if the white race will recognize me as they had my ancestors when we were strong, and the white man weak. I knocked at the door of the *Blue Lodge*; and found Brotherhood around its altar; I knelt before the great light in the chapter, and found companionship beneath the Royal Arch; I entered the encampment, and found a valiant Sir Knight willing to shield me there, without regard to race or nation. I went further, I knelt at the cross of my Saviour, and found Christian Brotherhood, the crowning charity of the Masonic Tie. I feel assured that when my glass is run out, and I shall follow the footsteps of my departed race, Masonic sympathizers will cluster around my coffin, and drop in my lonely grave the ever-green acacia—sweet emblem of a better meeting!"

Joseph Brant, the famous Mohawk Indian and Mason, was still another example of the practical power of our principles. During the Revolutionary war, at the battle of the Cedars, near Montreal, Col. McKinstry, of the Continental troops, was taken prisoner by the Indian allies in the British service. After a council, it was resolved that he should perish at the stake, by the usual protracted Indian tortures. When fastened to the fatal tree, as a last resort, he made the great mystic appeal of a Mason in the hour of danger. The Chieftain Brant was present, and in a moment saw, understood, and responded to the sign. He at once commanded the savages to liberate him, and was obeyed. Then, with fraternal care, he conducted him in safety to Quebec, whence he returned to his home on parole. He survived for several years after, and often, with deep emotion, related how he was snatched from the jaws of death by an Indian Mason.

Rough and Perfect Ashlar.

It ought to be our constant study to demonstrate what Freemasonry really is by our own conduct; to show that the solemn ceremonies, the august rites, in which we have participated, tend to make us better men in every relation of life. A great responsibility therefore rests upon the conscience of every upright brother when he proposes what our Continental *freres* call a "profane" for admission to our mysteries, and nothing but a thorough conviction of the moral fitness of the neophyte should induce him to incur this responsibility. We have too many "rough ashlars," too many warped and worm-eaten planks, in the building; there are individuals in the Masonic Order now who ought never to have been admitted, and whose continued connection with a Fraternity like ours is a reproach and a disgrace. If we cannot get rid of such men, let us at least be more careful for the future; let us reflect that every one who enters our portals becomes a member of a society whose principles are founded upon honor and virtue, and that the fact of his being a Freemason will entitle him to the recognition, companionship, and friendship of the best men of every clime and creed.

We have no right to admit men tainted with ignoble vices into a brotherhood of the free, the wise, and the good. We have no right to confer the inestimable privileges of our Order upon persons whose deeds will give the lie to all its teachings; we have no right to leaven the mass of truth and integrity with samples of mental and moral depravity. The desire to increase our numbers must not be allowed to sway our minds. Freemasonry does not depend upon numerical strength for its influence; nay, the reverse is the case when the material is otherwise than "perfect ashlars." This is a subject which comes home to every Mason; many must have seen with sorrow instances like those to which we refer, and it behooves all to make a vigorous effort for reform in this direction, for let us be assured that with true men as the pillars of our temple, Freemasonry can never be shaken from its lofty seat, but will remain throughout the revolving cycles of time a perfect monument of Wisdom, Strength, and Beauty.—*London Freemason.*

Iowa—Sensible.

The Grand Council Royal and Select Masters of Iowa, met at Mt. Pleasant, October 21. One year before, it was seriously proposed to disband, and the question was to come up for decision. The Grand Puissant met the whole question with ability and decision, and stated more objections than we should have thought of. Dr. Guilbert—a stern ruler in power—an agrarian when not in power—was on hand, and made report both on the address and as a member of the Committee on Jurisprudence, in both of which he indulged in the Guilbert half good natured and half sarcastic vein, and drove hard for disbandment. He was defeated.

Minnesota.

We are under many obligations to some one—R. W. Bro. W. S. Combs, Grand Secretary, we presume—for a bound copy of the re-publication of the proceedings of Minnesota Grand Lodge from 1853 to 1869. M. W. Breth, A. E. Ames, A. T. C. Pierson, Geo. W. Prescott, and C. W. Nash, have served as Grand Masters; R. W. Breth. J. G. Lennon, H. Reynolds, G. W. Prescott, A. T. C. Pierson, C. W. Carpenter, and W. S. Combs, as Grand Secretaries.

THE MASONIC TROWEL,

HARMAN G. REYNOLDS,
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The place of birth, age, name, time and place of death, and membership of deceased brethren, are solicited. Resolutions are declined.

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SPRINGFIELD, ILL., JAN. 15, 1870.

☞No communication or advertisement is likely to receive attention, if received after the first of each month, in the issue immediately following.

The Old and the New.

The year 1869 is gone. Many are its events; its history is made. Much may be forgotten, and very much should be remembered.

Glancing briefly, we will advert to a few prominent events. The nation has a new administration, and the shaping adviser of the President, Gen. Rawlins, a true Mason and a generous man, has left us. Several distinguished men have died.

The Pacific Railway spans the continent from the Missouri river to the Pacific ocean, and commerce is unrestrained by mountain or desert.

Our public debt is slowly diminishing, and we trust that the burdens of the people will be speedily and materially lightened.

Liberty is advancing in the old world, and men hesitate to accept crowns in the face of advancing freedom.

Concessions to the people are wrung from Emperors, and National religions are falling before the demands for freedom of conscience.

The papacy has proclaimed its hate of Masonry and liberty of conscience, and assembles its votaries to proclaim the infallibility of its decrees; they hesitate; God reigns, and no true Mason need fear to place his trust in Him.

Masonry has flourished during the past year, and though denounced by fanatical preachers, rejected candidates, expelled Masons, papal devotees and mocking atheists, it has gone on all the better for such opposition, fulfilling its mission of mercy, peace and humanity.

We have entered upon a new year. Its events are mostly in the future, its history is to be written, and its character is yet unknown. A few general words to our brethren must suffice for the present time.

Masonry in its membership, character and efficiency, is a vast improvement upon itself thirty years ago. Then we had no grand lodge. There were not more than eight or ten lodges in the State. Thirty years ago next April five of those lodges met in convention at Jacksonville and formed the Grand Lodge of Illinois. Their entire membership was less than one hundred. They came from the south, from the east, and from foreign lands. They did not think alike nor work alike. They brought the habits, the political views, the religious notions and the Masonic theories of the peoples, countries and lodges from whence they came. The country was new. The freedom, license and lawlessness of border life, had their influence. Speculation was rife. Political discussions were rancorous. The Fraternity had no means of general information, and lodges and brethren were measurably a law unto themselves. Masons were but men, and it is not singular that they were affected by the times. Far be it from us to depreciate the lodges or brethren of that day. The wonder is that they have succeeded so well. But education has spread its benign ægis over our State. Religion has modified, moulded and formed society. Our agriculture is the wonder of the world. Mechanic arts are rapidly developing. Railroads have annihilated distance, equalized values, and increased the importance of time.

The telegraph informs us of events near or distant as they transpire. Whole communities become cosmopolitan, and intelligence is the main feature of the age.

In the short space of thirty years we number in Illinois six hundred and thirty lodges, over thirty-five thousand affiliated Masons, and our revenue exceeds $30,000.

Brethren!! Now is the time for caution. Be at peace and in harmony in your lodges, or else let them be closed.

There is no spectacle more painful to a true Mason than to see a body bound by the strongest obligations to observe the laws of harmony, falling into discord and confusion. *The Grand Lodge of Illinois has no use for such lodges nor will she permit them to exist.*

We exhort you to reject no man for his faith or politics, who can meet our requirements, and we do seriously exhort you to admit none but such as will be a credit to the profession of a Freemason.

Let the secrecy of the ballot be preserved under all circumstances. Let no brother disclose his vote when there is a difference. *It is a violation of Masonic honor.*

Let all your dealings with each other be conducted in the spirit of a large charity.

Be just and honorable in the world. Let all your acts be worthy of imitation.

Strive to make your neighborhood the better for your living in it; let society feel the weight of your influence always on the side of justice, law, mercy and order.

The Ninth Volume.

In 1862, without money or credit, we commenced the publication of The Masonic Trowel. At that time there were but two Masonic journals, showing any vitality, in the United States. The *Voice of Masonry* had flourished at Louisville, but the breaking out of the late civil war caused a temporary suspension. It was subsequently removed to Chicago, but had a precarious existence until it passed into the hands of W. Bro. John C. W. Bailey, its present proprietor. The Trowel was started for a purpose, but while it succeeded in its purpose, the Editor was nearly crushed, and barely escaped the grave. It was not originally intended to publish The Trowel after the purpose for which it was started should be consummated. Matters culminated in 1863, but it was then thought by our friends that it ought to be continued. With varying success it has continued until the present, and from that time, in addition to all the ordinary purposes of a Masonic journal, we have kept two points constantly and steadily in view.

1. To maintain, at all times, and under all circumstances, the clearly expressed will of the Grand Lodge, as supreme and paramount law; bearing in mind that there are certain landmarks and charges that are fundamental and unchangeable.

2. The equality of all lodges and all brethren in this jurisdiction without regard to former differences.

To what purpose we have labored in these directions, is for others to say.

From the *Voice of Masonry*, since it passed into Bro. Bailey's hands, we have received fair and considerate treatment. We extend a kind hand to him, and wish him abundant success.

The *Mystic Star* was first started by Rev. Bro. Chaplin, at Fort Wayne. We gave it cordial indorsement, and in his hands, both at Fort Wayne and Chicago, it was an able co-laborer in Masonry. The admission of another proprietor changed its tone, and the withdrawal of Bro. Chaplin was the signal for inuendos and insinuations in regard to The Trowel and its conductors, wholly unsupported by any treatment of ours, or anything done by us. The recent attacks upon us are unworthy of the conductors of any respectable political paper, much more a Masonic one.

The character of that paper and the quality of its articles are matters of which its readers are the judges—not we. If its reverend editors will deal in charity and fairness, we shall wish them, and all other Masonic journalists a hearty Godspeed. But if they have a disposition to evoke further remark, they can rest assured that we are ready for the task.

We are now surrounded by Masonic journals. In addition to the *Voice* and *Star*, we have the *Evergreen* in Iowa, the *Freemason* in Missouri, the *Kentucky Freemason*, the *Home Advocate* in Indiana, and farther away, the *Mirror* in California, *Record* in Tennessee, *The Freemason* in Michigan, and our old-time acquaintance, *The Review* in Cincinnati. These make ten Masonic journals, where but one could be truthfully said to be alive in 1862. All this indicates great prosperity and a desire for information, and what is as laudable, a disposition to know what is done in one's own jurisdiction. These journals, with the exception of the *Review*, and the *Voice*, occupy the field formerly supplied by The Trowel. The *Evergreen*, *Record*, and the *Freemason* in Missouri and Kentucky, all started within a year or two of each other. At that time, our circulation was nearly 13,000. Those journals took from us nearly 3,000 subscribers. The journals in Michigan, Indiana, and Pennsylvania, took 1,500 more. The transfer of the *National Freemason* from Washington to New York, took away 500 more. This left us a common field with the *Voice* and *Star* in Illinois, and with all other journals in Wisconsin, Minnesota, and west of Iowa and Missouri. This diminuition of 5,000, and a strong competition, has kept us in a laboring position to retain our circulation.

We are gratified to announce at this writing (Jan. 8) that our circulation in Illinois has increased more than 1,000, and not one-tenth of our prospectuses have been returned. Our circulation abroad is augmented full five hundred, and we confidently expect to be able to announce in February full 12,000 circulation.

We are no longer Grand Secretary of any Masonic body. We have renewed our strength. We have girded ourself for the work before us. We intend to maintain the landmarks; to defend our constitutions; uphold the honor and proclaim the humane mission of Masonry. For fanatical anti-Masons and reverend scorners, we have no respect, and as they show neither decency or common civility, they need not expect mercy at our hands.

And we have some Masonic journalists who ought to put on an anti-Masonic dress. Masonic clothes become them about as well as the dress of a sheep becomes a wolf. The inevitable tendency of their teachings, is destruction to all that is noble, moral, and stable in Masonry, and is as destructive to society itself. We intend to expose them in every possible way and manner. In the midst of political corruption, the banner of Masonic morality must be unfurled; while murder, seduction, and an unholy severance of domestic ties find aid and comfort from a portion of the religious press, it becomes our duty to stand upon the Masonic ramparts and boldly proclaim that the laws of Jehovah, as laid down in the Holy Writings, must be obeyed. Let Masonry be elevated to a higher and still higher position, until its cementing influence, shall bring men of various minds into friendly conference, men of different religious views into a holy union, and all the classes which compose the human family, into one common fraternity. The Trowel will labor to these ends as it has never labored before, and we ask only a fair hearing, and a liberal, generous support.

Lincoln, 210, and Logan, 480.

We attended the session of the Legislature for '46-7, and one of the first things that attracted our attention was a contest over the removal of the county seat from an old town adjoining and now a part of Lincoln, to Mount Pulaski. The removal was made, but the location of the C. A. & St. L. road brought the old location into favor again, and, through the exertions of Col. Robert B. Latham and others, the county seat was removed to the present prosperous town of Lincoln, the third place in size between Chicago and Springfield and the fifth or sixth between Chicago and St. Louis. The points will probably rank as follows: 1. Springfield; 2. Alton; 3. Bloomington; 4. Joliet; 5 and 6, Lincoln and Carlinville; which of the two last is largest we do not know. Bloomington would probably contest with Alton, and perhaps with propriety, for the second position.

Quite early in the history of Lincoln, application was made for a dispensation, and in October, 1856, a charter was granted to *Lincoln Lodge No. 210*, of which Col. Robert B. Latham was the first Master, Joseph F. Benner, S. W.; Robert Leslie, J. W.; S. Kahn, Treas.; and Jno. T. Jenkins, Secretary.

Bro. Latham served as Master until December, 1859, and was elected in 1860, 1861, 1864, 1866, 1867, and 1868. He now retires because he will serve no longer.

Bro. Benner was elected Master in 1859, and again in 1862, and also served as Secretary for some time.

Bro. S. Kahn is the only Treasurer the lodge has ever had.

The present W. M., Bro. Parker, is the late S. W., and is admirably fitted for the position, being well skilled in the work, and has both experience and ability.

The numerical strength of *Lincoln Lodge*, and the rapid growth and prosperity of town and country, seemed to justify the formation of another lodge, and in 1866 a dispensation was granted to Bro. Robert F. Benner and his associates, for a new lodge, and in the following October a charter was granted to *Logan Lodge No. 480*, Robert F. Benner, W. M. He has served as such ever since.

Lincoln Lodge has about eighty members, and *Logan* about sixty.

Having resolved upon a public installation, the 11th instant was fixed upon as the time and we were invited to perform that service.

Upon our arrival we were met by a committee and conducted to the Spitley House, where we found our old friend of the St. Nicholas, James W. Sponsler, Esq., in full blast as a first-class landlord. Such is our opinion, and the opinion of Judge Scott, who is a good *judge* of a hotel, as well as a *good* judge of the circuit court.

We visited *Logan Lodge 480*, and were kindly welcomed.

The hall is a capital one, light, well finished and elegantly furnished, with nice ante-rooms, and all the appliances for comfort and work. Both Lodges are in good financial condition, and we found good work in *480*, and know by inspection in 1863 that the work is good in *210*.

At 7 P. M., the large audience-room of the M. E. Church was filled by brethren, ladies and citizens, notwithstanding a stormy rain.

Rev. Father Anderson, now 82 years old, a native of Virginia, who was made a Mason in Jonesboro, Tennessee, officiated as Chaplain. He was initiated in 1816, and came as a traveling preacher of the Methodist connection to Illinois in 1829, and was a colleague of the celebrated Peter Cartwright, in his first year of service here. Although the old veteran stands erect, yet he totters as he walks, rises with difficulty, and his voice has the tremulousness of age.

In his prayer he alluded most feelingly to the beneficent character of Masonry, besought a blessing upon it, and the officers to be installed, and most gracefully closed with a solemn petition to the "Throne of the Heavenly Grace," that the young men of the Order might prove themselves every way worthy.

Col. Robert B. Latham officiated with unusual ability as Marshal. Four pieces of music were executed with remarkable skill. As we took no notes, we are at a loss in regard to names and pieces, and must make them, with other names not remembered, matter for a future article. We would here remark that the returns we desired have not yet been furnished. We hope the Secretaries will send them forward.

After music, prayer, and music again, the officers of *Lincoln Lodge No. 210* and *Logan Lodge No. 480*, were duly installed. Another piece of music and the oration followed.

Hon. and R. W. Bro. John M. Scott, of Bloomington, was elected W. M. of *Bloomington Lodge No. 43*, in 1851, and for several years afterwards. He represented the lodge in 1854, and was appointed S. G. Deacon at that and the subsequent sessions. A large practice fell into his hands as attorney, and upon the accession of Hon. David Davis to the Supreme Bench of the United States, Bro. Scott was elected judge of the circuit court, and at the the regular election he was again chosen. He has the counties of Logan, De Witt, and McLean for his circuit, and holds court ten months in the year. Just, honorable, and the very type of a gentleman, not a breath of slander has ever been uttered against him. Such was the choice made by our brethren for orator. His oration was splendidly delivered, fascinating in style and matter, and was wisdom, strength, and beauty combined. No language can fairly describe it; argumentative and beautiful; logical and classical it certainly was. We shall publish it if we can get it.

Another song, and the audience adjourned to the Spitley House, where Bro. Sponsler had an entertainment of a different kind.

Judge Scott presided at one table, with the new Masters and their ladies on his right and left, while we presided at the other, flanked by the Chaplain and Marshal with their wives, and full two hundred were ready for the good cheer.

After an invocation to the Deity, all fell to with a right good will. Oysters in every shape, varieties of meats, salads, and eatables, substantial and fanciful, with elegant cakes and castles, ornamented with squares, compasses, books, levels, plumbs, swords, and any quantity of Masonic emblems and devices, graced both tables in elegant profusion. Sponsler was at home, happy and glorious. We bespeak for him the good will and patronage of all our friends who visit the beautiful, thriving and enterprising town of Lincoln.

Slow Express.

Since the consolidation of the "Merchants' Union" and American Express Companies there has been a general and large raise of the transportation rates, and, what is worse, is the inexcusable and growing carelessness of the agents. I here give two specimens of their carelessness out of over one hundred cases that have happened to me in the last sixteen months.

On November 26th a brother in Santa Fe, New Mexico, sent me some money by Express, and the same day sent me a letter by mail notifying me of the remittance sent. The letter was received December 7th.

On November 27th a brother in Anderson, Texas, sent me some money by Express, and a letter of explanation by mail. The letter was received December 7th.

Neither one of these remittances have yet been received, January 1st, 1870. Surely Express ought to be as fast as the mail.

Publisher.

Public Works, Chicago.

We are under obligations to R. W. Bro. Cregier, D. G. M., for the eighth annual report in relation to public works. It covers 207 pages, and developes the real growth and enlargement of the wonderful city of Chicago. Valuable plates are inserted at various places, showing fairly what the work is, and its power over natural obstacles.

The amount expended for public works during the past year is $3,026,156.70.

The amount received on account of water alone is $647,240.78.

A Nice Present.

The Trowel office is under great obligations to Sir James W. Sponsler, 32°, proprietor of the Spitley House, Lincoln, for a beautiful and large cake, covered with Masonic emblems: our boys vote him A, 1; the proprietor votes him landlord A, 1; but the editor votes the Stipley House and all connected with it A, 1.

If anybody wants to stay at a first-class hotel call on Bro. James W. Sponsler, late of Springfield, at the Spitley House, Lincoln.

Ponderous.

The *Evergreen* says The Trowel is *ponderous*. Webster gives the following definition of the word: important; momentous; forcible; strongly impulsive; very heavy; weighty. One thing is certain; no one will ever charge the *Evergreen* with that quality. If it escapes the terms trivial, frivolous, boyish, and powerless, *it will do well.*

The Home Eclectic is a good thing. Published at one dollar a year, by Sumner Ellis, Chicago.

Jacob Norton.

This Masonic mountebank, after destroying what little character the Chief had given to the *Masonic Monthly*, now mounts the stump in the *Evergreen*. After deriding Scottish Masonry in the *St. Louis Freemason*, denouncing Capitular and Templar Masonry in the *Monthly* and other journals. he now seeks audience in a well-known Scottish and Templar periodical, to vent his spleen upon R. W. Bro. C. W. Moore, to cast his slime upon the venerated Grand Lodge of Massachusetts, and to denounce all Masons adhering to Christian forms of worship as "canting zealots and hypocrites" who regard neither pledges or obligations. And the mean. sniveling coward sneaks out under the cry of persecution. This may suit the editor of the *Evergreen* and his readers, but we don't believe it does, and when Bro. Guilbert shall have reviewed the writings of this bag of inconsistencies in various papers, it strikes us that he can have little sympathy with one who claims everything for his sect and ignores all rights, all opinions, and all honesty in everybody else.

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Notice.—If any subscriber to The Trowel fails to receive any number of his paper which he has paid for, he is earnestly requested to notify me of the fact, and duplicate copies of the missing number or numbers will be sent him. Great care is taken to have The Trowel properly directed and securely wrapped when it is mailed to the subscribers, and I believe the post officials generally are careful in mailing the papers. But some mistakes will happen at times when crowded with work, which are not always detected in the office. I am anxious that every subscriber to The Trowel should have every copy that he pays for.

H. G. REYNOLDS, Jr.,
Publisher of The Masonic Trowel.

Iowa.

Thanks to Sir Knight Guilbert, of Iowa, for a copy of his report on correspondence in the Grand Commandery of that State. He is quite musical over the Grand Encampment U. S., gives Sir Grand Recorder Miles a wipe, and Munger, of Kentucky, a square lick, walks into titles, in his notice of Louisiana, and under that cover takes a general splurge.

Massachusetts is brought up with a round turn, and, oh! how he wallops Gouley! What he, Guilbert, hold a commission from Gouley! Not if he knows it; no, sir! And New York, New Jersey, etc.; what a slashing! Read.

Order of the Eastern Star.

New chapters of the Eastern Star have been organized and chartered as follows:

Ruth, at Pontiac, Bro. Jas. E. Morrow, W. M., W. Patron; Mrs. Louisa Lacey, Matron; Mrs. W. Amanda Wentz, Associate Matron.

Eastern Star, at Bloomington, W. Bro. Goodman Ferre P. M., W. Patron: Mrs. Dr. Lee Smith, W. Matron; Mrs. Sarah E. Boynton, Associate Matron.

Bethany, at State Line, A. M. Porter, W. Patron; Mrs. Abigail D. Hurd, W. Matron; Miss Julietta D. Porter, Associate Matron.

Officers of Masonic Bodies.

We publish this month a very large list of officers of lodges in this State. We have returns from a few chapters, and will publish the three first officers of all such Masonic bodies as may be returned to us.

And we very earnestly solicit a list of officers of lodges, chapters, councils, commanderies and Scotch Rite bodies, wherever our paper circulates. Send promptly.

Serious Disaster.

The hall of *Manteno Lodge No. 607*, at Manteno, Kankakee county, together with the charter, books, all papers on file, and the jewels and furniture were entirely destroyed by fire on the 25th day of October last. This is a serious calamity. We are not advised as to the intention of the brethren in the future.

Prove and Take.

We have in our possession the jewel mentioned by John E. Welch, page 188., Dec. Trowel, on which is the name of W. West, Springfield, Ill.

Dedication and Installation.

The early settlement of our oldest towns and cities reveal some curious and noteworthy circumstances well worthy of mention and preservation. Charles G. Cotting was born in Ashburnham, Mass., June 30, 1804, emigrated with his parents to Chester, Vt., in 1820, where he became an expert mill-wright under the tutelage of the celebrated Thwing of Barre. In Nov. 1825, the lodge at Newbury conferred upon him the symbolic degrees, and not long after he was exalted in *Lebanon Chapter*, at Bradford, Vermont.

He married a noble wife in Richmond, Vt., and after accumulating some means by his industry and skill in the State of New York, determined to emigrate to the West. Illinois was then far-famed, although but sparsely settled. The valley of Fox River is beautiful beyond description, and noted for its varied landscapes and scenery, its enchanting groves, bluffs and valleys, and its limped, swift, and clear streams of pure water. Along the entire length of the river, it is the abode of a dense population, the seat of thriving towns, and the habitation of enterprise, thrift, wealth, learning, refinement, religion and Masonic lodges.

In the northeastern part of McHenry county, and within a mile of the Wisconsin line, runs a rapid beautiful stream, called the Nippersink, a tributary to Fox River. About three miles from its mouth is the charming town of Richmond, where Bro. Cotting located with one or two others in 1837. A mill came into being, a town followed, and now at sixty-five, surrounded by his children, blessed with the companionship of a model wife, known as mother, for her kindness to the poor and her assiduity and attention to the sick, our brother lives the patriarch, with an abundant competence, fine health, and an honored name.

Following *St. Marks* and *Marengo*, Bro. Cotting with others, procured a dispensation for a new lodge, which was chartered in Oct. 1854. He was Master until Dec. 1856, when he was succeeded by his son-in-law, Dr. Robert F. Bennett. The Grand Lodge was honored with his presence in 1854, 5 and 6. The practice of Dr. Bennett is so extensive, that he finds little time to attend upon lodge meetings, and none for Grand Lodge. During his Mastership, another brother came upon the stage, and represented the lodge as Senior Warden. We allude to R. W. Bro. Alonzo Ransom, now D. D. G. M. Death had bereft him of a companion, his means were small, and health very infirm. Combatting all these he mastered the degrees, and ascended to the Oriental Chair in Dec. 1857. Progressing cautiously, he has gathered a comfortable property, and is again mated with a lovely and intelligent wife. For thirteen successive years he has been annually elected Master, and has represented his lodge thirteen times. A few weeks since, we were invited to dedicate their hall and install the officers elect, and the 29th of December was set apart for that service.

On the 28th we took the Fox River Valley train at Elgin, of which Bro. Newcomb is the polite and efficient conductor. Here we found Bro. Vining, Route Postmaster, who was formerly W. Master at Dundee. A surprise was in store for us when we arrived at Richmond. Breth. Bennett and Ransom, by command of Bro. Cotting took us captive, and under a stiff guard of full twenty-five brethren we were taken to the lodge, where our entrance was greeted with music and song. Our welcome was hearty, strong, and good. We were pleased but *whipped* for once. But a good night's rest at our home with the patriarch, restored all our equanimity and courage. The following morning our old friend, Bro. John Fenner, a member of No. 4, in this city, who is spending a serene old age with his nephew in the neighborhood, came in to greet us, and we had a long, familiar chat with the veteran, and literally lived Springfield over again.

In the afternoon, the brethren with their families assembled at the lodge-room, when Bro. Ransom presided as Master, and we were assisted by grand officers as follows: C. G. Cotting, Deputy; Geo. P. Wodell, G. S. Warden; James Robbins, J. G. Warden, and a full complement of other officers.

The music was excellent, and the hall was dedicated in due form.

The installation took place in the evening. A brother acted as Marshal in the afternoon and evening whose name has escaped us, but he did his duty with uncommon ability.

In the evening brother the Hon. Wm. A. McConnell, a member of the State Board of Equalization, acted as Chaplain. By an industrious and honorable course of life he has amassed a large estate, and in every respect has the entire confidence of all.

As he, a layman, officiated as Chaplain with so much humility, fervor, and pathos, before a church crowded with ladies and citizens, we could not help asking ourselves, if a malicious attack made upon such a man, would not be resented by every man in McHenry county. And his remarks were to the very point. The music at the lodge-room and church was by full and cultivated choirs, and was excellent. We installed the officers as follows: Alonzo Ransom, W. M.; George P. Wodell, S. W.; William Parsons, J. W.; Wm. A. McConnell, Treas.; C. G. Cotting, Sec.; Stephen P. Potter, Chap.; Chas. H. Arkills, S. D.; John A. Rotnour, J. D.; Isaac Kilgore, and A. B. Clapsaddle, Stewards; Felix Hugg, Tyler.

Bro. McConnell took the degrees in 1856, and has been Treasurer of the Lodge ever since.

After various kinds of service as Warden or Deacon, Bro. Cotting was elected Secretary in 1862, and has served as such until the present time.

After the installation services were over, Bro. McConnell made a few sensible remarks, full of point and good council, and was followed by Bro. Wilcox, of McHenry, in an eloquent and able speech. The services were closed by singing and prayer, and were impressive and in good order. For the good care and comfort in Bro. Cotting's family—for the hospitality of Bro. Ransom and his lady—for the many tokens of kindness, good will, and respect which we received, we shall ever be grateful. The beautiful town of Richmond, its prosperous lodge, its enterprising people, and its old fashioned, warm hospitality will ever linger as a green spot in our memory

Several brethren were present from Woodstock, Chemung, Hebron, McHenry and Genoa, Wis.

Visit to Wenona.

On the 23d of December we visited *Wenona Lodge No. 344*, and installed its officers elect.

The retiring Master, W. Bro. W. R. Phillips, is a native of this city, and learned the trade of a harness maker here. He has served the lodge faithfully and successfully for several years. His successor, Bro. B. Fowler, Jr., has served before, and is supported by the old Senior Warden, Bro. Southworth; the Junior Warden's name we have forgotten, and the return is not yet at hand. Judge Cowan serves as Treasurer, and his son-in-law, Bro. Parrott, as Secretary. After the installation, Bro. Fowler addressed the brethren as follows:

> Officers and Brethren—In accepting and assuming the duties of W. M. of this lodge, I am not governed by my own better judgment; neither am I prompted by any vain thought of worthiness, but am simply obeying the expressed will of my brethren. Feeling my own inability to perform the duties of the office, I naturally turn to you who have had the experience of years, and ask of you the benefits of that experience, and your patience and forbearance. And may the Great Master above own and bless our humble efforts.

The ceremonies were in public, and in the lodge-room. Bro. Little, a member of *Streator Lodge*, officiated as Marshal, and Bro. Phillips, as Chaplain. About fifty ladies were in attendance.

The supper was prepared by the lodge, and by the members of the Eastern Star. It was excellent, munificent, and well served.

There are about sixty members of the Eastern Star Order, and it is expected that a regular chapter will soon be organized. At a late hour, R. W. Bro. D. W. Thomson arrived, but too late to confer any degrees.

We were guests at the hospitable mansion of Bro. Thomas Cowen, formerly Judge of the County Court, and we were at home. The Judge is a noted mathematician, and his wife came to Putnam county, while a small child. They have an amiable family, and fortune has smiled kindly upon them.

The frank and kindly hospitality enjoyed will be a green spot in our memory while life lasts.

The lodge is large and prosperous, and we wish it the same success in the future which has attended them in the past.

Bloomington.

De Molay Commandery No. 24, Knight Templars, at Bloomington, Ill., was organized by dispensation granted by Sir Geo. Cromwell Lanphier, then Grand Commander, April, 1867 and by charter, October of the same year, and although but a little over two years old, wields some eighty swords in defense of the sublime principles of our Order, and is one of the most flourishing commanderies in the State. Under its banner ranges some of the oldest and most honored of the Craft, among whom I might name Sir Knights Goodman Ferre, Judge Stillwell, Baughen, Dodge, Parsons, and a host of others.

At a regular meeting held at their asylum, December 24th, the following Sir Knights were elected for the ensuing Masonic year:

J. D. Harbert, E. C.
B. R. Baughen, Generalissimo.
A. A. Lamb, Capt. Gen.
Rev. J. C. Rybolt, Prelate.
J. Brewster, S. W.
H. D. Harris, J. W.
J. C. Ellis, Treasurer,
J. M. Chapman, Recorder.
M. G. Harbard, Standard Bearer.
E. R. Maples, Sword Bearer.
H. B. Wright, Warder.
S. Rouch, Capt. of the Guards.

Under the command of Sir Knight Dr. Harbert, I predict that, within the year, *De Molay Commandery*, in drill and work, will be second to none in the State. Traveler.

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For the Masonic Trowel.

Palatine, Ill., January 4th, 1870.

The officers of *Palatine Chapter 117*, R. A. M., were installed on December 31, 1869, by Comp G. W. Barnard, of Chicago, N. P. Keyes, H. P.; S. P. Brown, King; R. S. Williamson, Scribe; M. S. Johnson, Capt. Host; J. H. Williams, P. S.; J. H. Pahlman, R. A.; Capt. F. J. Filbert, Sec'y.; A. Droskowsky, Treas.; H. Webster, H. Snow, and M. Blum, Masters of the Veils.

After the installation services the members partook of a splendid banquet, which was in readiness in the dining hall below, and a pleasant time and fraternal feeling in general was had. In the evening a splendid party was given in the new and splendid hall of Mr. Mosser, which was delighted with the music of Nevens & Dean's Band, of Chicago. The pleasant time had will long be remembered by all that partook in the festivities. F. J. F.

Missouri.

Thanks to Sir Grand Recorder Gouley for a copy of the proceedings of the Grand Commandery of Missouri, held at St. Louis, October 5. Missouri has fourteen commanderies and 507 Sir Knights. Seventy-seven were created. *St. Louis Commandery* has 119 members.

R. E. Sir Jas. F. Aglar, St. Louis, is Grand Commander; V. E. and Rev. Sir J. D. Vincil, Deputy; and Eminents Jas. Carr, G. G.; Samuel Russell, G. C. G.; Rev. W. M. Rush, G. P.; W. K. Spinney, G. S. W.; G. W. Tindall, G. J. W.; W. N. Loker, G. Treas; G. F. Gouley, St. Louis, G. Recorder; Wm. Bosbyshell, G. St. B.; J. E. R. Millar, G. Sw. B.; Wm. H. Stone, G. W.; John Geekie, G. Guard.

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Saint Joseph, Mo., Jan. 8, 1870.

M. W. H. G. Reynolds: :

Dear Sir and Br∴—If space will permit, your St. Joseph patrons would be pleased to see in The Trowel the names of the principal officers of their lodge and chapter. The elections took place in December, and resulted as follows:

St Joseph Lodge, No. 78. A. F. and A. M.—Philip Arnholt, W. M.; John Pinger, S. W.; Joseph H. Anderson, J. W; Andrew B. Frazer, Sec.

Zeredatha Lodge No. 189, A. F. and A M.—Edward Dutton, W. M.; John L. Jourdan, S. W.; Thomas J. Burgess, J. W.; D. M. McDonald, Sec.

St. Joseph Royal Arch Chapter No. 14.—C. A. Rowley, H. P.; Edward Dutton, K.; Wm. L. Craig, S.; D P. Wallingford, Sec.

The competency of the new officers and their determination to preserve and protect the sacred character of Masonry, bespeaks for the Craft a prosperous year's work from the best materials the country affords. Such officers, sustained by zealous brethren, can accomplish much good. The lodges contain more than a hundred members each, and the chapter about half that number. Out of the large amount of good material offering there is sufficient to sustain another lodge and chapter, and leave for the old ones as much work as they can conveniently do. Perfect peace and harmony exist in the lodges. The Blanchard, Finny & Co. bugaboo has not reached us, or, if so it has not appeared in visible form. It travels towards the west slowly.

Fraternally yours.

W. R. Penick.

Tidings.

Items.

We are gratified with the reception of the first number of the *Masonic Mirror*, published at San Francisco. It is a good magazine, and steps out modestly, but firmly into the ranks of Masonic publications.

Hon. Horace Capron, Commissioner of Agriculture, will please accept our thanks for a copy of his report.

We have received from Hon. James M. Lewis, Commissioner of Immigration and State Lands in Arkansas, a pamphlet stating the natural resources of that State. It is exceedingly interesting. Copies can be had by applying to the Commissioner at Little Rock.

Ninety-seven thousand German immigrants have landed at New York during the year.

There are two Jewish congregations at Portland, Oregon.

There are thirteen hundred parishes and hamlets in England and Wales in which no liquor is sold.

It was the opinion of Robert J. Walker that New York city must soon command the commerce of the world.

There are ten thousand local Methodist preachers in this country.

Pat. Doolan bowed low at a cannon ball, which whizzed just six inches above his head. "Faith," said Pat., "one never loses anything by being polite."

The postage on a single letter of a half ounce or under between the United States and Great Britain and Ireland, is six cents.

Few vices attend upon benevolence; few virtues upon selfishness.

"How Stubbs became Byles," and "An Old Story in new Clothes," are funny, very. Well worth reading, and both with a good moral. But they are decidedly funny.

The cars leave Bloomington at 4:00 p. m., and arrive at Pekin at 6:10 p. m. Leave Pekin at 9 a. m., and arrive at Bloomington at 12:15 p. m.

Leisure is a great thief. It often leads to drunkenness, gaming, and social evils.

John Turner, Senior Grand Warden Grand Lodge of Wisconsin, is State's Attorney for Juneau county, President of the town of Mauston, School District Clerk, and publisher of the *Mauston Star*. The advertisements in his paper show that he has a lively business as attorney, and we know that he is a live man.

The Chicago, Danville and Vincennes Railroad is now completed from Chicago to Momence, in Kankakee county, and is rapidly proceeding southward. It will be a valuable and profitable road.

The hog may not be well posted in arithmetic, but when you come to the "square root," he is there.

We received a great many invitations to attend festivals, *soirees*, and celebrations December 27, for which we return thanks, and should have been really glad to have accepted all of them.

R. W. Bro. J. Emmett Blackshear, M. D., will please accept our thanks for an early copy of Report on Correspondence in Georgia.

The *Daily Inland Empire* contains a notice for a meeting of Freemasons at Hamilton, Nevada, to make arrangements for the formation of a new lodge. We have fifty subscribers at that post office.

The entire taxes for this year in Lee county, including the tax on the C. & N. W. Railroad, is $225,696.68. Of this $2,057 is upon dogs.

A second lodge is about to be started in Japan. A petition has been sent to London for a dispensation to meet at Yakohomo, under the name of "O Tentosama," a Japanese term referring to the sun.

The population of British Columbia has dwindled down from 20,000 to 8,000 in the last three years.

The population of Texas is said to be 750,000.

Gold is reported to have been found on the Delaware lands, about sixteen miles from Fort Leavenworth, Kansas.

Sir Isaac Newton's house, in London, is for sale.

The area of Asia is 16,681,000 square miles, and the population is estimated at 698,725,000.

"If there is anybody under the canister of heaven that I have in utter excrescence," said Mrs. Partington, "it is the slanderer, going about like a boy constrictor, circulating his calomel upon honest folks.

The *Daily Inland Empire* is a spicy and enterprising affair, published at White Pine, Nevada. Sixteen dollars a year. The *White Pine News*, weekly, is another, published at Treasure City. $5.00. Thanks to Bro. Henley for copies.

Three Little Books.

Messrs. Dick & Fitzgerald, Publishers, 18 Ann street, New York, have sent us three books:—"How to amuse an evening party," has play-room games, board and slate games, table and toy games, comic diversions, parlor magic, and a great variety of tricks and amusing scenes: 30 cents in paper covers; 50 cents in boards.

"Howard's book of 1400 conumdrums, riddles, enigmas, amusing sells," etc. *Same price.*

"How to cook potatoes, apples, eggs and fish 400 different ways." *Same price.*

Families in the country, where there are children of various ages, will find the first book will give them abundant variety for their innocent plays, and we are sure that the "old children" will have many a hearty laugh at their frolics.

Soldier's Monument—Freeport.

We ought to have noticed the laying of the corner-stone of the soldier's monument at Freeport before this. It was laid by R. W. Bro. M. D. Chamberlin as Grand Master, assisted by a full complement of grand officers on the 18th of October. The day was fine, and the turn out was large. An oration was delivered by Gen. Dornblazer.

The Little Corporal.

This nice work for juveniles keeps up with the times, and is true to its name. Its circulation counts by the tens of thousands, and the children and youth watch wistfully for its coming.

Price one dollar per year.

Address "*The Little Corporal*," Chicago, Ill.

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The National Sunday School Teacher, published by Adams, Blackmer & Lyon, 155 Randolph street, Chicago, is a live, sound, vigorous and able publication. Aside from its value as a Sunday School publication, it is of great value to us in our Masonic researches and studies. $1.50 per year. We vote for less comments, and more exposition. It is indispensable to every Bible class and to every Sunday School teacher.

Good Health.

We are quite sure that we can render our readers no better service than to induce them to subscribe for this valuable journal. It is emphatically a "journal of physical and mental culture." Published by Alexander Moore, 21 Franklin street, Boston, at $2 yearly.

The Old Franklin Almanac.

We are in receipt of the above annual for 1870. Published by A. Winch, 505 Chestnut street, Philadelphia. Sixty eight large pages, and full of valuable information. Price 20 cents.

Widow of F. M. Blair.

A proposition to donate $5 by every chapter in Indiana, to Mrs. Blair, failed to pass in the Grand Chapter of Indiana. In that, neither the *living* nor the *dead* will rejoice.

The Gavel

Is a new Masonic publication, in magazine form, published at Toronto, Canada. It seems to be in the interest of the Quebec party. Its originals are well written, and its spirit quite fraternal.

Tennessee.

The proceedings of the Grand Chapter greet us early. Everything is well done. Comp. John W. Hughes, Clifton, is G. High Priest; John Frizzell, Nashville, Grand Secretary; and George S. Blackie, Nashville, Assistant Grand Secretary.

Masters and Wardens elect as returned up to Jan., 1870, and not yet published.

No. W. Masters. S. Wardens. J. Wardens.
1...Joptha Dudley, A. Demaree, G. W. Moulton.
3...Paul F. Jones, Wm. H. Gibson, D. T. Sherman.
5...Alfred Bouregard, Wesley Platt, Z. F. Mitchell.
7...W. A. Levanway, J. D. Crabtree, H. W. Beal.
9...John C. Bagby, Louis D. Erwin, Jona. R. Neill.
13...R. C. Hattenhour, Geo. H. Munn, J. Rosenhaupt.
15...Henry E. Seeley, J. M. Simpson, J. S. Gregg.
16...Boston B. Vance, John N. McCord, Ed. L. Wahl.
17...J. B. Kyle, C. S. Churchill, H. R. Bartleson.
19...Warren P. Cox, John W. Carver, J. M. Sawyer.
23...M. L. Read, H. B. Wilson, Henry Gann.
24...Francis H. Cobb, J. B. Gwillin, A. S. Wilderman.
25...Lewis Megowan, A. T. Scovill, B. F. Culp.
26...Jas. C. McMurtry, J. M. Witt, Reuben Reeves.
27...J. E. Hardy, Thos. Hyndman, N. R. Pierson.
30...Chris. Wilson, John Chaffee, D. S. Sargent.
33...Edwin Powell, Frank P. Cram, E. B. Bennett.
35...H. S. Parcels, W. W. Fisher, J. E. Curd.
36...Geo. Marshall, Edw. Thomas, John Long.
37...John Porter, M L. Stansbury, D. D. Dunkle.
39...Isuak Abraham, John Hellar, Herman Moetkar.
40...Wm. S. Easton, A. Lockwood, J. C. Warner.
45...Arlond Monroe, Ed. W. Baxter, Albert Bannel.
47...James M. Davidge, G. W. Bristoe, H. M. Smith,
49...B. F. Barge, H. O. Sleight, A. R. Mock.
50...Geo. W. Davis, J. B. Nulton, C. W. Keeley.
51...J. W. Edwards, M. L. Morehouse, E. S. Burnes.
52...John H. Carver, Jos. A. Rulon, D. H. Lollis.
57...B. Newberger, H. C. Cleveland, G. A. Rodgers.
58...Chas. Watts, F. W. McKean, J. R. Dove.
60...Charles B. Loop, S. H. Murch, L. O. Gilman.
63...E. E. Richards, J. S. Wheat, G. H. Stinson.
64...F. M. Youngblood, J. J. St. Clair, H. Richeson.
66...D. M. Eiker, D. O. Molthrop, Wm Hester.
67...Wm. T. Mason, P. S. McKey, R. K. Coulter.
69...Riley Hayford, G. M. Dickson, J. K. Woodruff.
70...Wm. H. Zenor, Jos. Holland, C. Bordmer.
71...C. H. Flower, C. C. Cromwell, Richard Young.
72...James Douglas, J. M. Staley, Henry L. Jones.
75...H. C. Craig, L. T. Fyler, M. W. Tipple.
76...Thaddeus Philips, H. Tappan, J. G. Koester.
78...Daniel Brewster, A. Z. Blodgett, W. A. Johnson.
79...James W. Peterson, Miles Beville, F. Heitmeir.
80...S. D. Chapin, W. P. Worcester, T. W. Pritchett.
81...Milo Winchell, J. D. Beach, Lewis Fisher.
82...Theron D. Walden, John W. Page, J. F. Earl.
84...Jos. Frendenstein, E. Sylvester, P. Williams.
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88...J. B. Paul, A. T. Beck, W. Caldwell.
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97...John Arthur, S. H. Polly, J. R. Perkins.
98...S. Y. Weiser, J. B. Miles, W. T. Griffith.
101...I. W. Green, O. P. Randolph, Wm. Dobson.
103...Horace Gaylord, Orlando Dent, Joseph Raley.
107...Andrew J. Canedy, J. H. Hogan, J. W. Teany.
108...J. H. Burgesser, W. W. Eckler, J. W. McCoy.
111...Leonidas Goodsill, W. C. Rich, J. L. Ury.
113...H. G. Calhoun, Samuel Kelley, John Bevan.
115...Ransom R. Storms, H. W. Lamb, A. H. Hendee.
116...H. S. Jacob, John Langston, D. A. Beal.
117...A. L. Clark, C. E. Mason, Jos. Hemmens.
119...James G. Hull, P. W. Wikoff, J. K. McConnell.
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123...James Peterson, J. E. Chapin, Rufus H. Scott.
124...Alex. Patterson, H. D. Hitchcock, L. Irons.
125...E. T. Talbott, T. C. Tuterwiler, S. W. Quinn.
129...Ed. Woolley, Thos. J. Short, John F. Collins.
130...Joseph Shultz, A. R. Allmon, R. H. Whitaker.
133...Jacob W. Wilkin, Jas. R. Patten, W. H. Griffith.
135...G. W. Marshall, Phil. Ensminger, T. Crenshaw.
139...A. McWayne, A. Y. Muzzy, James Rathbone.
140...G. D. Slanker, John McCullough, Enos Gunn.
141...H. F. Holcombe, Jos. Butler, Geo. R. McClellan.
143...Alonso Ransom, Geo. P. Wodel, Wm. Parsons.
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147...Lewis Slocum, Jacob Hazlett, R. M. Ewing.
148...Thomas Wynn, A. P. Adams, John Starr.
150...J. B. Kuykendall, B. F. Olden, John S. Crum.
151...F. W. Cross, J. F. Cummings, J. A. Merrifield.
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156...T. Van Hague, S. Reinheimer, John L. Welch.
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158...Smith Searls, C. C. Colby, Rollin Waite.
161...A. L. Virden, A. T. Bartlett, Jacob Baugh.
165...Wm. T. Kirk, John G. Bourer, Benj. Bean.
166...E. O. Bean, E. C. Roberts, J. S. Ticknor.
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170...Geo. W. Renn, Geo. Thompson, E. C. Warren.
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293...Silas Sears, C. H. Paddock, John B. Loomis.
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334...Caleb Hoopes, J. C. Judy, J. C. Casey.
335...P. J. Singer, Wm. Oberhauser, J. Korsosky.
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348...Joseph Mickey, John P. Weger, J. J. Ford.
350...Jos. B. Negley, S. S. Clayburg, A. D. Wilson.
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388...Maberry Evans, Henry Hall, E. J. Mansfield.
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390...Caleb Reed, P. B. Parcell, I. A. Moore.
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415...Almit Powell, T. T. Powell, N. P. Green.
416...Wilson Hoag, Wm. Nool, T. E. Barnhause.
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441...Chas. Sargeant, Henry Tessmer, Wm. C. Hewett.
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473...P. C. Reece, J. H. C. Gordon, Wm. Casey.
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476...M. Langston, R. S. Elkin, G. Knollhoff.
477...S. S. Chapman, F. A. McPherson, John Breevort.
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494...H. H. Moose, T. P. Renshaw, J. H. Hole.
497...Jacob Stillwaugh, J. L. Green, Joseph Steele.
498...Chas. W. Schriner, L. Wilson, E. B. Pellett.
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504...Geo. W. Davis, Jas. McClung, W. A. Knight.
505...A. B. Sechler, William Rice, E. P. Allen.
508...W. E. Wheeler, Thos. Nicoles, T. H. Patterson.
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510...J. D. Moody, C. M. Jones, W. Cheeley.
511...Thos. W. Tefft, H. J. Cranston, N. H. Larkin.
513...T. J. Fritt, E. A. McCracken, W. C. McClanahan.
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531...Henry H. Glenn, D. A. Glenn, W. D. Forbes.
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536...Edward McAllister, Geo. Niver, D. Robertson.
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546...John C. Baugh, J. N. Corrington, Frank Keas.
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551...Robt. Williamson, L. B. Anderson, J. W. Briscoe.
552...A. J. Bosserman, W. A. Danforth, J. C. Mills.
554...Geo. A. Bixby, M. Simmons, Francis Tyrrell.
555.. Henry Koch, G. W. Ravens, William Fuchs.
556...Rufus K. Hawley, J. W. Wilson, James M. King.
557...J. Feldkamp, Chas. Salzman, Herman Stiefel.
559...John Green, J. T. Morgan, C. P. Bristol.
562...H. W. Dyer, J. F. Fombelle, J. W. Mott.
563...M. J. Hull, Daniel Reedwell, F. Guire.
565...Silas R. Cannon, J. M. Hubbard, J. P. Mason.
566...J. M. Eaton, H. M. Booth, D. S. Efner.
567...J. R. Ashby, B. Mulloy, C. Evans.
568...Jos. H. Lufkin, H. E. Spalding, Hiram Bixby.
570...S. M. Martin, J. M. Dunlap, T. J. Bronson.
572...Lyman Porter, N. H. Jackson, W. H. Dougherty.
573...Edwin A. Crane, H. B. Elliott, James Kendall.
574...Jos. M. Harriet, J. H. Crawford, N. A. Wantlins.
576...B. J. Vancourt, J. H. Atkinson, Geo. Smith.
580...Thos. F. Kelley, J. B. Kelley, D. W. Lamon.
581...J. H. Samson, J. H. Dodson, R. S. Henley.
582...James F. Boulware, A. H. Nelson, I. G. Lain.
586...J. G. Harvey, J. W. Hartsock, R. James.
588...Frank A. Sabine, S. G. Barns, J. H. Welburn.
589...Madison Gassosway, Geo. W. Gray, Alf. Bugh.
592...Wesley Park, H. N. Belt, Jr., C. C. Buzby.
593...D. B. Fonda, Wm. P. Gray, Thomas Freestone.
596...L. A. Hamblen, John T. Noble, Thos. D. Wayne.
597...E. F. Daugan, G. M. Wood, W. F. Spring.
598...James C. Gill, S. S. Farber, J. E. Reed.
599...Jas. S. McClelland, John Watson, Noah Swain.
600...W. L. Reed, Eli Drum, Aaron Cole.
601...L. M. Gentry, E. C. Park, Geo. Tibbetts.
605...R. C. Outlaw, J. S. Lackey, J. S. Weir.
606...E. F. Swift, H. D. Catterlin, Geo. Johnson.
607...John C. Fulton, L. O. Black, S. B. Porter.
609...James Cawvins, C. B. Willard, A. C. Mantor.
610...Gurdon P. Randall, J. Y. Holt, W. U. Thwing.
611...H. E. Hamilton, L. A. Bebee, J. A. Smith.
612...Menno S. Bowman, N. W. Brown, G. L. Kline.
613...James Simcox, E. Blankenship, Jesse Altom.

615...Geo. Broad, A. G. H. Conover, A. J. Atkins.
616...John M. Hays, J. W. Crabtree, J. B. Mansfield.
622...J. M. Hayward, G. N. Orendorf, E. R. McDowell.
623...Alfred B. Leeper, T. Hunter, Philip Baker.
627...John Gardner, Eewin Wiggs, Jesse Roberts.
629...L. M. Hillyer, E. Snyder, C. C. Fager.
634...H. E. Billings, H. C. Belt, J. B. Meserve.
635...Rich. J. McNeil, E. P. May, Abraham Robinson.
637...A. J. Willing, A. J. Mann, E. M. Watson.
639...H. A. Kaufman, J. H. Dixon, Wm. Saunderson.
High Priests. *Kings.* *Scribes.*
1...Frank W. Tracy.
78...H. C. Clarke, J. B. Hatch, D. C. Taylor.
86...J. F. Coppell, E. Snyder, Noah Garey.
95...A. W. Martin, Silas Bruce, Z. W. Stevens.
103...James Douglas, D. S. Booth, L. D. Burgess.
105...Samuel J. Dodds, Wm. Winter, S. G. Stover.

IN OTHER STATES—INDIANA.

Chap. 30...J. W. Summerfield, J. S. Silver, T. Cronan.
Com. 30...A. Hayward, T. W. Smith, H. M. Smith.

WISCONSIN.

Lodge 81...W. Case, E. A. Devan, F. V. Burroughs.
Mauston Chap...Marsena Temple, T. Weston C. Lyon.

IOWA.

Chap. 49...J. L. Enos, G. L. Stearns, Dyer Usher.
Lodge 81...D. V. Marshall, G. H. Scott, J. Shurtleff.
Lodge 131...D. High, Wm. J. Brown, M. Booner.
Lodge 251...W. D. Truax, L. S. Horr, J. J. Frost.

MISSOURI.

Malta Lodge...C. M. Orr, A. VanMeter, H. Rouse.

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MONTANA—*Grand Lodge.*—N. P. Langford, G. M.; J. R. Weston, Deputy; John T. Henderson, S. G. W.; T. M. Pomeroy, J. G. W.; Henry Elling, G. Tr.; Solomon Star, Helena, Gr. Secretary.

MICHIGAN—*Grand Commandery.*—T. A. Flower, Gr. Com.; J. L. Mitchell, Deputy; D. Boon, G. Gen'o; S. C. Starkey, G. C. G.; Rev. J. Cogshall, G. Prelate; W. Barclay, G. Treas.; O. Roarke, Detroit, G. Recorder.

The Beauties and Benefits of Masonry.

The following pleasing traits of the good effects of Masonry have been communicated to us, and which we have much pleasure iu recording in this journal:

About a twelvemonth ago as the train from Nagpore was on its way from Bombay, a gentleman at Tanna sought admission in one of the second class carriages which was pretty full, but those within would not allow it but insisted in rather uncourteous language on his getting into another carriage; but he persisted and walked in with his carpet bag, which the others could not prevent, as there was room for one more. The parties looked daggers at each other for some time, when the last comer seeing a copy of the *Masonic Record* near one of the principal growlers, askod his permission to peruse it, and opening the book, drew his attention to his name which appeared in the proceedings of one of the Bombay lodges; the owner of the book turned over another leaf, and pointed to his name in the proceedings of a lodge in the Central Provinces. A low but animated conversation then took place between these two, and by the time the train reached Bombay they were fast friends, much to the surprise of the other gentlemen, who were non-Masons. The brother from Nagpore found in his brother of Bombay a willing and obliging cicerone, who introduced him to several lodges in Bombay, and both attribute their good fortune in forming one another's acquaintance to the accidental meeting of a copy of the *Record*. This is one of the fruits of publishing proceedings of lodges, &c.

Another case is that of two Masons who, contrary however to the principles of the Order, but from some worldly circumstances, bore an inveterate hatred to each other. It happened that both were traveling in the same train, but in different carriages. Whilst the train stopped at a station, one of the two, in opening a bottle of soda-water, the bottle burst and cut an artery near the wrist, which bled most profusely; the other, on hearing of the accident, came at once to the injured man, and forgetting all past differences for the moment, exerted himself to staunch the bleeding, and rendered every assistance in his power, and remained near him till the train reached Bombay. May we earnestly hope that the bitter feelings of resentment which existed for years between those two brothers will be buried in oblivion after this providential incident; for we deem it providential, because if it had not been for the accident of both traveling together, and the one having a knowledge of surgery, the other may have bled to death before reaching Bombay.

The third case is that of a brother who, after having faithfully served the government for fifteen years, was sacrifieed and deprived of his situation, to save his superior, who was the real party in fault. This brother brought his hard case to the notice of an influential brother, who at once interested himself, and the injured brother was very soon provided for.—*Record of W. I.*

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The Western Monthly.

Published at 18 Tribune Building, Chicago, at $3.00 per annum, has a beautifal engraving of Hon. Sidney Breese, Chief Justice of the Supreme Court of Illinois, which is followed by a lengthy ahd elegant biographical notice. We select the following extracts:

"On the twenty-fourth day of December, 1818, he reached Kaskaskia, and commenced reading law in the office of Mr. Kane, and the same time attending to all the current business of the office of Secretary of State. The total population of the State at that time did not exceed forty thousand; and such was his position in the office, and such the frequent necessary intercourse of the counties with the seat of government, that the young clerk personally knew every prominent man in the State. He was a close student and had an able perceptor, and even before he had attained his majority was admitted to practice. He chose Brownsville, the county seat of Jackson county, where he opened an office, and the first term of the court brought thirty suits. As has been the case with other eminent men, his first appearance in court and before a jury was such a decided failure that in his chagrin he resolved to abandon the profession, and was only prevented by the earnest appeals of Conrad Will, then the most prominent man in the county, who was a most devoted friend. In 1819 the Legislature provided for the removal of the seat of government to Vandalia, and by request of the Secretary of State, Mr. Breese removed the office to that place in November, 1820. That memorable expedition across the plains was described in a letter read by Judge Caton at the laying of the corner-stone of the new State House. In 1821 he returned to Kaskaskia, and resumed his profession. Sitting in his office one day, reading, he was surprised at the entrance of a stranger, who asked him if he would like to be postmaster of the town. An explanation showed this stranger to be an agent of the Post Office Department, who thought a change necessary. The result was that a month later he became postmaster. Postage on single letters at that time was twenty-five cents, and the commissions were a valuable addition toward the expenses of living. In 1822 he was appointed by Governor Bond circuit attorney, when he resigned as postmaster. At the election of that year, Edward Coles was elected Governor, over Chief Justice Phillips. Mr. Breese, during the canvass, had supported Phillips, and expected to be removed; but Governor Coles re-appointed him, and he held the office until four years later, when he was removed by Governor Edwards. In the same year of his removal, President Adams appointed him United States Attorney for the State of Illinois. The office at that time was not a valuable one, the total emoluments not exceeding two hundred and fifty dollars. His successor was Samuel McRoberts, who died a Senator of the United States in 1843.

"In 1831 he proposed to the Judges of the Supreme Court to report all their decisions. The result was "Breese's Reports," printed at Kaskaskia in 1831, and which was the first book printed in Illinois. The reporter himself "set up," it is said, more than one page of the volume. In 1832 he volunteered as a private in the Black Hawk war, and when the battalion met at Beardstown he was elected major. Judge Smith, of the Supreme Court, was elected lieutenant colonel. The force marched to the Illinois river, near Peru, and entered Camp Wilborn. Judge Smith having resigned, Major Breese was elected lieutenant colonel of the regiment, which was attached to the third brigade, under the command of General J. D. Henry. In this camp, Albert Sidney Johnson, who was killed at Shiloh, General Robert Anderson, who was killed at Sumter, and Zachary Taylor, afterwards President of the United States, held positions in which they were ranked by the volunteer colonel.

"After the war, and in the following year, he was leading counsel for Judge Smith, of the Supreme Court, who had been impeached by the House of Representatives for misdemeanors in office. Though among his associates for the defence were Governor Ford, Judge R. M. Young, and J. W. Whitney, Esq., the pleas to the articles of impeachment, which were models of pleading, were prepared exclusively by Mr. Breese. The defence was successful. In 1835, on the establishment of circuit courts, Mr. Breese was elected Judge of the Second Circuit, then comprising Madison, St. Clair, Monroe, Randolph, Washington, Clinton, Bond, Fayette, Montgomery and Shelby counties."

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"The Judge has found time to collect and reduce to writing the most interesting items of the early and current history of the Northwest, and particularly of Illinois, and of the men and times of his day; and this history we understand will shortly be put in press.

"To sum up, it may be said that Judge Breese unites the scholar with the statesman; the polished gentleman and the warm-hearted cordial companion with the gravity and profundity of an able and experienced jurist. The history of Illinois, both of its material prosperity and of its judiciary, is a monument to his labors and his purity, which will endure after the more noisy fame of politicians shall have been forgotten.

"To the people of Chicago, Judge Breese has been in an especial manner commended by the ability and the firmness with which as a Judge he has on repeated occasions interposed the judicial arm to protect them from spoliation. Inflexible in his justice, corruption and combination have failed to overawe the court of which he is so bright an ornament."

The Chief Justice is Past Master of *Seott Lodge No. 79,* at Carlyle.

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Be Silent.

It is too often the case that discussions are permitted in lodges in relation to the ballot, and hard words uttered by the friends of rejected applicants. As a caution in all such cases, we must be permitted to give the following circumstance, related to Bro. Pierson by the late Philip C. Tucker, at the time G. M. of Vermont:

"An application had been made by a well known and very popular young man. On the evening that the petition was to be acted upon, there was an unusually large attendance. The ballot was spread, and to the surprise of all his friends a negative appeared; a second ballot was had, with a like result; but before the W. M. could declare it, several of the brethren had simultaneously risen, each declaring that there was either a mistake, or personal pique had operated, and demanded another ballot; at the word 'dark in the South,' brethren sprung to their feet declaring that it *must* be a personal pique; that the young man was well known, and his character above reproach; so brother after brother was allowed to make remarks, until the circle from which the negative must have come, was narrowed to but three or four; another ballot was demanded and conceded by the W. M.; the ballot was had, each of the friends of the applicant watching closely those who had not spoken; as the word dark was pronounced a scene of confusion ensued very seldom witnessed in a Masonic lodge. Reasons were demanded, and even the W. M., giving way to the storm requested the brother who had been signalled as casting the negative, to give his reasons for so doing. The storm was hushed as an old brother, a physician, arose, and protesting against such a violation of the rights of a Mason, avowed that he did it; he had hoped and desired to exercise his rights unknown and unquestioned. As he resumed his seat, other than complimentary remarks were indulged in by the brethren. Finally, the W. M. interposed, requesting of the brother, for the satisfaction of the lodge, to assign his reasons. Amidst profound silence, the old brother again rose, and after rebuking the brethren for their unmasonic course, said: "I had hoped to keep my reasons a perpetual secret, but you, brethren, and you, W. M., will ever remember that you have, as it were, forced me to speak. I know this young man to be a libertine. I know that he has seduced the daughter of a member of this lodge; the father does not know it—he is your W. M.—*Georgia Correspondence.*

St. John's Day.

Masonic lodges in ancient times were dedicated to King Solomon. Tradition inform us that they were thus dedicated from the building of the first temple at Jerusalem to the Babylonish captivity. From that time to the coming of the Messiah, they were dedicated to Zerubbabel, the building of the second temple; and from that to the final destruction of the temple by Titus in the reign of the Emperor Vespasian, they were dedicated to St. John the Baptist.

Owing to the many massacres and disorders which attended that memorable event, Freemasonry fell very much into decay. Many of the lodges were broken up, and but few could meet with sufficient members to constitute their legality. Under these circumstances, a general meeting of the Craft was held in the city of Benjamin, when it was observed that the principal reason for the dicline of Masonry was the want of a Grand Master to direct its affairs. They therefore deputed seven of the most eminent of their members to wait upon St. John the Evangelist, who was at that time Bishop of Ephesus, to request him to take the office of Grand Master. He returned for answer that, though well stricken in years (being upwards of ninety), yet having been in the early part of his life initiated into Masonry, he would take upon himself that office. He did so, and completed by his learning what St. John the Baptist had accomplished by his zeal. After his decease, the Christian lodges were dedicated to him and St. John the Baptist, both of them beingnry garded as eminent Christian patrons of Masoh of Since then Masons have ever celebrated the 24th of June in commemoration of St John the Baptist, and the 27th of December in commemoration of St. John the Evangelist.

Of Masonic Temples.—We perdict sooner or later that every State of this Union will have a Masonic Temple within its borders. There is something of a sublime character in the idea of worshiping in a temple dedicated to the ever-living God, and consecrated to this devotion. It is a sacred place where poor mortals who are living in open rebellion to His laws, can assemble and realize His unbounded love for them. Masons, by thus assembling in these magnificent edifices, acknowledge more than they admit by daily conversation. Man, however, will show in his life, how far he is governed by a moral principle—a power that can influence him only by his consent. This admission of or acquiescence in the requirements of the moral law, by an individual, brings his life into a state which is in harmony with the commands of his Creator. He is in the love of obedience, and loves his neighbor as himself. When a man is in this upright condition, he has surrendered all that is envious, selfish, and vile in his nature to the benign law of reciprocity. In the building of these temples for worship, Masons present to the outer world a type of that which lurks within their mind—the idea of a moral Masonic temple, an edifice not made with hands, an inner place for devotional exercises; and they are taught to believe, "since everything around us is the work of God, and is designed to keep Him constantly in our recollection everything should put us in mind of Him."—*Oregon Correspondence.*

AN INDEX TO ALL THE LAWS OF THE STATE OF ILLINOIS, *both Public and Private, which are not printed at large in Gross' Statutes of 1869. Compiled by the Publisher. One vol Sheep, $3.00.*

The enterprising publishers, Messrs. E. L. & W. L. Gross of this city, have just issued their "Index to the Laws of the State of Illinois," a royal octavo volume of 152 papes, and interleaved with beautiful white paper.

Although so recently published, we are prepared to speak of it understandingly, for we have watched its passage through the press with more than the usual degree of interest. When it is remembered that the laws of this State are scattered through no less than fifty-five different volumes, but imperfectly indexed and wanting in every element of system or arrangement, it will readily appear to the most casual observer that an examination of our laws in the original statute books has always been most emphatically a work of time.

It may be safely said that there is not in the State a practical attorney who can not recall the time when he would gladly have paid many times the cost of this work, if thereby, the days and sometimes weeks of fruitless search for some particular act, could have been avoided. But with this index at hand, the student and practitioner can, if he will, take up any subject which has ever engaged the attention of our legislature, and trace with the greatest ease and certainty the gradual growth and development of the various statutory provisions which have been at any time, or may now be in force. This is not only true of the general acts, but also those of a private and special character. There is no estimating the convenience of a work of this character to those persons, by no means confined to lawyers, who are interested in the powers conferred on the thousands of private corporations located in different portions of our State. Business men have, heretofore, been debarred from making such examinations for themselves and have had to rely upon their attorneys. Especially valuable are the arrangement and classification of the Railroad charters Insurance charters, and Corporations generally. In short, there is no act, or class of acts, ever passed by the State Legislature and printed which cannot, by means of this Index, be found as readily as a word in the dictionary.

For convenience the work is divided into two parts:

Part I is a classified synopsis of all the Public Statutes which have been enacted in the State of Illinois, since its admission in the Union, in 1818. This synopsis is made to perform the office of an index, by being arranged in chapters, numbered and entitled to correspond with those in "Gross' Statutes," and will show: 1. A concise statement of the general subject, or subjects, embraced in each act. 2. The date of the approval of the act, and 3. The book or books and the page where it may be found printed at large. This part of the work is brought down to the close of the session of 1869.

Part II is a classified synopsis of all the Private and Local Statutes which have been enacted and printed in the State of Illinois, since its admission into the Union, in 1818. The classification is by counties, with sub-titles, and the whole is then alphabetically arranged. The only private acts, not comprised in this Index, are the private acts of 1869, not yet in print.

Of "Gross' Statutes" we have heretofore spoken in terms of commendation, but we take especial pleasure in calling the attention of the public to these companion volumes, for within them is comprised the whole range of State legislation. What is not printed at large in the one is fully and accurately indexed in the other.

We are very sure that we fairly express the opinion of every member of the bar who has examined these two works when we say that for simplicity of design, laborious painstaking research and clearness of execution they stand as monuments and clearly mark an epoch in the legal literature of this State. The gentlemen Gross have rendered the profession and the people of the State an invaluable service for which we trust they may be amply rewarded.

Laflin, Butler & Co.

This, as hundreds of our printer friends know, is one of the oldest (if not the oldest) paper houses in the West. Established twenty-six years ago, when the whole paper business west of Buffalo was not as large as the local trade of Chicago now is; they have, by fair and honest dealing, established a reputation and business inferior to none. While publishing the *Upper Mississippian*, at Rock Island, Ill., twenty-five years ago, the editor is confident that he purchased paper of them, which was transported by coach, two bundles to each trip, a distance of nearly two hundred miles through sparsely settled prairies in northern Illinois. We have received from them a circular, which we publish below, and which explains itself. It revives memories of times gone by, and warms up in our hearts a friendship begun a quarter of a century ago. We congratulate Messrs. Laflin, Butler & Co., on the evidences of their prosperity, and cordially recommend them to the printing fraternity:

Office of Laflin, Butler & Co.,
Nos. 114 & 116 Wabash Ave. Chicago.

Gents: We would beg leave to inform you that we have removed to our new and commodious quarters, Nos. 114 and 116 Wabash Ave., east side Wabash avenue, corner Madison St., where we would be happy to see all our customers and friends. We have, with our increased facilities for room, an increased quantity of help, and will be better able to fill orders promptly than heretofore.

Soliciting a continuance of your patronage, and promising increased exertions to please in future, we remain,

Yours truly,
Laflin, Butler & Co.,

Sole agents for Owen Paper Company, Holyoke Paper Company, Russell Manilla Company, and Print and Book Paper Mills.

The Pope and the Virgin.

The Pope, considering himself under the special patronage of the Blessed Virgin, glories in the fact that the "Immaculate Conception" will ever be associated with his reign. There is a marble tablet erected on your right hand as you enter St. Peter's, near the chair of St. Peter, in the sacrarium proper, bearing the names of the prelates who co-operated in the promulgation of the Immaculate Conception. Once the Pontiff pointed to this when speaking to Francis II., ex-King of Naples, and said, "Present generations point to this (meaning St. Peter's) as the monument of Leo Magnus, but future ones will point to that stone as mine." He has a reliquary with an excellent painting of the Madonna of the Rosary on the reverse side, which he believes has special virtues. He presents it for the reverential kiss of intimate friends, and lays it on their foreheads, in much the same way that a peasant lays his forehead on the bronze toes of the statue of St. Peter. He calls the Virgin "*madre mia,*" and, in the public services of the Sistine Chapel, the most gorgeous selection of music is made for the *Salve Regina* for which he has special devotion. It is recorded that once, when the minister went to him with a most momentous financial question, he replied, "Let us say a *Salve Regina.*" When on his rare walks, the suite is obliged to group round and uncover to say a *Salve Regina* before every image of the Madonna they pass.

Character of Pius IX.

To sum up this paper: He is, in some respects, the foremost man of his times, not by personal greatness, but by official position. His character is spotless and amiable, generous and kindly, sympathizing with suffering, lenient to error, bountiful to need. A prince whose rule has been disastrous to his subjects, but who, nevertheless, has retained their love as "the good old man." Vain, yet not wounding others by his vanity. A liberal patron of art and science, and—according to *his* idea of it—of education. A limited theologian, yet propounding such knotty enigmas to students as perhaps ten generations will not solve. Causing the Papacy to excite universal wonder and attention even in the decline and almost fall of its national prestige. Littleness and greatness, vanity and humility, generosity and self-love, large heartedness and obstinacy; these and many more contradictions make up the Pope's character. When he dies, he will be pardoned by the people who have most suffered from the errors of his reign, for the sake of the good he promised to do, and might once have done.

Sincerity Centennary.—On the 25th of November, the Lodge of Sincerity at Plymouth, celebrated the hundredth anniversary of its existence. An able speech was made by Bro. R. R. Rodd, P. M., the closing of which will strike responsive chords in the breasts of many veteran Masons in this country. The closing is as follows:—

"For myself, Masonry has brought me much pleasure and much advantage; it has softened asperities which otherwise would have been active; it has awakened sympathies which otherwise would have been dormant; it has taught me duties which otherwise might never have been acknowledged; it has given me influence, which, I trust, I have exercised for good, and which otherwise I should never have possessed. My regret is that I have done so little, and so much of that little wrong. My hope and prayer are that in the brief space of life still permitted to me, I may do more, and do it better."

Deserved all he Got.

Bro. Mayor was made the recipient, at the installation in *La Harpe Lodge No. 195*, of a very neat and timely present, in the shape of a No. 1 Elgin watch, put up in a heavy coin silver case. The whole including heavy silver chain costing about $75.00, donated by the many friends in the lodge who wished to demonstrate in a substantial manner their appreciation of his efforts to render himself capable of governing his lodge, and teaching to acceptance the science of the mystic Brotherhood. It was presented through our Secretary with a few appropriate remarks, taking Bro. Mayor entirely by surprise as the arrangements had been so perfectly made that he had not had a hint of it until the presentation.

Fraternally and respectfully,
L. S. Cogswell.

Recognition.—We are gratified to learn that the Grand Chapter of Maryland has recognized the Grand Chapter of the District of Columbia, and thus established peace between the two bodies. The M. E. Comp. B. B. French, of Washington, has been elected Grand High Priest of the latter.

Hugh De Paynes Commandery, No. 29, Carrollton, Ill.

Henry C. Withers, E. Com.; F. Winfield, Gen'o.; Dr. J. B Samuel, Capt. Gen.; Rev. M. L. Wood, Prel.; Geo. W. Davis, S. W.; J. B. Nulton, J. W.; Wm. L. Green, Treas.; Wm. L. Orr, Rec.; Jas. P. Morrow, St. B.; Geo. Hassett, Sw. B.; Chas. W. Keeley, Warder.

Miscellaneous Reading.

The Siege of Damascus.

BY MARIA J. BISHOP.

Damascus had surrendered, and the frightened Christians, long deprived of help, had reluctantly lowered the Cross, as the Crescent flashed along the walls. The richer merchants and citizens had left the place, under a safe conduct from Saladin, and those who remained—chiefly the poorer class and women—sought in vain to escape through the strongly-barred and guarded portal.

It was the evening of the conquest, when an emir, whose jeweled turban, and the rich baldric which bound his breast, proclaimed as a leader in the Saracen host, entered the pavilion of the Moslem monarch. His dark, flashing eye and the perfect symmetry of his form and features were not unlike those of the former, while the restless glance and proud curl of the lip told of ambition more eager, if not more boundless, than his brother's.

"How, Melek?" said the soldan, without lifting his eyes from the dispatches before him. "Do the Christians rally, or has the success which the prophet hath granted, subdued, at length, their proud spirit?"

"They sue for mercy, my lord," replied the emir; "and, sooth to say, it pities me to see the poor and weak trembling to remain, yet unable to pay the tribute gold. I would give Damietta as their ransom!"

"Go, Melek; let them take oath they have not the required gold; give them a drachma, and dismiss them at the gate."

The emir bowed, till his glittering turban touched the hand of his brother, and hastened to fulfill his errand.

All night the wretched fugitives poured through the city gate; old men tottering on the arm of some son or daughter, women, whose pale cheeks and unbound tresses told their distress, children, hand in hand, bowed their lips to the cross, and passed the heathen guard, receiving a piece of silver at the gate, until, at length, the tall spires of the minarets began to glitter with the coming dawn.

"Back! back!" cried the guard, as the fugitives still pressed on; "the ransom is ended!"

A wild shriek rose in concert from the throng, as, wild with terror, they saw themselves hemmed in by the scimitars of the troops.

As the sun rose clear, banners were seen advancing, and, heading his splendid guard, Saladin advanced, borne on his jet-black steed. His kingly eye swept for a moment the crouching throng of fugitives, then, turning to Melek, he said:

"Brother, you have performed your alms; now let me bestow *mine*." And, waving his hand, he ordered the gate to be flung wide, bidding the crowd pass through.

Placing a guard in the mosques and palaces, Saladin, in a few days, left the city, knowing his passage to the city would be contested. Meanwhile the Christians were not idle. A large body of Templars had moved across the desert, under their indomitable leader, Reginald de St. Aldemar, and, leaving a few of their number to defend Jerusalem, had rapidly crossed the plains of the Jordan. While Saladin had drawn towards the mountains, the bravest of his emirs, Mustapha Achmet, with ten thousand Kurds and Saracens, hastened to intercept their path.

The plains around the city were crowded with Christian fugitives, when, like a black cloud, the Moslems swooped upon them. Rapidly the Saracens swept down from the surrounding hills, until the plain was white with flashing turbans, their dark, swarthy brows and jeweled vestments moving strangely among the motley crowd of Jews and Christians. Suddenly on the heights which skirted the Lebanon Range, the tall forms and mail-clad horses of the Templars appeared like a serried phalanx.

The terrified women and children saw their danger, and clung to one another in despair. The Templars saw it, too, and instantly staying charge, pressed back their horses until they reared.

It was a goodly sight, as they ranged rank on rank, the noblest soldiery in Christendom, their long lances held in rest, and their noble countenances seen through the raised visor. The glittering cross of the order flashed in the beams of morning, as it towered over the crested helms below.

For a moment all seemed uncertain. The crowd of helpless beings, at the mercy of the foe, blanched the brows of those who would have faced a thousand infidels.

A moment only intervened, and Mustapha, whose cruelty equalled his renown, ordered the helpless band to be massacred. As the death-shriek arose, the trumpets of the knights sounded. A shout arose that shook the rocks around:

"For the Temple! for the Temple! Ha, Beauseant!" And, in thundering charge, they swept down upon the heathen host.

Back and forward surged the tide of battle—swords met and mail rang on mail. The countless throngs of Saracens, borne back by the irresistible charge of the knights, again and again rallied, and hung like dark masses of clouds on the horizon.

Apart from the main tide of battle, one knight had long contended with unequal odds. Many a swarthy foe fell before his arm. As he turned to rejoin the ranks, a cry of pain met his ear; and, pausing near the spot, the tones of a female voice were distinctly audible. Advancing in the direction whence it proceeded, he beheld a being of singular loveliness kneeling in the tangled shade of the forest. Her face, of exquisite beauty, was clouded by pain and fear, and the heavy masses of her hair, which vailed her slight figure, were wet with blood.

Eustace de Vincent gazed for a moment on the sufferer, and then, to a few entreating words spoken in Norman French, promised the promised the protection sought. Binding up, with the skill taught by the rules of his order, the arm of the maiden, he consigned her to the guard of his squires, with orders to convey her from the field, and, remounting, galloped back to the host.

The day pressed hard upon the Templars, outnumbered six to one. They fought long and well, but, as their war-cry grew fainter, the horde of Saracens yelled louder and louder. In vain they charged with sweeping blows, the scattered front of the foe. In vain they thronged to fill the places of the fallen. Fresh enemies assailed them, and the field, heaped with the slain, seemed yet alive with countless foes.

At length, facing the foe, with the guarded banner in the midst, slowly they began the retreat. Avoiding their charge, like that of a roused lion, the Saracens kept at bay, their unerring arrows, from a distance, making some steeds run masterless o'er the plain. One by one the champions fell, and their war-cry, "For the Temple:" quivered from white lips, as they were trampled under the horses' feet.

At length Aldemar, with a band of twenty lances of the hundreds he had that morning led, arrived at the margin of a stream that wound its thread of silver through the sands. The "Ullahs" of the infidels rang faintly, as they plunged into the wave, and, for a moment halting, looked again towards Damascus.

Among the survivors was De Vincent, who held the rank of Preceptor, and was accounted one of the bravest knights in Christendom. Turning to the leader, from whose side the blood flowed rapidly, he said:

"Yonder city, most noble master, claims my vow. Christians are dying there—one I have pledged to save. With six lances, or *alone*, I must return to redeem my word."

"Go, my brother, if mercy calls thee," said the dying leader, as, falling from his horse, his eye rested for a moment on the banner-cross, then glazed in the fixed stare of death.

Trailing their lances in the dust, six knights followed De Vincent, leaving the remainder to guard the body of the fallen chief.

Winding through circuitous paths, a few hours brought them under the walls of Damascus, and, at an angle of the wall where a sally-port had been left unguarded, De Vincent stationed his forlorn hope. Midnight had scarcely arrived, when the postern was opened, and a young man, whose black hair and beard spoke Oriental lineage, stood before the knights.

"Silence, and the city is *yours!*" he said. "Follow me!"

Swiftly leading the way up a winding stair, which opened on a sort of court-yard, they found themselves in the presence of the guard, who, secure in fancied safety, were sleeping heavily. A thrust, quickly given, prevented all outcry, and, from the door of a small tower emerging upon the rampart, the knights, closely following each other, sounded their terrible war-cry, and charged the astonished Saracens. A fierce conflict ensued, as the panic-struck foe fled before their dauntless assailants.

"Fly, Andreas, and raise the standard of the Cross on the wall!" said the girl, as she stood listening to the clash of arms, which reached the most distant quarter of the city.

"Nay, brother, do you falter?" she added, as the youth who had opened the postern hesitated; "then will I."

She sprang to the rampart, and, with her arm bound by a scarf, seized a battle-ax, and dealt blow after blow on the heathen banner-staff. Andreas hastened to the aid of his heroic sister, and, striking down a Turk stealthily advancing towards her, soon, by their united efforts the Cross once more arose above the walls.

Cries of triumph soon echoed below, as De Vincent, opening the gates, welcomed back the Christians, who thronged to the aid of the Templars; and as the knight, now commander of Damascus, trod the rampart, he recognized, in the form fallen before the standard, his *protege* of the battle-field, whose white garments had rendered her too conspicuous a mark for the heathen shaft; and as the soldiers raised the light form upon their breekles, a moan burst from the lips of all, as they gazed on the still, marble face. The Greek girl was dead.—*Flag of our Union.*

* * *

Twenty Dissuasives from Despondency.

1st. If you are distressed in mind—live; serenity and joy may yet dawn upon your soul. 2d. If you have been happy and cheerful—live; and diffuse that happiness to others. 3d. If misfortunes assail you by the faults of others—live; you have nothing wherewith to blame yourself. 4th. If misfortunes have arisen from your own misconduct—live; and be wiser in future. 5th. If you are indigent and helpless—live; the face of things, like the renewing seasons, may yet happily change. 6th. If you are rich and prosperous—live; and enjoy what you possess. 7th. If another have injured you—live; the crime will bring its own punishment. 8th. If you have injured another—live; and recompence good for evil. 9th. If your character be unjustly attacked—live; that you may see the aspersion disproved. 10th. If the reproaches be well founded—live, and deserve them not for the future. 11th. If you are eminent and applauded—live, and deserve the honors you have acquired. 12th. If your success be not equal to your merit—live in the happy consciousness of having deserved it. 13th. If your success be beyond your merit—live in thoughtfulness and humility. 14th. If you have been negligent and useless in society—live, and make amends. 15th. If you have been active and industrious—live, and communicate your improvement to others. 16th. If you have spiteful enemies—live, and disappoint their malevolence. 17th. If you have kind and faithful friends—live, to protect them. 18th and 19th. If you have been wise and virtuous—live for the benefit of mankind. 20th. If you hope for immortality—live, and prepare for it.

* * *

Sweet Oil for Poisons.—A plain farmer says: It is now over twenty years since I learned that sweet oil would cure the bite of a rattlesnake, not knowing it would cure any other kind of poison, both on man or beast. I think no farmer should be without a bottle of it in the house. The patient must take a spoonful of it internally, and bathe the wound for a cure. To cure a horse, it requires eight times as much as it does for a man. Here let me say, of one of the most extreme cases of snake bite in this neighborhood—eleven years ago this summer—where the case had been thirty days' standing, and the patient was given up by his physicians. I heard of it and carried the oil and gave one spoonful, which effected a cure. It is an antidote for arsenic and strychnine. It will cure bloat in cattle by eating too freely of fresh clover; it will cure bites of bees, spiders, or other insects, and will cure persons who have been poisoned by a low running vine in the meadows, called ivy.—*Ohio Farmer.*

The Charms of Married Life.

In that chair yonder, not the one your feet lie upon, but the one beside you, closer yet, were seated a sweet-faced girl, with a pretty little foot lying out upon the hearth, a bit of lace running round the swelling throat, the hair parted to a charm over a forehead fair as any of your dreams; and if you could reach an arm around that chair-back without fear of giving offense, and suffer your fingers to play idly with those curls that escape down the neck; and if you clasp with your hand those little white taper fingers of her's which lie so temptingly within reach, and so, talk softly and low in the presence of the blaze, while the hours slip without knowledge, and the winter winds whistle uncared for; if, in short, you were no bachelor, but the husband of some sweet image—would it not be far more pleasant than a cold, single night sitting, counting the sticks, reckoning the length of the blaze, and the hight of the falling snow? Surely imagination would be stronger and purer if it could have the playful fancies of womanhood to delight it. All toil would be torn from mid-labor if but another heart grew into this present soul, quickening it, cheering it, bidding it ever God speed. Her face would make halo rich as a rainbow, a stop of all such noisome things as we lonely souls call trouble. Her smiles would illuminate the blackest of crowded cares; and darkness, that now seats you despondent in your solitary chair for days together, weaving bitter fancies, dreaming bitter dreams, would grow light and thin and spread and float away, chased by the beloved smile.

Your friend, poor fellow, dies—never mind; that gentle clasp of her fingers, as she steals behind you, telling you not to weep, is worth ten friends. Your sister, sweet one, is dead—buried. The worms are busy with all her fairness. How it makes you think earth nothing but a spot to dig graves upon. It is more; she says she will be a sister, and the waving curls, as she leans upon your shoulder, touch your cheek, and your wet eyes turn to meet these other eyes—God has sent his angel, surely! Your mother, alas, she is gone! Is there any bitterness to a youth, alone and homeless, like this? But you are not homeless, you are not alone; she is there; her tears softening yours, her grief killing yours; and you live again to assuage that kind sorrow of hers.

Then these children—rosy, fair-haired; no, they do not disturb you with their prattle now—they are yours. Toss away there, on the green sward; never mind the hyacinth, the snowdrops, the violets, if so be any are there; the perfume of these beautiful lips is worth all the flowers in the world. No need to gather wild bouquets to love and cherish; flower, tree, gun, all dead things; things lovelier hold your soul. And she, the mother, sweetest and fairest of all, watching, tending, caressing and loving, till your own heart grows pained with tenderest jealousy, and her's itself with loving. You have no need of a cold lecture to teach thankfulness; your heart is full of it. No need now, as once, of bursting blossoms, of trees taking leaf and greenness, turning though kindly and thankfully; forever beside you there is bloom, and ever beside you there is fruit, for which eye, heart and soul are full of unknown, unspoken—because of unspeakable—thank-offerings.—*Donald G. Mitchell.*

Never Despair.

The opal-hued and many perfumed morn
From gloom is born;
From out the sullen depth of ebon night,
The stars shed light;
Gems in the rayless caverns of the earth
Have their slow birth;
From wondrous alchemy of winter hours
Come summer flowers;
The bitter waters of the restless main
Give gentle rain;
The fading bloom and dry seed bring once more
The year's fresh store;
Just sequences of clashing tones afford
The full accord;
Through weary ages, full of strife and ruth,
Thought reaches truth;
Through efforts long in vain, prophetic need
Begets the deed.
Nerve then thy soul with direst need to cope;
Life's brightest hope
Lies latent in Fate's deadliest lair—
Never despair!

—*Wilson.*

Vick's

Illustrated Catalogue and Floral Guide for 1870 is at hand. It has 84 pages besides the cover. It is the guide for superior gardening and horticulture. Send ten cents to James Vick, Rochester, N. Y., and get a copy. Let all who love a good garden and the choicest and most beautiful flowers, vines and shrubs, *send by all means.*

The New Age.

Is a sixteen page weekly about the size of one and a half of THE TROWEL. It is the organ of Odd-Fellowship on the Pacific, and is published at San Francisco, at $5 per annum. Frank B. Austin, Editor. No better paper is on our exchange list.

THE MASONIC TROWEL.--The December number of this most excellent monthly has been received. It is replete with interesting matter and Masonic information. It is most ably edited by Harman G. Reynolds, Past Grand Secretary and Grand Master of the Grand Lodge of Illinois: is published at Springfield, Illinois, at the exceedingly low price of $1.25 per year. This journal deserves the patronage of the Masonic Fraternity throughout the United States, and we commend it specially to every brother who desires "light in Masonry." THE TROWEL is by no means local or sectional in its matter, but gives general information and statistics from all parts of the United States.—*Tribune, Va.*

In Memoriam.

THROUGH DEATH TO LIFE!—and through this
vale of tears,
And through this thistle.field of life, ascend
To the great supper in that world whose years
Of bliss unfading, cloudless, know no end.

The Rev. James Davidson, Past Grand Orator and Grand Chaplain of the Grand Lodge of Illinois, a faithful Methodist preacher, an eloquent orator, a brave man, and a finished gentleman, departed this life at Decatur, on Monday, the 10th instant, and was consigned to the tomb, at Oak Ridge, at his special request, by *Elwood Commandery No. 6*, of this city, (of which he was a member,) M. W. Bro. and E. Sir William Lavely, Commander.

The stormy weather and another rheumatic attack prevented our attendance. The deceased was a native of England, and was by trade a machinist. As early as twelve years of age he was known as the boy-preacher. He came to this country when 21 years old, and in 1851 married Miss Anna Davison, of Quincy, and leaves her and an adopted daughter 13 years old.

He preached until the commencement of our late civil war, when he entered the service as chaplain, and was subsequently promoted to the position of colonel. He was wounded at Chattanooga, and was soon appointed president of a court martial. After leaving the service he was assigned to the charge of the First Methodist Society this in city, and labored with it very successfully for three years. A year ago last September he was assigned to Decatur, where his health rapidly failed him. Hoping to prolong his life, and perhaps effect a restoration to health, he was appointed presiding elder last September. But, his work was nearly finished, and now, early in life, he has "gone up higher." His faith was firm, his end joyful and serene, and the glorious example he leaves behind is more precious than gold, gems, or any earthly diadem.

Died.

At Salem, Ill., Col. STEPHEN G. HICKS, formerly a member of *Mt. Vernon Lodge No 31*. The deceased was several times a member of the Legislature.

At New Douglas, Madison county, December 25, Brother JOHN J. WILBER, aged 55 years.

The deceased was a member of *Madison Lodge No. 560*, and a member of the M. E. Church. He was born in New York in 1814 and came to Madison county in 1836, where he married, and has raised a respectable family. His life was pure and useful, and his death was calm and serene.

Married.

On the 16th inst., at the residence of the bride's parents at McLean Station, by Rev. L. J. Ingersol, of Wabash, Indiana, Mr. HENRY C. COOK, Senior Warden of *Tazewell Lodge No. 586*, A. F. and A. M., and Miss M. ALLENNEIT DILLON.

Expulsions,

By *Livingston Lodge No. 372*, at Dwight, January 18, 1869, L. G. PEARRE, at his own request.
Published by order of the lodge.
R. P. MORGAN, JR., Secretary.

By *Romeo Lodge No. 41*, at Romeo, Mich., Dec. 16, 1869, EDWIN A. TEALL.
Published by order of the lodge.
GEO. D. MUSSEY, Secretary.

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HOLY-LAND LECTURES.
To the Several Masonic Lodges in Illinois, or Elsewhere.

After an extensive tour through Syria, Palestine, and the Holy Land, where I spent several months making explorations interesting to all BIBLE AND MASONIC STUDENTS, I am now prepared to deliver three public lectures, and one Masonic and private. The *entire community* will be interested in and instructed by the public lectures.

My charge for the course is *fifty dollars.* Any Lodge that will make arrangements for the Lectures, in addition to the benefit derived from them, can make a clear and substantial gain, sufficient to buy a floor-carpet, a melodeon, a set of jewels, official clothing, or Lodge furniture, or a surplus in money.

Address the subscriber at Fulton, Whiteside county, for engagements or further information.

FULTON, Dec. 1, 1869. D. W. THOMSON.

THE FREEMASON.
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The Masonic Trowel.

"The grand object of Masonry is, to promote the happiness of the human race."--Washington.

VOL. IX. SPRINGFIELD, ILLINOIS, FEBRUARY 15, 1870. WHOLE NO. 98.

Poetry.

It is Noble to Create.

BY WM. ROUNSEVILLE.

What is noble? When the Maker
  From his high omnific state,
By his power the world created—
  That was noble—to create!

That is noble, midst the bustle
  Of the world, its love and hate—
Be it toil of brain or muscle—
  That is noble—to create!

That is noble, when a statesman
  Rears for liberty a state,
Where his followers live in freedom—
  That is noble—to create!

That is noble, when the artist
  Picture paints to nature mate,
Glorious beauty on the canvass,
  That is noble—to create!

That is noble, when the hammer
  Fashions by its ponderous weight,
The machine-assisting labor,
  That is noble—to create!

That is noble when the plowman
  Toils from early dawn till late,
At his bread-producing labor,
  That is noble—to create!

That is noble, when the miner,
  Down in darkness, tempts his fate,
To unearth the precious treasure,
  That is noble—to create!

That is noble, when the student,
  With his knowledge never sate,
Toils to solve important problems,
  That is noble—to create!

That is noble, when the seamstress
  Deftly forms each seam and plait,
To produce a robe of beauty,
  That is noble—to create!

That is noble, when the whisper
  Love has spoken, conquers hate!
And is born a loving spirit,
  That is noble—to create!

What is noble? All is noble
  That is useful, good, or great,
Wrought by brain, or hand, or spirit,
  It is noble to create!

◆

"The Blue and the Gray."

The ladies of Columbus, Mississippi, on last Memorial Day, decorated the graves of the Confederate and Federal dead. This work of *Charity* and *Love*, was commemorated by the following beautiful lines, which appeared in a New York paper. The soul of its author, whoever it may be, was fired by a living coal from the true altar of poesy.

By the flow of the inland river,
  Whence the fleets of iron have fled,
Where the blades of the grave grass quiver,
  Asleep are the ranks of the dead;
    Under the sod and the dew,
    Waiting the Judgment Day;
    Under the laurel, the Blue:
    Under the other, the Gray.

These in the robings of glory,
  Those in the gloom of defeat,
All with the battle-blood gory,
  In the dusk of eternity meet;
    Under the sod and the dew,
    Waiting the Judgment Day;
    Under the laurel, the Blue;
    Under the other, the Gray.

With the silence of the sorrowers
  The desolate mourners go,
Lovingly laden with flowers
  Alike for the friend and the foe;
    Under the sod and the dew,
    Waiting the Judgment Day;
    Under the roses, the Blue;
    Under the lillies, the Gray.

So with an equal splendor
  The morning sun-rays fall,
With a touch impartially tender,
  On the blossoms blooming for all;
    Under the sod and the dew,
    Waiting the Judgment Day;
    Broidered with gold, the Blue,
    Mellowed with gold, the Gray.

So, when the morning calleth,
  On forest or field of grain,
With equal murmur falleth
  The cooling drip of the rain;
    Under the sod and the dew,
    Waiting the Judgment Day;
    Wet with the rain, the Blue;
    Wet with the rain, the Gray.

Sadly, but not upbraiding,
  The generous deed was done;
In the storm of the years that are fading,
  No braver battle was won;
    Under the sod and the dew,
    Waiting the Judgment Day;
    Under the blossoms, the Blue;
    Under the garlands, the Gray.

No more shall the war-clouds sever,
  Or the winding rivers be red,
They banish our anger for ever,
  When they laurel the graves of our dead.
    Under the sod and the dew,
    Waiting the Judgment Day;
    Love and tears for the Blue;
    Tears and love for the Gray.

◆

The Kingdom of Home.

BY WILLIAM RANKIN DURYEE.

Dark is the night, and fitful and drearily,
  Rushes the wind like the waves of the sea;
Little care I, as here I sing cheerily,
  Wife at my side and baby on knee:
    King, king, crown me the king;
    Home is the kingdom, and Love is the king!

Flashes the firelight upon the dear faces,
  Dearer and dearer as onward we go,
Forces the shadow behind us, and places
  Brightness around us with warmth in the glow.
    King, king, crown me the king;
    Home is the kingdom, and Love is the king!

Flashes the love-light, increasing the glory,
  Beaming from bright eyes with warmth of the soul,
Telling of trust and content the sweet story,
  Lifting the shadows that over us roll.
    King, king, crown me the king;
    Home is the kingdom, and Love is the king!

Richer than miser with perishing treasure,
  Served with a service no conquest could bring;
Happy with fortune that words can not measure,
  Light-hearted I on the hearthstone can sing,
    King, king, crown me the king;
    Home is the kingdom, and Love is the king!

◆

Watchwords of Life.

Hope,
While there is a hand to strike!
Dare,
While there's a young heart brave!
Toil,
While there's a task unwrought!
Trust,
While there's a God to save!
Learn,
That there's a work for each!
Feel,
That there's strength in God!
Know.
That there's a crown reserved!
Wait,
Though 'neath the cloud and rod!
Love,
When there's a foe that wrongs!
Help,
When there's a brother's need!
Watch,
When there's a tempter near!
Pray,
Both in thy word and deed!

The Secrets of Masonry.

BY WILLIAM ROUNSEVILLE.

We suppose the time has gone by when the most devout believer in a mysterious energy in Masonic rites, will claim that when an eavesdropper, unknown to the workers, chances to be within hearing, the work will spontaneously cease, and no amount of mental or bodily exertion will again set it in motion, until the cowan be removed. And yet, as silly—as foolish—as groundless as this assumption is known to be, we have heard it seriously stated by Masons. They claimed that there was a mysterious intelligence, under control of no one, and acting independently of the will or desire of members, which took cognizance of the danger of detection and sturdily refused to allow the Masonic work to go on until the listener was discovered and placed beyond the power of producing harm.

When such claims are put forth, we do not wonder that they are treated with ridicule by the wise, and viewed with feelings akin to terror by the timid and superstitious. Those who put forward such statements as the facts of Masonry, are the deadly enemies of the system which they profess to love. We all agree as to this matter.

But are we perfectly consistent when we assume a mysterious importance for the secrets of Masonry, which though they do not reach to the supernatural, as in former times, yet are presented in such guise as to make them the chief part of the Masonic system? Do we not make our secrets play a more important part than they deserve? Do we not claim for them virtues which we ought to know they do not possess? And do we not weaken, instead of strengthen our Order by these claims? So it seems to us.

The secrets of Masonry in our view are much like, and can be correctly illustrated by the scaffolding which is put around the foundation of a building, to aid in its erection. It is no part of the real building, though a necessary appurtenance. It does not add to the beauty of the structure, nor to its strength, nor to its symmetry. And yet it is necessary to the production of them all. The building can not be reared without it. The grace and symmetry, the strength and solidity, are gained through the means of the scaffold, and yet do not depend upon it.

Are not the secrets of Masonry much like the scaffolding about the stately edifice? They are not necessary to its beauty, for all the splendid lessons of Masonry would be equally beautiful, were they given upon the housetops. The impressive ceremonies would be fully as impressive if performed on a public stage. The moral influences would be as potent if every secret was made generally known. The great facts upon which Masonry is founded do not depend in the least possible degree upon the secrets that are contained in the bosom of the organization. They were facts before the secrets of Masonry had an existence; they are facts now, unchanged by the other fact that wise men have made them subservient to the good of our Institution; they will continue to be facts when Masonry shall have resolved itself into that general brotherhood above, when all secrets shall be revealed. So the beauty, the influence, the facts of Masonry are neither dependent on the secrets connected with them. They could exist without them.

Then the secrets of Masonry should not be allowed to assume a prominent place in the pantheon of the Fraternity. We should not regard Masonry as principally or even considerably made up of secrets. We ought not to press them forward as the strong points, that is, to ward off an attack in defensive, or carry devastation into the ranks of an enemy in offensive war. We may use the secrets of the lodge to aid us in the erection of our moral and Masonic edifice, but we should ever remember that they do not constitute that edifice. They are necessary adjuncts to the erection of the structure, but the structure is of more importance than the scaffolding by which it is surrounded, and will outlast it many generations.

But if we should inquire what are the secrets of Masonry, we should find the answer to harmonize with what we have hereinbefore stated. What are they? The signs, grips, and tokens, the words and modes of recognition. What else? Our ceremonies are secret, and our ritual is hidden from public view, but Masonry would be just what it is now, if they were not. Then the answer just resolves itself into this, that the secrets of Masonry are those modes of recognition by which we know each other; by which we know a true Craftsman from an imposter; by which we prove ourselves worthy and well qualified; by which we show that we have visited the sacred places of the Fraternity, and have knelt at the altar of the common Father.

These are convenient means to secure the ends desired. They are all well and needful; they are wise in conception and valuable in practice, and yet Masonry could do better without them, than it could to ignore the first great principle, the first great living truth upon which it is founded. Strike out the bond of fraternity, and what use of the grip and sign? Annihilate in the mind of a Mason the element of truth, and of what benefit would be the token? Extinguish the belief in the existence of God, and where would be our trust and dependence in each other?

Crafty enemies always attack the least strong part of the intrenchment. The secrets of Masonry are the point of attack in every case of a war against us. We submit that this is in some degree to be attributed to the fact that we ourselves have been accustomed to put them forward as the chief good of the Institution, when, in fact, they are only the frame work around it. We defend them as though they contained the very heart and life of Masonry. We give them a prominence that warrants others in the belief that they are vital to the Fraternity. In that we err. In that we draw the fire of the enemy upon the weakest part of our fortifications, and needlessly expose ourselves to defeat.

Let us quit this disastrous manner of maneuvering, and adopt one more reasonable—more wise—more successful. The principles of Masonry are impregnable. No amount of argument, sophistical or sound, can overthrow them. They are the mason-work—the solid walls of our Institution. Let our enemies attack these if they will; let them batter them as they may, and though all the secrets of the Order were proclaimed on the housetops, yet not one stone of the grand old edifice will be removed. It will stand as it has for centuries stood, hoary by time, but with the cope-stone firm in its place, with not a particle of the cement removed with not one stone thrown down.

Order of the Eastern Star.

As a friend of humanity and an ever ready helper in the work of ameliorating the condition of the helpless and distressed, it is with feelings of sincere pleasure that I have become aware of the lately rapidly increasing popularity of an order so fraught with good, as that of the Eastern Star. My attention has been called to articles, not alone in Masonic journals, but also in daily newspapers, which seem to hail the reviving of this Order with pleasing anticipation. I have also been the recipient of letters from Masonic lodges in different parts of the State, desiring to ascertain the manner of procedure in obtaining charters and other necessary appurtenances for the proper formation of chapters of that Order. The Bloomington *Pantagraph* announces that there is one about to be organised in that city. The Masons of Peytona are also actively engaged for the same purpose. There is also a chapter in excellent working order in Elgin. While the residents of both North and West divisions of Chicago are discussing the necessity of establishing lodges in those vicinities, that they may be of easy access to their residents, as the only one in working order in Chicago, at present, meets in Blaney Hall, which is situated on the South Side, though composed of members from all parts of the city. The Masonic Craft generally are becoming aware of the need of an institution which shall, in a great measure protect them from imposture and fraud daily practiced upon an order so widely known for its charities as that of Masonry. Perhaps a little insight into the work and aim of this Adoptive Rite of Masonry may not be uninteresting to some of your readers.

The objects held in view and impressibly designated by the rites and ceremonies of the Order, are to assist, comfort, and cheer any near and worthy female relatives of Master Masons, who may happen among our Father's afflicted ones, whether by sickness, bereavement, or poverty, and hope by thus establishing themselves into distinct bodies with signs, passes, and means of recognition known only to the initiated, and admitting none into its mysteries but the worthy and true of either sex, though otherwise eligible. To not only protect themselves against imposition, but accomplish an amount of good second only to that of the Ancient and Accepted Craft. The noble aim of these zealous workers for the cause of humanity should recommend them to worthy consideration of every good and true Master Mason. The beautiful, religious, and instructive ceremonies of the Order are founded upon Scriptural incidents, and arranged into the several degrees, with the taste and skill of an experienced and masterly style. While the several characters portray the grand and noble virtues of heroism, fidelity, and endurance, the grand features are devotion to God, and a firm adherence to the right, and create an impression which can not fail to fill the mind with exalted and noble purposes. While the quaint style and graceful manner of the conferring of the several degrees combine to render them peculiarly attractive and pleasing to the recipient. And I doubt not but that this institution is at no lengthened period destined to become one of the finest and most useful in the world.

W. M., Matron of Miriam Chapter.

The Canada Imbroglio.

In our January number, we gave a hearing to the newly formed Grand Lodge of Quebec. In view of the facts, Grand Master Stevenson convened the Grand Lodge of Canada in "Special Emergent Communication" at Montreal on the first day of December last. Fifty-seven grand officers, deputies, and past grand officers, together with representatives from a constitutional number of lodges were present.

In the address of the Grand Master, he sets forth the reasons for convening the Grand Lodge, and then recites and comments upon the correspondence looking towards the formation of the Grand Lodge of Quebec; when the call for a convention was made, the Grand Master suspended all the brethren whose names were appended to the call, and issued an edict forbidding any participation in the new movement.

Suspensions, arrests of charters, and much unpleasant controversy ensued.

The Grand Master of Vermont had been sent for to install the officers of the contemplated Grand Lodge; he visited Montreal, and, in company with the representative of the Grand Lodge of Vermont, had an interview with Grand Master Stevenson, and returned without attending the convention.

All the correspondence of the Grand Lodge of Quebec, with all its circulars and addresses, are set forth consecutively in the Grand Master's address, and he concludes as follows:

"Having thus placed before you such facts as appeared to me to be necessary to a clear understanding of the true position of affairs, it yet remains for me to submit as briefly as possible the views I entertain, after most anxious and careful consideration, in reference to the legality or expedicncy of the recent secession. When the Confederation Act came into operation in 1867, a very general feeling prevailed among the Fraternity within this jurisdiction, that the political changes then made, would to a greater or less degree affect our position as a Grand Lodge, and that a corresponding change would be necessary to adapt ourselves to the new state of affairs. This feeling gave rise to the discussion at Kingston, which has already been sufficiently alluded to. Many brethren, who, at that time, held the opinion that we ought to make some change, were yet unable to adduce reasons sufficient to satisfy their own minds, on what ground such changes were rendered necessary. There were no precedents, so far as known, either in the Old World or on this Continent, and thus the solution of the problem was rendered much more difficult than it otherwise would have been. Since that period, it is within my knowledge, that some brethren of eminence who then entertained such views as those above indicated, have, on maturer reflection and a closer study of the case, been led to the conclusion that the political changes which took place in connection with the Confederation scheme, did not, in any manner or degree, alter or affect the *status* or position of the Grand Lodge of Canada. The name may be anomalous—(though there are good and sufficient reasons why even this should not be changed)—the jurisdiction and authority remain precisely as before. That this must be so, will be manifest when we consider the self-evident truth, that an act of Parliament can neither create nor destroy a grand lodge of Freemasons. If this be correct, and I maintain it is, then it follows as a natural consequence, that the Confederation Act, passed by the Imperial Parliament of Great Britain and Ireland, did not, in the most remote degree, interfere with the standing, position, or operations of the Grand Lodge of Canada, and the same may be said respecting other organizations existing in this country, apart from and wholly independent of governmental support or control. The Canada Presbyterian Church, for instance, is still the Canada Presbyterian Church, notwithstanding that the territory, within which its operations are carried on, is now known as Ontario and Quebec, instead of as formerly, Upper and Lower Canada. The Canada Wesleyan Methodist Conference is another case in point, and many of others could be added.

"I am well aware that it is held as a general principle, by eminent authorities on this continent, that Masonic boundaries should be coterminous with political boundaries. This has been the rule in the establishment of grand lodges in the United States. But the United States furnishes no parallel to the case under consideration, and therefore comparison is entirely out of the question. The arguments which would be applicable to a number of separate, independent, and sovereign States, claiming to exercise exclusive legislative authority and supreme governmental control in all matters, except such as they themselves reserve and depute to the general or United States Government, lose all their point and efficacy when applied to our subordinate Colonial or Provincial condition, where all the power is vested in the general or dominion government and Parliament—where only local matters (or such as are in the United States termed municipal) are entrusted to the local governments and their legislatures, the Lieutenant Governors of the various provinces deriving their appointments from the Governor General of the Dominion. In our case, which would be the political boundary to which Masonic government would require to conform? The Dominion or the Provincial? If the former, we possess not the power, as there are two other grand lodges established within the Dominion, whose existence could not be ignored, and whose co-operation we could not at present expect to obtain; if the latter, then every new division of territory, or change of name which might take place in either of the provinces, would necessitate similar changes in the jurisdiction and names of the respective grand lodges. Would this be wise? Would it be expedient? Would it be common sense? Surely there are few to be found prepared to answer in the affirmative.

"I can easily understand, that in the organization of a grand lodge for a particular kingdom, State, or territory, it is well to conform to the name of the kingdom, State, or territory over which that grand lodge intends to exercise Masonic jurisdiction and authority, but I most respectfully submit, that after a grand lodge is once established and recognized, its existence, jurisdiction, and authority, can neither be destroyed, altered, or in any degree affected by either political or governmental action.

"Entertaining these views regarding our position, I can see no ground for the opinion put forward by some, that the Province of Quebec is 'vacant' or 'unoccupied territory.' That it was *occupied* from 1855 until confederation took place, is admitted on all sides, how then can it be said to be *unoccupied* NOW? Has any one been able to demonstrate why it has become to be unoccupied *since*, when it is acknowledged that it was occupied *before* confederation? If the Grand Lodge of Canada existed in and exercised authority over the Province of Quebec, as well as Ontario, *previous to confederation*, by what process of reasoning can it be made to appear that she only exists in and exercises authority over *one* of these provinces SUBSEQUENTLY to that event? When and to whose care has she confided the other?

"Investigate this subject as carefully and closely as you may, you will, I think, be irresistibly led to this conclusion, that if the Grand Lodge of Canada exists at all (and surely no one will deny that) its existence, jurisdiction, and authority extends now over every foot of the territory claimed and conceded at its establishment in 1855, and it is to-day as much the Grand Lodge of the Masons of Quebec as it is of the Masons of Ontario; and that, therefore, *a second grand lodge can not at present be legally established in either one or other of these two provinces.*

"But, were it otherwise, are the circumstances surrounding the Masons residing in the Province of Quebec such as would render it expedient or desirable that the present Grand Lodge should be dismembered? Is their position such as would warrant them in breaking off from us and setting up for themselves? Look at the number of lodges—scarcely forty—including those working under English authority, with, in most cases, a comparatively limited membership. The population, consisting largely of French Canadians, especially in the country parts, forbids the possibility of any very great increase for some time to come. Add to this the further fact—that legislation in that province will doubtless be made to accord, more or less, with the views of a powerful ecclesiastical hierarchy, which places Freemasons in the same category with all other secret societies, of whatever nature; conscientiously regarding all alike as unmixed and unmitigated evils, which it is the duty of every good citizen to assist in exterminating. Under the Grand Lodge of Canada, all is secure; but, if a division took place, the Masons of Quebec would not only be shorn of the strength which their connection with the Masons of Ontario affords, but they would also be deprived of the protection which they now enjoy, and which they can only hope to enjoy while continuing to be part and parcel of the Grand Lodge of Canada. It becomes, then, every prudent brother to consider well, before attempting to affect a change, which, in my humble opinion, would not only be most detrimental to, if not wholly destructive of, the best interests of Freemasonry; but would, in all probability, place in jeopardy its very existence in this province. Yet, it is a lamentable fact, that many brethren, without the slightest consideration or forethought, should be found willing, nay, even eager, to assist in the pursuance of such a suicidal policy.

"What could the brethren of Quebec gain by a separation? Strength? Influence? Power? Dignity? Greater means of usefulness, or enlarged facilities for carrying on their charitable and benevolent operations? Nay, in all these respects they would be infinitely worse off than at present. They have always had their fair share, and more than their share of grand lodge offices and honors. Their grievances have, in every instance, been carefully considered and properly redressed. Every application to grand lodge, from any quarter, for assistance from its ample fund of benevolence, has been responded to in the most generous and liberal spirit. The utmost deference has at all times been paid to the views of the eastern brethren, on all questions coming before grand lodge; and, through the magnanimity and fraternal consideration of their brethren, they have been enabled to exercise an influence in grand lodge affairs, entirely disproportioned to either their numbers, ability, or importance. What more could they possibly desire?"

The Committee on the address submitted the following propositions:

1. That the Province of Quebec has been fully occupied, Masonically, since 1855, and is still so occupied by the Grand Lodge of Canada.

2. That the Province of Quebec, being fully occupied, Masonically, by the Grand Lodge of Canada, the formation of a second Grand Lodge within such territory, is illegal and unconstitutional, so long as such occupation continues.

3. That while unanimously and emphatically condemning the action of the brethren who have presumed to form the so-called "Grand Lodge of Quebec," within the territory Masonically occupied by the Grand Lodge of Canada, this Grand Lodge at the same time expresses the hope that the seceding brethren will see the propriety of returning to their allegiance to it, and assures them that in doing so they will be received with cordiality and brotherly good will; but at the same time it deems it due to its own dignity, and its duty to the loyal Masons and lodges in the Province of Quebec, as well as to the Craft generally, to withhold any hope of recognition to the so-called "Grand Lodge of Quebec," and to express its opinion that on a proper presentation of the facts of the case, no recognition by other grand lodges in correspondence with this Grand Lodge, ought to be accorded to it.

4. That all Masonic communication with the brethren and lodges acknowledging allegiance to the so-called "Grand Lodge of Quebec," be prohibited; and that all those who fail or neglect to comply with the provision of the previous resolution, by returning to their allegiance to the Grand Lodge of Canada, within a period of three months, be summoned to appear before Grand Lodge at its next annual communication, to show cause why they should not be expelled from the privileges of Freemasonry.

5. That in the opinion of this Grand Lodge, the action taken by the M. W. the Grand Master, in the trying circumstances in which he has been placed owing to the contumacious conduct of certain brethren in the province of Quebec, in seceding from the jurisdiction of the Grand Lodge of Canada, merits the highest approbation of Grand Lodge, having been characterized by a strict regard for the Constitution of Freemasonry, and for the honor and dignity of the high position he occupies; and that all the acts, which, in the discharge of his high duties, he has done in this most painful emergency, be, and the same are hereby confirmed.

We are unprepared to express an opinion in full, or any opinion by which we may be hereafter committed.

But, considering the mode of organizing grand lodges in the United States, the brethren of Quebec may have considered the precedent a sufficient justification for their course; besides it does not seem that there has been a consistent course pursued in the past by those who now compose the Grand Lodge of Canada with the present condition of affairs, and it seems to us, that due consideration may lead to better results.

As the matter now stands, we feel quite sure that the Masonic legal position is with the Grand Lodge of Canada. We do not say that it holds the rightful position. That is a matter for further reflection.

Then, in brief—the Grand Lodge of Canada was formed from lodges located in the Provinces of Quebec and Ontario, and in lieu of the provincial grand lodges then existing. It occupied the whole territory. No other grand lodge can be legally formed in that territory while the Grand Lodge of Canada exists without its consent.

The Grand Lodge of Canada has been recognized by her mother grand lodges; no other grand lodge, formed upon her territory without her consent, can rightfully receive recognition.

But, it is alleged, that there are various lodges which have never been under the jurisdiction of the Grand Lodge of Canada. When the Grand Lodges of Scotland, England, and Ireland recognized the Grand Lodge of Canada, in accordance with Masonic precedent, they yielded their hold upon the territory, and of consequence, upon all lodges upon it. *The Grand Lodge of Illinois does not recognize any lodge within the jurisdiction of the Grand Lodge of Canada, which is not subordinate to it.*

These, it seems to us, are strictly legal views. Is the present condition of affairs on the part of the Grand Lodge of Canada right? All Masons have an interest in the matter. It is important that harmony be restored. To this end, as Grand Master of Masons in Illinois, we propose that the whole matter be submitted to a Board of Advisement, to be agreed upon by both parties. There are several eminent brethren in the States to whom both parties could submit their cases, with an almost absolute certainty of arriving at a conclusion in which all will concur.

Among them, we name the Hon. John L. Lewis, of Pen Yan, N. Y.; Hon. J. H. Drummond, of Portland, Me.; Hon. E. H. English, of Little Rock, Ark.; Hon. H. L. Palmer, of Milwaukee, Wis.; and we could name several in Illinois, but would prefer to do so in another way. The brethren above named are eminent in the legal profession, all Past Grand Masters, and men of talents and large Masonic attainments.

Arkansas.

Grand Chapter.—Far West, Union, Whitfield, Bellevue, Woodlawn, Olive, Monticello, Warren, Forrest Home, Gray, Tillman, Bransom, Barber, Quitman, Dover, English, Dalcho, Blocher, Mountain Home, South-west, and Providence Chapters were represented in Grand Chapter Oct. 28.

Luke E. Barber, G. H. P.; W. D. Blocher, Gr. Secretary.

The Grand High Priest reported that he had issued dispensations for new chapters at Helena, Hot Springs, Clarksville and De Witt. They were all chartered. The address of Comp. Barber can hardly be excelled, either in its classical scholarship, its sound advice, or its tender and touching allusions to his official life.

He speaks encouragingly of St. John's College, and is strong in the belief that as Arkansas advances in material strength and educational development, St. John's College will be a notable triumph. With such brethren as Barber and English at the head it ought not to fail.

The work in all the degrees was exemplified.

E. H. English was elected G. H. P., M. L. Bell, Deputy; E. H. Whitfield, Gr. King; F. J. Cameron, Gr. Scribe; Luke E. Barber, Gr. Secretary; R. L. Dodge, Gr. Treas.; J. B. Groves, Grand Chaplain; W. Reynolds, Gr. Marshal; David Bruton, G. C. H.; John Hill, G. P. S.; E. A. Warren, Jr., G. R. C.; J. J. Whiteside, I. M. Moore and W. W. Adams, G. M. of Veils; James Tunnah, Gr. Sent.; S. W. Williams, Gr. Lecturer.

A uniform code of by-laws was adopted.

The Order of High Priesthood was conferred on three candidates. L. E. Barber, Grand President.

Grand Council R. and S. M.—Occidental, Adoniram, Friendship, Cephas, Pike, Berlin, Searcy, English and Blakeney Councils were represented at Little Rock, Oct. 30.

E. H. English, G. P.; W. D. Blocher, Gr. Recorder. No address.

Warrants were granted for new councils at Fayetteville and Augusta.

E. H. Whitfield was elected Grand Master; G. A. Dannelly, Deputy; M. L. Bell, G. I. M.; J. W. Jordan, G. P. C. W.; L. E. Barber, G. Recorder; R. L. Dodge, Gr. Treas.; E. A. Warren, Gr. Capt. Guards; T. R. Welch, Gr. Chaplain; G. McCowan, Gr. Marshal; John Hill, G. Steward; James Tunnah, Grand Sentinel.

The work was exemplified upon ten candidates.

Ohio.

Cincinnati, Steubenville, Lancaster, Chillicothe, Newark, Columbus, Reese, Piqua, Mansfield, Zanesville, Franklin, Athens, Hillsboro, Springfield, Connell, Hamilton, Lina, Lebanon, Marion, Painsville, Norwalk, Georgetown, Sandusky, New Carlisle, McConnellsville, Moriah, Toledo, Bellefontaine, Canton, Cleveland, Wellsville, Morton, Hock-Hocking, Conneout, London, Akron, Alliance, Mahoning, Bosworth, Clinton, Medina, Delaware, Findlay, Cunningham, Kilwinning, Wright, and Belmont Councils, R. & S. M., met in Grand Council at Cleveland, Ohio, October 15. Charles Brown, G. M. This Grand Council has 54 subordinates, over $2,000 annual revenue, and pays over $1,300 mileage. 2,139 members.

The transactions relate to local matters, and indicate a degree of harmony and prosperity equal, if not superior, to any other grand council.

Comp. Cunningham submitted a short report on correspondence. By it we learn that the Grand Council of Tennessee refuses to disband. Joseph R. Conrad, of Atwater, G. M.; Calvin Halladay, Deputy Henry C. Landes, Ill. G. M.; Henry Theobald, G. P. C.; F. J. Phillips, G. Treas.; John D. Caldwell, Cincinnati, Grand Recorder; J. L. Coleman, G. C. G.; Jacob Randall, G. Sentinel.

Missouri.

Grand Council.—St. Louis, Weston, Marion, Monticello and Sedalia Councils were represented in St. Louis, Oct. 8th, Martin Collins, M. P., Grand Master. No address.

Geo. Frank Gouley submitted a fair report on correspondence.

Martin Collins was elected Grand Master; John G. Foss, Deputy; J. M. Fox, G. T. I.; John Glenny, G. P. C. W.; J. E. R. Millar, G. C. G.; Rev. D. T. Wainright, G. Chap.; Wm. N. Loker, Gr. Treas.; G. F. Gouley, St. Louis, G. Rec.; R. L. Fisher, Gr. Marshal; John F. Houston, G. Steward; John Geekie, G. Sent.

This jurisdiction has seven councils and 372 members.

Hon. John Dean Caton.

The *Western Monthly* for February comes freighted with good things. A beautiful, life-like picture of Judge Caton fronts an interesting sketch of his life. When Masonry was struggling for position in this mighty State of Illinois, he was Master of *Occidental Lodge No. 40,* and was thorough Master of the Barney work, and could to-day detect any error in its phraseology. Last month we made liberal extracts from a notice of Judge Breese; with equal pleasure do we make kindred extracts in honor of one of nature's noblemen.

JOHN D. CATON.

The career of ex-Chief-Justice Caton, of Illinois, has been signalized by arduous labors and by deserved success. If the details of his life could be laid before the world, they would afford a record to be commended to every young man who is struggling with adversity and is desirous of creating for himself an honorable name. At the age of fifty-two he voluntarily resigned the highest judicial position in the State, at a time when his mind was capable of putting forth its most vigorous manifestations, and when his physical powers were unimpaired. He has stamped the impress of his mind upon the jurisprudence of the State; and in the volumes of the reports which contain his decisions, there is not a page which his warmest friends would seek to blot, not a sentence which betrays the spirit of the partisan judge.

John Dean Caton was born on the 19th of March, 1812, in the village of Monroe, Orange County, New York. His father's name was Robert Caton, whose immediate ancestor, of the same name, was born in Ireland and emigrated to Maryland before the Revolutionary War. He ultimately settled in Virginia, and became possessed of a plantation on the banks of the Potomac, where the father of the subject of our memoir was born, March 22, 1761.

Robert Caton was married three times, his last wife being Hannah Dean, and the issue of this marriage was four children—two daughters and two sons—the elder of whom is the subject of this notice. At four years of age, young Canton left the place of his birth, which he did not again revisit until after the lapse of thirty-two years. This change in his circumstances was brought about by the death of his father, when his mother, with four orphan children, removed to near Brothertown, in what was then the town of Paris. Here she rented part of a house, about an acre of land attached, of one of her brothers. Her straightened circumstances required the exercise of the strictest economy; and every member of the family, so soon as able, was required to contribute to make the little patrimony self-supporting. Here Caton's boyhood was passed, and here in the village school his mind received the first rudiments of knowledge. He was kept pretty constantly in attendance upon this school until he was nine years old; but he confessed that, from his disinclination to study, this became a difficult task.

Mrs. Caton, as well as her husband, belonged to the Society of Friends; and among the visitors to her humble abode was Solomon Bass, who resided at Smyrna, Chenango county. Attracted by the appearance of the boy, or wishing the relieve the mother of a portion of her heavy burden, he persuaded her to let the lad accompany him home, promising to bring him up as a farmer. This was in March, 1821.

Friend Solomon's farm was anything but an earthly paradise. It was situated in the midst of hills, covered with gloomy forests, in which a small clearing had been made and a rude cabin erected. The boy found ample occupation in bringing water to the house from a neighboring stream, in driving cattle up the hillsides to enable them to browse, in cutting fire-wood, and in tending the fires of the sugar-camp, where the sap of the maple was gathered and evaporated. So onerous were the tasks imposed upon him by friend Solomon, in carrying pails, that to this day the man cannot straighten the muscles of his fingers; and so great the exposure to which he was subjected, that his feet became frosted and the flesh in places came off. Whenever the Judge refers to this episode in his life, it is with a feeling of shuddering.

At the end of nine weeks the boy was returned, with frosted feet and crushed spirits, to the maternal roof, where he once more received that love and kindness which a mother only can bestow.

Having acquired the rudiments of the law so far as to enable him to enter on its practice, young Caton set his face westward, and arrived at Chicago in June, 1833. With the exception of Judge Spring, who had preceeded him a few weeks, he was the first lawyer to hang out his "shingle" in that city, where now the members of that profession are to be counted by the thousands. He brought the first suit ever instituted in the Circuit Court at that place. In the fall of that year he obtained his license to practice, from Judges Lockwood and Smith, making a long journey to Greenville, Bond County, for that purpose.

In July, 1835, he married Miss Laura A., daughter of Jacob Sherrill, Esq., of New Hartford, Oneida county, New York.

In 1836 the first house was erected by him on the "school section," west of the Chicago River.

Judge Caton had inherited from his parents a sound constitution and more than ordinary physical powers, and he was thus enabled to endure without exhaustion an almost unlimited amount of physical or intellectual exertion; but by an unfortunate exposure he contracted a severe cold, which was succeeded by a fever which brought him to the verge of the grave and permanently impaired his constitution. His physician prescribed less devotion to office-work, as a *sine qua non* to his recovery; and accordingly, in 1839, Judge Caton moved on to a farm in the country where he resided until 1842, meanwhile keeping up his practice in three or four of the neighboring counties. His health becoming restored by this out-door life, he again returned with renewed zeal to his profession; and such was the estimation in which he was held, that when, in 1842, Judge Ford, of the Supreme Court of the State, was elected Governor, Judge Caton was appointed his successor. He was then but thirty years of age, and at such a moment, in reviewing his past life—the struggles which he had undergone in lifting himself by his own exertions alone out of the depths of poverty; gathering the rudiments of an education at the district school, rounded off by a term or two at a select school; then, still struggling on, a student at law practicing before a Justice's Court or performing clerical labor to gain a support—it must have awakened in him a feeling of proud satisfaction thus to find himself elevated to a post of such grave responsibility. At that time the Judges of the Supreme Court were elected by the General Assembly, and the commission which had been conferred on Judge Caton expired with the meeting of that body, when John M. Robinson, who had just retired from the Senate of the United States, was chosen to that position; but as that gentleman died the following April, Judge Caton was again commissioned by Governor Ford as his successor. The gravest objection to electing Judge Caton in the first instance had been that he was too young; but now with a commission which was to continue nealy two years, he had the opportunity of of demonstrating his fitness for such a position. But suffice it to say that at the next session of the Legislature he was elected by the united vote of his party.

In 1848 the Constitution of the State was revised. and the Judiciary system was so far altered as to provide for the creation of three Judges of the Supreme Court, to be elected by the people, and who were relieved from Circuit duties. At the first election, S. H. Treat, now United States District Judge for the Southern District of Illinois, Lyman Trumbull, now a Senator of the United States from the same State, and Judge Caton, were chosen as the members to constitute the Supreme Court, At the first sesion it was required that they cast lots for the respective terms of three, six, and nine years. The short term fell to Judge Trumbull; the middle term to Judge Caton; and the long term to Judge Treat, who became Chief Justice. The latter resigned in April, 1855, when Judge Caton succeeded to his rank, and so continued until the expiration of his commission, which occurred in June of that year. He was re-elected to the position of Judge, and in 1857, on the resignation of Chief Justice Scates, he again became the head of the Bench, and continued to occupy that position until 1864, when he resigned.

In 1849 he became incidentally interested in the O'Reiley Telegraph Company, and, much against his wishes, was elected a director. He found himself one of a board who knew little of the principles of the art of telegraphy, or of the manner in which the business should be conducted. But Judge Caton had that inquisitive mind which could not rest content until it had penetrated to the hidden causes of things. He got such books as could be procured, treating of electricity and galvanism, and mastered their contents; and at the same time he instituted a series of experiments as to the best methods of transmitting intelligence by means of this subtle and invisible fluid. He became sufficiently expert as an operator to be able to transmit and interpret messages. At that time the register was in universal use, and the operator who could read by sound was regarded as a prodigy.

This company was organized under the name and style of "The Illinois and Mississippi Telegraphic Company." Their line was cheaply built and of poor materials. Their business was not sufficient to pay expenses, and their stock drooped lower and lower, until it hardly showed a symptom of vatility. At a meeting of the board of directors, at Alton, in 1852, the affairs of the company were found to be in a most desperate condition: the treasury was empty, very few of the offices paid expenses, not half of the lines were worked, there was a floating debt of seventeen thousand dollars, the company's credit was so low that not a druggist would trust them for a pound of acid, and it was the opinion of every one except Judge Caton that the enterprise had proved a total failure, and that the only available assets to offer to the creditors were the instruments. He, however, took a more cheerful view, and sketched out a plan to retrive the desperate fortunes of the company. He proposed that an amendment to the charter be procured by which the stock might be assessed to the extent of five dollars a share, with power to sell in case of non-payment. The board assented to the plan, on condition that Judge Caton would assume the presidency and execute it. This he consented to do. The amendment was obtained, an assessment of two dollars and one-half was levied, enough was voluntarily paid to get the lines in working order, and under a rigorous supervision the affairs of the company began to brighten and its credit to improve. To accomplish this, Judge Caton not only drew largely on his private means, but borrowed largely of his friends, so confidently was he as to the ultimate value of this stock under good management.

To replace the hard-wood telegraph poles that were ready to tumble down, he visited in person the cedar swamps on the north shore of Green Bay, exploring the rivers in a bark canoe paddled by Indians, and there contracted for a large supply of cedar poles to be delivered in Chicago. He entered into negotiations with railroad companies contiguous to the lines to remove them within their right of way; he secured the unappropriated territory in Illinois, Iowa, and Minnesota, and made contracts on his own account with companies whose roads were then constructing, to place the telegraphic wires along their lines; so that ere long he had a greater length of line than was owned by the old company. But both of these interests were subsequently consolidated. Under the vigorous superintendence of Judge Caton, the telegraph company became dividend-paying; and in 1867, a negotiation having been effected by which these lines were leased to the Western Union Company, Judge Caton retired from its active management.

The salient points of Judge Caton's character may be briefly summed up: He possesses a mind not naturally brilliant, but solid, capacious, and investigating, united to a physical frame capable of great endurance. What he has accomplished has not been the result of inspiration, or of the possession of that faculty which we call genius—which, by the way is a very vague term—but of patient thought, advancing step by step to a given goal. The power of discriminating between what is substantial and what is merely accessory, in a combination of facts, he possesses in an eminent degree; and hence his decisions, whilst they may not bristle with citations, are characterized by eminent good sense, and will stand the test of time. The very habits of self-reliance which, from early youth, he was compelled to cultivate, impart additional vigor to his mind and confidence to the conclusions in which he rests; and at the same time he has that intuitive sense of right and wrong, that sturdy honesty of purpose, which cannot be broken down by legal technicalities nor perverted by legal sophisms.

Viewed in other phases, we find in him the practical and sagacious business man, capable of originating and directing the most complex affairs; founding a vast system of telegraphy; engineering water-works; organizing starch-factories, glass-works, copper-mines, and other enterprises; and in fact his whole nature is pervaded by a restless activity.

He is also a country gentleman, surrounded by his flocks and herds, and his ample parks are stocked with deer and elk, whose habits he notes and describes with the trained eye of the naturalist.

Many years ago he selected as a place for a residence one of the bluffs which overlook the rich valley of the Illinois. Hero, surrounded by alternate groves and lawns, he erected a fine mansion, a portion of which is set apart for a library. The site, which is one of great natural beauty, has been rendered more beautiful by art. A mile off, and bristling with activity, lies one of the most beautiful villages of Illinois; and taking the whole panorama within the range of vision, nature nowhere presents a lovlier scene. Here, then, Judge Caton lives, possessed of all the accessories which make life agreeable, and beloved and respected by his numerous friends and neighbors, who are ever welcome to his hospitable board. As he reviews his past career, his thoughts cannot be other than those which result from the recollections of a well-spent life.

Masters and Wardens elect as returned up to Feb., 1870, and not yet published.

No. W. Masters. S. Wardens. J. Wardens.
20...J. D. Hamilton, W. C. Hooker, G. W. Batchelder.
34...W. G. Hubbard, B. McConnell, N. V. Hudsell.
38...J. C. Winslow, E. A. Leonard, J. P. Norvell.
42...Wm. E. Spears, Solomon Williams, John Gray.
48...Alonzo H. Barry, J. H. Burley, H. M. Clark.
53...A. L. Kellar, E. D. Steen, Geo. W. Sitler.
54...M. M. Morrill, A. Begar, Geo. W. Black.
56...Hamilton Wills, C. W. Patterson, John Ray.
59...T. S. Stanway, E. S. Benedict, R. R. Robinson.
61...F. H. Stine, T. A. McMorris, R. H. Maxwell.
65...Mark A. Naper, E. H. Deitzler, E. Murman.
68...Jas. F. Crawford, Henry Abbott, W. O. Rutledge.
90...Theo. Porter, E. Perrigo, W. H. Wright.
99...Jos. G. Robinson, J. Kellar, B. H. Richards.
102...J. T. Miller, Seeley Perry, E. B. Perry.
104...Jas. M. Riggs, Wm. C. Gibbs, Jos. C. Weiser.
106...D. Schirck, J. L. Fahnestock, A. C. Doll.
110...Geo. W. Seaman, E. L. French, P. L. Austin.
112...J. H. Fawcett, N. A. Bacon, P. H. Zeigler.
117...A. L. Clark, C. E. Mason, James Hemmens.
118...A. L. Kimber, Jos. W. Meacham, Henry Narr.
126...Jos. Baker, Edward Richards, John L. Smith.
127...S. D. Warner, John Minto, A. J. Hastings.
131...J. E. Y. Hanna, J. C. Johnson, Robt. McGown.
132...Daniel Beckley, E. D. Sargeant, M. Clemson.
136...J. H. Rackerbey, T. J. Edwards, John Cline.
149...H. B. Kepley, James R. Woodruff, Peter Beaver.
155...Alex. Thompson, W. R. Hoyl, Jr., J. C. Nash.
160...G. McElwain, T. Whit Perry, J. C. Parker.
169...John H. Palmer, Orrin Mansfield, J. B. Bobinson.
171...C. C. Armstrong, Rev. Wm. Gamage, B. Bethel.
173...A. P. Leggett, B. B. Spencer, W. F. Akerly.
177...Jas. F. Chapman, Jas. Davie, Jas. R. Cowell.
178...A. H. Wooster, J. Isaacs, B. B. Howard.
182...F. A. Feder, F. W. Hild, Adolph Caudler.
183...Wm. R. Haight, Henry W. Edgell, Wm. Wilson
196...J. A. Apperson, L. F. Rayburn, S. R. Apperson.
199...W. A. Conkey, J. W. Custer, S. Plant.
206...J. L. Handley, J. W. Tullis, Oliver Holmes.
205...S. J. Lobdell, Dexter Pratt, Henry Hilderbrant.
210...Geo. W. Parker, J. A. Niles, Geo. H. Martling.
213...Jas. T. Slack, Obed Garwood, David Hager.
221...Abiram Johnson, I. W. Kaufman, S. B. Bishop.
222...Chas. W. Carroll, Obad. Eads, Geo. W. Barnes.
226...S. P. Mooney, S. M. Bird, G. I. Ladd.
235...Joshua P. Rand, Michael McCarty, O. S. Hovey.
241...Elijah Spiller, W. A. Spiller, S. W. Spiller.
247...M. A. Cushing, J. W. Chesney, W. D. Wardlaw.
248...Nathan Hefter, S. P. Tobie, Albert J. Betts.
252...Wm. D. Craig, John H. Luyden, Jas. M. Smith.
253...Oliver Crissey, F. M. Nance, Geo. A. Bape.
254...Thos. J. Bebee, Wm. B. Barnes, Geo. Payne.
266...C. M. Grammar, Rich'd Dayton, W. P. Tomlin.
270...Clark Gray, D. M. Lawrence, J. M. Wilson.
271...Edward Cook, Jos. B. Davis, Chas. W. Day.
279...P. Wellshimer, S. F. Wilson, N. J. Capps.
291...Jos. M. Holyoke, Weymouth Hadley, J. Ingram.
299...Oliver P. Hall, Wm. G. Jack, —— Hays.
310...John Sutton, Luther D. Berry, Geo. Foy.
311...A. M. Thomson, John J. Lawless, John D. Dyer.
319...H. A. Barnard, G. L. Cornwall, J. M. Mahon.
321...John Grearson, Mitchell Y. Lewis, Jas. Lester.
327...E. R. Wright, G. H. Reynolds, Wm. S. Hughey.
336...Jas. G. Helm, Jos. W. Franklin, D. T. Cummins.
337...B. F. Brown, John Wallace, G. L. Stephenson.
344...Bernard Fowler, O. W. Southwell, F. Potts.
345...L. C. Belding, Jr., J. F. Russell, B. Fletcher.
352...F. Shurtleff, J. W. Mooberry, W. H. Hardman.
356...Geo. Smith, J. M. Campbell, Harry Dalby.
359...Coit Spalding, Chas. F. Cone, G. B. Eliden.
363...James Lee, G. H. Schempff, S. M. Farrar.
365...C. D. Moore, Wm. M. Camp, John Erckenbrack.
367...J. M. Timberlake, A. D. Underwood, H. H. Roberts.
370...Wm. A. Dodds, J. F. S. Hopkins, W. W. Eelts.
473...Jas. L. Metz, Jas. H. Denniss, Jas. H. Swan.
378...Alphonso Mellen, D. Shannon, C. L. Hazen.
379...Alfred Seehorn, Fred. J. Urech, James Pierce.
384...W. H. Meserve, Wm. Scott, David Anderson.
386...Jacob Schlencker, Robert Smith, R. Conover.
387...John Bowman, J. B. Pittman, B. A. Read.
394...Chas. E. Miner, Jas. S. Daniels, Jos. A. Marston.
395...Geo. W. Bennett, R. M. Ferrell, W. D. Louden.
399...Ruell W. Morse, Frank D. Webb, Jno. Churchill.
381...L. L. Munn, Jas. Durst, A. T. Jenkins.
400...John W. Semple, E. T. Eads, James Runkle.
404...A. H. Merrill, F. Crandon, W. S. Roff.
406...S. T. Patterson, J. P. Cummings, H. H. Gibson.
407...Newton Griffing, J. R. Bowers, David A. Cox.
417...John F. Lamb, Eber Barber, Chas. Pitcher.
427...Thos. J. McBride, W. J. K. Owen, F. D. Guker.
428...Thos. Jefferson, Sam'l Faxon, Alonzo Conklin.
429...John H. Sands, Ellis, N. Fisher, Wm. J. Hunter.
430...Wm. T. Hobbs, Peter Smith, J. N. Robinson.
431...Davis Masters, Frederick Winter, H. C. Masters.
432...Wm. J. Jackson, J. W. Kennedy, J. B. Beadles.
433...W. M. Rolf, Hugh White, J. C. Blodgett.
435...M. A. Lewis, Jas. Garrard, W. B. Payne.
448...Wm. H. Eastman, W. H. Langdon, Jos. Hunter.
458...C. A. Furlong, Jas. Turner, D. M. Scoby.
459...Thos. Elliman, A. J. Diddle, Edw. Grimes.
462...M. Saltonstall, A. V. Roman, Albert Matthew.
465...W. H. H. Rader, Jno. W. Scott, Jno. Wilderback.
466...Henry Blumenthal, B. F. Ross, John Buck.
471...F. L. Loveland, John McWilliam, J. H. Lakey.
480...J. F. Benner, Walter B. McNeal, Fred. S. Selley.
481...Wm. D. Lane, S. N. Metcalf, J. B. Worcester.
483...J. P. Johnson, C. S. Mitchell, B. F. McClure.
486...J. J. Evans, Jas. Fordyce, Jesse Palmer.
487...J. F. McAnally, M. S. Strike, G. C. Ross.
495...J. H. McSpurin, W. A. McHaney, W. J. Hall.
498...C. W. Schirmer, Lemuel Wilson, E. B. Pellett.
501...Wm. T. Dickenson, E. G. Hill, T. D. Ridgeway.
502...David Harshman, Chas. Bunce, Jas. F. Stiers.
506...A. F. Kane, Henry Strickler, J. B. Courtright.
514...B. F. Thompson, Harman Phenix, W. B. Foster.
530...J. L. Burkholter, T. C. Olmstead, Aug. Dickson.
533...S. C. Russell, J. P. Carpenter, J. N. Grover.
535...W. A. Griffin, Edgar Bell, Freeman Shaw.
541...John Cleveland, F. M. Allen, Jas. McKinzie.
548...M. Maynard, J. B. Black, A. M. Church.
558...Geo. F. Watson, L. C. Ball, Geo. J. Herrick.
564...Benj. Pym, D. C. Gaylord, Jay H. Fosdick.
566...J. M. Eaton, H. M. Booth, D. S. Efner.
569...Evans Scott, George Main, R. H. Griffin.
577...Baldwin Milliken, W. L. Smith, E. J. Morgan.
583...Robert Suppiger, M. H. Thorp, H. E. Todd.
586...Jas. A. Mason, Wm. H. Phillips, Chas. W. Few.
587...R. B. Foster, S. G. Paddock, A. S. Chapman.
591...Elias Wenger, J. S. Forsyth, Albert Dickenson.
594...C. R. Robertson, C. E. Smiley, T. W. Mack.
595...O. P. Burgett, Geo. H. Merrill, Thos. F. Berry.
603...A. G. Fetters, H. B. Curtiss, Jerry Ishler.
604...H. W. Mead, M. S. Goodsell, H. H. Rowe.
608...M. M. Pulver, Wilson Ong, J. S. McElhiney.
614...Lucien Bullard, Wm. D. Lee, Enoch C. Kellar.
620...J. A. Patton, Addison Robinson, J. P. Fishback.
621...Preston Bishop, A. J. Amy, Thos. W. Kinder.
625...J. L. Cox, J. Osborne, L. D. McClure.
628...Geo. W. Jewell, C. W. Wright, Daniel Gonder.
630...John W. Davis, Wm. B. Rhoads, A. C. Smith.
631...Walter A. Cotton, W. B. Sargeant, E. B. Larkin.
632...Walker Harris, A. A. Sulcer, C. C. Paxson.
636...John B. Sollitt, S. Jamerson, Chas. Gates.
638...E. J. D. Trimble, W. H. Bridgeford, A. J. Hedges.

CHAPTERS.

No. High Priests. Kings. Scribes.
2...Samuel Brown, W. R. Stubblefield, T. T. Oviatt.
10...Jos. J. Topliff, Stephen R. Gray, William Steers.
14...A. S. Babcock, J. B. Gully, A. J. Muzzy.
28...Geo. O. Ide, S. M. Knox, Clark Gray.
36...A. L. Salisbury, G. H. Stinson, M. Church.
43...A. R. Atkins, D. A. Cashman, J. H. Sanborn.
45...C. Kirkpatrick, H. C. Hacker, W. C. Rich.
56...W. H. Taylor, C. Goodbrake, O. L. Kirk.
69...A. D. Bascom, Louis Shaffner, John Woodman.
77...H. C. Withers, James B. Samuel, John Raney.
101...Thos. Moore, J. E. Roberts, Benj. Rankins.
163...James Douglas, D. S. Booth, L. D. Burgess.
107...J. H. Farman, Geo. W. Culver, B. C. Whitcomb.
112...E. L. Marquiss, Christian Clewell, Jno. Brevort.
119...Hobert Hamilton, T. M. Stith, John T. Brooks.
127...G. S. Barstow, Moore Conger, Wm. Aldrich.
132...Fountain Jones, W. E. Eastham, C. C. Armstrong.
137...A. A. Glenn, Levi Lusk, Peter Burns.

Randolph Council, Chester.—G. W. Staley, G. M.; James Douglas, Deputy; J. Kellar, Con.

Apollo Commandery, Chicago.—Chas. H. Brower, Com.; Eugene B. Myers, Gen.; Frank H. Nichols, C. G.

Elwood Commandery, Springfield.—William Lavely, Com.; John Cook, Gen.; J. B. Hammond, C. G.

Chicago Commandery.—Geo. H. Gibson, Com.; Chas. McFarland, Gen.; Edward Hubbard, C. G.

Chicago Consistory.—J. D. M. Carr, Com.-in-Chief; W. G. Purdy, 1st Lt. Com.; D. R. Crego, 2d Lt. Com.

IN OTHER STATES.

COLORADO—*Black Hawk Lodge No. 11.*—H. M. Orahood, W. M.; John Boylan, S. W.; Geo. E. Congdon, J. W.

Colorado Commandery.—Francis Gallup, Com.; W. N. Byers, Gen.; W. D. Anthony, C. G.

Central City Commandery.—H. M. Teller, Com.; A. J. Van Deren, Gen.; Hal. Sayn, C. G.

MISSOURI—*Linn Chapter No. 41, Brookfield.*—Danforth Cheney, H. P.; W. D. Crandall, K.; W. H. Leak, Scribe.

Lone Star Chapter No. 30, Chillicothe.—A. M. Dockery, H. P.; J. M. Alexander, K.; James Norton, S.

NEW MEXICO—*Montgomery Lodge No. 109, Santa Fe.*—Wm. W. Griffin, W. M.; Geo. T. Beal, S. W.; John Pratt, J. W.

Santa Fe Chapter No. 1.—Wm. W. Griffin, H. P.; G. T. Beal, K.; C. H. DeForrest, S.

Santa Fe Commandery No. 1.—Wm. W. Griffin, Com.; C. H. Reynolds, Gen.; James Hunter, C. G.

OHIO—*Carey Lodge No. 120.*—J. W. Chamberlin, W. M.; M. D. Grossell, S. W.; F. R. Baumgartner, J. W.

Cincinnati Commandery No. 3.—W. R. Hawes, Com.; Daniel Fithian, Gen.; John Scott, C. G.

Toledo Commandery No. 7.—W. H. Smith, Com.; Leander Burdick, Gen.; H. C. Hahn, C. G.

De Molay Commandery No. 9, Tiffin.—H. Bromley, Com.; C. C. Park, Gen.; J. W. Chamberlin, C. G.

☞ From every place where THE TROWEL circulates, we want complete lists of officers of lodges, chapters, councils, commanderies, Scotch Rite bodies, Memphis Rite bodies, and chapters of the Eastern Star.

Communications.

JACKSONVILLE, Fla., Jan. 18th, 1870.

EDITOR TROWEL: While sojourning at this place for a short time, I had the pleasure (as a visitor) of meeting with the brethren in their 40th annual grand communication of the Grand Lodge of Free and Accepted Masons of the State of Florida, which was held in this city last week, commencing on Wednesday, and continuing three days. The session was well attended, much business of interest and importance to the Craft was transacted, fraternal harmony prevails, and the zeal and fidelity made manifest bespeaks a prosperous future for Freemasonry in Florida. I saw the third degree exemplified in a very good degree of proficiency. Still their work is a little different from that of Illinois. The grand officers elect for the ensuing year are Samuel Pasco, of Monticello, M. W. G. M.; Albert J. Russell, of Jacksonville, D. G. M.; Abraham J. Prevatt, of Providence, S. G. W.; David Lang, J. G. W.; T. Preston Tatum, of Tallahassee, G. Treas.; Dewitt C. Dawkins, of Jacksonville, G. Sec.; Rev. John Penny, G. Chaplain; H. W. Long, S. G. D.; J. J. Holland, J. G. D.; David Jones, G. T.; besides four D. D. G. Masters, one of which is James Ellenwood, of Madison, who is a P. G. M., and the father of Masonry in Florida, and I am under many obligations to him for information and favors shown. D. C. Dawkins, the Grand Secretary, is a man of energy, and does a good deal of work for little pay. The larger number of the officers of the Grand Lodge are young men and of much promise. Last night I had the pleasure of meeting with *Duval Lodge No. 18*, of this city, presided over by A. J. Russell, W. M., a very able and efficient officer, and D. G. Master. There are two lodges in this place, each having a good hall and well furnished except a carpet; and sixty-one chartered lodges in the State. There are a large number of persons from the north spending the winter in this city. Some for pleasure, and others for their health. It is undoubtedly a very mild climate, and at this time too warm for real comfort; the thermomenter for the last ten days has ranged from 72 to 84 degrees in the shade.

CYRUS JONES.

Transcript from Records of Quincy Lodge No. 286.

Annual Communication, Dec. 24th, 1869.

"The ceremonies of installation were now over; the new Master had assumed the Oriental Chair, and no further business was apparent, when Bro. Chaplain approached the East, and, in a few well chosen words, on behalf of the members of *Quincy Lodge*, presented the retiring Master, W. Bro. Robbins, with a beautiful Past Master's jewel of solid gold, as a testimonial of the respect, esteem and love entertained for him by the lodge over which he had so long and so acceptably presided as Worshipful Master.

Bro. Robbins, as soon as recovered from the surprise with which the presentation of this unexpected gift had affected him, responded, expressing his profound surprise and his emotions of pleasure and pride at this beautiful testimonial of affection, coming from the lodge with which he had so long been associated. He referred with much feeling to the period of her formation, to her charter members, her broken columns, her history of uninterrupted harmony, even during the years when all the associations in the land had felt the disturbing influence of civil strife, and congratulated her members upon their present peaceful and happy relations, pledging them his continued interest and affection 'until the silver cord should be loosed and the golden bowl be broken.'"

We have looked upon that jewel. To say that it is a beauty, a gem, is faint praise. We have seen none which excels it.—Ed.

Adoptive Masonry.

The annual installation of officers of *Miriam Chapter No. 1,* Eastern Star degrees, took place on Tuesday evening, Jan. 25th, 1870, in Blaney Hall, No. 53 Dearborn St., Chicago. A large number of friends were invited to witness the installation ceremonies.

After the installation, Bro. S. A. McWilliams, M. D., the W. P., delivered a short address, giving the history of the Order, what its purposes were, &c., after which the audience was delightfully entertained by an ode with accompaniment on the piano, by Mrs. Libbie Carrington.

The principal orator for the occasion, Bro. O. H. Horton, was then introduced, and delivered a very interesting address, followed by Bro. J. C. W. Bailey, after which the members and their friends joined in a general sociable. Altogether the affair was a very pleasant one.

The following are the officers as installed for the ensuing year, viz.:

Dr. S. A. McWilliams, W. Patron.
Mrs. Joseph Butler, W. Matron.
Mrs. C. F. Wilt, Associate Matron.
Mrs. A. B. Hight, Treasurer.
Mrs. Jos. Gallagher, Sec.
Miss Mary Ferns, Conductress.
Mrs. G. F. Merchant, Associate Conductress.
Mrs. Chas. Magee, Warder.
Mr. Jacob Kuhn, Sentinel.
Mrs. Bobert Tarrent, Adah.
Mrs. J. C. Howell, Ruth.
Mrs. N. M. Bassett, Esther.
Miss Mary A Peters, Martha.
Mrs. M. A. J. Ogden, Electa.

Jurisdiction of Grand Lodges.

To the Editor of the Freemason:

Dear Sir and Brother—Please say to "J. Fletcher Brennan" that I did remember that two grand lodges existed in England, and I *also* remembered that there was a continual controversy between them, which was terminated *only by merging them into one.* I do not desire a better illustration of the necessity of exclusive grand lodge jurisdiction over the same rite in the same territory.

So far as he represents me as holding that *different rites* should be under the same government, he does not find any warrant for so doing. So far as he thinks *no Masonic* government is necessary, the history of the Institution is against him. Men, as Masons, require government as well as they require it as citizens. One necessity has produced *civil* government; the other, *Masonic* government.

Two civil governments in the same territory would produce civil dissensions, resulting in civil war; two Masonic governments of the same rite and grade, equally produce dissensions and strife among Masons. Two civil governments, one under the House of York, and the other under the House of Lancaster, could have peacefully governed the people of England, as well as the two Grand Lodges the Masons of England. I *do* say that but *one* church government *of the same church* can have place in the same territory, and so say common sense and history. The government of a church of sect is of no consequence to that of another sect. But let an attempt be made to establish a government of *the same sect* in territory already occupied by that sect, and witness the result!

The different *sects* are analogous to the different *rites;* one sect knows nothing of another sect—one rite knows nothing of another rite.

Would the "established Church of England" recognize and fraternize with an *independent* church, though professing the same tenets? The government of that church is exclusive in England, in the same sense that Grand Lodge jurisdiction is exclusive. I thank "J. Fletcher Brennan" for *this* illustration, also.

The Grand Lodge of Louisiana has declared as *effectively* as if it were a part of her constitution, that "men of every race and color may be candidates for Masonry within its lodges;" but it also concedes the right of a member of a lodge to use the black ballot without question, and if it should practically result that any particular class of men are excluded, no other organization in Louisiana will for that reason be recognized as Masonic by the Fraternity, "J. Fletcher Brennan," *et rei omne genus,* to the contrary notwithstanding.

He errs in saying that the Grand Orient of France "indorsed anew its recognition" of Chassaignac's Supreme Council in June last. It reasserted in the strongest terms the doctrine that no man should be excluded from Masonry on account of race, color, or religion; but at the same time, one Grand Master stated that the protest of the Grand Lodge of New York was receiving the most careful consideration; and I venture the prediction that the Grand Orient of France, while asserting the doctrine above stated to its fullest extent, will withdraw its recognition of that spurious council, on the ground of exclusive Grand Lodge jurisdiction.

—*London Freemason.* Delta.

From the Penny Cyclopædia, Vol. II., page 452.

Ashmole (Elias), an eminent antiquary and herald, the founder of the museum which still bears his name, at Oxford, was the only son of Simon Ashmole, a saddler of Lichfield, by Anne, daughter of Anthony Boyer, of Coventry. He was born May 23, 1617, and was placed at an early age as chorister in the cathedral of Lichfield. He was taken into the family of James Paget, Esq., one of the the puisne Barons of the Exchequer, who had married his mother's sister, under whose roof he studied law, spending his leisure hours in acquiring music and other accomplishments. In 1638 he married Eleanor, daughter of Peter Mainwaring, of Smallwood, in Cheshire, and in Michaelmas Term he became a Solicitor in Chancery. He lost his wife on the 5th of December in the same year. In 1645 he became a captain in Lord Ashley's regiment and Comptroller of the Ordnance. In the midst of these employments he entered himself of Brasenose College, and applied with great vigor to the study of Natural Philosophy, Mathematics, and Astronomy.

In 1646 he came to London, and became acquainted with Sir John Wharton, Sir Jonas Moore, William Luly, and John Booker, esteemed the greatest astrologers of their time, and was admitted into their fraternity. In 1650 he published, in 12mo, Dr. Arthur Dees' treatise upon the philosopher's stone, under the title of "Fasciculus Chemicus." In 1652, believing that a knowledge of Hebrew was necessary for understanding the writers upon hermetic science, he studied that language under Rabbi Simon Frank. At the end of 1652 he published his "Theatrum Chemicum Britannicum," in 4to, containing many pieces of our old hermetic philosophers, which gained him a high reputation, and among other scholars, the celebrated John Selden. In 1658 he published another treatise on the philosopher's stone, "The Way to Bliss," in 3 books, 4to. In 1653 he began collecting materials for his "History of the Order of the Garter." Upon the Restoration, he was early introduced to the favor of King Charles II., who, on June 18th, 1660, made him Windsor Herald, and appointed him to make a catalogue of the royal collection of coins and medals. In September he was made a Commissioner of Excise; on November 2, he was called to the Bar; in January, 1661, admitted F. R. S., and had several new preferments bestowed upon him; on the 12th July he received the degree of M. D. from the University of Oxford. He was now courted and esteemed by the greatest persons in the kingdom, and in May, 1672, he presented his "History of the Order of the Garter" to the King, who, as a mark of approbation for his toil and research, presented him with a privy seal for £400. In 1675 he resigned his office of Windsor Herald, and in 1677 declined that of Garter King of Arms, in father-in-law, Sir William Dugdale. On the 25th January, 1679, a fire broke out in the Middle Temple, by which he lost the greater part of his library, collection of 9,000 ancient and modern coins, and a great collection of seals, charters, and other antiquities; his manuscripts and gold medals were fortunately at his house in Lambeth. In 1682 he presented to the University of Oxford his collection of rarities, including the tradescompts, and afterwards his manuscripts and library; this is still called the Ashmoleon Museum. In 1686 he a second time declined the office of Garter. The remainder of his life was spent in an honorable retirement to his death, May 18, 1692, in his 76th year. His body was interred in Lambeth, and a black marble slab laid upon his grave, with a Latin inscription.—*Freemasons' Magazine (London).*

The Last Morsel.--A Mason's Widow.

All that remained of the last loaf of bread, which widow M—— could call her own, was upon the table. Where the next morsel of food was to come from was a question to which the widow herself could not give a ready response. Three little children looked up with love and trust into her face, and called her "mother." For six months she had provided as best she could, for their many necessities, with her own feeble hands; but health and strength failed—a severe pain in her chest prevented her from working so hard. Added to this, but little sewing was to be obtained, and for that little the remuneration was scanty—a pittance. What were she and her three fatherless little ones to do?

It was a bright day. The gladness of nature was a mockery to her heart. She placed her children around the board, and leaving her humble abode, she hied herself to Greenwood.

Tears streamed down her pallid cheeks as she trod the well-worn track to her husband's last resting-place. The widow started when she caught sight of a white slab, newly erected at the head of her lost companion's grave. It was an honor she had long yearned to pay his memory, but she lacked the means. Who had fulfilled her wishes so exactly? She pressed forward and read:

Sacred to the Memory
of
S—— M——,
Who Died Greatly Beloved by
All who Knew Him,
In the Thirty-third year of
His age.

Near the top was carved a Masonic emblem. This was the only solution to the mystery. The woman knelt upon the sod, and blessed the widow's God for this token of His mercy. "Surely," she thought, and murmured half aloud, "those who have been so mindful of the moldering ashes of the dead will not be entirely unmindful of the welfare of the living."

A strong confidence was born in her heart. She arose and retraced her steps.

"Mamma," said one of the little ones, tottering toward her as she approached the door, "a man came here just now, and left a whole basketful of nice things, which he says was sent to us, but he would not say who sent them, There are meat, and bread, and tea, and sugar, and I don't know what all! Haven't we got kind friends, mamma? Now, you won't look sad any more."

Sure enough, the woman found her pressing necessities relieved, and supplies were sent her from time to time, and continued for long to be sent.

Who were her self-constituted guardians? It is unnecessary for us to name them, but we vouch for the truth of the story from personal knowledge.—*F. G. Tisdall.*

A Pleasant Surprise.

PRESENTATION TO PAST EMINENT GRAND COMMANDER, SOL. D. BAYLESS.

At a recent gathering one evening, there occurred one of those events which mark the happy spots in life's pathway, ever affording a pleasing and refreshing retrospect from the turmoil and hardships of life. It was the occasion of the presentation of a full Knight Templar's suit, by the Master Masons and Knights Templar of this city, to Past Eminent Grand Commander, Sol. D. Bayless, at his residence, corner of Wayne and Clinton streets. It was intended for a surprise, and so completely was the object accomplished that Mr. B. thought as he saw the first two or three enter his room that they were calling to learn of his health, he having been indisposed with bronchial affection for several days past. But when the genial smiles of nearly a hundred more made their appearance, he was nonplused, and could not divine the object of the visit. In the meantime the suit had been neatly displayed upon a table in the parlor, and Mr. Bayless, with the assistance of many willing hands, was brought upon the lounge, when for the first time he saw what had brought the party together.

The presentation of this suit had long been intended, and various means were resorted to, to get the correct measure for each article. A visit was made by one of the Fraternity to Mr. B.'s house in his absence, and an old hat seized upon for the desired dimensions. In sending the suit from Troy, New York, where it was manufactured, to this city, the sword was broken by an accident on the road, and not wishing to postpone the presentation, another sword was substituted for the occasion. Last Sunday was the fifty-fifth birthday anniversary of Mr. B., and it was desirable to commemorate that event by the presentation of the suit. This suit consists of a beautifully ornamented chapeau, a neat cloth cap, *a la militaire*, a handsome baldrick, on which was placed the proper insignia of rank, gauntlets, with the usual embelishments, and a rapier sword, on which was inscribed the name of the recipient.

After the party had assembled in the parlor, Rev. N. S. Smith arose, and in his usual able and eloquent manner made, on behalf of those present, a pleasing and appropriate presentation address. At its conclusion, Mr. Bayless remarked that he could only say that if he had words to express his gratitude for this beautiful testimonial of their esteem, he would not have strength to utter them, but hoped at some future day to meet them in their lodge-room, and return thanks for their kindness; and, if even this pleasure should be denied him, he hoped to meet all in the grand lodge-room above, where strength would not be required to prove him grateful.

Another surprise, however, awaited the whole party at this juncture, for the ladies had been busy all day long, without awakening a suspicion in the mind of Mr. B., who not being able to leave his room, was under the impression that they were engaged in the usual Monday's pastime—washing. So, that when the guests were invited to the dining-room, a superb lunch met their gaze; also the beautiful faces of the fair ones, who seemed delighted in their achievement of presenting such tempting morsels. Their efforts were unmistakably appreciated. The party dispersed about ten o'clock, after participating in a truly happy and pleasant affair.

Mr. Bayless has been connected with the Masonic Fraternity for twenty-eight years, and enjoys a reputation and respect among them second to none in the State. The following was offered on this occasion:

MASONIC TOAST.

May Friendship's barque, on the rock of deceit,
Ne'er sever, and sink, ere again we shall meet,
May she placidly glide o'er life's troubled lake
'Till launched safe in heaven; we then shall wake
Where sorrow, nor sighs, nor envy are known,
Where nought reigns but bliss around the Great
Throne,
Where we may all dwell and forever there be
Crown'd with the wreath Faith, Hope, and Charity.

—*Mystic Star*.

◆

He was only Joking.

Every one who knows anything is aware of the excessive love of Sir Knight George Frank Gouley, of Missouri, for the Ancient Accepted Scottish Site. A great many who are not aware of his habit of *joking* would imagine that he really meant what he said, whenever he alluded to the double-headed eagles; but they are and have been unquestionably mistaken, for whenever or wherever rewards have been at his disposal, while Grand Commander of Missouri K. Ts., he has showered them on the 32ds and 33ds of the A. A. Scottish Rite. While apparently berating the Ineffables, he has proved he was only doing so in a "Pickwickian" sense; the proof of which is given us in the report on Foreign Correspondence of of G. Commandery of Iowa, in which the Chairman, Sir Knight E. A. Guilbert, referring to Missouri, says its Grand Commander, G. F. G., had "appointed *nineteen* representatives near other grand commanderies. Singularly enough, I note the fact because it proves that the Grand Commander's *practice* is better than his *preaching*—a thing seldom seen except in churches! Singularly enough, three at least of these *nineteen* appointees, are 33ds, and several others are 32ds! So it seems that a man may be disloyal to his his government—may support Pike and Drummond in their attempts to dethrone God, and erect an altar to the goddess of reason—may be 'swindlers,' 'cheats,' 'perjurers,' 'tricky men,' &c., and yet be good enough to represent the Grand Commandery of Missouri, near another Grand Commandery."

Sir Knight Guilbert, really imagining that all Sir Knight Gouley said about the A. A. Rite, was really meant in sober earnest, and not merely intended as a friendly joke with Sir Knight and Ill. Bro. Albert Pike, 33°, naively asks: "is it not wonderful that a 33°, or a 32°, should have accepted such a commission from such a source?"

Well, we can see nothing wonderful in it. It is just what we should have expected, but we were struck with wonder when Sir Knight Guilbert added, "I know of one who declined a commission of this character from the same Grand Commander, because he could not hold it and retain his self-respect until charges made by the party appointing, and which involved every Knight Templar who was a A. and A. R. Mason, were retracted."

Sir Knight Guilbert, do not be surprised to hear at any moment, that Frank, with a bewitching frankness, takes it all back—or retracts, if you like the term better. George will be all right ere long.—*F. G. Tisdall.*

◆

M. W. Bro. Holmes.

We are rejoiced to learn that this eminent brother, Editor of the Masonic department of the *Dispatch*, is convalescent.

In commenting upon our Encyclical, he remarks:

DIFFERENT LAWS IN DIFFERENT JURISDICTIONS.

It has been said by some who have felt disposed to criticise Freemasonry, that the boast made for it that its government is a unit, is unfounded in fact, and is directly contradicted by its history and the diverse legislation of different Grand Lodges. This has been said by renouncing Masons, as well as by the enemies of the Craft, and is measurably true; but proves nothing against the integrity of its construction, or the grand features of character claimed to exist for it. As well may it be said that the Christian religion is not based upon certain fixed general principles, because it is divided into different systems with sectarian laws, as to say that Masonry, in its great body and universality of sway, is a thing of change, because different systems of laws, in different countries, have been enacted for its government. The great wonder to the Masonic student is that a greater diversity of law does not exist in Masonry than is presented by the modern codes of the various jurisdictions; especially when they remember that Freemasonry has been under the direction of grand lodges for over a century and a half; the Grand Lodge of England having been established in 1717. Since that time Masonic law-making has been going on from year to year, each Grand Lodge legislating for itself, and having sovereign power over its own laws, both as to creation and construction.

If a brother should carefully read Chace's "Digest of Masonic Law" he would be surprised to find the little difference that really exists between the laws of these States; we mean differences as to matters of a fundamental or very important character, and, what is very strange, is that seldom do we find any difference at all as to any landmark or its meaning.

We may go further than we have, and declare that even the highest officials, in deciding nice questions of law, have not materially differed.

We have been led to these thoughts by a glance at an Encyclical Letter which has, during the present month, been issued by the Grand Master of Illinois, M. W. Harman G. Reynolds; as to the main features of which we agree, and only as to one of which the Grand Lodge of New York stands in opposition to him. His decisions and directions we will not quote at length, but will give only such as possess general interest.

◆

Oliver Optic's for January comes in one cover, though it is published every week by Lee & Shepard, Boston, at $2.50 annually. It is the first thing our children grab for, when it comes.

The Heptasoph, the organ of the Order of the Seven Wise Men, for January, is again at hand, and welcome.

Howe's Musical Monthly is all music, suited to the piano, and of sheet music size. By Elias Howe, 103 Court St., Boston, $3 per year.

◆

Templar Manual.

We have heretofore noticed this valuable school of the Templar, Manual of Work, Statutes and Regulations, and Code of Jurisprudence, published by Sir Eugene B. Myers, of Chicago, under the authority of the Grand Commandery of Illinois. We are under many obligations to E. Sir Charles H. Brower, G. I. Gen., for a beautiful copy of the work, and for very many other courtesies. This treatise comprises a complete drill, with diagrams complete, so that one acquainted with military movements would find no difficulty in mastering the whole readily and correctly. The book is well printed, in fair type, in convenient pocket form, and is now in use in several States. It ought to be in every Templar's hands.

◆

The Mystic Star

For January comes to us in a new and handsome dress.

"The Anti-Secret Society Movement," by Rev. C. P. Nash, is an excellent, candid article.

We are glad to see the stand taken in the matter of so-called *Masonic baptism*.

No one who believes in Christian baptism can give the matter countenance, and while disclaiming any intention of calling motives in question, it has always seemed to us that its intention was to depreciate religion.

We should like to know who the Grand Master is who has decided that a lodge may give permission to confer degrees upon a candidate in the face of an objection by a member.

◆

The European Mail, published weekly for various countries, at Colonial buildings, 44 A Cannon street, London, E. C., at 13 English shillings per annum, besides the postage to the United States, is 4s. 4d., being 13s. 4d. in all. It is a general newspaper, valuable to everybody, but especially to Britons. The articles embrace every class of news, home, foreign, and colonial.

◆

Chicago Medical Times.

No. 1, vol. 2, is upon our table. Its articles are written for the profession, and, so far as we can judge, are well prepared. Messrs. R. A. Gunn, M. D., and John E. Hurlbut, M. D., editors. Two dollars per annum. Published at 163 South Clark street, Chicago, monthly.

◆

Many Thanks to Bro. C. T. Wilbur for a copy of the 5th Annual Report in relation to feeble-minded children. There are sixty-three in the institution at Jacksonville, and applications are on file for the admission of 268 more. The expenditures of all kinds were $21,365.92.

◆

The Manufacturer and Builder

Is published by Western & Co., 37 Park Row, New York, at $1.50 per annum.

The January number is received. It excels in its matter and mechanical execution, any work of the kind we have yet seen. Its plates, engravings, and illustrations are numerous, and all valuable for general reference or special use.

The articles are evidently the work of experienced artists and educated men—educated to business, to write, to describe. In other words, they are both operative and speculative Masons.

◆

We Take it Back.

In a notice of Bro. Thomson in the December Trowel, we spoke of a brother as a *graceless La Grange Jesuit.* All the old Trowel readers know who is meant. It was wrong to use the expression, or even to think it, and we take it back, squarely, without condition, allusion, or circumlocution.

Is the *Evergreen* satisfied?

THE MASONIC TROWEL,
HARMAN G. REYNOLDS,
Past Grand Secretary and Grand Master of the Grand Lodge of Illinois, Editor,
IS PUBLISHED BY THE FIFTEENTH OF EVERY MONTH, BY
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The place of birth, age, name, time and place of death, and membership of deceased brethren, are solicited. Resolutions are declined.

For one subscriber to THE TROWEL, accompanied with the money, $1.25. I will send the person who gets the subscription, one copy of THE TROWEL for three months free of charge.

For 2 subscriptions and $2.50, one copy six months.
For 3 subscriptions and $3.75, one copy nine months.
For 4 subscriptions and $5.00, one copy one year.

The money may be sent in a Registered Letter or by a Postoffice Order, at my risk, and the postoffice charges on the same may be paid out of the subscription money.

SPRINGFIELD, ILL., FEB. 15, 1870.

☞No communication or advertisement is likely to receive attention, if received after the first of each month, in the issue immediately following.

To Anti-Masons Professing Christianity.

Inasmuch as this is a Christian country, as is proven by our constitutional and legal enactments, the positions taken by you as a part of a great and intelligent community, are not to be despised or ignored. Discussion is necessary in order to produce intelligent conviction and action, but discussion does not imply license, falsehood, or vituperation.

"Truth, is a divine attribute and the foundation of every virtue. To be good and true, is the first lesson" that should be taught to a child, and the governing motive in all human affairs. The contrary is the basis of evil, wrong, and crime.

You have an organ, which, in addition to other common objections to Freemasonry, makes a specialty of the fact that it is not a Christian institution, and accuses all who are connected with it, of being idolators and worshipers of false gods. This implies an absence or disregard of Christian tenets, and a hypocritical profession of belief in all Christian Freemasons, which we do not believe a candid consideration would permit you to avow. In some future articles we may discuss the ordinary objections to Freemasonry, but for the present, we argue from your standpoint upon objections as Christian men.

Masons should be moral men.—There are too many painful evidences that many of them are not exemplars in the moral virtues. These persons are pointed at by you, (shall we say pharisaically or thoughtlessly?) as so many way-marks in condemnation of Masonry. You have undoubtedly induced many to conceive and harbor sentiments inimical to the Institution, and unfavorable to Freemasons themselves. You have wounded and lacerated the feelings of thousands of excellent Christian Masons, who have mourned over a disregard of moral obligations by their brethren, as you, we fear, have not. You have created distrust by your imputations, where it has not benefitted you or the truth, and you have promoted dissension where you should have enforced good will. We do not say that you have done this dishonestly, or from any bad motive. We say that you have not considered; that you have not reflected; that you have not weighed your words, as you profess you ought to do. Perhaps you may ask if we deny your right to be anti-Masons. We do not. Perhaps you ask if we deny your right to discuss the subject. Most certainly not. Discussion points out deficiencies and errors, and often leads to amendment or reformation. But you have no Christian, moral, legal, or personal right to utter what is false; to pervert the truth by uttering a part, and suppressing a part, so as to give falsehood and injustice the advantage; you have no right to utter even the truth in such a manner as to depress others that you may be elevated at their expense.

Hence, when you point to immoral Freemasons as evidence against the Institution itself, are you not wronging yourself as well as others? Perhaps you speak the truth; but, honestly, do you not rather rejoice that such a truth is furnished you as a weapon? Is it not a welcome weapon, and one not likely to rust? And does not its use create in you a feeling of self-importance, which stimulates your pride and your self-righteousness at the expense of charity and sorrow for the erring wrong-doer? Your profession is "to speak the truth in love." And when stimulated by a sense of neglected duty, you desire to amend, do not these acts arise to condemn you? do they not stand in your way? do they not close your mouth, which should be open to speak the truth when it should be spoken?

But in the way and manner in which you sometimes even utter what is unfortunately true, you not only causelessly wound good men, and destroy the germs of tenderness and charity in your own hearts, but you use a weapon which may be turned with tenfold power upon yourselves.

You profess that it is the duty of the church to raise up the fallen; to convert the wicked; to renovate and elevate society; you profess that Christians should so exemplify their professions before the world, that others may be led by their example to embrace your views. Some do, but do you? In the use of your weapons, you condemn the church, and if there be argument in the way you arraign Freemasons and Freemasonry, it is an astounding argument against Christianity itself. Masonry does not profess to be a Christian institution; but Masonry inculcates precisely all the duties about which Christians agree. She does not profess Congregationalism as adverse to Presbyterianism; Methodism as adverse to the Baptists; Lutheranism wherein it is different from Unitarianism; nor Universalism as opposed to Episcopal polity. There are fundamental duties and obligations in this life, in which all these agree, and Masonry agrees with them, so that in all things relating to practical life, Freemasonry teaches Christianity as much as the sects above named, or any other Christian sect, in the things wherein they all agree.

You take hold of the dark side, and hold all Masons responsible for the errors, frailties, wrongs, and crimes committed by their brethren who are but men like yourselves. How is it with the church or persuasion with which you are connected? Are there no backslidings among them? Are all the members honest? Do none of them fall into hurtful lusts? Is there no drunkenness, no riotings, or revellings? How is it with your ministry? Are none of them impure or immoral, to say nothing of crime? We will not imitate your uncharitable example by making specifications, but we call on you to explore the chambers of memory for the cases of extortion, abuse of wards, misappropriation of trust funds, the ignoble vices, and the more daring wrongs committed against virtue, purity, and society by members and and ministers of churches. Just see the scandalous charges made in your organ against ministers and members of the same denomination as the editor! Just see him denouncing the polity of a persuasion with which he was once connected, and with which you may be associated! Just see him denouncing the sister of eminent Congregational ministers as a Universalist, as if that was some crime!

If the doctrine you hold be true, then you—*you*—are responsible for all the vices, wrongs, and crimes of all the members of your church—of your persuasion—of the whole Christian world. We know as well as you, that you are not so responsible, neither are we. But as you judge others, so are you liable to be judged.

The truth is that in nine places out of ten where there is a lodge, the membership of any church will suffer in comparison with the members of the Masonic Fraternity.

Although they belong to various Christian persuasions, perhaps to the Israelites, or make no profession at all; yet, those who are Christians are more liberal as a class than their church brethren who are not Masons; they are more liberal, more charitable, more forgiving, more faithful, less suspicious, and less slanderous than you are. And Masons without regard to religious belief, or political bias, are, as a class, more enterprising, industrious, and cosmopolitan than any other. They practice real toleration, willing to live and let live, for in this way only can society be made tolerable and useful in a free country. We ask none to be Masons. Few are debarred who can conform to our rules. And as to our exposing the few secrets of Masonry, we will do that when you will expose all of yours.

Attacks upon Us.

Dropping out of sight the controversy of 1859-1863, we have a few words to say in regard to covert and open attacks upon us, of a more recent date. If we were to ignore them, our purposes or silence might be misconstrued, and if we were to notice them as we think they deserve, we should be drawn into controversies utterly profitless, and perhaps injurious to Masonry. The more painful part of this is the fact that we are obliged, agreeably to our convictions of duty to drop out of an arena in which we would be at home. We have never been worsted in a controversy yet, and we never had so many personal reasons for one, as we have now. Some indications of what we intended, have brought serious remonstrance from old friends, which we feel bound to heed, and several articles already in type have been suppressed. The onslaughts upon us in the *Monthly, Mystic Star, Evergreen, and the American Freemason,* so far as they relate to our past or present official acts or influence, are both untrue and absurd. In the matter of Rebold; we were asked to be agent; we declined to do so, because we had not the time; and we did not examine the work. We were asked to have the book placed in the hands of the Committee on Foreign Correspondence. R. W. Bro. Bagby, while at Chicago, prior to the meeting of the Grand Lodge, commenced an examination, and condemned it at the outset. The Committee on Correspondence, of which Bro. Bagby was one, had the matter laid over until the next Grand Communication. The next summer a lady canvasser came to us for our assistance. We declined to lend our name, or even to give her a letter of introduction, because we regarded the attempt to force it upon the Craft in Illinois while its consideration was pending, as being either a thoughtless disregard, or a defiance of the wishes or sentiments of our Illinois brethren. We took no steps against the work, neither did we impede the lady in her efforts to sell the book. Then followed the crushing report made by M. W. Bro. Bromwell, which has been re-echoed in most of our Grand Lodges.

For our non-action we have been assailed in language more suitable to places of infamy, than to Masonic journals. Our influence and power have been represented as overshadowing, and even our quiet personal life and family connections have been shamefully assailed. In regard to the influence and power, we have to say, that until the last session, we have hardly spent an hour in the Grand Lodge or Grand Chapter since 1864. To meet the necessities of those bodies and to fullfil our official duties, we were compelled to remain in our office most of the time, and there is not a member of any committee that can truthfully say that we have tried to influence them on any matter whatever. We learned a lesson on that subject, in 1859 which we have not forgotten.

As to superior influence, it is untrue. Nor have we any such power as is attributed to us. We certainly have not exercised the power we have in our present position.

Our Bro. Billings has no cause against us. We could have laid our hand upon him once. It would have been wrong in us. We are entitled to no credit. He has laid his hand upon us, and he is wrong. There is no right in anything he has said of us. To the *Evergreen* we say, that we had a right to recommend Bro. D. W. Thomson, as a good lecturer upon Holy Land matters; others affirm it, and his descriptions of matters in and around Jerusalem in our own family circle were a rich treat, and a continual feast. Our disagreements in the past, furnish no reason why they should be perpetual. But, in recommending his lectures, we ought to have let others alone. And the *Evergreen* has unfortunately imitated our wrong-doing, and has assailed Bro. Thomson who is entirely free from blame. It may be alleged that it was provoked. That is no justification. The distinguished ability of the editor of the *Evergreen* and our equality in rank, makes it desirable that our two journals should not be engaged in any strife beyond just and courteous criticism. In regard to any influence or power in Grand Lodge, more than many other brethren have and can exercise, the editors of the *Voice, Evergreen* and *Mystic Star,* know that is untrue, and they ought to say so. The imputation is unjust and insulting to the Grand Lodge, and is falsely conplimentary to us, and wholly untruthful in fact. We *ought* to have *some* influence. We were seventeen years Grand Secretary; we are in our present position for the second time. No other man has had occasion to learn what we have learned, to know what we know, or to be so ready in Masonic matters in Illinois as ourself; we have given attention to Masonic matters for eleven years past and principally so for eighteen. From the *American Freemason,* we expect nothing and ask nothing; from the *Mystic Star* and *Evergreen* we are entitled to fairness, and we expect it; of our Monthly cotemporary we have nothing to say.

Henceforth, we shall try to make The Trowel a truly Masonic paper in spirit and fact. *And we shall not be driven by any consideration to discuss this unpleasant subject again.*

The Masonic Monthly,

For January is at hand. Bro. Samuel Evans, withdraws from the editorial chair. In his letter announcing such a decision, and in his usual hypercritical style he arraigns Mackey, Arnold, Anderson, Oliver, Moore and ourself as meretricious, cheap, Brumagen and boshy writers in the science, history, philosophy, romance, and morality of Masonry, and says that Masons must look elsewhere for pabulum to supply their mental cravings. Bro. Evans does not tell us where. Perhaps to Drummond, Pike, Guilbert, English, Palmer, or Lewis? Our recollection is that they are very severely dealt with by Bro. Evans on the score of their Scotch Rite affiliations; perhaps he would refer them to Gouley, Gardner, Macoy, or French? Hardly; they are Templars. Various other names occur to our mind, but they are not meant because they are Royal Arch Masons. He points out no place where this pabulum may be found. However, we thank Bro. Evans for placing our name among such worthy brethren; it is a compliment we did not expect, and one which we might earnestly wish to merit.

Bro. Evans also thinks that the writings of the first named brethren are "painfully moral." Judging from the previous writings of Bro. Evans and of the contributions to his journal, we cannot avoid the conclusion that he speaks for himself and them.

He claims to have been a destroyer of images under the term "Iconoclasm." The editor has verily endeavored to destroy what the fathers built up, and has suggested nothing better; he has sown the seeds of discord, enmity, and strife, and bitter has been the fruit. Now that he has attained to the position of Junior Warden, we hope that his association with the able men in the Massachusets Grand Lodge, may have a tendency to destroy his cynicism, his selfishness, his arrogance, and to turn his admitted scholarship and ability to something substantial and enduring.

Toleration.

Masonry has a distinct and definite creed, the chief points of which are—

1. Belief and trust in God;
2. Morality;
3. Equality among brethren;
4. Rectitude of life;
5. Obedience to the laws of the land.

These are fundamental, to which every Freemason must give assent.

Beyond these, toleration among Masons is, or should be, universal.

To the second point, one Masonic periodical does not seem to yield assent. Another does not seem to recognize any of them but the third. All others recognize the above points.

We deny, emphatically, that, in the practice of this toleration, any one is to prescribe how another is to believe, act, or worship. It is a gross offence to do so. It is a limitation upon conscience and personal rights. For every Mason is assured that no part of Masonry is to interfere with his duty to his God, his country, his neighbor, or himself. Beyond the points stated, Freemasonry allows every one to be the judge of his duty. Hence, we expect every brother when called upon in lodge or out of lodge to perfom any act which involves a conscientious discharge of his duty, to act agreeably to his convictions, and in that matter no other Mason is to judge for him, otherwise, the assurance that Masonry does not conflict with his duties above specified is not true. If a Rabbi is called on to offer thanks to Deity, it is his duty, agreably to his convictions, to do so in conformity with his belief, and what is more, no consideration could induce him to do otherwise. So with the Musselman; and so it should be with all. Because the vocal utterance of one does not comport with our views, that is no reason why we should respond to them, or be supposed to be bound by them. Omniscience knows when we agree and when we dissent. That is enough.

We have had some evidence of the influence of political opinions among Masons, in the admission of candidates, and it is hardly probable, that any other influence is so pernicious when permitted to exist. This seldom influences men who mingle much in the world, and have learned that difference in views seldom affect life and character. They learn that disagreements are inevitable, and in all free governments, indispensable. The want of toleration is mostly among such as are confined to one class of business, or who see little else of life than their own daily circle.

It is therefore the duty of every Mason to have his political and religious differences outside of the lodge, and to judge every brother, candidate, and person by his merits, and not by his opinions.

Elgin—Watch Factory.

When tbout to visit Richmond, we found that the greater part of the day before reaching there must be spent in Chicago or at some intermediate point. So we elected to stop at Elgin and visit its Watch Factory. On the 28th December, we arrived at Elgin, and were taken in charge by our enterprising and gentlemanly brother, Frank H. Moseley, Secretary of *Monitor Lodge No. 522.*

At the Waverly House, Bro. Lasher, proprietor, we found comfort and good entertainment, an agreeable landlord, polite and prompt attendants. It is a good place at which to refresh the outer or inner man, or where to rest when weary.

After dinner, Bro. Moseley conducted us to the Watch Factory, in the southern portion of the town on the east side of Fox River, where is a fine three-story building, with a well-lighted basement, two hundred and forty feet in length, including main building and wings. In the main building are the offices, entrances, and passage-ways. The wings are 28 feet wide. There are also important wings in the rear. When we arrived at the building, the operatives, male and female, were at dinner, either at their homes, or at the convenient and handsome boarding-houses near by.

It was a rich treat to see them gathering at the sound of the bell, and in less than five minutes, every one had disposed of overcoats, shawls, hats, and bonnets, and were at work. The movements and operations of each one is truly like "clock work." Of these operatives alone, there are over twelve hundred persons, the larger portion of whom are women and girls. We were soon introduced to Bro. Charles H. Moseley, General Superintendent, and the leading motive power, and to Bro. George Hunter, tho master mechanic, who is familiar with the minutest operations throughout the entire factory. In our passages, we also encountered several brethren among the "overseers" of the several departments, and among them Bro. C. E. Mason, who manages the escapement manufacture. This portion of the work, especially, and several other departments also, require large skill and experience in addition to the wonderful machine power already in operation, and subject to constant simplification by the superintendents and overseers.

Bro. Hunter very politely conducted us through the several portions of the building, and explained to us the various processes of watch manufacture. As we passed through and saw the huge machinery which sets the entire manufacture in motion, watched the operatives, each doing one kind of work, and no other, requiring intelligence, precision, accuracy, and constancy, we could begin to realize how nothing can escape the vision of Omniscience.

One can look with awe upon the ponderous machines which reduce vast quantities of ore into form and shape for our railroads, mills, factories, and industries requiring power; but to see the minute operations of a watch factory, reduced to far less than the finest hair, and all brought together so as to measure time with absolute certainty, excites wonder and surprise.

We had intended a pretty full description; it is impossible; it would take weeks of time, and unlimited patience, to gather up the items, and several numbers of THE TROWEL to describe them.

We witnessed the punching of the wheels, the train-room, cutting the wheel teeth, baking the dials, the movement work, the escapement marvels, steel work, jeweling department, the gilding and balancing, dial painting, and a vast number of minute operations.

Contemplate the inventive genius of man; the power of aggregate minds over millions of inventions, which, perhaps, no man can count, and can any further proof be wanting that man is created in the likeness of God? And yet alongside of nature's works, and the creations of the Divine, how puny is man!

The watch factory is a power in Elgin, a credit to its founders and managers, furnishing employment, giving aid to genius and intelligence, and demonstrating that what can be done elsewhere can also be done in Illinois. With Bro. F. H. Moseley, who is managing clerk, we looked in upon the fine and commodious hall of *Monitor Lodge No. 522.* Few halls surpass in it city or town for convenience, comfort, beauty, taste, or finish. Its anterooms are neatly furnished, while the furniture in the lodge-room is massive, elegant, and complete.

The town is beautifully situated on both sides of Rock River, and is furnished with good public buildings and elegant mansions. The manufacture of cheese is a prominent feature in its business, and large quantities are sent daily to Chicago. The Fox River region is really one great dairy.

The old Chicago and Galena Railroad, now a part of the immense Northwestern, passes through Elgin, and has contributed largely to its growth. The population is over 5,000, and on every hand are evidences of thrift, manufactures, and industry.

It is the seat of much Masonic influence. *Elgin Lodge No. 117,* was formerly under the Mastership of P. G. Master Guilbert, of Iowa, and has a large and influential membership; *Monitor Lodge* is a fair representative of enterprise, and is already a strong lodge, while *Loyal L. Munn Chapter* is fast taking rank with the largest and best working bodies in the State.

Landmarks.

M. W. Bro. John W. Simons, in his "Principles of Masonic Laws," specifies the following Landmarks:

1. A belief in the existence of a Supreme Being, and in the immortality of the soul.
2. That the moral law, which inculcates, among other things, charity and probity, industry and sobriety, is the rule and guide of every Mason.
3. Respect for, and obedience to, the civil law of the country, and the Masonic regulations of the jurisdiction where a Mason may reside.
4. That new made Masons must be free-born, of lawful age, and hale and sound at the time of making.
5. The modes of recognition, and, generally, the rites and ceremonies of the three degrees of Ancient Craft Masonry.
6. That no appeal can be taken to the lodge, from the decision of the Master, or the Warden occupying the chair in his absence.
7. That no one can be the Master of a warranted lodge until he has been installed and served one year as Warden.
8. That when a man becomes a Mason, he not only acquires membership in the particular lodge that admits him, but, in a general sense he becomes one of the whole Masonic family; and hence he has a right to visit, Masonically, every regular lodge, except when such visit, is likely to disturb the harmony or interrupt the working of the lodge he proposes to visit.
9. The prerogative of the Grand Master to preside over every assembly of the Craft, within his jurisdiction, to make Masons at sight in a regular lodge, and to grant dispensations for the formation of new lodges.
10. That no one can be made a Mason, save in a regular lodge, duly convened, after petition, and acceptance by unanimous ballot except when made at sight by the Grand Master.
11. That the ballot for candidates is strictly and inviolably secret.
12. That a Lodge cannot try its Master.
13. That every Mason is amenable to the laws and regulations of the jurisdiction in which he resides, even though he be a member of a particular lodge in some other jurisdiction.
14. The right of the Craft at large to be represented in Grand Lodge, and to instruct their representatives.
15. The general aim and form of the Society, as handed down to us by the fathers, to be by us preserved inviolate, and transmitted to our successors forever.

One Year Rules.

Under the decisions of our Grand Masters, and constantly confirmed by the Grand Lodge of Illinois, applicants for the first degree when rejected must wait one year before they can petition any lodge again, and then only by the consent of the rejecting lodge.

But it is of another matter that we wish to speak. By the 38th section of the By-Laws of the Grand Lodge of Illinois, the lodges are prohibited from initiating any applicant who has not resided twelve calender months within this State, before such application is made. This is plain and unequivocal. If application be made before a residence of twelve calendar months is complete, the proceeding is irregular. This prohibition is mandatory upon all, and is not subject to dispensation. The application *is not to be received.* We do not propose to discuss the reason for this law, only, that it was enacted after long experience demonstrated its necessity. We will now consider the question of residence; whatever is residence under the laws of Illinois, is also the residence contemplated by this law.

Married men.—One who has acquired a residence in this State, and is entitled to vote here and leaves his wife in this State, is a resident here, no matter where he may be, or in what business. If he takes his wife with him, but travels about, or sojourns in any place, actually acquiring no legal residence elsewhere, then he is a legal resident of Illinois, no matter how long his abence may have been.

Widowers.—The same rules apply to widowers whose children are kept as a family under his direction, or who travel with him.

Single men.—Where single men, residents, travel or temporarily sojourn abroad, without having gained a residence, they are still residents of Illinois, and entitled to vote.

Kentucky Ahead.

Our M. W. Bro. Philip Swigert, of Frankfort, Kentucky, was Grand Secretary of the Grand Lodge of that State nearly a quarter of a century, and then passed through all the gradations from Junior Grand Warden to the Grand Masters's chair. His faithfulness and ability as G. Secretary was duplicated as G. Master. He still serves the Grand Chapter as Grand Secretary, and the Grand Council as Grand Puissant. And the people delight to honor him, and he represents the seat of government as its Senator in the State Legislature. A long and familiar official, and more recently personal, acquaintance, made us friends—good friends. But to look for a present from Kentucky! We could look all over Illinois, and imagine that if such a matter as gifts could fall to the lot of a poor and weary editor, we might get *boots* there, a *tile* here, and this, that, and other things from all around.

But a chair! a real hickory chair! not a bit of iron! made with rockers! polished arms! roomy, substantial, and just the thing for a live editor to "recline in when weary." Manufactured in Frankfort, too! and not satisfied with doing this and paying all charges, but Judge Logan was served the same way. It was a Masonic act to remember us in this kind, unpretentious way, and what makes it agreeable to us is the fact that it recognized our toilsome and wearing vocation as editor. That real, good, roomy chair, is henceforth to be THE TROWEL-Swigert editorial chair. May no sorrow come to the donor; may his life be long and happy; our thanks are sincere.

Defence of Freemasonry.

Mrs. M. E. DeGeer, a noted lecturer upon Temperance; "Scotland, her heroes and her poets;" and upon other subjects, was invited by the good people of Lisle, in DuPage county, to debate the matter of secret societies with Mr. Blanchard, a son of the notable President Blanchard, of Wheaton. It was arranged that he should have an hour to open the debate, she was to have an hour to reply, and fifteen minute speeches were to follow; the lady closing the debate. Her defence is an admirable lecture, and well worthy of study and preservation, but her closing sally upon the youngster is witty and pointed, and would amuse anybody but an anti-Mason. Although there may be an error or two in matters of fact, and some ideas which all might not approve, yet, for its genuine argument, wit, stinging repartee, and side-splitting illustrations, we cordially commend it to our readers. Mrs. De Geer is a widow with a family of six children, and is doing much good. She is highly indorsed. Her "Defence" is a pamphlet of twenty-eight pages, and is for sale by Bro. J. C. W. Bailey, 164 South Clark St., Chicago, at 25 cents per copy.

Final.

Bro. Roan Clark, Secretary of *Cannelton Lodge*, Ind., thinks our remark in regard to the refusal of the Grand Chapter of that State, to require the subordinate chapters to contribute to the relief of a distressed and amiable lady, now a widow in that State, is a slur. Those who have not read the columns of the *Advocate* might so consider our remark. It was not so intended. In our notice of the death of a distinguished brother in Indiana, between whom and ourself there had been unpleasant differences, we said that they were henceforth forgotten. In noticing this, the *Advocate* remarked, "Let the dead rejoice." To say that it hurt, and badly, too, is a very tame expression of our feelings. And the subject was such an one, that direct reply was inadmissable. We can well understand that the Grand Chapter of Indiana had no power to compel her subordinates to make such a contribution. And we can well understand that it furnished no occasion for rejoicing, but rather of regret, to every Mason. It furnished us the occasion to retort the remark of the *Advocate;* such was our intention.

And now we drop the matter forever, and no unkindness or remark shall draw any further expression from us.

R. W. Bro. E. F. Babcock.

By a letter to the Grand Secretary, we learn that the name of Bro. Babcock was omitted from the Committee on Jurisprudence, in our Encyclical letter. We regret this omission very much, for he is one of the clearest-headed and ablest among our Grand Lodge members. And at a time when he was certain to be elected Deputy Grand Master, he generously stepped aside to make way for a brother that he thought had been improperly treated at a previous election. Such a man should not be ignored by any one, much less by us, to whom he has been a warm friend. We intended no such neglect, and in this way, make such reparation as is in our power.

We are pleased to learn that he is again W. M. of 342, at Summerfield.

W. Bro. Isidor Benjamin.

Bro. Benjamin has served *Herman Lodge No. 29.* at Quincy, as Master and in several other positions, with marked skill and ability. His presence has become familiar in Grand Lodge, and he is thoroughly posted in all that is done.

The brethren of *Herman Lodge* are not slow to acknowledge the worth of a good man and faithful servant, and so, on the 14th January, they presented him a solid gold Past Master's jewel, with a diamond in the centre, worth one hundred dollars. On one side is engraved "*Herman Lodge.*" On the other, "*Herman Lodge No. 39,* W. P. M. Isidor Benjamin, Quincy, Dec. 27, 1869."

We congratulate Bro. Benjamin upon his good fortune, and hope that he may have a long, prosperous, and happy life.

P. G. Orator Robbins officiated in the presentation. No one could perform such a service with a better or more felicitous grace.

Bro. Rounseville's Articles.

This number contains the fifth of a series of articles prepared by R. W. Bro. William Rounseville of Peoria. We are confident that the judgment of intelligent, logical, and practical Masons, will declare them to be the ablest articles now being written, and that they supply a want long felt, instruction much needed, and arguments, forcible and unanswerable. There is no attempt at felicity of expression at the expense of truth or strength, nor at masterly rhetoric in lieu of logic and clearness. They are admirable specimens of pure English composition, and scholarly attainments, and have already been copied in our English exchanges.

The South.

During the last two months we have been favored with a large number of newspapers from the Southern States. We have carefully examined them all, and find that with the exceptions of some small portions of Kentucky, Tennessee, and Virginia, the entire country is rapidly increasing in wealth, population, and prosperity. Political agitations have greatly injured the country, and the largest material increase is in those places where there was the least disturbance. Taking all things into consideration, the south is now the best section of the United States for settlers, either farmers, mechanics, or laborers, for the following reasons:

1st. The land is not in the hands of speculators, as is too much the case in other places, consequently it can be purchased at a very low price, and in any quantity, in any part of the country.

2nd. The land is extremely fertile and large portions of it is already improved and cleared, but was abandoned during the war.

3d. The climate is very mild and even, not subject to the cold winters, and the summers are not so hot as is generally supposed.

4th. The transportation system by land and water is extensive and is being rapidly extended and improved.

5th. There is a ready market for all kinds of produce and stock.

6th. There is a steady and increasing demand for all kinds of working men, especially mechanics; in the north over 200,000 are out of employment to-day.

R. W. Bro. Dent H. Miles.

The brother whose name heads this article resides at Sartatia, Mississippi, and is now seventy-six years old. He was initiated in *Concordia Lodge,* in Baltimore, in 1822, was exalted in 1845, and knighted in 1852. The Grand Chapter elected him D. G. H. Priest, and he has served the Grand Lodge as S. G. Warden. Fourteen years ago he was appointed Sen. G. Deacon, and has served until now, and still serves in that position. Once in good circumstances, he is reduced to poverty by the fortunes of war. But he is none the less a Mason, as a list of forty subscribers procured by him fully demonstrate.

Our Patrons,

Are fraternally requested to peruse the leading editorial article in this number, addressed to anti-Masons professing Christianity, and if they have any such neighbors we wish to have it read to them. It certainly can harm none, and a few may learn in the school of truth and conscience who can be reached in no other way. We intend, in candid but searching articles to follow this subject up.

Attention!

From every place where The Trowel circulates, east, west, north, or south, we want full, complete, and legibly written lists of officers of lodges, chapters, councils, commanderies, bodies of the Scottish Rite, and of chapters of the Eastern Star. Lists sent in papers are liable to be overlooked; those sent by letter are pretty sure to be noticed. These lists will be acceptable from any body and from any source.

Templar Visitation.

R. E. Sir Charles E. Munger, Grand Commander, accompanied by E. and Rev. Sir Charles E. Gilbert, Grand Prelate, and E. Sir Charles H. Brower, Grand Inspector General, visited *Elwood Commnndery* No. *6*, on Tuesday evening, January 25. After being escorted to the asylum by a committee, they were received and introduced by a Guard of Honor. The presentations were made by Sir Gen. John Cook, Generalissimo.

Addresses of welcome were made by E. Sir William Lavely, Commander, to which suitable responses were made.

The Red Cross degree was then conferred upon Gen. Lippencott, State Auditor, and all the ceremonies were admirable and impressive.

Gen. Bates, State Treasurer, Hon W. Bushnell, Attorney General, and Hon. J. W. English, of the Convention, were among the visitors. On the following day the distinguished officials visited the sick couch of E. Sir P. A. Dorwin, P. Com., who is now in feeble health. The E. Grand Prelate administered spiritual consolation and offered prayers for the weary pilgrim. For this kind office to a distressed Sir Knight, the fraters will long be remembered by our Templars in Springfield. From here they went to Decatur; from thence to Jacksonville and Quincy. They were received with true Templar hospitality at all these places, and their sojourn was made pleasant and agreeable. In 1859, Sir Knight Munger, in company with R. E. Sir N. D. Elwood, and several others came from Joliet, to assist in organizing the commandery in Springfield, and he officiated as Senior Warden.

Life Insurance.

Our friend and R. W. Bro. Wm. T. Palmer, Grand Secretary and Grand Recorder of all the grand bodies in Wisconsin, is General Agent for the Craftsmen's Life Assurance in New York City. The company has deposited its two hundred thousand dollars, and complied with every thing required by the laws of New York; has an eminent directory; H. R. Pierson, Vice President of the N. W. Railroad, is a director, and Edward A. Lambert, of New York is President. This company is what its name indicates, a place where every architect, mechanic, and skilled workman, as well as the "rest of mankind" can get safe policies at reasonable rates.

We bespeak for our brother a cordial welcome, for he is not only a good Mason and a live business man, but he is a "chiel" among good fellows.

Lingering Yet.

The impression made upon us at Lincoln is still strong, at the installation services, by Prof. Beisenberry. The first piece was a prayer from "Moses in Egypt:" an oratorie. The second was a Masonic ode—"Once more beneath the lights that ruled:" by J. R. Thomas. The last was a hymn out of the Carmina Sacra. The first piece was grand, the second beautiful; the music was all excellent. W. Bro. Geo. W. Parker is the Master of *Lincoln Lodge No. 210,* and W. Bro. J. F. Benner, the Master of *Logan Lodge* No. *480.*

We are under many obligations to Bro E. Burton, Secretary *No. 480,* for these items.

☞ We call the attention of our readers to the advertisement of Sir Knight J. B. Hammond, on our last page.

Agent for the Trowel in New Orleans.

Our old friend Bro. Geo. L. Cross has returned to New Orleans, and will resume THE TROWEL agency in that city. He reports that Masonry is in a flourishing condition there, and that the TROWEL is very popular among the brethren. We know that he will receive a hearty welcome and warm support in the "Cresent City."

Two-Thirds Vote.

Bro. Holmes, of the New York *Dispatch*, holds that where Masonic law or usage require a two-thirds vote, that the vote of two-thirds of the members present is necessary to carry a proposition. So do we.

Tidings.

Items.

The Department of the Interior states that 47,479,619 acres of public lands remain unsold in the Southern States. There are no unsold lands in Virginia, West Virginia, North Carolina, Georgia, Kentucky, Tennessee, or Texas.

Salt Lake City is now connected by rail with the Union Pacific.

In excavating beneath the rock at Campbell's Chain, in the bed of the Mississippi River, seven miles above Davenport, some very fine specimens of coal have lately been discovered. It is very light, resembling cannel coal, quite clear, and burns with a light flame, giving out but little smoke or soot. The extent of this coal vein has not, of course, been determined. It seems to underlie the whole of Campbell's Island, which has an extent of seven hundred acres, and dips southward, but to what depth is not known. The vein is six feet in thickness, and is remarkably free from slate and dirt. There is no doubt that the discovery can be made available, and the coal thrown into market.

Our *Omro* brethren, at Omro, Wisconsin, also give good gifts. Their W. M., brother A. H. Howard, was presented with a gold watch and chain January 11. The watch was made by the National Watch Company.

PRETTY TEACHER.—"Now, Johnny Wells, can you tell me what is meant by a miracle?"

JOHNNY.—"Yes, teacher. Mother says if you don't marry the new parson, 'twill be a miracle!"

Oshkosh is said to have the best school-house in Wisconsin. Grand Master Bouck and Past Grand Master Washburn live there.

A 60 page pamphlet is to be issued by the Legislature of Montana, setting forth the advantages of emigration to that territory.

The Fremont *Journal*, published at Fremont, Nebraska, brings us an elegant address delivered by Hon. E. H. Rogers, before the lodge in that place on the 27th December last.

Two copies *Home Book* for January, at hand.

Bro. Bounseville's article on the "*Social Influence of Masonry*," pnblished in the December TROWEL, is copied at length in the London *Magazine and Mirror*.

Austin, Texas, is on two streams flowing from the west and east into the river Colorado. It was made the seat of government in 1839, and the Texan Congress assembled there until 1844, when Texas was admitted as a State into the Federal Union.

Seton, Deputy Grand Secretary Ireland, was superseded, and refused to give up the books; whereupon he was expelled, of which public notice was given. He sued for defamation, and after an able discussion was defeated, the court deciding that the publication of expulsions to be lawful.

An editor wrote that two thousand car-loads of *oats* had come over the roads from the west to the east. The compositor made the types read *cats* instead of *oats*.

Chicago, Burlington & Quincy R. R.—Travelers wishing to reach Springfield by closest connection, leave Galesburg at 4:20 P. M., arrive at T. W. & W. Junction at 7:25 P. M., and at Springfield at 11:35 P. M.

ILLINOIS STATE AGRICULTURAL SOCIETY.—The report of John Bunn, Treasurer of the State Agricultural Society, shows the following satisfactory result: Cash balance on hand July 1, 1869, $3,905; amount received from the State, $3,000; receipts from State Fair, $20,502.74. Total, $27,407.70. Total expenses, $20,584.74. The balance on hand, $6,822.96.

MISSOURI'S COTTON CROP.—Missouri is not a cotton State, but some of the lower counties can bring forth very profitable crops of the "flocculent potentate" when they try. The last monthly report of the Department of Agriculture, at Washington, says that "the cotton crop of Stoddard and Dunklin counties, Missouri, for 1869, which was estimated at eight thousand bales, it is now believed will reach twelve thousand bales. The crop of these counties in 1859 was twenty-six thousand bales."

The value of the 12,000 bales of last year, at 450 pounds each, at 23 cents a pound, would be $1,236,000.

Six thousand Swedes are about to settle in Dunklin and Stoddard counties, Missouri.

Our good brother and Sir Knight F. H. Moseley, the capital Secretary of *Monitor Lodge*, at Elgin, was presented with a fine collection of books, valued at over one hundred dollars, on the evening of January 6. Among them was a costly Bible, and valuable works by Mackey, Oliver, Mitchell, Pike, and McClenachan.

A new chapter has been instituted at Cheyenne, Wyoming Territory, under the protection of the General Grand Chapter of the United States, being the first in that territory. The following are the first officers as authorized by the General Grand High Priest: G. D. Fogleson, H. P.; Hy. J. Rogers, K.; and Jervis Jocelyn, S. The date of their institution as officially recorded, is December 27, 1869.

Jurisprudence.

To the law and the testimony.—ISA. 8, 20.

1. No one but a past or present Master of a lodge can install the officers of a lodge.

2. A Master, installed inte office, is a Past Master in rank. The term *present* is used to indicate his position, and prevent misapprehension.

3. A Master about to retire, has the right to install his successor in the absence of the Grand Master or a deputy.

4. If a brother arraigned upon charges, pleads that he intended to effect a lawful result by unlawful means, that alone proves deliberation and intention, and adds seriously to his guilt.

5. Where an applicant is rejected by lodge A., subsequently applies to lodge B., and consent is refused by lodge A., such refusal is a second rejection, and the candidate must wait one year.

6. It is not necessary for Entered Apprentices and Fellow Crafts from other Grand Jurisdictions, to obtain consent of the lodge in which they were made, in order to apply for advancement. But evidence of good standing is indispensable.

7. Wherever a lodge has ceased to exist, or has become dormant, or is temporarily suspended, leaving the members in good standing, demits will be granted by the Grand Secretary upon the payment of all arrearages and fees, upon proper application, approved by the Grand Master.

8. No diploma, demit, or traveling certificate should be issued to any Mason of either degree while under charges.

Impostor.

IRELAND IND.,

Dear Trowel:

About a month and a half ago a woman named NANCY JOHNSON, and representing herself to be the widow and sister of Master Masons, applied to the Charity Committee of this lodge, for pecuniary assistance. She stated that she had relatives in this vicinity, whom she had come to visit, and owing to protracted sickness, her means were insufficient to take her home, and that she was obliged to apply to the Fraternity for assistance, in consequence of her relatives refusing to help her. The Charity Committee believing her story to be genuine gave her the amount she called for, $15.00, and reported the same to the lodge, which was received. Since that time it has been ascertained that she was an impostor, and altogether unworthy of the assistance which she received. We are also informed that she has practiced the same imposition on other lodges in this State (Indiana), and in Illinois.

We therefore warn all lodges and Masons of her doings, as she is well calculated to deceive.

Done by order of *Ireland Lodge, No. 388, F. and A. M.*, in regular communication assembled, this 15th, day of December, 1869.

S. D. PIERCE, *Sec. pro tem.*

BICKNELL'S VILLAGE BUILDER. A. J. BICKNELL & Co., Publishers, Springfield, Ill., and Troy, New York, 1870.

This is a large quarto volume of elevations and plans for cottages, villas, suburban residences, farm houses, stables and carriage houses, store fronts, school-houses, churches, court houses, and a model jail; also exterior and interior details for public and private buildings, together with approved forms of contracts and specifications, including prices of building materials and labor at Boston, Mass., and St. Louis, Mo. The book contains fifty-five plates, drawn to scale, showing the style and cost of building in different sections of the country. It is an original work, comprising designs of fifteen leading architects, representing the New England, Middle and Western States.

The work is exactly what its name denotes, a series of designs really suitable for towns and villages. The designs are inexpensive, yet neat, novel, and thoroughly practical. The details are very clearly exhibited, and many of them are so neat that they alone are, to practical men, worth the price of the book. The information is new, fresh, and reliable. Architects and builders cannot afford to be without this work, and every man contemplating building should make haste to procure a copy. Price, $10.60, post paid. Those desiring to possess books relating to architectural topics, should apply to A. J. Bicknell & Co., Architectural Book Publishers. Their list embraces most of the works of importance bearing upon the subject, any one of which is mailed free of charge on receipt of price. Catalogues of new architectural books and journals are sent free to any address.

Subscriptions Received for The Masonic Trowel.

A.

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Muryatt, O. H	5		

N.

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O.

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P.

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R.

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V.

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W.

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Wacker, H. H	1	Washburn, W. A	10
Whitfield, O. N	6	Weston, Daniel	1
Whitley, John W	3		

Z.

Zarley, Ben	1

Miscellaneous Reading.

Lion Huntiug.

The natives hunt the lions with guns or lances, whichever of these weapons they may chance to possess. Each of these arms was in use in the encounter which we give below, and which nearly proved fatal to Dr. Livingstone.

"The Bakatla of the village Mabotsa were much troubled by lions, which leaped into the cattle-pens by night and destroyed their cows. They even attacked the herds in open day. This was so unusual an occurrence, that the people believed they were bewitched—'given,' as they said, 'into the power of the lions by a neighboring tribe.' They went once to attack the animals, but being rather a cowardly people, compared to Bechunas in general on such occasions, they returned without killing any.

"It is well known that if one in a troop of lions is killed, the others take the hint and leave that part of the country. So the next time the herds were attacked, I went with the people in order to encourage them to rid themselves of the annoyance by destroying one of the marauders. We found the lions on a small hill about a quarter of a mile in length, and covered with trees. A circle of men was formed round it, and they gradually closed up, ascending pretty near to each other.

"Being down below on the plain with a native schoolmaster, named Mebalwe, a most excellent man, I saw one of the lions sitting on a piece of rock within the now closed circle of men. Mebalwe fired at him before I could, and the ball struck the rock on which the animal was sitting. He bit at the spot struck, as the dog does at a stick or stone thrown at him; then leaping away, broke through the opening circle and escaped unhurt. The men were afraid to attack him, perhaps on account of their belief in witchcraft. When the circle was reformed, we saw two other lions in it, but we were afraid to fire lest we should strike the men; and they allowed these beasts to burst through also. If the Bakatla had acted according to the custom of the country, they would have spared the lions in their attempt to get out. Seeing we could not get them to kill one of the lions, we bent our footsteps towards the village. In going round the end of the hill, however, I saw one of the beasts sitting on a piece of rock as before, but this time he had a little bush in front. Being about forty yards off, I took a good aim at his body through the bush, and fired both barrels into it. The men then called out, 'He is shot! he is shot!' others cried, 'He has been shot by another man, too; let us go to him!' I did not see any one else shoot at him, but I saw the lion's tail erected in anger behind the bush, and turning to the people, said, 'Stop a little, till I load again.' When in the act of ramming down the bullets I heard a shout. Starting, and looking half round, I saw the lion just in the act of springing upon me."

This was the occasion on which Livingstone was knocked down, and, as it will be remembered, the lion quitted him to throw himself on the other aggressor: this one was bitten on the thigh. "Another man," he continues, "whose life I had saved before, after he had been tossed by a buffalo, attempted to spear the lion while he was biting Mebalwe. He left Mebalwe and caught this man by the shoulder, but at that moment the bullets he had received took effect, and he fell down dead. The whole was the work of a few moments, and must have been his paroxysm of dying rage. In order to take out the charm from him, the Bakatla on the following day made a huge bonfire over the carcase, which was declared to be that of the largest lion they had ever seen. Besides crunching the bone into splinters, he left eleven teeth wounds on the upper part of the arm."

To see Europeans at the work, let us now return to that buffalo which had started up at the approach of Messrs. Oswell and Vardon, and which we left at the moment when three lions were upon him tearing him with their teeth.

"We crept up within thirty yards, and kneeling down blazed away at the lions. One lion fell dead almost on the buffalo; he had merely time to turn towards us, seize a bush in his teeth, and drop dead with the stick in his jaws. The second made off immediately; and the third raised his head, coolly looked round for a moment, then went on tearing and biting at the carcase as hard as ever. We retired a short distance to load, then again advanced and fired: the lion made off, but a ball that he received *ought* to have stopped him, as it went clean through his shoulder-blade. He was followed up and killed, after having charged several times.".

The colonists generally hunt the lion on horseback. But they only hazard themselves on the plain. They go two or three together, in order to help each other in case of need, and if the game holds to any cover they send dogs in to induce it to show itself.

The attitude of the lion is very different according as he sees the hunters are near or at a distance. In the first case he flies with all his speed; in the other he moves to and fro with a fierce air, but without permitting himself to seem in the least trouble. When sharply pursued he soon slackens his pace, and at length stops, faces his enemies, shakes himself, and utters a short roar. This is the moment for action. The nearest hunter fires, and if he has missed his mark, or only wounded the lion, he gallops off; then comes the turn of the second, and in case of need of the third; and then, if this is not enough, the two first, who have by this time reloaded their guns, again enter the lists; and so they continue until the lion is at last obliged to acknowledge himself vanquished.

It is said that there has been no instance of a colonist paying the price of his life for the pleasures of this sport.

It is, however, not merely a pleasure; it is an absolute necessity for those who live in the remote parts of the colony, as they have to defend their cattle against the attacks of this insatiable marauder. "They are always eager for the chase," says Sparrman: "the peasants with whom I was hunting seemed only to long for an encounter, quite regardless of any possible danger likely to happen to them—from which, indeed, they felt themselves quite secure."

Le Vaillant tells of a widow who kept house by herself, and who, when wild beasts came to alarm her flocks, would mount on horseback, pursue them vigorously, and never give in until she had either killed them or driven them away from her canton.

We have seen the part which dogs bear in this sport—sometimes, indeed, they really do all the work. Twelve or fifteen of the dogs bred by Cape farmers will perform wonders. When the lion sees them approach, his pride prevents him from going away; he sits down and waits for them. Then the dogs surround him, and rushing on him all at once, they commence tearing him to pieces. They rarely give him time to strike more than one or two blows with his paws, each one of which, however, is sure and certain death to two or three of his assailaats.

The natives sometimes dig pitfalls for lions, as carefully concealed as possible; but it very rarely happens that the cautious animal is caught therein.

A traveler asserts that the following stratagem succeeded: "They place," says he, "the figure of a man near to some guns, disposed in such a manner that they will discharge themselves into the body of the animal the moment he springs on the mannikin. As this method is as easy as it is sure, and as they are not particularly anxions to take the lions alive, the colonists rarely put themselves to the trouble of laying pit-hole traps for them." There are, however, not wanting instances in which lions have discovered this mine.

"A lion," continues the same traveler, "had broken through the bars of a gateway into a walled enclosure in which the cattle were kept, and committed great ravages there. The people of the farm, not doubting but that he would return by the same way, bristled the entry with loaded firearms attached to a cord stretched across the gateway, and feeling quite satisfied that he could not enter without disturbing them. The lion returned a little before nightfall. He had probably some suspicion of this cord; he examined it with his paw, and, without exhibiting the least fear of the artillery roaring in his ears, entered boldly, and devoured the prey which he had left the previous evening."

To conclude this subject, we will describe the siege of a thick brake of underwood, in which a whole family of lions had taken up their domicile. An entire horde of Hottentots were on foot, armed with spears and other weapons. Even the women and children had joined the party—not to fight, but to look on. Le Vaillant commanded the expedition. The following is an abridgment of his account of the adventure:

"The thicket was about two hundred yards long by sixty wide. The space it occupied was lower than the surrounding land, so that to penetrate into it we had to descend. It was composed mostly of thorn bushes, with some mimosas which rose toward the center.

"In the impossibility of attacking the two formidable beasts in their entrenchment, it became a question as to the best method of getting them out of it. I decided to place my markesmen at short distances apart on the heights all round the wood, in such a manner that the lions could not gain the plain without being seen, being persuaded that as soon as we could get them into the open country we should find ourselves the strongest, and should not be long in gaining the victory.

"When we were all at our posts, oxen were driven in advance, and by dint of shouting and lashing we forced them into the thicket. At the same time my dogs began to bark; and in order to frighten the lions and compel them to come out, pistols were frequently discharged. The oxen, on scenting the enemy, fell back in terror, and rushed towards us; but, driven back by our clamoring, by the barking of the dogs, and the noise of our arms, they became furious, striking against each other and bellowing in a fearful manner. The lions, on their part, were now growing angry, and exhibited their rage by horrible roars. We heard them successively in all parts of the thicket, without their daring to show themselves anywhere. The collision of two opposing armies is not more clamorous than were their defiant roarings, confounded as they were with the animated shouts of the men, the noise of the dogs, and the furious bellowing of the oxen. This frightful concert lasted a good part of the morning, and I had already begun to despair of the success of our enterprise, when suddenly I heard piercing cries from the opposite side, immediately followed by the firing of a gun, and at the same time succeeded by shouts of joy. I ran over to the spot, and found the lioness expiring. She had at last sprung out of her stronghold and thrown herself furiously on my troop; but Klass had fired and shot her through the body. It was evident from the appearance of her udders that she had young ones, and I was not deceived in my conjectures. It occurred to me to make use of her body to attract them out of the thicket. With this design I caused her to be dragged out and placed at a certain distance, not doubting but that they would follow her scent and approach her, or perhaps that the male would follow, either to avenge her or to defend them.

"But my *ruse* was useless, and we spent several hours in vain waiting for them. The cubs, being disquieted at not seeing their mother, ran growling round the stronghold; and the male himself, separated from her, redoubled his angry roars. We saw him for an instant on the outskirt, his eyes on fire, his mane bristling up, and lashing his sides with his tail; but he was out of reach of my rifle. One of my gunners, posted more advantageously, missed him, and he disappeared. The sun was going down, and we decided to put off the affair until the following day. The following day the three lions had decamped."—*Hunting Grounds of the World.*

"Capital Fun."

It was a little past twelve o'clock, and a merry group of boys were seated on the young grass, under the trees that shaded the academy play-grounds. A little later, and they would be scattered in every direction at their play; but first they must attend to the contents of well-filled pails and baskets, where their dinners are stored away.

"I should like to know," said Howard Colby, "why Joe Green never comes out here to eat his dinner with the rest of us, but always sneaks off somewhere till we all get through?"

"Guess he brings so many goodies, he is afraid we shall rob him," said another.

"Pho!" said Will Brown, throwing himself back on the grass, "more likely he doesn't bring anything at all. I heard my father say that the family must be badly pinched since Mr. Green was killed; and mother said she didn't pity them, for folks had no business to be poor and proud."

"Well," said Sam Merrill, "I know Mary Green asked my mother to have plain sewing to do; but then folks do that sometimes that aren't very poor."

"And Joe is wearing his winter clothes all this warm weather, and his pants are patched behind—I saw them," said Howard Colby, with a very complacent look at his new spring suit of light gray.

"I tell you what, boys," said Will Brown, "let's look to-morrow, and see what the old fellow does bring anyway. You know he is always in his seat by the time the first bell rings, and we can get a peep into his basket, and then be in season for roll-call."

The boys agreed to this, but Ned Collins, who had sat quietly eating his dinner, and taking no part in the conversation. Now he simply remarked, as he brushed the crumbs from his lap, "I can't see what fun there will be in that, and it looks real mean and sneaking to me. I'm sure it is none of our business what Joe brings for dinner, or where he goes to eat it."

"You're always such a granny, Ned Collins," said Will Brown, contemptuously. "You've got every one of your old aunt Sally's notions."

Ned could not bear to be laughed at, and it made him a little angry to hear his kind old aunt sneered at, but his eyes only flashed for a minute, and then he sprang up, shouting, "Hurrah, boys, for foot-ball!" and in five minutes the whole play-ground was in an uproar of fun and frolic.

The next morning, at the first stroke of the bell, a half-dozen roguish faces peeped into the school-room, and, sure enough, there was Joe Green, busy plying his pencil over the problems of the algebra lesson. It was but the work of an instant to hurry into the little clothes-room, and soon the whole group was pressing around Will Brown, as he held the mysterious basket in his hand. Among them, in spite of the remonstrance of yesterday, was Ned Collins, with his fine face fairly crimson with shame, or something else; we shall see.

"It is big enough to hold a day's rations for a regiment," said Henry Colby, as Will pulled out a nice white napkin. Next come a whole newspaper, a large one, too; and then, in the bottom of the basket, was ONE LITTLE COLD POTATO; that was all. Will made a comical grimace, and the boys laughed, and cheered as loudly as they dared in the school-house.

"See here," said Howard, "lets throw it away and fill the basket with coal and things; it will be such fun to see him open it."

The boys agreed, and the basket was soon filled, and the napkin placed carefully on the top, and before the bell commenced tolling they were on their way down stairs.

Ned Collins was the last to leave the room, and no sooner did the last disappear than, quick as a flash, he emptied the coal into the box again, replaced the paper, and half-filled the basket, large as it was, with the contents of the bright tin pail that aunt Sally delighted to store with dainties for her darling's dinner. Ned was in his seat almost as soon as the rest, and all through the forenoon he looked and felt as guilty as the others, as he saw the sly looks and winks that were exchanged among them. Noon came, and there was the usual rush to the clothes-room for dinner baskets; but instead of going out to the yard, the boys lingered about the door and hall. Straight by them marched Ned Collins, with his pail on his arm.

"Hello, Ned," said Sam Merrill, "where are you going now?"

"Home," said Ned, laughing, "I saw aunt Sally making a chicken pie this morning and I am going home to get some."

"Ask me to go, too," shouted Howard Colby; but just at that moment they saw Joe Green carrying his basket into the school-room.

"I should think he'd suspect something," whispered Will Brown; "that coal must be awful heavy."

Joe disappeared in the school-room, and the curious eyes that peered through the crack of the door were soon rewarded by seeing him open his basket.

"Hope his dinner won't be heavy on his stomach," whispered Howard Colby.

But apparently Joe only wished to get his paper to read, for he took it by the corner and pulled, but it was fast. He looked in surprise, and then in a sort of bewildered way, took out a couple of aunt Sally's great crispy doughnuts, then one of the delicious round pies he had often seen in Ned's hands, bread and butter, and such honey as nobody's bees but hers ever made, and the plump white breast of a chicken. It was a dinner fit for a king; so poor Joe thought, and so the boys thought, as they peeped wonderingly from their hiding-place. But Joe did not offer to taste it; he only sat there, and looked at it with a pale face, over which the tears began presently to flow very fast. Then he leaned his head on his desk, and Freddie Wilson, one of the smallest boys, whispered, "I guess he's praying;" so they all stole away to the play-ground without speaking another word.

"That's some of Ned Collin's work," said Will Brown, after a while. "It's just like him."

"I'm glad of it anyway," said Sam Merrill; "I've felt as mean all the forenoon as if I had been robbing a hen roost. The Greens are not to blame for only having cold potatoes to eat, and I don't wonder that Joe didn't want us fellows to know it."

"I like Joe Green the best of any boy in school," said little Freddie Wilson, "and I think it was too bad to try and make fun of him."

"Nobody asked what you thought," said Will Brown, fiercely, "wait till your opinion is called for."

The little boy looked very meek, and ate his dinner in silence, but the fact was Will Brown began to feel uncomfortable.

"Father says Mr. Green was the bravest man in the company," said Sam Merrill, "and that he wouldn't have been killed, only he thought of every one else before himself."

"I tell you what," said good-natured Tom Granger, "I move and second that we are all ashamed of ourselves; all in favor of this motion will signify it by giving three cheers for Ned Collins—there he comes this minute, brim full of chicken pie."

The boys sprang to their feet, and swinging their caps in the air, gave three hearty cheers for Ned Collins, and even Will Brown joined the chorus with as loud a hurrah as any of them. Sam Merrill explained the thing to Ned, and he only said in reply, "I've often heard aunt Sally say that 'it was a poor kind of fun that must be earned by hurting somebody's feelings,' and what aunt Sally says is almost always so."

The California Geysers.

Of the many wonders of California, among the most notable and least known are the Geysers. Every school boy can tell of the Geysers of Iceland, but few dream that we own almost their equals at home. We take the following graphic account of a recent visit to those California Geysers, from Dr. Todd's "Sunset Land," a book of rare merit, from which we have already quoted:

Let us now make a little excursion. We take the steamboat at the city, pass over the bay, enter the San Puebla Bay, take the cars, and go up the incomparably beautiful Napa Valley. You stop at Calistoga, where are hot springs, boiling hot, if you want, and sulphur springs to your heart's content. An early ride the next morning, of about twenty miles, brings you to the foot of a great mountain, over which you are to ride. This is called "Foss' Station," where you eat the best breakfast in California, because the morning ride has given you an appetite. "Foss" is an institution himself—a huge, well-proportioned, uneducated New Hampshire man, endowed with qualities which in any condition would make him a marked man; and you look at his brawny arms and powerful body almost with envy. But he has his six-horse team harnessed to an open wagon, and you are now off for the Geysers. You ascend a mountain five thousand feet high, up which you wind and creep till you come to a ridge about two miles long, and so straight that you can see the road two miles ahead. It is just possibly wide enough to let the wagon run on its edge, though to look at it in front it looks as if you were to ride on the edge of a rusty case-knife. Down upon this ridge the horses dash, and you see, if the wheels should vary a foot on either side, you would roll down into a gulf that makes you quiver to look at. But over it you pass; and now you are to go down the mountain into the canon below. You are to descend one thousand nine hundred feet in two miles. You tremble for the Pittsfield lady sitting calmly by the side of Foss, where she sees every danger, and shows no other effect of the strange situation than the brightening of the eye. Crack goes the whip, and the trained horses dash down upon the quickest gait horses ever did go, and after making thirty-five short turns, a failure at any one of which would break your limbs, if not your neck, you are at the bottom—just eleven minutes in coming down, holding your breath, throbbing with excitement, glad you have taken the awful leap once, and feeling very sure that whoever takes it hereafter must be a fool!

You are now in a deep canon, on every side of which the beautiful mountains rise up three thousand feet or more. Nothing can exceed their beauty. A large trout brook runs through the canon, stony, but the water is clear, cold, and beautiful. You go down and cross this brook at right angles, just where, out of another canon at right angles to this, you see another little brook meeting you. On either side of it the mountains rise high and steep. The bed of this canon and along this little brook is the home of the Geysers. The Geysers were originally found in Iceland, and the word *Geyser* is Icelandic, meaning "vehement," or "urgent," because a Geyser spouts out water, hot or cold, and sometimes mud with the water. You now feel that you are in a stange place; the ground burns your feet, the air chokes and suffocates you. The atmosphere is filled with the smell of sulphur, nitric acid, and every other disagreeable smell you can imagine. At your feet boils out a stream of alum. Perhaps two feet from that is another of nitric acid, or Epsom salts, or soda, or pure sulphur, or sulphuric acid, or amonia. Here is a deep-mouthed opening, up which is boiling a huge volume of liquid as black as ink. It is called the "Devil's Inkstand." The ink with which I am now writing this manuscript came from this inkstand, and I am using it just as it was made there. A little above is the "Witch's Caldron," perhaps seven feet in diameter, black, boiling, spouting, and raging. Its depth is unknown. All these are boiling, steaming hot; more than a thousand of these steam-holes are in this canon. On your left is the "Steamboat," where, high above your head, the steam spouts and roars like the letting off steam when the steamboat stops. Thrust your stick into the side of the hill anywhere, and the steam will rush out. You seem to be treading on the very borders of the infernal pit. What with the steam, the heat, the smells, your head grows dizzy and whirls, you pant for breath, and you hasten to get out. But you must stop at one more spot. It is called the "Devil's Tea-kettle," where the steam intermits, and sputters, and wheezes, as if groaning in chains. You stick your cane into it and, whew! it roars and sputters like a huge cat when a strange dog comes into the room. You almost expect to see the horns of the Evil One trust up next. The place is so strange that you want to stay longer, but feel it would kill you. You can compare it to nothing but hell. It is called, "the Pluton Canon." In the cool of the evening or morning, or in cold weather, the steam of this great concealed furnace rises up, and is seen afar off. Were a dome of ice to be thrown over it the steam would be so suffocating that nobody could go near it. There are probably hundreds, if not thousands, of orifices in which you could roast eggs. It is said that you might stand at the mouth of the canon and hook a trout in the big brook, and by turning round in your tracks, you could let him down and boil him in one of these little natural kettles.

By all I had read or heard, before visiting the Geysers, I had supposed them to be volcanic, and that *fire* was the cause of all this heat, and that it must be not very far from the surface of the earth, and that the Geysers were really safety-valves for the prevention of earthquakes. A very short examination convinced me that my notions were all wrong—that they are not volcanic, *but a great chemical laboratory.*

I found here iron—that which makes the inky water—alum, ammonia, sulphuric acid, nitric acid, sulphur, Epsom salts, in large crystals; acid water, which, sweetened a little, makes good lemonade; magnesia, soda, and one spring said to be extraordinary in its effects as an eye-water. The alum spring is one hundred and seventy-six degrees by the thermometer, and the Whitch's Caldron, one hundred and ninety-five and one-half degrees. Now, fill these great mountans with these several chemicals, and let in the water upon them, and let what is left of it make this little Pluton Brook, and you have all the phenomena which you find here. The whole region, abounding in sulphur springs and hot springs, is a hidden treasure of chemistry.

To me it seems clear that the day is coming when Science will come here and uncover these hidden things, and bring out, most likely, in almost fabulous quantities, the treasures here now concealed. I can almost imagine some Yankee standing over the Devil's Inkstand and dipping up ink enough for the use of a continent. Here, or near here, undoubtedly, is sulphur enough to furnish a nation with gun-powder; and I write down the Geysers, not merely as a place where men will go to be horrified, but where they will go, at a future day, for materials to be used for the good of men; and these that now seem to be the breathing-holes of the pit, are only the waymarks by which God shows us where to look for these chemicals, laid up till called for.

I am aware that this view destroys much of the romance of the thing; for it is far more romantic to feel that we have stood over a volcano, just ready to burst out, over regions infernal, where demons are panting, and struggling, and groaning, and you can almost hear the clanking of their chains, than to feel that you are in a huge chemical shop, where the chemicals have got thrown together, and water from the hydrant has broken out, and continues to run in among them. But that under this covering there are rich hidden treasures, which will one day bless the world, I have not a doubt.

Curious Ancient Dwellings in Arizona.

A correspondent of the Cleveland *Herald*, writing from Arizona, Sept. 20, gives an account of very interesting observations made by a party from the military post at Camp Verde, in which vicinity are found numerous caves in the hill-sides, that were once occupied as dwellings by a race now extinct. The whole country between the "Sierra Prieta" and the "Moyallon" ranges of mountains is a limestone formation, and full of caverns, some of which are quite extensive. All along the bluffs of the Rio Verde, and Beaver Creek, wherever these caves exist, they are found to have been the dwelling places of a race of people which has long since passed away, and about which not even mythology tells a tale; but it is generally supposed that they are of a very ancient character—probably older than the Aztecs, of Mexico. The observations made were in the vicinity of what is known as "Montezuma's Well." The writer says:

"All around the well, in the high walls, were caves, which, too, had once been occupied, and, from their sheltered position, all remain nearly as perfect to-day as when they were abandoned, probably hundreds of years ago. The openings are built up with masonry, through which are left small entrances and loopholes for protection. The walls overhead are blackened with the smoke of their fires, now so old that it will not rub off. The plastered walls show the prints of their hands as plainly as if they were made but yesterday. Corn cobs, pieces of gourds, mescal and seeds are found in the plaster, which is conclusive proof that they were an agricultural people, and, for a similar reason, it is believed that they were a manufacturing people, as a good article of cloth and pieces of common twine have been found in these caves, and which were preserved in the same manner.

To-day we discovered a new cave, which no white man had ever seen before; it was evidently the Gibralter of this ancient city—the name of which to us is forever lost. Upon entering the great front room, in every direction was seen little rooms, where niches in the rocks had been built up with loop-holed walls, forming, as it were, counterscarp galleries, as interior lines of defence impregnable to any enemy, except starvation. Leading from here are numerous passages, which have not yet been explored. One passage led down into a bed chamber, at the lower end of which a stream of water was found, evidently a branch of the outlet to the well. Owing to the poor improvised torch that we had, it was not deemed prudent to explore any of the passages leading from this room.

These caves are a strange place to live in; some of them are up almost perpendicular walls of rock to a considerable height. And under extreme difficulties, with an incredible amount of labor, they have carried great rocks, immense timbers, and other building material, where it is almost impossible now for a man to go.

Stone, metals upon which they ground their corn, acorns, and mesquit beans, pieces of broken ollas, in which they cooked their food, and pieces of pottery, painted and glazed, are found everywhere. It seems as if every inhabitable place teemed with life, and that this country was once as densely populated as any of the Eastern States of the Union are to-day.

The most perfect of any of these ruins, and which is in the best state of preservation, is in a cave on Beaver Creek, about one mile and a half from Camp Verde. It is in a perpendicular wall of rock, between two and three hundred feet in height; the lower entrance is over one hundred feet above the valley below. It is four stories in height, and, like all of the others, has its interior lines of defense. The floors are elaborately constructed of small timbers, covered with straight sticks placed closely together, and upon this is placed the cement for flooring, usually six inches thick. The upper floors seem to have been constructed entirely for defense. A crenated wall, breast high, overhangs the whole structure, from which can be seen the entire surrounding country, and from its giddy height a stone can be thrown into the river, one hundred and fifty feet below.

The excellent state of preservation of the wood and materials used in these caves is due to their sheltered position, and the dry, hot climate of the country. Were it not for this, nothing would have been known of these people, as everything perishable, which has been used in the construction of these houses, has decayed whenever it has been exposed to the weather.

Much has been said of these ruins, and many speculations have been made as to the builders; but it is all speculation, as no one knows who they were.—*Keystone.*

Legends of the Ass and Mule.

The legends respecting the Ass are as quaint as they are innumerable. According to an old Rabbinical legend, no being could enter the ark unless Noah tendered a special invitation. When the flood overwhelmed the world, the devil, who was at the time wandering on the earth, saw that he was about to be cut off from contact with mankind, and that his dominion would be lost forever. The ark being completed, and the beasts called to enter it in their proper order, the Ass's turn came in due course. Sadly enough for us humans, the Ass was taken with a fit of obstinacy, and refused to enter the vessel according to order. Noah finally lost patience, and struck the animal sharply, crying at the same time to the headstrong beast: "Enter, thou devil!" Rash and fatal words! the invitation was of course, at once accepted, the devil entered the ark. We may be sure he gave the patriarch, and his family much trouble during the voyage, and he was on hand to begin operations again on dry land as soon as the disembarkment should take place.

Concerning the Mule we find the following legend: When the Holy Family was about to travel into Egypt, St. Joseph chose a mule to carry them. He was in the act of saddling the animal when it kicked him, after the fashion of mules. Angry with it for such misconduct, St. Joseph substituted an ass for the mule, thus giving the former the honor of conveying the family into Egypt, and laid a curse upon it that it should never have parents nor descendants of its own kind, and that it should be so disliked as never to be admitted into its master's house, as is the case with the horse and other domesticated animals. Although there is no mention in the Scriptures of the fact that the Holy Family rode upon an ass, such a mode of travel is certainly the one which they would adopt.—*Hours at Home for December.*

THE CUNNING OF A FOX.—When living in Rosshire, I went one morning in July before daybreak, to endeavor to shoot a stag, which had been complained of very much by an adjoining farmer, as having done great damage to his crops. Just after it was daylight, I saw a large fox come quietly along the edge of the plantation in which I was concealed; he looked with great care over the turf-wall into the field, and seemed to long very much to get hold of some hare that were feeding in it—but apparently knew that there was no chance of catching one by dint of running; after considering a short time, he seemed to have formed his plans; and having examined the different gaps in the wall by which the hares might be supposed to go in and out, he fixed upon the one that seemed the most frequented, and laid himself down close to it in an attitude like a cat watching a mouse-hole. Cunning as he was, he was to intent on his own hunting to be aware that I was within twenty yards of him with a loaded rifle, and able to watch every movement he made; I was much amazed to see the fellow so completely outwitted, and kept my rifle ready to shoot him if he found me out and attempted to escape. In the meantime I watched all his plans; he first, with great silence and care, scraped a small hollow in the ground, throwing up the sand as kind of screen between his hiding place and the hares' meuse—every now and then, however, he stopped to listen, and sometimes to take a most cautious peep into the field; when he had done this, he laid himself down in a convenient posture for springing upon his prey, and remained perfectly motionless, with the exception of an occasional reconnoitre of the feeding hares. When the sun began to rise, they came one by one from the field to the cover of the plantation; three had already come in without passing by his ambush, one of them came within twenty yards of him, but he made no movement beyond crouching still more flatly to the ground—presently two came directly toward him; though he did not venture to look up, I saw by an involuntary motion of his ears, that those quick organs had already warned him of their approach; two hares came through the gap together, and the fox, springing with the quickness of lightning, caught one and killed her immediately; he then lifted up his booty and was carrying it off like a retriever, when my rifle-ball stopped his course by passing through his backbone, and I went up and dispatched him. After seeing this, I never wondered again as to how a fox could make prey of animals much quicker than himself, and apparently quite as cunning.

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George D. Prentice Dead.

The telegrams inform us that the scholar, poet, editor, gentleman, George D. Prentice, died at his residence, in Louisville, Kentucky, yesterday morning, at ten minutes before four o'clock. In the death of this gentleman we feel that one of America's brightest lights has gone out. He possessed more qualities of a first order for an editor than probably any man in the United States, and though he has never arisen in wealth as some have, we believe he has made a name that will live longer than any other American editor. Coming from an eastern State when just verging into manhood, he took charge of the editorial columns of the Louisville *Journal*, and for almost forty years has held that position with the highest distinction. In politics he was argumentative. In wit no man equaled him, and many of his poems will live as long as the English language is in existence. But yesterday we all read with admiration his Ode "The Dying Year." To day the world will read with tears: Prentice is dead!

Aside from his pen he is well and favorably known as a lecturer of rare ability, and while he will be missed from the sanctum, the lecture hall and the political arena, he will be more missed from the domestic and social circle, for a better husband or kinder and more indulgent parent was not to be found. Knowing him personally as we did, we can but feel our utter lack of ability to do his memory justice, and leave it to abler and more experienced hands, asking only to mingle our tears with those of the nation as they are shed at the stoppage of the workings of one of the brightest minds America has ever known.—*Wm. Rounseville.*

Married.

In Grove City, Feb. 1, 1870, at the house of Dr. J. G. Harvey, by Rev. J. B. Colwell, Mr. FREDERICK H. HENSHIE, Secretary of *Fisher Lodge No. 585*, to Miss CLARA A. LILLIE, of Mass.

Died.

In Centralia, Jan. 14, Bro. ALEXANDER MOORE, aged 44 years.

The deceased was a member of *Centralia Lodge No. 201*, and leaves a wife and family of children. The usual resolutions were adopted.

Also, at Newton, Jan. 23, Bro. JOHN WINTERROWD, a member of *Newton Lodge No. 216*, and of *Newton Chapter No. 109*, aged 68 years.

The deceased had long been a Mason, and was devotedly attached to the Institution. He was buried with Masonic honors.

In New Rutland, on the 21st day of January, at the age of 29 years, Mrs. E. L. MARQUIS, after 13 days of great suffering.

She leaves a family consisting of her husband and three small children; also many warm friends. Bro. Marquis truly has our sympathy in this great bereavement. Mrs. M. died as she had lived, a true Christian; and we believe that Bro. M. will never forget in whom he puts his trust.

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After an extensive tour through Syria, Palestine, and the Holy Land, where I spent several months making explorations interesting to all BIBLE AND MASONIC STUDENTS, I am now prepared to deliver one public lecture, and one Masonic and private. The *entire community* will be interested in and instructed by the public lecture.

My charge for the course is *thirty dollars.* Any Lodge that will make arrangements for the Lectures, in addition to the benefit derived from them, can make a clear and substantial gain, sufficient to buy a floor-carpet, a melodeon, a set of jewels, official clothing, or Lodge furniture, or a surplus in money.

Address the subscriber at Fulton, Whiteside county, for engagements or further information.

FULTON, Dec. 1, 1869. D. W. THOMSON.

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VOL. IX. SPRINGFIELD, ILLINOIS, MARCH 15, 1870. WHOLE NO. 99.

Poetry.

The Rose by the Wayside.

BY D. A. BROWN.

A little rose bloomed in the way
In which I roamed one sunny day;
It looked so fair,
I wondered why alone it grew,
And why so long concealed from view,
While nestling there.

Its blushing petals wide out spread,
A richer perfume quickly shed,
Dripping with dew.
Which seemed in whispered tones to say,
As soon I put the thorns away,
"I bloomed for you."

"The sunshine kissed my lips at morn,
Soon as I peeped to hail the dawn,
With blushes red;
I was content through day to day;
No roaming footsteps passed this way
By beauty led."

I claimed the treasure, pure and fair,
As all mine own; with special care
I kept it long;
I said sweet sayings o'er and o'er;
But one bright morn it spoke no more;
Its leaves were gone.

Thus in the varied paths of life,
Amid its cares, its toils, its strife,
We often roam;
Then some sweet memories charm us here,
Some holy thoughts dispel all fear,
And guide us home.

And when earth's charms, like withered flowers,
Amid affliction's darkest hours,
No longer cheer,
A holy peace, a quiet joy,
Which unbelief can ne'er destroy,
Brings Heaven near.

Clannishness of Masonry.

BY WILLIAM ROUNSEVILLE.

In these days when it is attempted to create an organized opposition to Masonry, it may be neither uninteresting nor inappropriate to examine some of the more prominent faults ascribed to it, by those who have assigned themselves the duty of expunging it from the record of history. I hear of no objection to Masonry oftener urged, after its secrets, than that which is written at the head of this article. By this term is usually meant that Masonry influences its members to become exclusive in their associations—clannish not only in feeling, but in action—and more inclined, as the influences of the Association are stronger, to confine their good offices to members instead of allowing them to go out to all the forms of want and misery. I am perfectly aware how foolish such a charge must sound in the ear of a Mason, and how needless the task of defending the Institution against it, will appear to the well-informed member. But I do not write for the benefit of this class exclusively. There are hundreds and thousands of well-disposed and honest men in our country, who believe most faithfully that such is the legitimate, natural, and unfailing influence of an institution spread over the whole earth.

This wide-spread belief of the clannish nature and influence of Masonry usually finds expression in the acknowledgment of its power as a controller of human action—of its immense influence as a moral agent. So we may be allowed to assume that it has a strong moral bearing upon the character and conduct of its members. What that influence is—in what or whose behalf it is exerted, shall be the subject of the present paper.

The mere fact of association—the assembling together of different individuals—the formation of intimate acquaintances, and the engagement in the same pursuits when assembled, can be urged against Masonry no more than against the Christian church. That organization contemplates and produces all the conditions to produce clannishness among the members, that are presented by the Masonic Institution. In that organization men are associated together; they assemble in social parties; they establish intimate acquaintance with each other, and their pursuits when assembled, are identical. Why then should we not charge that the Christian religion and the Christian church are clannish in their influences? Simply, I apprehend, because of the broad spirit of their teachings, the catholic character of their doctrines, and the expansive views of God and his government that are entertained. When the Christian church does become the vehicle of clanship, and its influence is exerted to create a feeling of exclusiveness among the members, then it loses sight of the object of its establishment, and becomes not a Christian church in spirit and action, but an anti-Christian conventicle.

Now, all we ask for Masonry in this regard, is what any professed Christian demands for his church; judgment by our principles. On second thought, we will not ask even this just concession. We will place our defense on a broader ground than any church has dared to do, and say that neither in spirit nor in action is Masonry clannish; then neither our principles nor our practice justify the charge that Masons are clannish.

One of the first lessons taught in Masonry is that no man is to be regarded for his outward condition in life. The millionaire is no more in the presence of Masonry than he who earns his daily bread by the sweat of his brow. It is character and not riches, or social standing, or political station that weigh in the just balance of Masonry. Moral worth outweighs riches, and a good name is better than power. This is one of the fundamental principles of Masonry, inculcated in the first lesson, and impressed upon the candidate as soon as he stands within the threshold of the Lodge. What is the influence? What must infallibly be the influence of such a principle thus enforced? If it induces a feeling of exclusiveness, and cultivates a clannish spirit, it must be of a class in which good moral character and conduct are the recognized tests of admission.

But there is another lesson taught in the lodge even before this, that has the effect to neutralize even this otherwise possible leaning to clanship. It is that great first fact that underlies all religions—all moral truth—that there is a God who created all men, and that hence all are brethren. This is the corner-stone of our moral and Masonic edifice—the foundation of the structure which we labor to rear to the glory of the Divine Architect, and for the good of mankind.

And these principles, the Fatherhood of the Supreme Ruler of the Universe, and the equality of nature wherever found, are continually kept before the minds of the members by lesson, lecture, rite, and symbol. The lodge is never closed without a recognition of both of these fundamental doctrines of nature and revelation. Is it reasonable that these have no influence on the characters and conduct of those who are compelled to listen to their enunciation, and to reflect upon their bearings upon human destiny? The truths of the Christian religion are enforced by appeals to reason and conscience, and the most salutary effects are believed to result from the frequent enunciations of its principles. In the lodge we study to enforce, by all the measures that the experience of ages point out as the most successful, some of those truths. Lessons that bring the matter home to the feelings, judgment, and consciences of men, are made use of to convey moral instruction. Symbols, the most ancient, as well as the most impressive, mediums of conveying moral truths to the mind, are used in such a manner that the initiate can not forget their teachings. He can not dismiss them from his mind if he would, for they are so frequently before him that they prove a constant reminder of duty, and point to the path that leads along the level of time and exhort him: "This is the way! walk ye in it! Turn ye neither to the right hand nor to the left."

Now is it likely that an association of men, professing to be governed by such principles, listening to the perpetual enunciation of such truths, and endeavoring to practice according thereto, will become exclusive in action, clannish in spirit, and set at nought all the lessons they have in the secret meeting when it is enjoined upon them to practice out of the lodge those principles and duties they learn in it? can it be possible that the study of the lessons will superinduce a departure from the tenets of our profession, and a worse being and more exclusive be wrought out by that means? It is folly to say so. It is unreasonable to believe it. It is not believed of any other association.

The various temperance associations have ceremonies and rites, charges and lectures, all intended to impress upon the minds of those who enter their portals, the necessity and duty of being temperate in the matter of strong drink. Who ever heard it asserted that these ceremonies had no effect to make them more observant of the duties inculcated? And yet this is precisely what is charged against Masonry. The Christian church depends upon its rites and the frequent enunciation of its principles to incline its members to travel in the narrow path that leads to life. But whoever heard it contended that these rites and lectures had an opposite effect from what is intended?

And yet this is just what is charged against us as the effect of our teaching by the level and the square.

Judged by the same rules that are applied to other associations of men, it is absolutely certain that Masonry does not make its members clannish. We know that from the very nature of the case, that such a result would be impossible. But we have another method of deciding this question that may, perhaps, be still more satisfactory and conclusive. We appeal to actual facts. We are frequently told that among the Fraternity there may be nothing of this exclusive feeling, but in the intercourse of Masons with the world, they prefer each other, and are supercillious to others. This is untrue. We defy any enemy of the lodge to prove this to be a fact in a single neighborhood.

They may prefer the company of brothers and their families, and associate with them on more intimate terms than they do with some others who are not members. That is natural. We love best those with whom we are best acquainted. As a general rule acquaintance begets friendship. It does in the lodge where all the circumstances are favorable to the reception of good impressions. But the same rule holds good in families. We love our nearest relations who live near us, most. Next come the friends who are not related to us by the ties of blood. Then those more distant and less known come in for the proper share of attention, and the general fact is, that they are dear to us in the same ratio that they are our intimates.

But it does not follow because we love those with whom we most intimately associate, more than strangers, that we despise strangers. Neither does it prove the clannish or exclusive spirit of Masons, that they regard those with whom they associate on the most intimate terms, with warmer feelings than they do those who are comparative strangers.

These are the facts in relation to the leveling principles and teachings of Masonry, and instead of fostering an exclusive, or clannish spirit they enjoin, that a worthy man, wherever found, is the peer of a member; that virtue, honesty, and honor are the attributes that must command our veneration, whether met with in or out of the pale of the Fraternity. No true Mason allows his heart to be shut up to the virtues and good qualities of his neighbor, because he is not an integral part in the great Fraternity.

I have intended in this paper to appeal to the practical, every-day character of Masons, to sustain the position taken, but I am admonished that my alloted space is occupied and that point must be deferred.

Communications.

District Grand Lodges.

Mr. Editor:—The Masonic Fraternity of this State, has every reason to be proud of the ability, intelligence, and moral worth which characterize the members of the Grand Lodge. No body of equal numbers stand higher or commands more general respect; but what avails ability, if it has no field for its exercise? The age is essentially utilitarian. Whatever is not useful is soon discarded. The first condition of existence is usefulness. To such an extent do these ideas prevail, that every man, possessed of a nice sense of honor, occupying a high or important position, feels degraded if he cannot make some useful return for these honors. He loses self-respect, and the loss of self-respect is soon followed by the loss of the respect of his fellows.

There are now 610 chartered lodges in this State, and, from present appearances, the number will soon reach 1,000. At present, the persons entitled to seats in the Grand Lodge, exclusive of Past Masters, number nearly 2,000. The average attendance is about 600. It must be apparent to all, that what is called the *business* of the Grand Lodge, cannot be transacted by so unwieldy a body in the short period of time usually occupied by its sessions; and such in fact is the case: its business is done by the committees. They are *necessarily* called together several days before the meeting of the Grand Lodge to do its work, and that body is compelled, under the circumstances, to adopt their reports substantially without investigation. The approval of the reports of the committees have become a matter of form; the committees to all intents and purposes, *have become the Grand Lodge.* The ordinary representative, whatever may be his abilities, cannot vote intelligently upon nine-tenths of the questions that come before him. He is obliged to take the report of the committees on trust. There is scarcely more than two matters upon which he acts intelligently, and they are—to draw his pay and go home.

It is, doubtless, a source of great satisfaction to be able to visit Springfield or Chicago once a year, meet old friends, and have a good time; and if this was done at the expense of the representative, the effect would not be so bad; but all understand that these enjoyments are at the expense of the Craft; and being so, and being without any adequate return, the effect cannot be otherwise than demoralizing on the representative, and productive of heart-burnings and jealousies among the Craft. What I desire is to utilize the ability of each of these Masters and Wardens, by gathering the whole into bodies where their abilities may be rendered useful to the Craft.

Several plans have been proposed to remedy the existing evils; one is to cut off the right of Wardens to represent their lodges in Grand Lodge. But, if there were no other objections to this plan, it would be still unavailing, because it would leave the Grand Lodge with about 700 regular members, and would not materially reduce its numbers. It is now rare for more than one representative from a lodge to attend the Grand Lodge.

Another proposition is to divide the Grand Lodge; but independent of the fact that such a division would soon, have to be followed by divisions of the new bodies, each being at the start too large for the proper transaction of business, I cannot bring myself to believe that the Craft will ever consent to such a proceeding. The old memories and the strong cords of affection which bind together the Masons of this whole State, are too powerful to be broken asunder.

The next is the District Grand Lodge plan, and in presenting it to the Craft I beg leave to say, that I am in no hurry for its adoption. If it has merits, it will bear any amount of investigation; and a little delay can work no great harm. If it has no merit, or if some better plan can be suggested, then it would be a great misfortune to adopt it. I shall not undertake to give in this communication much more than the outlines of the plan; the details will be given when called for. The change proposed is quite radical, and will render necessary a reconstitution of the Grand Lodge, as well as the creation of the District Grand Lodges.

In accordance with the usual mode of treating of Masonic bodies, I commence with the Constitution and powers of the Grand Lodge.

The Grand Lodge should consist of all Past Grand Masters, all Past Deputy Grand Masters, all Past Grand Wardens, the *elected* and *appointed* officers, for the time being, of the Grand Lodge, and ten representatives from each of the District Grand Lodges. The officers of the Grand Lodge should be as at present, and that body should meet biennially, and whenever called together by the Grand Master. The Grand Lodge and its officers should have the same paramount authority and control over the lodges and their officers, as at present, and the same authority and control over the District Grand Lodges and their officers, that said Grand Lodge and officers have over the subordinate lodges and their officers. It should have the exclusive power of granting dispensations and charters for new lodges and of arresting the same when deemed necessary.

DISTRICT GRAND LODGES.

The State should be divided into ten districts, having regard in the formation of such districts to territory, number of lodges and num- of affiliated Masons, each district to constitute a District Grand Lodge, and to be numbered respectively from one to ten. Each District Grand Lodge should consist of all Past District Grand Masters and Wardens, the elected and appointed officers for the time being of said bodies, all Masters and Wardens of lodges within the jurisdiction of said District Grand Lodges, together with all Past Masters of lodges within said jurisdiction.

Such District Grand Lodges should meet annually; should have a financial system of their own, the same as lodges; should have judicial and legislative powers, and all appeals from the lodges should in the first instance be to the District Grand Lodge, and an appeal should be in all cases from the District Grand Lodges to the Grand Lodge.

All powers of the District Grand Lodges, should be exercised strictly in obedience to and in conformity with the constitution, by-laws, and edicts of the Grand Lodge, and the ancient landmarks of the Order.

At the annual meeting of the District Grand Lodges, immediately preceding the biennial meeting of the Grand Lodge, each District Grand Lodge should elect seven representatives at large from such district who, with the first three officers of the District Grand Lodge, to-wit: the District Grand Master, and the District Grand Wardens should constitute the representatives of such District Grand Lodge to the Grand Lodge. Such representatives should be present or past Masters of some lodge within said district.

Each District Grand Lodge should pay, biennially, to the Grand Secretary of the Grand Lodge, for the use of said Grand Lodge, the sum of twenty cents for each member of every lodge within its jurisdiction, and the representatives of such District Grand Lodge should not be admitted to their seats in the Grand Lodge until such dues are paid. Some of the advantages of the proposed plan are:

1. Each of the District Grand Lodges will have an average at the present time of about 65 lodges within its jurisdiction, and consequently will not be so large but that every member who desires can take an intelligent part in its proceedings, and the body thereby will have the benefit of the wisdom and experience of each member.

2. It will obviate the necessity of building an expensive Grand Lodge hall. The Grand Lodge will be so reduced in numbers that it can be held in the Masonic hall of any considerable town in the State.

3. It will be a direct saving to the Craft of $5,000 to $7,000 per year. In making these calculations, I make no account of the per diem expense, as that would probably be about the same under either system. The *average* mileage paid to the representatives attending the Grand Lodge at Springfield, is about $15, the average number of miles traveled being about 150. The mileage of 600 representatives at Springfield, would be, say $9.000.

The average distance traveled by members to the District Grand Lodges would not exceed twenty-five miles, which would give $2.50 to each member, or $1,500 for 600 members. Then, suppose the Grand Lodge meets every two years and has 140 members; their mileage would amount to $2,100, the half being $1,050, which, added to the $1,500 mileage of District Grand Lodges would make an annual mileage expense of $2,550 under the proposed plan against $9,000 under the present system; I may add the further consideration, that the financial affairs of the District Grand Lodges, being nearer to and more immediately under the supervision of the Craft, would be likely to be conducted with greater economy than what is now practiced in the Grand Lodge.

G. C. LANPHERE.

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R. W. Bro. D. W. Thomson's Lecture!

Masonic Researches in the Holy Land—For Master Masons only.

In the December and January numbers of THE TROWEL, I advertised to deliver three public lectures on the Holy Land, and one Masonic or private lecture on Masonic researches in and around Jerusalem. Since that time engagements have come in from all parts of the State, so that it will be impossible to attend to them all this winter; therefore I have concluded to change the programme, and give but two lectures in a place; one for Master Masons only, on Masonic researches in Jerusalem, Syria, and Palestine. I will also give an account of Masonry in Syria, Palestine, and Egypt, and exhibit some interesting relics from the Holy Land, with an account of my visits to the English lodges, with their forms of initiating, passing, and raising, schools of instruction, banquets, signs, passes, etc. My charge for this is twenty dollars and expenses. While the public lecture will be descriptive of Jerusalem, the Mosque of Omar, Church of the Holy Sepulchre, Easter in the Holy City, Gethsemane, Mount of Olives, &c., if the lodge desire it, I will add this to the Masonic lecture for ten dollars more; for admission to this lecture you can charge such sum as you see fit; properly managed, it will pay the entire expenses, and ought to leave a fair surplus.

Address the subscriber, at Fulton, Whiteside county, Illinois, for engagements or further information.

FULTON, Feb. 10, 1870. D. W. THOMSON.

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MT. AYR, Iowa, February 1st, 1870.

H. G. Reynolds, Jr., Publisher Trowel:

DEAR SIR AND BRO: I am a subscriber to THE TROWEL, and have before me your paper of January 15th, with supplement containing what I would term a quarrel between you and one J. S. Hanna, who it appears has written an article for the *Mystic Star*, in which allusion is made to you and your father in no very *brotherly* manner; and I also notice that your comments upon said article lacks the same spirit of brotherly love and forbearance. I also notice the same spirit exhibited between you and the editors of the *Evergreen* and *Freemason*, and I am not alone when I say that all good and true Masons regret to hear of, and especially to *see published to the world* this spirit of unkindness, not to say enmity, among the journals of our Order. Such a spirit is certainly not in conformity with the *teachings* of Free masonry and should therefore be at all times avoided. If you can not view certain matters in the same light and *must* vent your feelings in writing, please do your quarrelling by *private* correspondence—any way in short, so that our Masonic journals shall not be a reproach to those who pay for and wish to read them in their families and among their friends and neighbors.

Above all things, banish from your columns all evidences of the spirit of rivalry and enmity towards *any* person, be he either Mason or anti-Mason.

This article, crude as it may seem, is not intended for THE TROWEL alone, but for any and all professed Masons, who may chance to read it, whether editors and publishers or subscribers.

Fraternally and truly yours,
A SUBSCRIBER.

Flying Trip to Louisville.

Taking the convenient and comfortable sleeping cars of the T. W. & W. Railway at 11:35 P. M., we found ourselves on the 7th at Lafayette, where we also discovered that snow mantled the earth around us. The companies concentrating their roads at Lafayette junction have erected a spacious passenger and eating house, where we had a good breakfast. Thenceward, on the I. C. & Lafayette Railway for Indianapolis, where we changed for the Jeffersonville, Indianapolis & Madison Railway. This is one of the straightest roads in the country, and runs four through trains each way every week day, and every train takes a full load. There is no smoother road, nor one that makes better time or is better managed than this. The cars now run over the immense bridge which spans the Ohio River falls and the canal, and is just one mile in length. This adds greatly to the comfort and security of passengers. The spans for boats to pass under are two hundred feet in length; and considerably more than one hundred feet above the water.

At the National Hotel we found M. W. Bro. J. M. S. MCCORCLE, P. G. M., and now Grand Secretary, who is one of the proprietors of the house, and withal a very courteous gentleman, as he is also a distinguished and able man and Mason. He politely showed us through the Temple. The whole is a source of much profit to the stockholders. The Grand Lodge Hall is so arranged that when the Grand Lodge meets it has the appearance of a spacious and elegant chamber and gallery beautifully frescoed and highly finished. A few hours' work transforms it into a hall suitable for lectures, musical parties, and opera performances. The chapters and higher bodies have separate apartments, and there are two large lodge-rooms with all necessary appointments, occupied by ten lodges. In one of the halls we found an old portrait of Gen. GEO. ROGERS CLARKE, who took the old Northwestern Territory from the French. His countenance indicates courage, firmness, and persistence. We are glad to know that he was a Freemason.

At the National we found Bro. JOHN FULTS, who was formerly engaged with us in business, and whose marriage we announced not long since. He is fortunate in the choice of an amiable and beautiful companion, and they are well and happily started in life.

With him we visited the new Galt House, where we found Sir Knight SPEED, who is a member of Elwood Commandery in this city. We looked all through the house from the spacious kitchens to the laundries, dining-rooms, parlors, writing-rooms, &c. It has every modern improvement, and so far as we can judge, excels any hotel we have ever seen. Its cost is immense. In fact, it was built without regard to cost, and is justly the pride of Louisville. But the National, with such a proprietor as Bro. MCCORCLE, *suits us*.

With Bro. FULTS we visited the offices of the freight department of the J. I. & M. Road, where we found Bro. HINMAN, the genial agent who is a pleasant gentleman, and also a member of one of the lodges at Cleveland.

We found Mr. SCOTT, the superintendent at the bridge, laying down track and providing for tho wants of his road.

We started at 3 o'clock P. M. of the 8th, and reached home at 8 A. M. of the 9th.

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Grand Council of Deliberation.

On the 3d of this month the Lodges of Perfection, Councils of Princes, Chapters of Rose Croix, and Consistories of the Scottish Rite at Quincy, Monmouth, Peoria, Freeport, Princeton, Springfield, and Chicago, assembled by delegates at Masonic Temple in Chicago and were opened by the Ill. Deputy, W. A. Stevens, 33°, in person. We have not the report on credentials, but noticed among the members present Ill. Breth. Avise and Lowe, of Quincy; Brewer, Hill, and McGrew, of Monmouth; Carr, of Peoria; Jerome and Ide, of Princeton; Luckey, of Polo; Chamberlain and Shaffer, of Freeport; Miner, Fisher, and Smith, of Springfield; Ranney, G. R. Smith, V. L. Hurlbut, M. D., H. N. Hurlbut, M. D., Blaney, Foss, Brower, Patrick, Ranney, Turner, E. B. Stevens, J. M. D. Carr, Cleveland, Barnard, Egan, Atkins, Gurney, Snyder, and many others, of Chicago.

The number present was very large. The Ill. Deputy gave the members a hearty and and eloquent address of welcome.

The proceedings were very harmonious. The occasion was interesting on account of the presence of Col. Shaffer, who has ere this departed to Utah to assume the position of Governor over the people of that Territory.

In the evening, the degree of Grand, Elect, Perfect and Sublime Mason was conferred with marked success by Ill. Bro. G. R. SMITH, 33°, and his associates, upon five candidates. The hall was full, and the ceremonies, amid the artistic surroundings, made a strong and lasting impression. The organ was skillfully handled by Ill. Bro. HURLBUT. Among the candidates was W. Bro. EDWIN POWELL, M. D., the distinguished Master of Oriental Lodge No. 33.

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Music for the Chapter.

Through the politeness of the publishers we have received a copy of a new work with the above title, compiled and arranged for male voices by Comp. JOHN B. MARSH, under the sanction of M. E. JOHN W. SIMONS, G. H. P. of New York. It is 7 by 9 inches in width and length, is well fitted for chapter use, in large type and on extra paper.

Published by C. H. DITSON & Co., New York.

Exchanges.

The *Freemason's Magazine*, and the *Freemason*, both London weeklies, come regular. So does the *Keystone* and *Landmark*, both weeklies, and the *Dispatch*, *Democrat* and several other weeklies with Masonic Departments. The *Freemason's Magazine*, Boston, is always on time; the *Review* has not caught up; the Michigan *Freemason* got entangled by the difficulties of others, but is out again, bright and lively as ever. The *Mystic Star*, *Voice of Masonry*, *Evergreen*, *Mirror*, and St. Louis *Freemason* for February are in good plight and full of valuable matter. The *Record of Western India* reaches us much sooner overland; the *Record* at Nashville, and the St. Louis *Freemason* for March are also on our table. The Kentucky *Freemason* for February, like all its predecessors, is "good to take." In a general notice of exchanges, we get the following:

THE MASONIC TROWEL, edited by Bro. H. G. Reynolds, of Springfield, Illinois, is a favorite with us. It is family and Masonic. We like it, and we are glad to know that it likes us. If we were a brick we would let that TROWEL lay us.

Proceedings Abroad.

NEBRASKA—*Grand Chapter*—The Grand Chapter of Nebraska met in Nebraska City, October 25th, D. H. Wheeler, G. H. P.

REPRESENTATIVES.

Omaha, No. 1.—H. P. Deuell, C. T. Whitmore, C. S. Demary, R. C. Jordan.

Keystone, 2.—J. W. Moore, John Reed, W. W. Wardell.

Nebraska, No. 3.—D. H. Wheeler, W. D. Gage, J. W. Shannon.

Brownville, 4.—R. W. Furnas, A. P. Cogswell.

COMMITTEES—*On Credentials.*—Comps. Allen, Seymour, Shannon.

On By-Laws and Resolutions.—Comp. Graff, Dunham, and Gage.

On Finance.—Comps. Deuell, Brown, and Cogswell.

On Returns.—Comps. Gage, Demary, and Moore.

On Jurisprudence.—Comps. Moore, Furnas, and Deuell.

On Foreign Correspondence.—Comps. Furnas, Graff, and Goss.

On Charters and Dispensations.—Comps. Deuel, Moore, and Allen.

The address is well written, and discusses several important subjects. A neat allusion is made to the meeting at St. Louis, and the services of Comps. Collins and Gouley, as the representatives of the Craft were gracefully acknowledged.

The action of the Grand Chapter of Louisiana in closing fraternal relations with the Grand Orient of France was justified.

A charter was granted to Eureka Chapter at Falls City.

The charters granted by the G. G. Chapter were called in and new ones issued,

The five chapters make the following exhibit: exalted, 24; admitted, 5; demitted, 5; members, 202; paid to Grand Chapter, $234.75. Comp. Graff, submitted the report on correspondence; the notices of other grand bodies are fraternal; that of Illinois is short.

GRAND OFFICERS.

R. C. Jordan, Omaha, G. H. P.
E. A. Allen, " Deputy.
John Reed, Nebraska Falls, G. K.
J. F. Gardner, Falls City, G. S.
Geo. B. Graff, Omaha, G. Treas.
R. W. Furnas, Brownsville, G. Secretary.
W. D Gage, Nebraska City, G. C. H.
Henry Brown, " G. P. S.
C. W. Seymour, " G. R. A. C.
J. W. Shannon, A. P. Cogswell, C. A. Demary, G. M. of Veils.
Rev. H. T. Davis, Nebraska City, G. Chaplain.
J. W. Moore, " G. Lecturer.
W. R. Cain, M. Rich, G. Stewards.
John Cameron, Grand Guard.

PENNSYLVANIA—*Grand Council.*—The annual meeting was held at Erie, June 9th, 1869. Alfred Creigh, M. P. G. Master.

His address is eloquent. In commenting upon the several degrees of the Cryptic Rite, he gives the following reasons for introducing the degree of Super-Excellent Master, and for placing it between the other degrees:

> "We enter the temple, pass between the pillars of the porch, and in due time are raised to the east, having been taught in the lodge lessons of virtue, morality, of science, and of religion, while but ONE essential was wanting to make our Masonic journey finished and complete. I know you all anticipate me when I answer, that it was the G. O. W. agreed upon and promised to be given by our three Grand Masters at the completion of the temple, and in the very presence of these *three and no others.* An agreement entered into in the Council of R. Masters, but prevented by the death of HAB, until the long lost word was brought to light at the rebuilding of the second temple. But we have not yet finished the first temple. We had entered the quarries and renewed our devotions, by preparing our minds as spiritual stones for the temple on high; we had presided a season in the Oriental Chair to learn to qualify ourselves for higher duties, and then we witnessed the dedication of the temple. Such and such alone is the entire and complete history of the first temple until the Babylonish Captivity.
>
> The Cryptic Masons are now required to take another standpoint. We study the beauty of this magnificent temple, admire the character of King Solomon, contemplate his extensive dominions, lament his death, witness the Jewish nation demanding a king in the person of *Saul, the first King of Israel.* Study the entire history of this nation for a period of 485 years, during which time twenty-two kings presided over its destinies and you all see the temple prepared, destroyed—its people and the furniture of the temple, except the ark, carried captive to Babylon, and there amid the willows, and on the banks of the river mourn the loss of their temple and city. This final scattering and destruction of the temple, was brought on by the faithlessness of *Zedekiah, its last King*, who, refusing to serve the God of his fathers, and permitting the people to degenerate into idolatry, met a cruel and ignominious death. It is to commemorate this tragical event, and in further illustration of the R. A., that it is placed as the second degree of the council. Chronologically it is its proper place; first, the Royal Council of Grand Masters, next the erection of the temple; then follows the Select Master, explanatory of both the first and second temples.

Comp. Creigh, after a continuous service of fifteen years, declined a re-election.

ELECTIONS.

Christian F. Knapp, Bloomsburg, G. M.
Jas. M. Porter, Easton, Deputy.
Geo. V. Maus, G. Ill. M.
Geter C. Shidle, Pr. Con. W.
F. V. Barnett, G. M. Ex.
Thos. W. Wright, Pittsburg, G. Recorder.

CALIFORNIA—*Grand Lodge.*—The paper, arrangement of matter, and typographical appearance of the proceedings of the Golden State, are not excelled by those of any other Grand Lodge. The grand communication was held at San Francisco, October 12, Charles Marsh, Grand Master. One hundred and fifty-four lodges were represented, and the session was held five days. The address was an able one. The report on correspondence was presented by Rev. Wm. H. Hill, Grand Chaplain. It equals any of its predecessors, in matter, manner, and wit. He thinks Grand Master English has too much *sack* for his *bread*. Bro. English always has bread enough, and it is good, but we think that our brethren are quite fond of Bro. English's *sack*. It is good to take.

We should like to notice this report at large, but if we do, we shall not know where to end. The notice of Illinois is very flattering, but we are so mixed in it, that we must pass it over. The report justifies M. W. Bro. Gibson, of New York, for refusing a dispensation to a particular sect. The matter will bear a "heap" of thinking. The Grand Lodge holds that a Master may demit, the same as any other member. So do we. How can a brother in Cairo preside over a lodge in Springfield? Masons, as well as citizens have some rights in reserve.

Correspondence with the Grand Orient of France was suspended. The statistics of the chartered lodges show 1,042 initiations; 929 passings; 919 raisings; 527 affiliations; 115 restorations; 620 dimissions; 165 suspensions for non-payment of dues; 5 suspensions for unmasonic conduct; 6 expulsions; 107 deaths; 294 rejections; 294 Entered Apprentices; 133 Fellow Crafts; 8,853 members, and 170 lodges.

The Grand Lodge was organized in 1850; J. D. Stevenson, John A. Tutt, B. D. Hyam, C. M. Radcliffe, W. H. Howard, N. G. Curtiss, J. L. English, W. C. Belcher, G. B. Claiborne, W. A. Davies, Charles Marsh, and L. E. Pratt have presided as Grand Masters.

GRAND OFFICERS.

Leonidas E. Pratt, San Francisco, G. M.
Isaac S. Titus, Placerville, Deputy.
John S. Ward, Susanville, S. G. W.
Richard Dale, Sacramento, J. G. W.
James Laidley, San Francisco, G Treas.
Alex. G. Abell, " G. Secretary.
Rev. W. H. Hill, Sacramento, G. Chaplain.
James H. Hardy, San Francisco, G. Orator.
L. C. Owen, " A. G. Sec.
John W. Shaffer, " G. Lecturer.
Irving N. McGuire, Sebastopol, G. Mar.
Benjamin Akerly, Oakland, G. Bible B.
John M. Keith, Gilroy, G. St. B.
Samuel Prager, Los Angeles, G. Sw. B.
W. A. Holcomb, San Francisco, S. G. D.
Thos. J. Organ, El Dorado, J. G. D.
B. W. Barnes, J. D. McMurray, G. Stewards.
W. N. Anderson, San Rafael, G. Pur.
James Oglesby, San Francisco, G. Tyler.

The receipts of the Board of Relief at San Francisco, for the previous year, with balance on hand, were $8,558.26; disbursements, $6,479.25.

OHIO—*Grand Lodge.*—Met at Cleveland, October 19, Howard Matthews, G. M. The representation was large. The address is a methodical expose of the condition of Masonry, and the general remarks are eloquent.

Intercourse with the Grand Orient of France was suspended.

The correspondence report is divided into subjects, and is much abridged for that reason.

Statistics: Expelled, 84; suspended, 803; died, 220; demitted, 1,420; re-instated, 391; admitted, 703; made Master Masons, 2,475; members, 23,762.

The next meeting will be held at Springfield, October 18.

OFFICERS.

A. H. Newcomb, Toledo, G. M.
P. M. Wagenhals, Lancaster, Deputy.
A. H. Batton, Steubenville, S. G. W.
C. S. Pyle, Mt. Vernon, J. G. W.
F. J. Phillips, Georgetown, G. T.
John D. Caldwell, Cincinnati, G. Secretary.
J. F. McKinney, Piqua, G. Orator.
Rev. A. H. Washburn, Cleveland, G. Chaplain.
J. B. Covert, Cincinnati, G. Mar.
J. E. Stewart, Springfield, S. G. D.
Hugh McCaskey, Felicity, J. G. D.
Jacob Randall, Waynesville, G. Tyler.

COLORADO—*Grand Lodge*—Met at Denver, September 28, H. M. Teller, G. M. Twelve lodges were represented. The Grand Master is one of the ablest men in the Territory, and his address fully sustains his reputation. He alluded very feelingly to the death of P. G. Master Weston, and summed up the condition of Masonic matters, including his own acts, with clearness and ability.

No new charters were granted. There are thirteen lodges with 768 members.

Bro. Hal Sayr presented the report on correspondence.

The next meeting will be held at Central, on the last Tuesday in September.

OFFICERS.

H. M. Teller, Central, G. M.
Richard Sopris, Denver, Deputy.
W. D. Anthony, " S. G. W.
Hal Sayr, Central. J. G. W.
Wm. W. Ware, Georgetown, G. T.
E. C. Parmalee, " G. Sec.
Rev. W. A. Ambary, Georgetown, G. Chaplain.
Rev. J. L. Peck, Denver, G. Orator.
Chase Withrow, Golden City, G. Lecturer.
John L. Daley, Denver, G. Mar.
C. J. Hart, Pueblo, S. G. D.
E. T. Stone, Colorado City, J. G. D.
G. B. Frazier, Canon City, G. Sw. B.
D. A. Hamor, J. A. Burdick, G. Stewards.
N. D. Haskell, Central, G. Tyler.

This Grand Lodge has been presided over by J. M. Chevington, Allyn Weston, Henry M. Teller, A. J. Van Deren, Andrew Mason, and Chase Withrow. Bro. Teller is in his fourth term of service.

Grand Commandery.

Through the courtesy of Grand Recorder, James H. Miles, we are in receipt of the transactions of the Grand Commandery of Illinois, October 6, 1869.

In every respect, it excels any publication of the kind, in any department of Masonry, that we have ever seen, and is alike creditable to Grand Commandery, Grand Recorder, and Sirs *Horton & Leonard,* the printers.

The Grand Commandery was opened with the following officers:

Jerome R. Gorin, G. Com.; Chas. E. Munger, Dep.; Andrew J. Dunning, G. Gen.; John M. Pearson, G. C. Gen.; Rev. C. A. Gilbert, Prel.; Daniel Dustin, S. G. W.; Theodore T. Gurney, J. G. W.; Robert H. Foss. G. Treas.; James H. Miles, G. Recorder; Hiram W. Hubbard, G. St. B.; A. S. Converse, G. Sw. B.; L. H. Jorgensen. G. Warder; L. K. Osborn, G. C. of G.

There were present Nathan F. Prentice, Geo. C. Lanphere, and V. L. Hurlbut, P. G. Commanders.

Vincent L. Hurlbut, Representative for Missouri, Ohio, Tennessee, and Georgia. H. G. Reynolds, Representative for New York and Pennsylvania.

William Lavely, Wiley M. Egan, George Gardner, L. R. Jerome, Past Commanders. Chas. H. Brower, Ins. Gen.

REPRESENTATIVES.

No. 1.—T. T. Gurney, Samuel Brown, E. B. Myers.
No. 2.—Robert R. Smith.
No. 3.—William Rounseville.
No. 4.—Samuel C. Stearns, Thos. J. Stevens, R. P. Denker.
No. 6.—Wm. Lavely, O. H. Miner, S. S. Whitehurst
No. 7.—N. F. Prentice, H. C. Burchard, F. W. S. Brawley.
No. 8.—H. M. Hale, Jas. F. Clark, A. S. Converse.
No. 9.—A. A. Murray, Albert Emerson.
No. 10.—H. F. Clark.
No. 11.—A. W. Blakesley.
No. 12.—W. A. Johnson, Daniel Brewster.
No. 13.—C. H. Foote, L. H. Jorgensen.
No. 14.—Gideon D. Slanker.
No. 15.—Daniel Duston, H. B. Pierce.
No. 16.—A. O. Clapp.
No. 17.—John R. Porter.
No. 19.—A. M. Bennett, Geo. F. Lets.
No. 20.—Joseph Mesigh, L. R. Jerome.
No. 21.—W. A. Levanway.
No. 22.—John Jassoy, J. B. Hall.
No. 23.—W. S. Pease.
No. 24.—Goodman Ferre, J. D. Harbert.
No. 25.—E. E. Thomas.
No. 26.—B. C. Hattenhaner.
No. 27.—Joseph F. Dyas.
No. 29.—H. C. Withers.
No. 30.—Geo. H. Pomeroy.

The following committees were appointed:

On Credentials.—Sirs Miles, Murray, and Slanker.

On Visitors.—Sirs Blakesley, Hubbard, and Converse.

On Reports.—Sirs Lanphere, Gurney, and Lavely.

On Charters and Dispensations.—Sirs Bennett, Johnson, and Clark.

On Finance and Accounts.—Sirs Miner, Levanway, and Stearns.

On Grievances.—Sirs Prentice, Brown, and Hale.

On Unfinished Business.—Sirs Foote, Ferre, and Dyas.

On Mileage and Per Diem.—Sirs Brower, Clapp, and Emerson.

On Masonic Jurisprudence.—Sirs Reynolds, Hurlbut, and Prentice.

On Correspondence.—Sirs. Miles, Blakesley, and Miner.

The Grand Commander reported that he had granted dispensations for new commanderies at Jacksonville, Augusta, and Kankakee.

Representatives of foreign grand bodies were assigned rank as Past Grand Capts. General.

A complete and comprehensive system of ritual, work, and drill was reported and adopted.

The report of the Grand Recorder shows 1966 members; 336 knights created; 14 deceased, and $2,623,20 revenue.

The debit statement of the Treasurer showed $5,882,20; credit, $2,623,35; balance in treasury, $3.258,85.

Chas. E. Munger, Joliet, G. C.; John M. Pearson, Godfrey, Deputy, Wiley M. Egan, Chicago, G. G.; Daniel Dustin, Sycamore, G. C. G.; Rev. C. A. Gilbert, Joliet, G. P.; Jas. A. Hawley, Dixon, S. G. W.; H. W. Hubbard, Centralia, J. G. W.; Robert H. Foss, Chicago, G. Treas.; Jas. H. Miles, G. Recorder; T. T. Gurney, G. St. B.; L. H. Jorgensen, Cairo, G. Sw. B.; A. W. Blakesley, Quincy, G. W.; L. K. Osborn, Chicago, G. C. G.

The Grand Recorder presented an able report on foreign correspondence.

There are now 26 Grand Commanderies in the United States, 332 subordinate commanderies, 23,483 members; and there were 3,628 Sir Knights created during the year.

Sirs Lanphere, Forrester, Rounseville, Ferre, and Murray were appointed a committee to report at the next meeting upon the propriety of making the council degrees pre-requisite to the Templar orders.

Sirs Miles, Lawrence, and Nash, were appointed Committe on Correspondence, and Sirs Gorin, Hurlbut, and Reynolds, Committee on Jurisprudence.

Sir Chas. H. Brower, was appointed Inspector General.

Apollo Commandery has five Past Grand Commanders, viz: Sirs J. V. Z. Blaney, H. A. Johnson, W. H. Turner, Henry C. Ranney, and V. L. Hurlbut. No one has ever been Treasurer but Sir Robert H. Foss. *Long may he wave.*

Grand Council R. and S. M.

The proceedings of the Grand Council of Illinois, printed by Francis Hudson, Jr., is the handsomest number ever printed in this State.

That body met, October 7, John M. Pearson, Grand Puissant; John C. Reynolds, Grand Recorder.

The Grand Puissant reported that he had granted dispensations for new councils as follows: at Bloomington, H. B. Wright, Master; at Paxton, Wilson Hoag, Master; at Petersburg, Hobart Hamilton, Master; and at Dawson, John F. Burrill, Master. Charters were granted to all of them. A charter was also granted to Geo. W. Staley, and others for a new council at Chester.

William M. Avise, of Quincy, was elected G. Puissant; Hiram W. Hubbard, Deputy; W. A. Levanway, G. T. I.; Charles Spalding, G. P. C. W.; Charles Fisher, G. T.; John C. Reynolds, Springfield, Grand Recorder; Geo. E. Lounsbury, G. C. G.; Levi Lusk, G. Chaplain; and A. R. Robinson, G. Sentinel. Illinois has forty-seven councils, and 1506 members. The Grand Recorder presented the report on correspondence.

Masters and Wardens elect as returned up to March 1, 1870, and not yet published.

No. *Masters.* *S. Wardens.* *J. Wardens.*
14...F. L. Rhoads, Victor Karcher, H. C. Barger.
29...Wilber F. Henry, Jos. W. Webb, J. F. Mounts.
44...Peter Burns, Francis M. Fry, J. H. Smith.
55...Geo. S. Anderson, Martin L. Palmer, A. Watts.
74...Sam. Widdowson, D. L. Whiting, J. E. Watson.
77...W. H. Geohegan, W. H. Hinds, R. L. McKinlay.
85...John R. Jones, Thos. S. Rushing, H. Stanton.
109...Chas. W. Beatly, E. H. Dugger, Lewis Bieman.
128...Geo. E. Burnett, Wm. B. Jones, L. H. Adams.
134...Daniel Dustin, F. H. Smith, J. E. Southworth.
137...J. R. Siddall, John W. Marshall, J. McIlvaine.
145...O. C. Town, T. M. Butler, H. B. Farwell.
153...W. M. Walker, C. Houghtaling, J. P. M. Harrison.
154...E. R. Ankrum, J. P. Cloyd, J. E. Parks.
159...S. W. Warner, W. T. Heaps, C. H. Boyne.
162...Gideon K. Carson, A. W. Johnston, J. G. Taylor.
179...G. W. Cross, J. F. Lawson, Joseph F. Goar.
212...F. P. Taylor, J. W. Christopher, Thos. G. Coffy.
232...Calvin Mason, W. C. Armstrong, N. D. Cox.
243...Joseph Soper, Charles Ives, Thos. Guthrie.
255...Wm. J. Young, M. N. Allen, H. S. Hamer.
265...Adam H. Bryant, J. B. McCoffee, Cor. Burns.
267...Daniel W. Hoyt, C. M. Kerrn, J. L. Strickler.
276...J. H. B. Renfro, James W. Hale, Wm. H. Hill.
283...Abram A. Marcy, M. Carpenter, E. S. Johnston.
295...Geo. W. William, O. J. Reese, Wm. Howes.
298...H. Huntington, B. T. Gardner, David McClain.
317...John A. Shearer, R. A. Deegan, S. H. McCauley.
320...S. L. Coe, R. M. Podgett, R. F. Lintleman.
323...J. F. Moore, J. T. Maycraft, Abram Van Riper.
338...Geo. H. Sampson, Alfred Morey, John D. Wiley.
349...Oliver A. Wood, Levi Mead, Chas. H. Ingalls.
354...Joseph Dodds, A. Jameson, C. M. Caldwell.
362...Henry Palmer, Ed. Rowland, Jas. Marvil.
372...Wm. Livingston, R. C. Haines, H. H. Gibbs.
376...Morgan Colton, Green H. Neald, Amos Dillon.
380...Samuel McBride, A. H. D. Butz, Jr.
381...L. L. Munn, James Durst, A. T. Jenkins.
385...J. M. B. McCracken, J. R. Robinson, A. H. Hershy.
398...Jas. W. Power, H. H. Chesley, T. W. Haymond.
403...Joseph S. Bauer, Dan. W. Riner, N. Warnock.
423...D. W. Dame, Jas. Compton, Geo. Reasener.
426...P. L. Bostick, W. A. Westrope, Richard Hill.
442...Allen Miner, J. M. Hendrix, A. Jacobs.
449...J. H. Hendrickson, David Furry, J. S. Worman.
460...Eli Brock, John Bunting Amos Clevenger.
471...John R. Marshall, E. G. Quigley, J. McOmber.
478...R. J. Colburn, John Moore, W. T. DeGroodt.
496...J. W. Akin, A. G. Owen, D. B. Mourning.
503...T. J. Whitehead, J. W. Zurtman, W. Kennar.
512...Lee Smith, L. W. Waddle, W. W. Buttolph.
517...Wm. E. Bacon, Geo. A. Stoddard, John Lang.
520...C. Kirkpatrick, M. Cantor, E. C. McGahey.
525...Phenis Palmer, F. M. Savage, A M. Clark.
538...Chas. H. Bacon, Edw. L. Gooding, F. Hopkins.
544...L. P. R. Yaple, T. Stevens, J. H. Dunbar.
550...John H. Welsh, W. H. Christie, F. M. Wylie.
560...John F. Robb, Abram Allen, Aaron Gamble.
578...Joel Smirto, M. R. Lee, J. H. Yanoway.
579...Wm. H. Stubbs, John B. Herrick, W. H. Ferrell.
617...J. P. Higgins, W. F. Blandin, S. E. Rutekin.
618...D. McGinniss, J. A. Briard, J. A. Anderson.

Princeton Commandery.—Joseph Mesigh, Com.; C. D. Trimble, Gen.; L. R. Jerome, Capt. Gen.

Chicago Council Princes of Jerusalem.—S. A. McWilliams, S. P. G. M.; James Gallagher, G. H. P.; Simom Quinlan, S. G. W.; Wm. Lapham, J. G. W.; J. O. Sleighter, V. K. of S.; A. C. Millard, Treas.; H. H. Pond, G. M. C.; A. La Cour, G. M. E.; J. P. Ferns, G. T.

Princeton Consistory.—L. R. Jerome, C. in C.; George Crossley, 1st. Lieut. Com.; Joseph Mesigh, 2nd. Lieut. Com.

Princeton Chapter Rose Croix.—Joseph Mercer, P. M.; A. S. Chapman, S. W.; Joseph Mesigh. J. W.

Princeton Council P. of J.—George Welch, P. G. M.; E. R. Jerome, Deputy; Jos. Mercer, S. G. W.; G. Chritzman, J. G. W.

Princeton Lodge of Perfection.—C. J. Peckham, P. G. M.; P. H. Zeigler, Deputy; Geo. Welch, S G. W.; Geo. Chritzman, J G. W.

Chapter 57, Sterling.—S. T. Osmer, H. P.; E. G. Allen, K.; L. Stockle, S.

Esther Chapter, Eastern Star, Camp Point.—Geo. W. Cyrus, W. P.; Mrs Eleanor Scott, W. M.; Sarah Sisson, Deputy W. M.

IN OTHER STATES.

NEW YORK.—*Dunkirk. Frondequoit Lodge.*—L. G. Risley, W. M.; E. D. R. Randall, S. W.; F. F. Driggs, J. W. *Dunkirk Chapter.*—W. H. Wyman, H. P.; S. M. Smith, K.; A. H. Libby, S. *Council R. & S. M.*—W. H. Wyman, Master; B. Rathbun, Deputy; A. H. Libby, P. C. W. *Dunkirk Commandery.*—E. F. Driggs, Com.; L. G. Risley, Gen; O. Corbet, C. G. *Churchville.*—M. R. Dole, W. M.; J. D. Wright, S. W.; J. H. Ward, J. W. *Valley Lodge 109.*—R. H. Smith, W. M.; J. M. Brown, S. W.; H. J. Darkin, J. W. *Rochester Lodge 600.*—R. K. Gould, W. M.; J. G. Maurer, S. W.; W. L. Buckland, J. W. *Yonondis Lodge 163.*—W. S. Coon, W. M.; F. F. Boorman, S. W.; S. Jamison, J. W.

MISSOURI LODGES.—*Ralls 33.*—A. J. Rice, W. M.; John R. White, S. W.; M. L. Catron, J. W. *Evergreen 27.*—S. C. Griswold, W. M.; H. K. Bates, S. W.; T. J. Martin, J. W. *Cooper 36.*—A. Ware, W. M.; E. C. Evans, S. W.; R. Wadson, J. W. *Richmond 57.*—R. B. Kice, W. M.; L. Slaughter, S. W.; R. M. Hubble, J. W.; *Savannah 71.*—Robert Conover, W. M.; J. E. Huston, S. W.; J. E. Champlin, J. W. *Warren 74.*—John J. Grimstead, W. M.; Thos. J. Martin, S. W.; W. N. Ewing, J. W. *Potter 84.*—D. W. Burford, W. M.; James Roberts, S. W.; E. F. Scott, J. W. *Dresden 88.*—T. P. McCluney, W. M.; Peter Courtney, S. W.; P. A. Butterfield, J. W. *Chapman 95, Las Vegas, N. M.*—L. Frampton, W. M.; Emanuel Rosenwald, S. W.; C. T. Jennings, J. W. *Kirksville 105.*—W. T. Baird, W. M.; Geo. W. Browning, S. W.; A. L. Shepherd, J. W. *Dardenne 124.*—W. C. Williams, W. M., David Sheets, S. W.; B. T. Gill, J. W. *Live Oak 128.*—A. M. Stearns, W. M.; E. H. Hutcheson, S. W.; H. T. Moore, J. W. *Athens 137.*—M. L. Millen, W. M.; E. L. Peery, S. W.; J. W. Barkley, J. W. *Cass 147.*—N. M. Givan, W. M.; W. O. Clayton, S. W.; G. M. Houston, J. W. *Mirabile 166.*—Sariah Stephens, W. M.; J. W. Thompson, S. W.; Isaiah Jones, J. W. *Morality 186.*—R. P. Martin, W. M.; T. B. Patton, S. W.; R. T. Christian, J. W. *Bolivar 195.*—W. Galland, W. M.; J. D. Abbe, S. W.; G. W. Thompson, J. W. *Salisbury 208.*—J. M. Hamilton, W. M.; F. T. Dysart S. W.; W. S. Stockwell, J. W. *Four Mile 212.*—N. J. McBride, W. M. *Homersville 215.*—W. H. Helm, W. M.; David Rice, S. W.; W. R. Pierce, J. W. *Mystic Tie 221.*—Samuel W. Lewis, W. M.; W. P. Morton, S. W.; G. L. Wilson, J. W. *Hamilton 224.*—Willis Griffing, W. M.; M. A. Low, S. W.; H. Barker, J. W. *Butler 254.*—F. V. Holloway, W. M.; G. W. Wilson, S. W.; A. T. Holcomb, J. W. *Stockton 283.*—Hardy J. Church, W. M.; Geo. R. Corbin, S. W.; James A. Cogle, J. W. *Craft 287.*—J. M. Holt, W. M.; E. P. Mauzey, S. W.; W. Griffin, J. W.

CHAPTERS—*Liberty 3.*—L. J. Jones, H. P.; W. W. Dougherty, K.; J. D. Hildebrand, S. *St Joseph 14.*—C. A. Rowley, H. P.; Edward Dutton, K.; W. S. Craig, S.; J. W. Goslee, C. H.; G. W. Pooler, P. S.; W. P. Saunders, R. A. C.; Lewis Haines, R. J. Willis, P. E. Chesnut, Masters of Veils; J. Williams, Treas.; D. P. Wallingford, Sec. *Springfield 15.*—C. F. Leavitt, H. P.; J. E. Tefft, K.; J. B. Dexter, S. *Columbia 17.*—P.

Root, Jr., H. P.; J. A. Hollis, K.; R. J. Booth, S. *Bellefontaine 25.*—H. M. Rhodes, H. P.; Geo. R. Rice, K.; W. T. Perkins, S. *Jefferson City 34.*—J. E. Carter, H. P.; E. P. Lampkin, K.; P. Constant, S. *Cyrus 36.*—D. P. Whitmer, H. P.; W. A. Donaldson, K.; H. C. Gamer, S. *Houston 37.*—John Knappenberger, H. P.; J. M. Davis, K.; N. A. Grubbs, S. *Langdon 42.*—W. M Satterfield, H. P.; W. H. Helm, K.; C. H. Myracle, S. *Hamilton 45.*—M. A. Low, H. P.; T. W. Higgins, K.; B. F. Van Buren, S. *Horeb 47.*—W. D. Graham, H. P.; T. B. Sutherland, K; J. W. Gardner, S. *Ralls U. D.*—J. B. Vardeman, H. P.; John Ralls, K.; R. Caldwell, S.

Hugh De Payens Commandery No. 4. St. Joseph.—Samuel Russell, E. C.; C. A. Rowley, Gen.; Samuel Goslee, C. G.

COLORADO—*Pueblo Lodge.*—C. J. Hart, W. M.; J. J. Thomas, S. W.; M. D. Thatcher, J. W. *Central City Chapter.*—B. W. Wisebart, H. P., Chase Withrow, K.; Hal. Sayr, S. *Denver City Chapter.*—W. N. Byers, H. P.; A. Sagendorf, K.; S. J. Mitchell, S.

NEW MEXICO—*Aztec Lodge 108.*—Rockwood A. Blake, W. M.; John E. Beers, S. W.; J. F. Bennett, J. W.

TEXAS—*Austin Lodge 12.*—James W. Smith, W. M.; Frank Matthews, S. W.; J. W. Hannig, J. W.; W. J. Oliphant, Sec.

NEW JERSEY—*Trenton Lodge.*—Samuel Brackett, W. M. *Mercer Lodge.*—Joseph Stokes, W. M. *Ashlar Lodge.*—Thomas S. Stevens, W. M. *Three-Times-Three Chapter.*—Samuel G. Bennett, H. P.

Grand Officers Abroad.

PENNSYLVANIA—*Grand Lodge.*—Robert A. Lamberton, Grand Master; Samuel C. Perkins Deputy; Alfred R. Potter, S. G. W.; Robert Clark, J. G. W.; Peter Williamson, G. T.; John Thomson, Philadelphia, Grand Secretary.

MISSISSIPPI—*Grand Lodge.*—Geo. R. Fearn, Canton, Grand Master; C. T. Bond, Deputy; Amos R. Johnston, S. G. W.; John Y. Murry, J. G. W.; Rev. W. K. Douglas, G. C.; H. C. Robinson, G. Lecturer; Geo. H. Gray, G. Tr.; J. L. Power, Jackson, Grand Secretary; Dent H. Miles, *Satartia,* Sr. G. D.; Wm. Delay, J. G. D.; R. N. Karkeet, G. Tyler. *Grand Chapter.*—Robert B. Mayes, Yazoo City, G. H. P.; Wm. A. Champlin, Deputy; R. P. Bowen, G. K.; Morris Cook, G. S.; P. J. Eckles, G. C.; W. D. Ferris, G. Lecturer; A. P. Barry, G. T.; O. T. Keeler, Columbus, G. Sec.; E. W. Upshaw, G. Orator; E. Geo. DeLap, G. C. H.; H. L. Duncan, G. P. S.; J. Y. Murray, G. R. A. C.; B. P. Paddock, W. Lowry, A. P. Sanders, Masters of Veils; W. H. Karkeet, G. T. *Grand Council.*—B. S. Trice, Verona, G. Master; J. F. Arnold, Deputy; J. W. Winn, G. T. G. M.; J. L. Power, G. P. C. W.; W. Thompson, C. G.; G. M. Shaw, M. of C.; A. P. Barry, G. T.; O. T. Keeler, Columbus, G. Recorder; J. E. Rogers, G. C.; W. H. Karkeet, Sentinel. *Grand Commandery.*—C. T. Bond, New Albany, G. C.; John A. Galbreath, Deputy; E. G. DeLap, G. Gen.; A. P. Saunders, G. C. G.; W. W. Lord, Grand Prelate; John Nelson, G. S. W.; E. W. Upshaw, G. J. W.; W. A. Champlin, G. Tr.; J. L. Power, Jackson, G. Rec.; C. H. Meadows, G. St. B.; E. J. Bakin, G. Sw. B.; C. Oltenberg, G. W.; W. H. Karkeet, G. Sentinel.

FLORIDA—*Grand Chapter.*—D. C. Hawkins, Jacksonville, G. H. P.; Charles Slager, Deputy; Charles Mundee, G. K.; Samuel Passo, G. S.; Preston Tatum, G. Tr.; Edward Brandford, Jr., Tallahassee, Grand Secretary.

MINNESOTA—*Grand Lodge.*—C. W. Nash, St. Paul, Grand Master; Geo. B. Cooley, Deputy; S. Y. Hyde, S. G. W.; Fred. Joss, J. G. W.; G. L. Otis, G. Tr.; W. S. Coombs, St. Paul, Grand Secretary.

Charles Whitlock Moore,

Editor *Freemasons' Monthly Magazine*, Corresponding Grand Secretary of the Grand Lodge of Massachusetts, and the senior active member of the Supreme Council of Sovereign Grand Inspectors General of the 33° for the Northern Masonic Jurisdiction of the United States, was born in Boston March 29 1801, in which city he received a liberal education and has since permanently resided, with the exception of a short sojourn in the State of Maine.

The exalted opinions which Brother Moore entertained of the Masonic Society caused him to be extremely anxious to be permitted to receive Masonic light on the evening of his twenty-first birthday, and with that object in view, he solicited, and was proposed for the degrees in Massachusetts Lodge in February, 1822; but having been in the interim, called to the State of Maine, he obtained the recommendation and permission of Massachusetts Lodge to receive the degrees in Kennebec Lodge, in that State, anb was initiated, &c, in April or May following.

In the fall of the same year he returned to his native city, and in October affiliated wirh St. Andrew's Lodge, and the following month was placed in office, and continued serving it in various stations until 1832, when he was elected Master. Having been elected Recording Grand Secretary of the Grand Lodge of Massachusetts in 1832, he felt himself under the necessity of resigning the office of Master, the two offices being held by the same brother being incompatible, but was the same evening elected its Secretary, which place he held for sixteen years, when he resigned. He uninterruptedly held the office of Recording Grand Secretary for thirty-four years, when, in 1867, he became Deputy Grand Master, and in 1868, Corresponding Grand Secretary. He was Secretary of the Board of Trustees of the Grand Charity Fund, and a member and Secretary of the Board of Trustees of the Masonic Hall, in which latter position, if his views had not been overruled by a majority of his associates, not nearly so large a debt as now exists, if any, would have been incurred.

In Capitular Masonry Brother Moore was advanced and exalted, in St. Andrew's Chapter, Boston in 1825, and having satisfactorily filled most of the offices in that body, was elected its High Priest in 1840. In the Grand Chapter of Massachusetts, after having acceptably occupied nearly all the subordinate offices, including that of Grand Lecturer, he was elected Grand High Priest. At tne Triennial Convocation of the G. G. Chapter of the United States at Hartford, Conn., in September, 1856, he was proxy for the Deputy Grand High Priest of Massachusetts, and chairman of the Committee on the Doings of G. G. Officers.

In Cryptic Masonry he received the degrees of Royal and Select Master in 1832, in Boston Council, over which he subsequently presided for more than ten years. In the Grand Council he held nearly every office.

In the Chivalric Order he was created and dubbed a Knight Templar in Boston Encampment, in or about the year 1830, and having served most of the offices therein, was elected Eminent Commander in 1837. He has, also, been Eminent Commander of De Molay Encampment, of Boston. In the Grand Encampment of Massachusetts and Rhode Island he was electep Grand Master in 1841, and held that exalted station three years. In the Grand Encampment of the United Statei he was electeb Grand Generalissimo in 1853, and at Hartford in 1856, was a prominent member of the Committee on Jurisprudence.

In Ineffable Masonry Brother Moore ascended, through intricate paths, along fearful precipices and bewildering acclivities, until he reached the 33°, in 1848; was for several years prior to May, 1861, the Grand Secretary General of the Holy Empire of the Northern Supreme Council; from that period to May, 1867, its Grand Standard Bearer; and is now the senior active member of the same.

The many and eminent services which this venerable and distinguished brother has rendered Masonry for the past forty three years, in various stations, and also, as an editor and writer, can by us merely be glanced at. They would fill a volume. When, in 1833, he assumed the Secretariat, anti Masonry was raging with its utmost fury, and his first official act was to attest the memorial, of which he was the author, surrendering to the Legislature the act of incorporation of the Grand Lodge of Massachusetts. The idea originated with him, and he may, with honest pride, look back upon it as one of the most beneficial performances of his eventful Masonic career. Our brother was the author of the "Declaration of the Freemasons of Boston and vicinity," issued to the public December 31, 1831, and signed by one thousand four hundred and sixty-eight of the leading citizens, in their capacity as Masons—one of the most able, next to rhe Declaration of American independence, ever published, and drawn forth by the persecution of the Masons at that period. It concluded as follows: "Should the people of this country become so infatuated as to deprive Masons of their civil rights, in violation of their written Constitutions and the wholesome spirit of just laws and free government, a vast majoity of the fraternity will still remain firm, confiding in God and the rectitude of their intentions for consolation under the trials to which they may be exposed."

Brother Moore's services to the craft have been acknowedged, both at home and abroad, by his election to honarary membership in several Masonic bodies, grand and subordinate. In 1823 he established the *Masonic Mirror* in Boston, and continued it until 1835, and in its columns gallantly fought against anti-Masonry. So terrific were his onslaughts that, in 1834, he was prosecuted for libel by the leader of anti-Masonry, and, although he overthrew his adversary, his health was injured and his means impaired. In 1841 he commenced the publication of the *Freemasons' Monthly Magazine,* the oldest Masonic journal now extant, which, from that period to the present time, has been uniformly conducted with signal ability. He is, also, the author of the "Masonic Tresle Board," originally prepared by order of the National Masonic Convention held at Baltimore, Md., in 1843, first submittd to the fraternity in that year, and which has since passed through several editions.

Brother Moore is evidently a profound thinker‘ as he certainly is a logical reasoner. His sentences are classically elegant, and if he has, as a Masonic writer, one failing, it is on the safe side—ultra Masonic conservatism. In manner Brother Moore, to the stranger, is apparently distant, but to those who have long enjoyed his acquaintanceship his genial and social qualities show to advantage, and are fully appreciated.—*Pomeroy's Democrat.*

Masonry in Japan.

A correspondent at Japan has kindly furnished us with a full and detailed account of the dedication of a Masonic hall at Yokohama, on St. John's day, December 27, under the immediate direction of Yokohama Lodge, assisted by the brethren of the O Tentosama and other lodges in the Island. The ceremonies were conducted by W. Bro. T. W. Miller, Past Master of the first named lodge, assisted by other distinguished brethren present. The lodge was opened in the first degree, after which the presiding Master delivered an appropriate address, in which he congratulated the brethren on the attainment of a hall of their own, and acknowledged the thanks which were due to H. E. Sir Harry Parkes, who had exerted himself to obtain a site for them, and to Mr. Loureiro, the Portuguese Consul, for coming forward and offering a portion of the ground that had been appropriated to his government, but which was more than was requisite for their purposes. He also declared his satisfaction at the progress of Freemasonry: as, not only was there a second lodge in Yokohama, many of whose members were assisting in this ceremony, and which would meet under this roof, and, without doubt, work harmoniously with the older lodge; but in Kobe the Masons are making an effort to obtain a warrant from the Grand Lodge of England, showing that wherever Masons are, they work for the extension of the Order, and the diffusion of the fraternal feelings it inculcates. It is especially gratifying to see these new lodges springing up, as it will probably enable them to obtain the benefits of a District Grand Lodge for Japan. At present, the Grand Lodge of England is their direct head, but there are advantages in having a district grand lodge, which might legitimately be hoped for.

The ceremonies of dedication then proceeded in the usual form, at the conclusion of which Bro. C. H. Dallas addressed the brethren on the solid advantages of Freemasonry, stating that it was no mere charitable Institution, founded for the purpose of dispensing relief to necessitous brethren. There are plenty of institutions of that character which are good in their way, efficient for their purpose, and worthy of all praise; but Masonry would not have been handed down as it has been from century to century, had it not had higher ends than this. He concluded by dilating on the true principles of the Brotherhood.

The brethren then, says our correspondent, adjourned to the refectory, to partake of a banquet. The supply of the good things had been entrusted to Mrs. Green, of the Yokobama Hotel, who had a temporary kitchen erected on the ground, and gave a proof of the ability with which she is able to provide a large public dinner. There were nearly eighty Masons who sat down to as excellent a dinner as could be desired by the most fastidious; the comestibles being served hot, and without the delays so frequently prevalent on such occasions. The wines were excellent. During the dinner the band of H. M. 10th Regiment played a capital selection of music.

Toasts and speeches followed in rapid succession. In reply to the toast the "Grand Lodges of America and their brethren," W. Bro. Capt. Lemuel Lyon, the American Consul at Kanagana, Japan, said, that although he naturally felt a kind of diffidence in speaking for the first time in such an assemblage of his brethren, still he considered that he was in the position of a man in the midst of his own family, entitled to speak freely, and feel himself "at home." And at home he always was when amongst Masons. The United States differed from England in this, that they were not under one Grand Lodge, but each State has its own grand lodge. In wandering backwards and forwards in the United States from Massachusetts to California, he could never forget that Masonry had its origin in the east, and traveled westward to us, as it came to America from England. When he was a child, among his earliest recollections, he heard his grandfather speak of York Masonry. When he was a big boy, his father harped upon the same string: and when he became a man, he ascertained for himself what this York Masonry was, he became a brother, and he had never had occasion to regret it. From England came the establishment of Freemasonry in the United States, and he was proud to say that never did English and American Masons meet, without proving the value of the seed thus sown. Now, he would speak of the firmament. Disclaiming the title of astronomer, he would remark that Masonry had placed three bright stars in the heavens—"Faith, Hope, and Charity." And the brother who, guided by their light, put faith in GOD, hoped for the realization of the Fraternity in the Grand Lodge above, and exercised the duties of Benevolence and Love to the brethren, fulfilled the highest ends of Masonry, and did his duty to GOD and man.

The occasion was one of extraordinary interest, and may perhaps very properly be regarded as one of peculiar Masonic importance, as it was, we believe, the first public manifestation of Masonry in the Japanese Empire.—*Magazine, Boston.*

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FROM AN ADDRESS published in the *Magazine*, and delivered by Grand Master Gardner, at the Centennial Anniversary of the Massachusetts Grand Lodge, Dec. 27, 1869:

"On the same day that the 'Massachusetts Grand Lodge' was organized at the Green Dragon Tavern, forty brethren of the St. John's Grand Lodge celebrated the feast at the Bunch of Grapes Tavern, John Rowe presiding as Grand Master.

'Joseph Warren, who was thus installed Grand Master one hundred years ago, at this feast of St. John the Evangelist, was born at Roxbury, Massachusetts, June 11, 1741. At the age of fourteen he entered Harvard College, and was there graduated in 1759, aged nineteen. He was proposed to St. Andrew's Lodge by Bro. William Palfrey, September, 10, 1761, and was then initiated, being twenty years and three months old. On the 2d of the following November, he was 'passed a Fellow Craft.' It is uncertain at what time he was made a Master Mason, but on the 11th of November, 1765, the lodge voted unanimously that Dr. Joseph Warren be re admitted a member of the lodge. After this time he appears to have been zealous and active in his Masonic labors. He was chosen Senior Warden in November, 1766, and served his year, and was Master of St. Andrew's from November, 1768, to November, 1869.

"During his Grand Mastership there were thirty-seven meetings of the Grand Lodge, thirty-four of which he attended and presided over.

"From the time of his first installation until the last quarterly meeting held during his life, he was engaged in public affairs of the greatest importance. His practice as a physician was very large; he was a member of various political clubs; was of the Committee of Safety of Boston, and of the same committee of Massachusetts, a member of the Committee on Correspondence, and was a representative to the Provincial Congress, and at the time of his death its presiding officer. His correspondence with public men, not only in Massachusetts, but in all the colonies, was voluminous, and yet he found time amid all these cares, perplexities and labors, to earnestly attend to his duties as Grand Master.

"On the 26th of April, 1773, he lost his beloved wife, but the following week found him at the Grand Lodge, called 'upon an especial occasion.'

"I have compared the dates of many of the meetings of the Grand Lodge, when he was present, with the well-known public services of Warren, and it is surprising that he was able to devote any time to his Grand Master's duties.

"On the 5th of March, 1773, the annual commemoration of the Massacre was held. Dr. Church delivered the oration, and Warren was on the committee that matured the business. Yet he found time to attend the Grand Lodge that day, and the record reads that 'the Grand Master was pleased to adjourn this Grand Lodge to Monday, the 8th instant.'

"June 4th, of the same year, the record states: 'The Grand Lodge being opened, the Grand Master, observing but few grand officers present, was acquainted of their necessary engagement in another society.'

"Warren was absent from three meetings of the Grand Lodge—June 16, 1773; June 3, 1774; and September 2, 1774.

"It is uncertain what detained him from the meeting of June 16, 1773; but June 2, 1774, he was he was engaged on a committee to draft 'a solemn league and covenant,' as also upon other important committees, and at the same time he was writing vigorous articles for the *Gazette*.

"On the 2d of September, 1774, he was absent for the last time. This was the occasion of the 'Powder alarm.' The day before, he was called to Cambridge to prevent a collision with the troops, spent the day there, and the next day, the 2d, was engaged with a committee in corresponding with the towns.

"His last attendance at the Grand Lodge was March 3, 1775. On the 6th, which was Monday, he delivered his famous oration upon the anniversary of the Massacre, and his mind must necessarily have been pre-occupied with the great subject upon which he was to speak, and of the personal danger to himself which he was thereby incurring. Notwithstanding, he was at his post of duty, and for the last time presided over the Craft.

"The following entry is made at the end of the record of this meeting:

"'Mema. 19th April, 1775. Hostility commenced between the troops of Great Britain and America in Lexington Battle. In consequence of which the town was blockaded, and no lodge held until December, 1775.'

"On the 17th of June following, Warren breathed out his heroic spirit on Charlestown Heights, and the Grand Lodge was left without a Grand Master."

◆

How and Where did Solomon Die.

The records in the Old Testament merely state that he died and was buried with his fathers. But *how* did he die? and *where*? The eleventh chapter and forty-third verse of I Kings reads thus:

"And Solomon slept with his fathers, and was buried in the city of David his father."

The thirty-first verse of the ninth chapter of II Chronicles, says the same in almost the same words. No particulars of his last illness are given, no statement as to the immediate *cause* of his death is made, and we know not whether he died of old age, or of lingering and wasting disease—we only know that he died and was buried. There may have been a record of the manner and place of his death, for we are told in the forty-first chapter of I Kings, that "the rest of the acts of Solomon, and all that he did," are recorded in "the book of the acts of Solomon." And in the twenty-ninth verse of the ninth chapter of II Chronicles we find the following:

"Now the rest of the acts of Solomon, *first* and *last*, are they not written *in the book of Nathan the Prophet*, and in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer against Jeroboam the son of Nebat?"

We have no knowledge of the subject matter of this book of Nathan, the purport of Ahijah's prophecy, or Iddo's visions, save what is given in the verse, above quoted, those writings having probably been destroyed in the Jewish wars. The Jewish Rabbins, however, have a strange legend of the latter days of the wise king. We have once seen a metrical version of it, which we append below. It was written by a rising English poet, Mr. Owen Meredith, who acknowledges his indebtedness for the *matter* of the poem, to his friend, the somewhat celebrated Robert Browning. We proceed to quote it entire:

King Solomon stood in his crown of gold
Between the pillars; before the altar
In the House of the Lord. And the King was old
And his strength began to falter,
So that he lean'd on his ebony staff,
Seal'd with the seal of the Pentegraph.

All of the golden fretted work,
Without and within, so rich and so rare,
As high as the nest of the building stork,
Those pillars of cedar were;
Wrought up to the brazen chapiters
Of the Sidonian artificers.

And the King stood still as a carven King.
The carven cedar beams below,
In his purple robe, with his signet ring,
And his beard as white as snow,
And his face to that Oracle, where the hymn
Dies under the wing of the Cherubim.

The wings folded over the Oracle,
And cover the heart and the eyes of God;
The Spouse with pomegranite, lily, and bell,
Is glorious in her abode;
For with gold of Ophir and with scent of myrrh,
And with purple of Tyre, the King cloth'd her.

By the soul of each slumbrous instrument
Drawn soft through the musical misty air,
The stream of the folk that came and went,
For worship and praise, and prayer,
Flow'd to and fro, and up and down
And round the King in his golden crown.

And it came to pass, as the King stood there
And look'd on the house he had built with pride,
That the Hand of the Lord came unaware,
And touch'd him; so that he died.
In his purple robe, with his signet ring,
And the crown wherewith they had crowned him king.

And the stream of the folk that came and went
To worship the Lord with prayer and praise,
Went softly over, in wonderment,
For the King stood there always;
And it was solemn and strange to behold
That dead King crowned with a crown of gold,

For he leaned on his ebony staff upright,
And over his shoulders the purple robe;
And his hair, and his beard, were both snow-white;
And the fear of him fill'd the globe,
So that none dared touch him, though he was dead.
He look'd so royal about the head.

And the moons were changed; and the years roll'd on:
And the new king reigned in the old king's stead:
And men were married and buried anon;
But the King stood stark and dead;
Leaning upright on his ebony staff;
Preserved by the sign of the Pentegraph.

And the stream of life, as it went and came,
Ever for worship and praise and prayer,
Was awed by the face, and the fear, and the fame
Of the dead King standing there;
For his hair was so white, and his eyes so cold,
That they left him alone with his crown of gold.

So King Solomon stood up, dead in the House
Of the Lord, held there by the Pentegraph,
Until out from a pillar there ran a red mouse,
And gnaw'd through his ebony staff;
Then, flat on his face, the King fell down:
And they pick'd from the dust a golden crown.

Our readers must not suppose that we indorse this Hebrew legend as *true*. We only say that there *may* have been a record made of the manner and place of the great king's death, and *on* this record, it may be, the legend is founded.—*Evergreen.*

◆

Masonic Honors to Major-General Hancock.

Among the pleasing incidents of the late session in this city of the Masonic Grand Lodge, was the visit to that body of Major-General Hancock, on Thursday evening. He was introduced by A. T. C. Pierson, P. G. M., as follows:

MOST WORSHIPFUL GRAND MASTER—I have the pleasure to introduce to you, and through you to the Most Worshipful Grand Lodge of Minnesota, Bro. Hancock. Not because of the high honor which is attached to his name in our country's history do I present him thus, but because in all positions and on all known occasions—even on the battle-field—he has proved that he was governed by the teachings of Masonry—toleration, charity, and brotherly love.

At the conclusion of Bro. Pierson's introductory remarks, the gavel of Grand Master Nash called the members of the Grand Lodge to their feet, when he invited the distinguished brother to approach the East, receiving him upon the dais in nearly the following language:

BRO. HANCOCK—I give you a hearty welcome to the Grand Lodge of Minnesota. Your name is a household word in every Craftman's home in our State, as one who has upheld his country's honor in perilous times. We receive and welcome you here as a brother who has never been known to fail in the performance of a brother's part. Again, I bid you welcome—be seated in our East.

The distinguished brother took a seat near the Grand Master, and when, a short time afterward, the Grand Lodge was called off, a large number of the brethren sought and obtained a personal introduction to him, among whom the General recognized several who had been under his command in times past.—*St. Paul (Minnesota) Pioneer.*

◆

Encouraging.

We are receiving letters daily similar to this:

"I am happy to say that your circular furnishes me an opportunity to not only help myself, but help others. I am highly pleased with THE TROWEL, and can say truly that it furnishes more really useful and entertaining reading matter, outside of Masonic articles, than many publications of much greater pretensions. I like it, my wife likes it, and my children are delighted with it. THE TROWEL has had to work its way here against much opposition, but is now acknowledged the best paper for Masons that we have in the West.

THE MASONIC TROWEL,

HARMAN G. REYNOLDS,
Past Grand Secretary and Grand Master of the Grand Lodge of Illinois, Editor,
IS PUBLISHED BY THE FIFTEENTH OF EVERY MONTH, BY
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The place of birth, age, name, time and place of death, and membership of deceased brethren, are solicited. Resolutions are declined.

For one subscriber to The Trowel, accompanied with the money, $1.25. I will send the person who gets the subscription, one copy of The Trowel for three months free of charge.

For 2 subscriptions and $2.50, one copy six months.
For 3 subscriptions and $3.75, one copy nine months.
For 4 subscriptions and $5.00, one copy one year.

The money may be sent in a Registered Letter or by a Postoffice Order, at my risk, and the postoffice charges on the same may be paid out of the subscription money.

SPRINGFIELD, ILL., MARCH 15, 1870.

☞No communication or advertisement is likely to receive attention, if received after the first of each month, in the issue immediately following.

Masons Assassinated.

To the Worshipful Masters, Wardens and Brethren of the Masonic Lodges in Illinois:

Dear Brethren—The Spanish authorities in Cuba have arrested and assassinated, under the instigation of a Catholic priest, several Cubans and Americans whose sole offense was that they met in a Masonic Lodge. No proof was made that they were in any way engaged in the Cuban revolution; but upon the demand of brutal soldiers, maddened by the inflammatory appeals of a Catalan priest. these American citizens were slaughtered in cold blood, because they were Freemasons.

I do therefore earnestly advise every Masonic lodge in the State to memorialize the President of the United States and demand protection to American citizens everywhere, and ample atonement for this indefensible and unprovoked outrage, and to send all papers to Gen. John A. Logan, who is Representative for the State at large

Given under my hand and seal at Springfield this 10th day of March, A. L. 5870.

Harman G. Reynolds,
Grand Master of Masons, [l. s.]

Canada.--Quebec.

In January we gave Quebec a hearing, and in February we gave one to Canada.

In 1855, New Brunswick, Nova Scotia, and Canada, were provinces, with their own parliaments; in each of them there were lodges or provincial grand lodges on the registries of England, Scotland, and Ireland. Canada, previously divided into Upper and Lower, was then, and until 1867, known as Canada East and Canada West. In 1855, the provincial grand lodges in Canada were: Canada West, Montreal and William Henry, Quebec, and Three Rivers. On the 10th of October, 1855, forty-one lodges met in convention at Hamilton, threw off their allegiance to said Grand Lodges of England, Scotland, and Ireland, formed the Independent Grand Lodge of Canada, adopted a constitution, elected grand officers, and assumed the right to control Masonic affairs in Canada. Ireland and some of our State Grand Lodges, promptly recognized the new body; England, Scotland, and several of our oldest State grand lodges declined, until other things were done. In July, 1857, committees of the Independent Grand Lodge of Canada, and of the Provincial Grand Lodge of Canada West, met to arrange articles of union; articles were submitted, but the union was not consummated, and the Grand Lodge of Canada West thereupon threw aside its designation, and assumed that of *The Ancient Grand Lodge of Canada.* This complicated matters still more, and overtures were immediately made to unite the two bodies. In July, 1858, both bodies met at Toronto, and M. W. Bro. Philip C. Tucker, then and long before Grand Master of Vermont, and the ablest Grand Master at the time on this hemisphere, with M. W. Bro. Robert Morris, then Deputy and since Grand Master of Kentucky, were present by invitation to advise and assist, and the two bodies were united as the *Grand Lodge of Ancient Free and Accepted Masons of Canada.* This union was everywhere recognized. We have no data before us as to the ultimate disposition of the two Provincial Grand Lodges, but presume that they ceased to exist by the affiliation of their lodges with the Grand Lodge of Canada. This was the Grand Lodge which held jurisdiction over Canada East and West in 1867, when the Dominion of Canada was formed. The Dominion includes New Brunswick, Nova Scotia, Quebec, (Canada East), Ontario, (Canada West), with a local Parliament in each, and a supreme Parliament over the whole. The Craft in New Brunswick and in Nova Scotia have been formed into sovereign Grand Lodges.

It is asserted that because Canada is divided into two districts or departments, that each is entitled to a grand lodge, and that such a grand lodge as the Grand Lodge of Canada can not rightfully exist. How monstrous! How unmasonic! How utterly destructive and revolutionary! Nothing in the history of Masonry in the States is analogous to it. There is the fact, that though the political *status* is changed, the Grand Lodge is there, complete in its constitution, organization, and government, as ever. Who possesses the right to abridge its powers? to reduce its jurisdiction? to change its government? Until its political *status* is greatly changed, the right is in the Grand Lodge of Canada alone. Every step taken by the Grand Lodge of Quebec is contrary to the spirit of Masonry, and void. The lodges in the respective Judicial Grand Divisions of Illinois have just as much right to form grand lodges—the rebellion in New York in 1849—the formation of grand lodges in large cities, have just as much argument to sustain them, as this forced and unseasonable appeal to passions and prejudices in the formation of the Grand Lodge of Quebec. It is in the face of law, order, security, confidence, unity, and good will. Upon this, the *Freemason,* of London, says:

> "It was the bounden duty of the promoters of this division to lay their statements in Masonic form before the Grand Lodge of Canada—it was their duty to leave no stone unturned to obtain the sanction of the Supreme Body whose warrants they held—prior to raising the flag of independence, and defying the public opinion of the Order throughout the world. It is a sad state of things to contemplate—authority defied—fraternity disregarded—the sacred obligations of the Craft profaned or forgotten—when all the teachings of Freemasonry inculcate forbearance, truth, and brotherly love!"

But, for all this illegality and wrong, there is another side. Evidently, the jurisdiction is too large for one grand lodge. The desire for a separate grand lodge for Quebec is natural and just. And we sincerely concur in the following remarks by the *Freemason:*

> "If the Grand Lodge of Canada can not win back to its Masonic fold by kindness the twenty-one recalcitrant lodges in the Province of Quebec, it will never accomplish that object by harsh measures. 'Secession' and 'rebellion' are convertible terms, and the magic of success produces strange changes of opinion. We have before us now, the 'Proceedings of the Grand Lodge of Canada,' held on the 1st December, 1869, at Montreal, on the one side, and the 'Proceedings of the Convention.' held in the same city, on the 20th and 21st October last, by the leaders of the 'Grand Lodge of Quebec' on the other side. We have also received a 'manifesto' of the latter body, through the courtesy of its Grand Master, Bro. J. H. Graham, and the conclusion to which we deliberately arrive, is that there must be a separation between the two Provinces of Ontario and Quebec. The feelings which have been evoked on both sides are too powerful to be subdued, and we can not advocate the adoption by the Grand Lodge of Canada of coercive measures, which would not only fail to reach their objects, but would excite the sympathies of every Freemason on behalf of the oppressed."

All the work that has been done is either unlawful or in the wrong spirit, and can never receive the approval of right-minded Masons. It is as unwise as it is selfish and arrogant to exercise power unnecessarily. Never should it be done vindictively, as in the sale of the effects of several lodges for nominal debts at nominal sums. The whole Masonic world will cry out at this wrong. The Grand Lodge of Canada will be sustained in maintaining her jurisdiction, constitution, and government, for legal reasons only; propriety, policy, convenience, and Masonic sentiment are with the Quebec side.

Neither party can be safely sustained in their present positions. If things are to remain as they are the Grand Lodge of Canada has the advantage and will retain it. Matters can not remain as they are. Let the Grand Lodge of Canada revoke its arbitrary decrees of expulsion, suspension, and forfeiture of charters. Let the Grand Lodge of Quebec dissolve, return to their Grand Lodge, and there discuss the matter and divide their territory by political lines, and their property and funds *pro rata,* each taking the name which suits. There is no other honest or Masonic way. That these parties can now live together comfortably, no one can believe. They can separate Masonically; they should do so; they had better not stand upon the order of it; they had better fling aside all self-importance and all personal dignity, and do *what must be done,* well, cheerfully, and properly, and have an end of it.

To Anti-Masons.

There are very many who are opposed to Masonry, for very opposite reasons. Those of the Wheaton and Oberlin class, base their opposition upon a high Christian eminence, while others find their opposition in some other objection. The Wheaton Theological position has very little to stand on, so long as the objection is declared to be a rejection of Christ. We don't understand President Blanchard's own denomination to be very orthodox in that respect. We do not raise any controversy here, nor underrate the power and influence of his religious associates—we only say, that it seems to us, that in condemning Freemasons upon that point, he is condemning himself. It is well to be consistent, at least. We know very well that most anti-Masonic Christians base their opposition upon general religious grounds—grounds, too, that are utterly indefensible, but they do not risk the charge of inconsistency, because in most instances they are believers in the Divinity of Jesus. Dismissing this point for the present, we inquire into the other reasons for opposing Freemasonry.

Some are anti-Masons for the most despicable reason in the world—simply because they are too mean to pay for initiation. It is very well for such men to stay out, for they are opposed to paying for anything. That class vote against all school taxes, road taxes, and oppose everything that will cost money. If they give anything to build a church, they never think of the value of churches in a community, nor of any duty to assist, and what is done is grudgingly done, and is placed on the scales as so much merit. Such men are everywhere. They impede everything that is calculated to build up, *because it costs.*

Some men are opposed to Masonry, because they know very well that they could not stand the ordeal of an examining committee. The same men scorn and divide churches for the same reason. Every good man and every good thing is a standing reproach to them, and they avoid them.

Some are anti-Masons for no reason, except that they naturally belong to the opposition. They can see no good in Masonry, religion, or anything else. Religious men are said by them to be hypocrites, and their religion a cloak for black hearts and bad intentions. The immorality of a Mason here and there, is pointed at a specimen of the whole set. And so they go on, until they become regular defamers, and are never so unhappy as when they are obliged to be silent.

A friend of ours at Bloomington is a Freemason. His parents, good honest people in Pennsylvania, became anti-Masons, when everybody around them fell into the same way of thinking. There were no more reputable or hospitable people in the State, but they become anti-Masons; and when farmers have once decided in their minds, they are not easily moved. So these good people went on their way from year to year. By and by, a darling son went to Texas, and engaged in business. What happens to others, happened to him. He sickened and died. Masons attended him in sickness, received his dying requests, closed his eyes in death, interred him decently, reverently, and Masonically, and then informed the parents of his death, that his effects were at their disposal, and that they would attend to their desire in regard to the further disposition of the remains. The end of all that was to send the body home, with the property and effects of the deceased. The Masons at his old home gathered around when he was buried, and with sobs and tears threw a few green sprigs into the grave.

A few days afterwards the old father inquired of our Bloomington brother what those sprigs meant. He was informed that it was a symbol of the resurrection.

Sitting around their cheerful fire-side one evening, the old patriarch said, "wife, an institution that does such things as was done for our son cannot be bad." The response of the mother was similar, and now a Mason is as welcome at that old farm mansion, as he is anywhere among his brethren.

Before you denounce Masonry, find out *what* you are denouncing. What our books teach, we impress solemnly upon the minds of our initiates in all our mystic ceremonies.

Whatever is printed about Masonry, anybody can read. Then read, and after you have read, oppose our Institution if you can.

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Canada and Masonic Jurisdiction.

We are in receipt of a courteous and able letter from Hon. J. H. Graham, Grand Master of the Quebec party, acknowledging the reception of the January and February members of The Trowel, and directing our attention to the formation of Grand Lodges in this country, and particularly so to those of Washington, Idaho and Montana.

The comity of the Masonic *World* in regard to Grand Lodge jurisdiction is substantially this—

1. Where a home government has one or more Grand Lodges at home, as in the case of Great Britain, and has territorial and provincial governments under her control, the Grand Lodges of no other country exercise any Masonic jurisdiction over any portion of such provinces or territory. The Grand Lodges of England, Scotland and Ireland, have had and still have both provincial and subordinate lodges under their control in America, Asia, Africa, Australasia, and wherever the British flag rules.

The Grand Lodge of Hamburg invades the territorial jurisdiction of New York; every Grand Lodge in the United States holds her lodges established here to be clandestine, and all recognition of Hamburg is virtually inhibited. Why? Because there is a supreme and sovereign Grand Lodge in New York. It is asserted that the organization of the Africans is as regular as that of any of the Americans. Suppose that to be so; suppose their work to be exactly like ours; suppose them every way worthy; the very principle upon which they act is the same as in the case of Hamburg, to-wit: occupation of organized Grand Lodge territory, and invasion of Grand Lodge sovereignty.

2. Where there is no Grand Lodge existing under a supreme government, as in Turkey, all the Grand Lodges of the world have concurrent jurisdiction, and may establish and govern lodges there. But when three or more lodges form a grand lodge, severance is complete, its jurisdiction absolute, and all other jurisdiction terminates.

Massachusetts establishes lodges in China, South America, and elsewhere; so do the grand lodges of England, France, Ireland, Prussia or Scotland, because there are no grand lodges in existence where their lodges are formed.

3. There is nothing in the history of Masonry in the United States, analagous to Masonic affairs in Canada, as we will now endeavor to show.

When the independence of the thirteen colonies was acknowledged, Masonry was in an unsettled condition; the grand lodges in the colonies were provincial, and most of the lodges were under the direct government of the home grand lodges, and they even mostly British. There had never been any federative government in the colonies, as in Canada, and with political independence came Masonic independence also. So soon as there were lodges enough, grand lodges were formed in each of the colonies, then changed by act of Congress to States. Each State Grand Lodge held exclusive jurisdiction over its own territory. In any State or territory where no grand lodge existed, the universal rule has been, that jurisdiction is common to all the Grand Lodges in the United States; that is, each one could establish and govern its own Lodges. The government of the United States is exclusive only over the District of Columbia and unorganized territories. The Grand Lodge of the District of Columbia derives no superiority from this fact; she, with all the territorial grand lodges stands on a level with all others. It may be asked if she does not exercise a superior influence by virtue of her central and governmental position? By no means. Her territory is small, her lodges necessarily few, her population fluctuating, and she does not occupy a position equal to that of an organized territory with a governor, legislature and courts, for she is simply governed by the States, aggregated in Congress.

Wherever a State or territorial government exists, the right to form a Grand Lodge follows, whenever there are enough lodges to do so. When the Province of Maine was erected into a State, she formed a grand lodge. Until then she was governed by Massachusetts. When Illinois, Indiana, Ohio, Michigan, and Wisconsin were ceded by Virginia to the United States, grand lodges were formed in them so soon as they were in proper condition. When the Grand Lodge of Illinois formed in 1820, was destroyed, Kentucky, Missouri and Indiana stepped in; when the present Grand Lodge was formed in 1840, their jurisdiction ceased. The Louisiana Grand Lodge once had exclusive jurisdiction over the entire Louisiana purchase; the erection of a State government cut off the exclusive jurisdiction beyond her State line. The Missouri Grand Lodge under the old territorial government once held exclusive jurisdiction over what is now Iowa, Kansas, Nebraska, Dacotah, Montana, Wyoming, and Colorado. Her erection into a State, left her only concurrent jurisdiction.

The territory of Kansas included Colorada, and her Grand Lodge held exclusive jurisdiction; when her State lines were defined, the lodges in Colorado organized their own grand lodge. California held jurisdiction over Nevada, or a portion of it; the organization of the Grand Lodge of Nevada is almost coeval with its existence as a territory. Oregon and Washington were once one territory. When the former was organized as a State, the latter formed its own grand lodge. All the grand lodges of the United States hold concurrent jurisdiction over Utah, New Mexico, Arizonia, Dacotah, and the Indian Territory; the moment a grand lodge is formed in any one of them, there it ceases. All the grand lodges in the United States hold the same concurrent jurisdiction over all unoccupied countries everywhere. The only case in the United States which might seem at all analogous to that of Canada, is that of Virginia and West Virginia. By her act of secession, Virginia refused to be recognized as a part of the United States, and gave adhesion to the government of the Confederate States. West Virginia refused to do so, organized a separate government and was admitted as a separate State. Here were two distinct governments, acknowledging different sovereignties for the time being.

West Virginia followed the usual course, organized a grand lodge, and was recognized by some, while she was refused recognition by other grand lodges, and she never did get complete recognition until she compromised and parted amicably from the old grand lodge. This is the only instance in the United States where a grand lodge in an old settled country has been divided, and that division grew out of change in political government. Canada can make no such plea. The Grand Lodge of Canada held jurisdiction over the old settled country long known as Upper and Lower Canada—then as Canada East and West—and now as Ontario and Quebec. It is precisely the same country over which the former provincial grand lodges of Canada West, Montreal, and William Henry, and of Quebec and Three Rivers held jurisdiction. The ground taken by the Grand Lodge of Quebec, and the correct ground, too, is that each province should have an independent grand lodge. But here comes a position of things unknown in American

History. The Grand Lodge of Canada held, virtually, exclusive jurisdiction over what is Ontario and Quebec. A Parliament for the whole Dominion of Canada exercises general control over all the territory occupied by the Grand Lodge of Canada. The existence of such a grand lodge is a long accomplished fact. The position assumed by the Quebec party is simply destructive and revolutionary; instead of seeking for the formation of two grand lodges from the one, or a peaceful and amicable separation, they in effect declare that the creation of the Provinces of Ontario and Quebec is a practical dissolution of the Grand Lodge of Canada, for they cannot escape the logical conclusion that the right to form an independent Grand Lodge in Quebec concedes the same right to the lodges in Ontario.

Grand lodges cannot be disposed of in any such way. Fix it as they may—form as many grand lodges as they will—the Grand Lodge of Canada came into the control of certain jurisdiction in a peaceful way—she cannot be divested of it by violence or force. One province has just as much right and power as the other, to say that the Grand Lodge of Canada has no longer any jurisdiction.

The question may be put in this way: which is the Grand Lodge of Canada, Quebec or Ontario? There is but one answer, neither. Then did the creation of the Provinces of Quebec and Ontario extinguish the Grand Lodge of Canada? No. Then what is the Grand Lodge of Canada? What she ever was. Can she divide? She can abandon her own organization and grand lodges can be formed in the Provinces, or she can permit one province to withdraw, and hold her organization intact in the other.

To our mind, there is but one best way. That is simply for all parties to admit—and such admission is the only manly thing that can be done—that they have been hasty, and undo everything that has been done. That done, separation or division is *inevitable*. There is no peace like that made face to face. Let Grand Master Stevenson call the Grand Lodge together; let personal differences be reconciled, and then in our judgment, let the lodges one and all in Quebec be permitted to form a grand lodge, and when formed, let the Grand Lodge of Canada induct its officers into their places. This will leave the Grand Lodge of Canada intact in Toronto, and then if she chooses she can change her name. To that compexion it must come in some form. Let it come in peace, charity, and mutual good-will—so that all the world may say, "How good and how pleasant it is, for brethren to dwell together in unity."

Findell's History of Free Masonry.

We are under obligations to Bro. Findell for an English copy of Findell's History of Freemasonry. It is not pleasant to disapprove of the writings of any brother, especially one so earnest and zealous as Bro. Findell. In his notice of Freemasonry in America, he says very little of particular grand lodges, and in his various remarks shows singular inconsistencies, and conclusively proves that he has been imposed upon, or else that he writes without knowledge in one or more instances. His English edition is dedicated to the Grand Lodge of Massachusetts. On page 591 the date of its formation is placed in 1778, while Dr. Parkman, former Grand Master, in a letter to Bro. Findell, distinctly states that the Massachusetts Grand Lodge was formed in 1733.

On page 610 the German lodges in America are especially commended for resisting the authority of grand lodges, which he takes great pains to denounce as "oppression" and "presumptuous behavior," while all through his brief notice of Masonry in America he takes great pains to notice every attempt at the formation of a general grand lodge, and evidently favors the idea. Now, he takes no small pains to identify with his revolutionary theories all who denounce and are ready to tear down grand lodges, while at the same time he favors a proposition for a general grand lodge, which is so monstrous that it has met with no general favor. To support his approbation of resistance to grand lodge authority, he brings in the African lodges, which are formed in defiance of grand lodge authority, and quotes the editor of the St. Louis *Freemason* as an exponent of his views, while every one who reads his paper can but know that he is opposed to Bro. Findell's doctrines.

Bro. Findell rails against all Freemasonry, and all outgrowths of Freemasonry, except the first three degrees. In this he quotes Bro. Gouley, an eminent Templar, and the recording officer of the grand bodies of Capitular, Cryptic, and Templar Masonry in Missouri. The author quotes Bro. Parvin, of Iowa, as having said that all degrees but the symbolic ones should be conferred in taverns, or any place but a Masonic hall. Every intelligent Mason in the United States *knows* that in any such remark by Bro. Parvin, he simply referred to what is known in this country as "side-degrees," and not to what is considered regular. Bro. Parvin is an accomplished workman in Royal Arch Masonry, and was the first Grand High Priest in Iowa. He organized the first council in the Cryptic rite, and is a Past Grand Commander of Templars. And it is as well known that he is a distinguished Scotch Rite Mason, and is at the head of that Order in Iowa.

Grand Master Gardner is also named as a supporter of Bro. Findell's views. Bro. Gardner is the Grand Master of Templars in the United States, and a noted member of the Supreme Council of the 33°.

We do not find fault with Bro. Findell for maintaining the integrity of Symbolic Masonry. The time has really come when its importance and superiority should be vindicated. But when he assumes the role of a historian, we insist that he shall speak the truth without partiality, perversion, or suppression. We insist that a historian shall not seek to uproot and tear down beneficent institutions under the guise of a historian, while he is in fact an agitator, a revolutionist, and an intermeddler.

We trust that his history of Freemasonry in the eastern hemisphere, where the means of arriving at correct conclusions are more easy of access to him, and may prove more reliable than what he has said of us in America.

In the meantime, we do not wish to stay the sale of the book. By all means let it be read, and we especially desire that all our readers who can afford to do so, should judge for themselves as to the justice of our remarks.

Boot Conformator.

Don't run, nor slide over, just read this, you short-stepping, foot-pinched and corn-afflicted fellow-men, and get relief, comfort, activity, and a free step.

For more than forty years, our farmer feet, raised in cow-hides, and bred to freedom and health has been the victim of corns, tight boots, narrow boots, pinching boots, and all sorts of pain-contracting boots and shoes, and no relief. But to all things comes an end. Bro P. L. Porter, agent for Shorey's Boot Conformator and Last Company, 106 Madison street, Chicago, called on us, took the measure of our foot in his machine, and in due time presented us a pair of lasts. Straight we went to Bro. P. L. Drury on Jefferson street in this city, and had a pair of boots ordered. He conformed strictly to the last and the directions upon it, and now we have a pair of well fitting boots, not remarkable for elegance, but very remarkable to us for comfort, utility, roomy toes, freedom for the foot and tenderness for our corns. We can walk like a "thing of life," and woe to what is in front of our toe. If there is any humor in this article, it is sincere for all that. Try the Conformator. It will win.

For this article, for which we would ordinarily charge one hundred dollars, and which will be worth thousands to the proprietors, we get a pair of lasts, *and comfort for our feet.*

Examiner's Meetings.

A meeting of the Board of Examiners will be held with the lodge at Odin, commencing on the evening of the fourth Tuesday of March instant.

Another meeting will be held at Galesburg, commencing on the evening of the foruth Tuesday of April next.

At these meetings, candidates for Lecturers will be examined, and the manner of opening, and closing, and working a lodge, and the work and lectures will be exemplified.

Schools of Instruction may be organized. if suitable provision is made by those desiring them. It is expected that the Grand Master will be present.

By order of the Board.

GEO. O. IDE, *Secretary.*

Symbolism of Masonry

M. W. Bro. H. P. H. BROMWELL, by previous invitation, addressed the Craft of Springfield, March 5, upon the symbolism of the first and second degrees in Masonry. The brethren listened for more than one hour with much interest, and at the conclusion, Past G. Master Turner, Hon. L. W. Ross, and the Masters of the several lodges in Springfield were appointed a committee to draft resolutions. The report justly styled the address "masterly and convincing," and closed with a wish that the distinguished brother would lecture at an early day upon the symbolism of the third degree.

The Masters of the lodges in Springfield were appointed a Committee of Arrangements.

Delays.

Owing to the great demand for compositors to do the printing of the Constitutional Convention, now in session in this city, we have had great trouble to get sufficient help to do the work of our office. We trust that our patrons will not get impatient on account of delays in work which we were unable to avoid.

Our Dearborn Brethren

In Chicago had a delightful time at Blair Hall on the evening of Jan. 17. Mr. E. J. Wilson sang, and W. Master Sutton, Past Master Reid, R. W. Breth. Luckey of Polo, and Bailey of the *Voice,* and Bro. L. D. Barry, S. W. talked, and then all finished with a feast of good things.

R. W. Phares A. Dorwin.

This zealous and able brother departed this life Friday, Feb. 18. He was initiated, passed, and raised in Springfield Lodge No. 4, in 1847, and passed rapidly through the degrees of the chapter and council. In 1860 he received the orders of knighthood in Elwood Commandery, and the degrees of the Scottish Rite in 1865, in this city.

Bro. Dorwin was one of the brightest Symbolic and Templar workmen in the State. For many years he was Master of Central Lodge, of which he was a charter member, and he succeeded the editor of this paper as Commander of Elwood Commandery, in 1861, and was again elected in 1867. Grand Master Buck appointed him Grand Lecturer, and he died with the harness on. Some years ago he made a profession of religion, and united with the Third Presbyterian church in this city, and was soon after elected elder.

For several years he has been in failing health, and it was plain to his friends that he must soon die. He suffered greatly, but died in the triumphs of the faith he professed, and was buried by the commandery.

The deceased was the brother-in-law of R. W. Bro. Charles Fisher, and of the Hon. S. M. Cullom.

Grand Lodge Proceedings.

Before this number reaches our readers, the proceedings of the Grand Lodge will be distributed among the lodges. The statistical table appended to the report on correspondence, shows the following facts: Grand Lodges in the United States and British America, 45; number of lodges, 5,753; total membership, 451,324. New York has the largest, 70,333; Illinois is next, having 33,096.

The Illinois statistics for the previous year are: 610 chartered lodges; receipts, $24,570.50; disbursed, $20,193.71; initiated, 4,042; passed, 3,754; raised, 2,440; admitted, 1,010; died, 278; restored, 98; expelled, 73; suspended, 284; demitted, 1,755; rejected. 1,364.

We do not think any other jurisdiction can show such a remarkable proportion of rejections, being considerably more than twenty per cent.

It reminds us of a remark made by Bro. Cleveland in Chicago, that "lots of fellows get into the church that can never get into a lodge."

P. G. M. Bromwell.

Since listening to Bro. BROMWELL's lecture on the symbolism of the first and second degrees as noticed in another article, we have heard his masterly lecture on the symbolism of the third degree, delivered before a large audience in this city on the evening of the 10th inst. It was perfectly sublime. Dr. BATEMAN presided, and after the lecture the following resolutions were adopted:

Resolved. That the Master Masons here assembled have listened with deep interest to the eloquent lecture delivered by M. W. Bro. BROMWELL this evening upon the symbolism of the third degree, for which he will please accept our sincere thanks.

Resolved, That the delivery of an oration upon the symbolism of the three degrees by M. W. Bro. BROMWELL in the M. W. Grand Lodge, will tend to place Symbolic Masonry upon a more elevated plane, to develop its power and beauty, and secure for it, its real place in the affections of Freemasons, far in advance of other branches of Masonry.

HOWE'S MUSICAL MONTHLY—Forty-six pages sheet music, is 35 cents per number; songs and nstrumental music. Elias Howe, 103 Court street, Boston.

What Freemasons can Do.

Freemasons can cultivate the spirit of our Institution in their intercourse with each other. The reputation, influence, and prosperity of the Fraternity will be increased by such a course of conduct. Brethren can be kind and generous towards each other; frank in manner; charitable in speech and act; forbearing and forgiving, and ready to place the best construction on the actions of others.

In this way, the truths and value of our charges, landmarks, and principles, may be exemplified, and the world may learn the power of friendship, morality and brotherly love among Freemasons. In this way, every brother by his life, will give a daily exposition of Masonic teachings and beauty, and none could fail to see how pleasant a place this world would be, if all men were guided by the tenets of a Mason's profession.

Council Monitor.

This is a beautiful little book, of pocket size, prepared by Jackson H. Chase, Grand Lecturer to the Grand Council of New York, Royal and Select Masters, and published by the Masonic Publishing Company at 432 Broome street, New York.

It contains numerous and beautiful plates, illustrating the degrees of Royal, Select, and Super Excellent Master, with full monitorial instructions relative to the same.

These are followed by all needed installation, dedication and constituting ceremonies for use in grand or subordinate councils.

District Grand Lodges.

Our readers will find a well-written, terse and argumentative article from one of our oldest members of the Grand Lodge, in favor of District Grand Lodges in this number. Our pages are open to courteous and temperate articles on both sides, not exceeding a page each, and limited to five in number, giving the close to the writer in this number. We shall take no part in the discussion.

The Kentucky Press Association

Was in session at Lexington, January 12 and 13. The annual address was delivered by R. W. Bro. A. G. Hodges, G. T. of the Grand Lodge. The occasion was graced by a poem, delivered by Mr. Henry T. Stanton, now, since the death of Prentice, the Poet Laureate of Kentucky. The most of it is published in the Kentucky *Freemason*.

A good supper, a look at Ashland, and visits to several places of interest closed the scene.

Gift Enterprises.

A brother at Kansas has sent us a list of prizes and a circular of a gift enterprise at Mt. Vernon, Indiana, professedly Masonic. Any brother in this State who shall buy or sell or give countenance to the buying or selling of any tickets in that or any other gift enterprise, is liable to Masonic discipline, and every Master of a Lodge is specially charged to see that every brother engaged in any such business is brought to trial and punished.

H. G. REYNOLDS, G. M.

SPRINGFIELD, Ill., March 10, 1870.

See This Picture.

The only pity is that the Hon. S. C. Pomeroy is not one of the Chicago and Oberlin preachers, who have gained a reputation by pounding a Bible to pieces every three months.—*Bro. Geo. Frank Gouley.*

German Lodges.

In a criticism to be found in this number in regard to Findell's History of Freemasonry, we alluded to his assertion that the German lodges were freeing themselves from the "oppressions" of Grand Lodges. We know of but two lodges in all this broad country to whom that remark can apply, and those are the two established by the Grand Lodge of Hamburg, in New York, and which are held by all the Grand Lodges in this country to be clandestine. We can speak freely for the German lodges in this State. No other lodges have been more loyal, more obedient, or more attached to the governing body from whence their charters came. We have four German lodges in Chicago, one in Peoria, one in Quincy, one in Alton, one in Belleville, one in Ottawa, and several which are mostly German, and if there is any discontent among them we do not know it.

Take Notice.

BLOOMINGTON, ILL., March 8, 1870.

M. W. H. G. Reynolds:

DEAR SIR AND BROTHER—A piece of jewelry has been left in my possession to find an owner. Knowing you can assist me, I send you inscription below, and shall feel greatly obliged if you will give the matter an early attention.

Fraternally yours,

BENJ. R. BAUGHER.

Inscription: James A. McPherron, *Girard M. L. No. 214*, March 8, 1864. Marks: Open palm left hand crosed with sword, *Columbia H. R. A. C. No. 91, St. John's Com. No. 4, Mt. Moriah R. L. No. 300.* James A. McPherron.

Gratifying.

In the February number we said that our paper would indulge in no further acrimonious or unnecessary controversy. In response we have received many congratulatory and approving letters; the following extract from a letter in the northern part of the State will serve as a specimen of the whole:

"I am glad to see in the February number, that the controversy with some other Masonic periodicals is to be closed so far as you are concerned, for in all candor I must say that they are not agreeable reading, and for the good of Masonry I am glad to see you close your paper against them."

Testimonial.

Our readers have noticed several allusions to M. E. Comp. H. H. Avron, who has distinguished himself at Bombay, India, as a zealous and enlightened Freemason. Having failed in health, he recently declined further service as High Priest of Keystone Chapter of Western India. Upon his retirement, the chapter presented him a costly High Priest's jewel, and so soon as finished, the jewel is to be accompanied by a silver globe.

THE UNION COAL and Iron Transportation Company are erecting extensive works near Joliet, for the manufacture of iron. Joliet gave $75,000, and upwards of $225,000 has already been expended. It will be, when completed, the most thorough and extensive manufactory in the west. P. G. Master Buck is one of the five stock holders.

The Officers of Sterling Chapter

Were installed Dec. 22, by E. Comp. James A. Hawley, G. K. The event of the evening was the presentation of a beautiful agate keystone, set in a solid gold band, on which is inscribed—"To L. Hapgood, with compliments of Sterling Chapter No. 57." For five years Comp. Hapgood has served as Secretary.

Judge not that ye be not Judged.

A clergyman of talent, a Doctor of Divinity, a teacher of youth, wrote to a lady in this State, and with terrible words adjured her to prevent her husband from entering the Masonic fold; and, to clinch the matter, he solemnly declared that if he did become a Freemason, he would "lose his soul." This is assuming the prerogative of the Almighty! this is passing judgment in advance? Let us contemplate the effect of it. If that man has the power to pronounce such judgment, then he consigns George Washington to eternal woe; the blow struck by the heroic Warren was his passport to endless misery; the spotless, useful lives of Michael J. Noyes and Jonathan Young, with their dying testimonies in favor of Freemasonry, and of their hope of salvation through the blood of Christ, only tend to make their punishment more fearful and certain; the long and laborious life of the preacher Going, with all his quiet trophies of good, only tend to a more fearful and unending agony; the veteran Knapp can count his thousands of converts, only to find himself a castaway; our noble and chivalric Davidson, armed with a Presiding Elder's commission, and who upon his death bed testified to the comforts of the Gospel, and his trust in Christ, was only steeping his soul in ineradicable guilt; more than 1,500 preachers in Illinois, and more than 20,000 in the United States, are preaching repentance and good-will, only to be banished to lower depths than the pen can portray; more than 15,000 members of Evangelical churches in Illinois, and more than 200,000 in the United States are forever doomed! Millions are lost souls!

Was there ever such wholesale judgment rendered before? Let us hear no more from that source of the usurpations of the Pope and the Roman church! Purity of life, blameless conversation, disinterested benevolence, and wide-spread charity pass for nothing, but to the bottomless pit this man sentences them!

Take care, sir! "With what judgment you judge, you shall be judged; with what measure you mete it shall be measured to you again."

John P. Ferns, 33d.

We are in receipt of a beautiful photographic likeness of W. Bro. **John P. Ferns**, the able and faithful Grand Tyler of the Grand Lodge. Bro. **Ferns** was a charter member of Lafayette Lodge No. 18, granted in 1843, has long lived in Chicago, and by his industry and uprightness, has a character clear and cloudless, is without an enemy, and enjoys the universal respect of the Fraternity. Though well along in years, he is still active and vigorous, and we hope he may long live to enjoy the home he has built up, and the respect of his brethren.

The Freemason's Journal.

Published in Montreal, Canada, once a month, is a new candidate for Masonic favor. The price is one dollar yearly. It is in pamphlet form of sixteen pages, and is the special advocate of the Grand Lodge of Quebec. We cannot see much in its efforts, except a strong inclination to widen the breach in Canada, and force recognition, right or wrong.

Address Thomas Parsons, box 808½ P. O., Montreal.

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The Manufacuter and Builder 37 Park Row New York, for March, in matter and embelishments, is equal to its predecessors. Monthly: $1.50 per annum.

Tidings.

Items.

Boston is two hundred and forty years old.

Calcutta has two hundred and forty Hindoo temples and Mahometan mosques.

Three engineers have agreed to drive a tunnel through the pass of St. Gothard, Switzerland, in seven years.

Thieves in Russia are branded on the forehead, flogged nearly to death, and are then sent to the Siberian mines.

The Freemasons of North Topeka, Kansas, have formed a new lodge to be named Doric.

The New Yorkers of Freeport, on Thursday, Feb. 3d, had a grand time at the Howard House. P. G. H. Priest L. L. Munn, acted as toast master, and speeches were made by Messrs. Meacham, Guiteau, Bailey, Barton, Buckley, Goodhue, Wright, Ingalls, Cochran, Massenberg, Prof. Parsons, Rev. Mr. Johnstone, and Gen. Atkins. The proceedings and addresses occupy nearly two pages of the Freeport *Journal*.

The Manufacturer and Builder has a beautiful engraving and a full description of the New York and Brooklyn suspension bridge, now in course of construction.

One of the most important rules of the science of manners, is an almost absolute silence in regard to yourself.

Value the friendship of him who stands by you in the storm.

Young man, there is no earthly friend like thy mother.

How Sad! Mr. James A. Hodges, son of the publisher of the Kentucky *Freemason*, recently lost his wife in less than one month after his marriage.

The gold head of the spike last driven to complete the Union Pacific R. R., has been manufactured into rings to be presented to President Grant, W. H. Seward, Leland Stanford, President of Central Pacific, California; John B. Turner, Director; George L. Dunlap, General Superintendent; and W. B. Ogden, ex-President C. & N. W. R. W. Co., and various other R. R. celebrities.

The opposition papers in Paris have 420,000 subscribers—those on the government side have but 43,000; appalling to tyranny!

Ten charters for new chapters, were issued by the G. Chapter of New York, at its last session. M. E. Comp. John W. Simons, was re-elected G. H. P.

Mississippi Grand Lodge.—The Annual Communication was held Jan. 31st, at Jackson, and the following officers were elected: Geo. R. Fearn, Canton, Grand Master; C. T. Bond, Deputy; Amos R. Johnston, S. G. Warden; John Y. Murray, J. G. Warden; Rev. Wm. K. Douglas, G. Chaplain; H. C. Robinson, G. Lecturer; Geo. H. Gray, S. G. T.; J. L. Power, Jackson, Grand Secretary; Dent H. Miles, *Satartia*, S. G. Deacon; William Delay, J. G. Deacon; W. R. Clarket, Grand Tyler; W. H. Johnson, G. Marshal; John C. Harrison, G. Pursuivant; S. H. Terrell, G. St. Bearer.

R. P. Bowen, Chulahoma; R. B. Brannin, Aberdeen: W. W. Hart, Lodi; H. C. Robinson. DeKalb; David B. Lowe, Hazelhurst, and John F. McCormick, Shubuta, D. D. G. Masters. The next meeting will be in Vicksburg, 3d Monday in January, 1871.

The Rushville *Times* says "the last rail has been laid on that link of road that connects Elmwood with Buda." Elmwood is on the road from Peoria to Galesburg, in Peoria county, and Buda is in Bureau county, on the road from Galesburg to Chicago.

The *Spirit of the Age* brings us an account of the death and burial services of Governor Washburn, at Woodstock, Vt. He was an able man, had made his mark at the bar, and had impressed himself upon the legislation and jurisprudence of the Green Mountain State. Lieut. Gov. Geo. W. Hendee, of Morristown, succeeds him.

Thanks to Gen. John A. Logan, Representative at Large from this State, for public documents. We are in receipt of his able speech favoring the removal of the National Capital; also, another favoring acknowledging belligerent rights to the revolutionists in Cuba.

The lodges in England have recently contributed £3,266,149 to the Royal Masonic Institution for aged Freemasons and their widows.

We are under many obligations to Dr. J. **Ward Ellis**, Grand Master of the G. L. of I. O. of O. F., for a copy of the transactions of that body at Quincy, in October last.

We thank Bro. **Bailey**, Editor of the *Voice*, for his brotherly vindication of the editor of this paper. Let the good work of brotherly love go on.

We have a good many lists of officers of Masonic bodies, which came too late for this number. They will appear in the next.

We were at Chenoa on the evening of the 9th inst., and heard an interesting lecture on the Holy Land from Dr. **Morris**. Afterwards, the lodge met, and the Doctor, Bro. **Thomson** and several visitors were present. It was a pleasant time. We were the guest of W. Bro. **Zeigler** and his amiable "better half." Those three blooming, healthly children! they linger in our minds, and the happy parents may well be envied.

M. E. Geo. W. Lininger.

Our readers will be pleased to learn that our late Grand High Priest is Master of a Lodge and Em. Com. of Ivanhoe Commandery at Council Bluffs. The Craft are moving strong at that important point for a good hall.

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The Interior.—The first number of the first volume is before us. It is a plain, good paper, well printed, and very ably edited. It is the organ of the Presbyterian persuasion in the Northwest, and is published at Room 5, Monroe Building, Chicago, by the Western Presbyterian Publishing Company, of which Mayor Mason is the President. The price is $2.50 per year, which is very low for so large and well-filled a paper. We like it because it unfurls its own colors, speaks its own language, and stands squarely on its own platform.

◆

The Bright Side.—The March number of this popular children's paper, just received, presents an unusual variety of contents. There are over twenty different articles, all original, and some of quite superior merit. Its success has been very remarkable, 25,000 circulation being already secured; the publishers say they intend to make it 100,000 by the time it is one year old, which will be next July. They offer to send the four numbers for March, April, May, and June, free to all who subscribe before July first. Terms, 50 cents a year. Specimen copy free.

John B. Alden & Co., Publishers,
Chicago, Ill.

◆

The Masonic Trowel.—The last issue of this monthly is exceedingly interesting. It is ably edited, and should be patronized by the Fraternity, throughout the United States. Published at Springfield, Ill. Price $1.25 per year.—*Chatham Tribune, Va.*

Jurisprudence.

To the law and the testimony.—Isa. 8, 20.

9.—No Mason can be lawfully expelled or suspended, by less than a two-third vote of all the members present. Where a Mason is declared suspended or expelled in any lodge by less than a two-thirds vote, the declaration is void, and upon a proper representation of the facts, the Grand Master or grand lodge will set the declaration aside, and both the Master and the lodge where such a declaration is made are liable to discipline.

10.—All lodge dues are payable in advance, unless otherwise provided. Brethren who join in applications for new lodges without demits, are liable to the lodge of which they are members for dues up to the end of the quarter or term in which the charter was granted. If not previously paid, the new lodge becomes responsible for all such dues, lawfully chargeable against any of its members, from and after its constitution.

11.—Whenever a candidate presents himself for initiation, and then solemnly avows his disbelief in Deity, he absolves the lodge from all obligation to him, and virtually declares himself rejected, and his money should be returned to him; if he should reconsider his declaration, and still desires initiation, he must pass through all the forms of petition, reference, report and ballot.

12.—Where a candidate for advancement has been stayed by objection one year or more, and the objection ceases, a new ballot is necessary.

13.—Where an Entered Apprentice or Fellow Craft, has stood as such beyond the ordinary time, a new ballot may be ordered upon the demand of any member.

14.—No brother can be demitted without the vote of his lodge; nor is it proper for the W. M. to entertain a motion for demit while the applicant is in arrears for dues, or under charges. In the absence of any lodge by-laws or rules to the contrary, a demit may be granted upon verbal application, by a majority vote and show of hands.

15—Votes in lodges should be taken by ballot, by rising, or by show of hands.

Impostors.

Washington, D. C., February 26, 1870.

Editor Trowel:

Dear Sir and Bro: New Jerusalem Lodge of this jurisdiction has received during the past five or six years, communications from various lodges in the west, asking to be informed as to the standing of Bro. John T. Evans, who had applied for charity, and claimed to be a member of the above named lodge.

I feel it to be my duty to state for the information of all concerned, that a person of that name, and answering to the description given in the communications above referred to, was made a M. M. in New Jerusalem Lodge No. 9, on the 1st day of May, 1856, from which date he has paid no lodge dues, in consequence of which he was dropped from the roll of members of said lodge, on the 18th day of October, 1857.

An insertion of this in your valuable paper will probably save many lodges in the Western States the trouble of communicating with my lodge in regard to the standing of Bro. Jno. T. Evans.

Fraternally yours,

J. H. Jochurn,

W. M. New Jerusalem Lodge No. 9.

Hall of Peoria Commandery No. 3, K. T.,
Peoria, Ill., Feb. 8th, 1870.

To Editor Masonic Trowel, Springfield, Ill.

Dear Sir and Brother: Under instruction of this commandery, I transmit the following letter from E. C. H. M. Case, of Excalabur Commandery, Montana, Boone county, Iowa, in relation to one A. E. Crippen, with a request that you will publish the same He has also swindled a number of the Fraternity in this city out of various sums, from $5.00 to $10 00.

Hoping you will warn the Fraternity through the columns of your excellent paper, I remain

Respectfully and fraternally yours,

A. Smith.

Montana, Iowa, Jan. 10th, 1870.

Secretary of Peoria Chapter No. 7.

Dear Sir and Companion: I write to put you, and through you the members of your chapter, on their guard against one A. E. Crippen, a member of our commandery, at this place. He lived here last summer, and succeeded in fleecing several of the Craft here out of various sums of money, kept very bad company, deserted his family and left them in very destitute circumstances indeed, and finally, after several months has turned up in your city, from whence he wrote for a demit to enable him to join your commandery, or rather the commandery in your city. He is a man you can not trust, and I wish you would tell the E. Com. Recorder, also the Fraternity generally. There will be charges preferred against him, at our next meeting, probably. He is probably in some railroad business, or professing to be.

[Signed] H. M. Case.

H. P. of Tuscan Chapter No. 31, and E. C. of Excalabur Commandery No. 13.

Expulsion.

Hall of Virginia City Lodge No. 1, A. F. & A. M.,
Virginia City, Montana, March 1, 1870.

Bro. H. G. Reynolds & Son, Editors Masonic Trowel, Springfield, Illinois:

Dear Sirs and Brethren—At a regular communication of the above lodge you were fraternally requested to publish the following in your journal:

George W. Todd, of *Virginia City Lodge No. 1*, A. F. & A. M., Montana Territory, was on February 26th, 1870, after trial duly had, expelled from all the rights and privileges of Masonry.

Fraternally yours,

Theo. Muffly, Secretary.

New Work.

SKETCH OF THE LIFE AND PUBLIC SERVICES OF COLONEL E. D. BAKER, United States Senator from Oregon, &c.

We have had laid upon our desk a pleasant little volume of 150 pages with the foregoing title, from the pen of our fellow-townsmen, Jos. Wallace, Esq. The necessity for some such work as this has long been felt by the many friends and admirers of the late Colonel Baker, and we are glad to see this want being supplied. The book contains the fullest account hitherto printed of the eventful and brilliant life of the deceased, including some of his more celebrated speeches and orations, with an appendix, embracing the eulogies of ex-Senator Browning, the late Senator McDougall and Representative Colfax, pronounced in Congress on the occasion of the formal notice of Senator Baker's death. The sketch is written with care, and the style of the closing portion especially — devoted to a review of the orator's character — is brilliant and eloquent. We trust the work will meet, as it deserves, with a ready sale.

For sale by John S. Bradford and other booksellers.

The Technologist.—We have received the first number of the above named publication, which is to be published monthly, and is devoted to engineering, manufacturing, and building, and is issued by the Industrial Company, at 176 Broadway, New York, at $2.00 per year, and at 20 cents for single numbers. It is full of instructive articles, good plates, and late art news. Its exposure of the sunless and airless tenements of the city, is worth the price of the work.

◆

The Mothers' Journal for March opens with an elegant plate engraving of the Falls of the Yo Semite. On the last page is a piece of music entitled, "Nearer Home." There is variety enough in its articles to please all, from the grand-parents to the little children. It contains fifty pages monthly, at $2.00 per year. For specimen copies, free, address with stamp,

Mothers' Journal, Chicago.

The Protestant Missionary is edited and published by Rev. J. G. White. Its intention is to expose the danger of the Roman Catholic Religion. The editor is a Freemason, and the *Cynosure* says that Masonry is worse than Catholocism.

Subscriptions Received for The Masonic Trowel from February 8th to March 10th, both days Included.

A.			
Agent at Sandwich	10	Archer, Burns	1
Amend, S. C	3	Askins, W. P	1
Applegate, L. R	2	Anderson, Jas. H	3
Archer, Burns	11	Agent at O'Fallon	8
Agent at Galesburg	2	Ashby, J. R	1
Agent at Blountsville.	16	Agent at Momence	5
Agent at Heyworth	5	Assman, Justice	9
Alter, William H	2	Arnold, A. J	1
Adair, William	5	Atkinson, Rev R	4
B.			
Babcock, A. S	2	Bartlett, C. L	4
Bliss, C. A	1	Beeby, Jones	1
Bollen, Thomas	5	Bird, Samuel W	3
Bradford, C	1	Brewster, D	1
Brown, W. H	11	Belding, L. C. Jr	6
Benedict, William C	16	Bertholf, Jas. C	1
Benedict, William C	1	Bently, Elijah	1
Burgesser, J. H	5	Barnsback, H. C	5
Baldwin, E	4	Bonar Daniel	1
Babcock, T. or I	5	Beardslee, S. R	7
Barnes, G W	6	Baker, J. W	1
Booth, William	10	Bell, H. C	2
Battis, W. M	2	Blakeslee, E. A	1
Benedict, G. R	1	Boaz, William	4
Ball, H. C	6	Buckman, S. C	3
Butler, Dr. T. M	1	Blakeslee, Dr. Wm	3
Bradshaw, C. A	1	Brooks, J. H	1
Barton, J. L	1	Brown, J. T	1
Banker, John W	1	Bollen Thomas	1
Burkhart, G	1	Bagley, William	1
Burgess, Tom	1		
C.			
Cook, D. A	10	Clark, C. E	3
Crossley, George	1	Chittenden, G. N	6
Cummins, Geo. W	3	Crossett, L. H	1
Cross, George	2	Cantor, H	1
Cane, Fred	9	Cramer, J. F	5
Chapman, Jas. G	3	Cranford, R	1
Cooper, Jacob	1	Chick, John S	1
Crossby, George	1	Cromwell, C. C	18
Collins, W. P. Jr	9	Casad, S. S	3
D.			
Dew, C. S	5	Dill, James H. C	4
Duncan, I. A	7	Diddle, A. J	5
Dorwin, Harry F	1	Drennan, J. L	8
Dement, Isaac T	2	Douglass, James	3
Deal, W. H	2	Dimon, Moses	4
Duncan, John S	9	Dimock, R. C	4
Dement, Isaac T	2	Dable, John	1
Davidson, J. W	1	Drennan, J. L	2
Dailey, J. B	3	Denio, A	6
E.			
Edwards, John W	8	Eads, James	5
Ervin, H	1	Eldridge, Otis	1
Enslow, J. H	3	Ellsworth, E. A	1
Edgerton, R. C	5		
F.			
French, C. G	1	Forost, Henry C	2
Foster, E. B	1	Foster, R. D	11
Fulton, J. C	1	Farwell, E.	4
Frary, Leander W	1	Fawcett, S. H	7
G.			
Gray, George H. Sr	1	Gray, John	4
Gapeen, T. E	9	Gilbert, W. C	5
Gearheart, W. R	4	Goldenberg, J	3
Gill, J. C	4	Griner, M	1
Gaylord, Edwin	1	Goodwin, W. W	1
Gould, Henry	1	Gurney, Norman	4
Gill, David	14	Grier, G. R	4
Gaiser, E. G	1	Griffin, James W	4
H.			
Hewins, L. T	4	Hough, John W	1
Hampton, M	1	Hayden, George D	1
Hennick, F	1	Hawkins, H. I	11
Hammond, J. C	1	Hurlbut, Dr. H. N	1
Hadley, C. W	13	Horton, Wm. H	1
Heberling, G. P	1	Hunter, John	1
Hoyt, Edward S	1	Humble, Thomas	3
Hopkins, C. W	1	Halstead, C. B	1
Hall, S. C	8	Hough, Joseph H	1
Hyndman, Thomas	6	Hurlbut, L. A	1
Hill, E. G	3	Harrison, D. R	1
Hunt, W. H	15	Hazlett, R. A	3
Huston, Dr. Wm. M	1	High, Augustus	4
Heaps, Wm. T	7	Hewett, Wm. F	1
Hopkins, T. W	1	Harris, D. H	1
Haley, W. W	2	Harness, Jas. A	2
I.			
Irwin, Alex. H	12		
J.			
Jones, Cyrus	2	Jones, G. O	2
Jones, Henry	1	Johnson, J. B	11
Jones, Paul F.	20	Johnson, W. L. R	1
Johnson, Wm. I	2	Jackson, McD	7
Joy, W. E	3	Jackson, H. F	1
K.			
King, George C	2	Keyes, William	24
Keley, H. B	1	Kneebone, W. H	1
Keyon, L	1	Knott, B. W	5

L.

Larkin, Edgar L	1	Lakey, J. H	1
Luckey, James D	1	Luther, Jacob	5
Low, Asa	3	Lee, James	3
Luke, J. W	1	Lee, William E	13
Lant, William	3	Loftin, L. W	1

M.

McElwain, W. M	1	Meets, Thomas P	1
McCloud, Dr. H. H	3	Morris, A. D	4
McDonald, Jas. H	1	Manly, Ira A	1
Moody, C. S	5	Maynard, M	6
Miller, Adam	1	McDowell, E. R	2
Moseley, F. H	18	McAnally, J. F	8
Moore, William A	1	McCullough, R. F	4
McCallister, M. W	1	Moulthrop, Chas. V	1
Miller, H. P	1	Mail, Isaac D	1
Miller, L. L. B	6	Mann, F. Sr	14
Maurice, T. W	2	Maher, A	1
McKennett, John	1		

N.

Nichols, F. M	1	Neeley, Frank	1
Nuckolls, John W	1		

P.

Penick, W. R	2	Pellet, Sam	10
Powell, J. W	6	Perkins, H. R	12
Parish, E. E	1	Palmer, H	1
Parker, B. F	43	Plumb, Joseph M	4
Pease, W. S	1	Porter, D. M	4
Peebles, W. S	6	Powell, William	3
Penick, W. R	1	Penick, W. R	2
Parker, J. N	1		

Q.

Quayle, T. P	5		

R.

Reynolds, G. D	1	Richardson, O. B	4
Renne, J. B	11	Ray, Robert	1
Ramsey, A. M	5	Robinson, Jos. J	1
Ransom, Alonzo	2	Robb, John F	4
Reynolds, S. M., M. D.	1	Rodabaugh, Thos	4
Rochrabacher, C	2		

S.

Short, J	1	Smith, J. F	1
Slaughter, J. H	1	Stanton, A. J	2
Shumway, D. D	1	Sweeney, W. L	5
Stowell, W	1	Smith, George	1
Small, W	4	Southworth, J. E	1
Smith, Henry W	1	Schirmer, Charles W	1
Stevens, R. S	12	Squire, Cyrus, M. D	1
Seaman, G. W	3	Stillman, S. O	1
Sweeney, W. S	2	Schirmer, Charles W	1
Singer, P. I	1	Scarlett, Bartley	6
Shepard, W. H	1	Shaeffer, Daniel H	3
Strunk, William F	1	Schirmer, Charles W	18
Stephens, Jas	3	Short, E. J	4
Smith, M	3	Scarlett, Bartley	1
Smith, Orson	4	Slack, James T	1
Shortt, G. W	3	Sharp, John	4
Shadwell, J. F	19		

T.

Todd, Chas. S	1	Tatom, G. W	5
Thompson, J. B	7	Taylor, L	2
True, John S	3	Trethaway, E. L	7
Tower, Julius	14	Tilton, Sam. R	1
Turner, Charles	1	Traweek, R. C	5
True, Geo. A	1	Tait, William	4

V.

Vassar, E. M	2	Van Riper, A	1
Vogt, T. A	5	Vise, Hosea	2
Voerster, Eng	5	Van Wey, Charles	2
Van Deren, A. J	20	Vivian, William	2

W.

Walker, W. W	3	Weed, Elisha	3
Weigle, A	1	Woodruff, Thos. P	4
Wool, C. M	1	Whitcomb, Geo. H	1
Webber, G. A	3	Waltz, Jacob	8
Worcester, F. A	1	Wakefield, L. L	5
Wadsworth, D	1	Wolfkill, D. S	8
Wooley, Edwin	1	Whitley, John	1
Washburn, W. A	1	Willard, C. B	7

RECAPITULATION.

Number of subscrptions reported in January TROWEL	3,478
Number reported in February TROWEL	828
Number reported in March TROWEL	1,202
Total	5,508

Chicago Masonic Board of Relief.

Account ending December 31, 1869.

Amount of cash received from all sources		$2,958 57
Relief to sick	$1,059 50	
Relief to transient strangers	744 75	
Railroad fares paid	165 50	
Board and lodging	171 75	
Funeral expenses	157 25	
Relief to the blind	42 00	
Printing, stationery, postage	47 00	
Salary of agent	577 75	
Total	$2,965 50	
Deficit	6 93	
		$2,958 57

Cynosure please copy.

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New Councils.

T. I. Comp. W. E. Avise, Grand Puissant G. Council R. & S. Masters has issued dispensations for new Councils as follows:

Aurora Council—A. Bowdich, T. I. G. M.

Clayton Council—A. S. McDowell, T. I. G. M.

Carthage Council—W. R. Hamilton, T. I. G. M.

Miscellaneous Reading.

"My Mental Habitation."

BY MISS EMILY E. MAYO.

I had been for several hours, vainly endeavoring to bring my scattered thoughts into a channel, which might result in some ideas, from which to frame a composition. My attention was at length arrested by a low murmuring, which seemed to proceed from the chambers of my mental habitation. My organs had been aroused by my late efforts, and were kindly offering me advice.

Havn't you finished your composition yet? said Combativeness; why how slow you are. Go on and write. Don't stop to look at every word. I could compose one while you are thinking of a subject.

Caution interrupted this uncomplimentary speech, by saying that he thought it better to delay writing, until I was in a better mood for it, lest by being too hasty, I should spoil a good composition.

Approbativeness agreed with the last speaker, and begged that I would not be offended; but suggested that unless I was sure of having a production that would elicit much praise, I had better not write at all.

Self-Esteem now stalked forward with an air of so much importance, that I commanded him to remain silent.

Destructiveness, who had worked himself into quite a passion, wondered why I waited; he believed now, the fault was with Language; it was always the way, that when there was writing to be done, that person was never ready to perform his part of the labor.

Do not be too hard upon poor Language, said Benevolence; he works harder to perform his part, than all the rest of us.

You might borrow a composition, said Secretiveness; it would save us all much trouble, and none ever need know it. For shame! said Conscientiousness; would you palm off the production of another for your own? Secretiveness, thus repulsed, retired, amidst the laughter of Mirthfulness.

Continuity and Firmness advised me to persevere, and complete a subject once begun. Don't write much, said Acquisitiveness; it will take to much paper. Yes, chimed in Alimentiveness; people may be tired and want their supper. Inhabitativeness thought "the pleasure of home" would be an excellent subject. Ideality suggested something elegant, refined and rather poetic. Sublimity urged the grand and beautiful in nature. Order hoped that I would preserve my sheet from blots, and arrange my ideas systematically.

Veneration now appeared, attended by Faith and Hope; and the assembly was instantly hushed into silence. He advised me to refrain from everything light and frivolous, and to choose some sacred subject, as prayer. Faith suggested confidence in God. Hope encouraged me to proceed, and pictured to me the satisfaction I should win, when success crowned my efforts.

I listened attentively to all his advice, and came to the conclusion, that since they had manifested such a desire to render me assistance in my need, it was no more than a simple performance of duty to enter their abode, and examine separately the capabilities and tendencies of the different organs, that I might select also, from the higher, those who should guide and control wisely, the inferior and more selfish occupants of my mental habitation.

I appointed Conscience, Reason, and Benevolence, chief officers. These I directed to act in concert, and each consult the others on all occasions; to be faithful in the discharge of duty, and oblige the other organs to listen to their dictates, and obey them. I gave Mirthfulness into the charge of Veneration. Hope I desired to be much with Caution. Faith was to exert an elevating and purifying influence over all.

I charged Veneration never to let the fire of Devotion grow dead upon its altar, but assisted by Faith and Hope, to keep the inner sanctuary pure, a beautiful repository of holy aspirations. Having given these directions, I entrusted the key to Conscientiousness, and left them, resolving that my visits there should be more frequent, for nowhere could I spend an hour more profitably, than in gaining a thorough knowledge of the dwellers of my mental habitation.

Stick to Your Bush.

Mr. Morgan was a rich, and also a good man. The people of the town respected him, sent him to Parliament, and seldom undertook anything without asking his advice. If a school-house was to be built, the plan had to be talked over with him. Widow P—— asked him what she should plant in her field; farmer S—— always got his advice in buying cattle, and Mrs. —— consulted him about bringing up her boys.

When asked how he was so successful, Mr. Morgan said: "I will tell you how it was. One day, when I was a lad, a party of boys and girls were going to a distant pasture to pick whortleberries. I wanted to go with them, but was fearful that my father would not let me. When I told him what was going on, and he at once gave me permission to go with them, I could hardly contain myself for joy, and rushed into the kitchen and got a big basket, and asked mother for a luncheon. I had the basket on my arm, and was just going out of the gate, when my father called me back. He took hold of my hand, and said, in a very gentle voice: 'Joseph, what are you going for, to pick berries or to play?' 'To pick berries,' I replied. 'Then, Joseph, I want to tell you one thing. It is this: when you find a pretty good bush, do not leave it to find a better one. The other boys and girls will run about, picking a little here and a little there, wasting a great deal of time, and not getting many berries. If you do as they do, you will come home with an empty basket. If you want berries stick to your bush.'

"I went with the party, and we had a capital time. But it was just as my father said. No sooner had one found a good bush than they left their several places and ran off to the new-found treasure. Not content more than a minute or two in one place, they rambled over the whole pasture, got very tired, and at night had but very few berries. My father's words kept running in my ears, and I 'stuck to my bush.' When I had done with one, I found another, and finished that; then I took another. When night came, I had a large basket full of nice berries, more than all the others put together, and was not half so tired as they were. I went home happy. But when I entered I found my father had been taken ill. He looked at my basket full of ripe blackberries, and said, 'well done, Joseph. Was it not just as I told you? Always stick to your bush.'

"He died a faw days after, and I had to make my way in the world as best I could. But my father's words sunk deep into my mind, and I never forgot the experience of the whortleberry party—I 'stuck to my bush.' When I had a fair place, and was doing tolerably well, I did not leave it and spend weeks and months in finding one a little better. When other young men said: 'Come with us, and we will make a fortune in a few weeks,' I shook my head and 'stuck to my bush.' Presently my employers offered to take me into business with them. I stayed with the old house until the principals died, and then I had everything I wanted. The habit of sticking to my business led people to trust me, and gave me a character. I owe all I have and am to this motto—'stick to your bush.'"—*Moore's Rural New Yorker.*

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A Wife's Earnings.

"She considereth a field and buyeth it. With the fruit of her hands she planteth a vineyard."

There are many, who like Solomon's woman, would rejoice to do something to aid their husbands in the task of getting, yet who can devise no method of doing so. The few avenues open to women for earning money, seem almost all to be available only to single women. Yet there are wives, who, without neglecting home duties, do aid largely in building up a husband's fortunes.

One lady I knew, who with a good sewing machine, often earned six dollars a week, besides attending faithfully to her home-cares. She had taken the pains to make it known that she wished to obtain such employment, and as she was a superior worker, and made but moderate charges, she usually had as much stitching on hand as she had time for.

Another married lady, who was very skillful in dress-making, found it profitable to employ a good domestic in the kitchen, while she busied herself in sewing. The demand for her services was so great she was often obliged to employ extra help to do the plainer part of the work.

Another friend in New York city, with a large family of little ones, still kept up her music by constantly giving lessons to a few pupils. She was in comfortable circumstances, but she was anxious to teach her own daughters as they grew up, and the tuition fees were a very convenient addition to even a good income.

Where there is capital enough to make the investment, a knitting machine may be made very profitable. It is yet so little in use that there could be but little competition as there is in the case of sewing machine work. A woman of an energetic stamp might set up a little bazaar of such work in her own parlor, and make it a source of much profit. A lady who had tried various other methods in getting a living, says that she finds this by far the most profitable. She could often make nearly twenty dollars a week, and found always a good demand for her services.

We should take this matter into consideration in the education of our daughters. Wo should strive to qualify them in some way to earn their own living, and then they are prepared for many emergencies of life which would otherwise plunge them in the deepest despondency.

It is a pleasant feeling for a wife that she has some little resources of her own to draw upon, for many little things she would otherwise, very probably, do without. Her little gifts particularly, seem doubly *her* gifts, when she has fairly earned them.

A beloved friend who is a constant and most fearful sufferer, yet has earned several hundred dollars this past year by her pen, and by giving music lessons.

Still many a wife who has never earned a dollar in her married days, has bought fields and planted vineyards by her prudent economy in the management of a husband's earnings, and this is a department that is open to all house wives. "A penny saved is two pence earned," and on this principle any wife may become a famous money getter.—*Mother's Journal.*

Sea-Side Thoughts.

I had turned over the wet pebbles and the damp weeds, and sought with naked feet amongst the waves for some bright shell or colored stone to carry home, but I could find none. Tired out, I sat down on a pile of stones to rest, and to watch the waves unroll themselves on the waiting sands. I heeded not the tide, but let it go and come without notice. After a longer interval than I dare tell, considering I was without boots and stockings, and my coat damp with the spray of the last tide, I woke up from my dreaming and renewed my search for a prize; and sure enough there was a shell, glistening and gleaming, colored like sunlit crystal, just dropped from the white fingers of some darling wave. I did not hurry to possess myself of it, but sat still, admiring. It was mine; I was sure I could reach it at any moment with my stick, and there was no one near on this lonely beach to pick it up. Splash, splash, and up rolled a huge wave, hissing and hurrying, rattling the stones, wetting my feet; and the shell—where is it? I looked round; I followed the receding water; dripping sea grass and creamy clots of froth only remained to meet me; the shell, the beautiful shell, was gone! Old Neptune had altered his mind, and taken back his pearl. A little loss this, but uttering a lofty lesson—never to lose an opportunity of taking every gift of mercy or usefulness the tide of time may bring us. If unused, neglected, the wave that brought it will soon take it away.—*Masonic Mirror.*

Sober Meditation by Mark Twain.

In Mark Twain's new volume of reminiscences of foreign travels, he for once abandons his persistent habit of making fun of everything, and thus discourses of the Egyptian Sphynx:

After years of waiting, it was before me at last. The great face was so sad, so earnest to longing, so patient. There was a dignity not of earth in its mein; and in its countenance a benignity, such as never anything human wore. It was stone, but it seemed sentiment. If ever image of stone thought, it was thinking. It was looking toward the verge of the landscape, yet looking at nothing—nothing but distance and vacancy. It was looking over and beyond everything of the present and far into the past. It was gazing out over the ocean of time—over lines of century waves which, further and further receding, closed nearer and nearer together, and blended at last into one unbroken tide, away toward the horizon of remote antiquity.

It was thinking of the wars of departed ages; of the empires it had seen created and destroyed; of the nations whose birth it had witnessed, whose progress it had watched, whose annihilation it had noted; of the joy and sorrow, the life and death, the grandeur and decay, of five thousand slow-revolving years. It was the type of an attribute of man—of a faculty of his heart and brain. It was Memory—Retrospection—wrought into visible, tangible form. All who know what pathos is in memories of days that are accomplished and facts that have vanished—albeit only a trifling score of years gone by—will have some appreciation of the pathos that dwells in these grave eyes that look so steadily back upon the things they knew before history was born—before tradition had being—things that were, and forms that moved, in a vague area which even poetry and romance scarce knew of—and passed one by one away, and left the stony dreamer solitary in the midst of a strange new age and uncomprehended scenes.

The sphynx is grand in its loneliness: it is imposing in its magnitude; it is impressive in the mystery that hangs over its story. And there is that in the overshadowing majesty of this eternal figure of stone, with its accusing memory of the deeds of all ages, which reveals to one something of what he shall feel when he shall stand at last in the awful presence of God.

Cronology of the Year 1870.

The year 1870 corresponds to the year 6583 of the Julian period; also to the 7378–79 of the Byzantine era; the 5630–31 of the Jewish era, and the 1287 of the Mohammedan era. It embraces the latter part of the ninety-fourth and the beginning of the ninety-fifth year of American Independence. The first day of January, 1870, is the 3,404,064th day since the commencement of the Julian period.

The Jewish year 5530 is the sixth of the 297th cycle, and is embolismic, *i. e.*, having time inserted to produce regularity. It began September 5th, 1869, and ends September 25, 1870. It contains 13 months, or 385 days and 55 Sabbaths. The year 5631 will have only 355 days and 52 Jewish Sabbaths. It will begin September 26, 1870, and end September 15, 1871.

The names of the Jewish mouths are Tisri, Marchesvan, Cisien, Thebel, Schaf, Adar, Nisan, Ijas, Sivan, Tammuz, Ab, and Elul. The month Sebat corresponds very closely with our January, and Tisri, the first Jewish month, with our October. For the year 5630, the month Veader is inserted between Adar and Nison.

The Mohammedan year 1286, or 355 days, begins April 13, 1869, and ends April 2, 1870. The year 1287, of 354 days, begins April 3, 1870, and ends March 22, 1871. The first month of the Mohammedan year is named Muharrem, and corresponds to our April. The names of the other months in their order are Saphar, Rabia I, Rabia II, Jomadhi I, Jomadhi II, Rejeb, Shaban, Ramadan, Schewall, Ds'l-Kadah, and Ds'l-Rejiah. The month Schewall corresponds to our January,

Anecdote of the Poet Montgomery.

Among his most violent critical assailants was R. H. Horne, of whom I have already treated. I have related, in a previous number how, after twenty eight years' estrangement, I had reconciled Wordsworth and Leigh Hunt. I consequently resolved to try a similar experiment on Horne and Montgomery. Upon my arrival at my house with Montgomery, on the evening in question, I was privately informed by my servant that Horne was in the library. Taking Montgomery into the room, I introduced them to each other under the assumed names of Smith and Jones. Excusing myself on the plea of dressing for dinner, I left them alone. As neither had seen the other before, they were puzzled; but as Horne knew he wasn't Smith, and Montgomery was equally convinced he wasn't Jones, they sat for a few seconds gazing at each other in a state of pleasant bewilderment.

At last Mr. Horne broke the spell of silence by saying—

"Sir, as I am not Mr. Smith, perhaps you are not Mr. Jones; my name is Richard Henry Horne."

To which the other replied—

"And I am the Rev. Robert Montgomery." And extending his hand, he added, "I am very glad to meet you, my dear Mr. Horne."

"The devil you are!" exclaimed Mr. Horne, grasping the proffered hand.

When I returned, in a few minutes, they were laughing and chatting as though they had been friends all their life. They were mutually pleased with each other, and maintained a pleasant social intercourse from that time.

Montgomery humorously told me afterwards, "When Horne said, 'The devil you are!' I thought it was a sly allusion to my *sobriquet* of 'Satan Montgomery'"—a title which was bestowed upon him by his enemies, from his famous epic poem of Satan.—*Oliver Optic's Magazine.*

◆

INDIAN SAGACITY.—An Indian, upon his return home to his hut one day, discovered that his venison, which had been hung up to dry, had been stolen. After going a short distance, he met some persons, of whom he inquired if they had seen a *little, old white man,* with a short gun, accompanied by a small dog with a short tail. They replied in the affirmative; and upon the Indian's assuring them that the man thus described had stolen his venison, they desired to be informed how he was able to give such a minute description of a person whom he had never seen. The Indian answered thus: "The thief, I know, is a little man, by his having made a pile of stones in order to reach the venison, from the height I hung it standing on the ground; that he is an old man, I know by his short steps, which I have traced over the dead leaves in the woods; that he is a white man, I know by his turning out his toes when he walks, which an Indian never does; his gun I know to be short, by the mark which the muzzle make by rubbing the bark of the tree on which it leaned; that the dog is small, I know by his tracks; and that he has a short tail I discovered by the mark of it in the dust where he was sitting at the time his master was taking down the meat."

◆

ONE OF THE OLDEST PATRIOTS.—Among the visitors at the Presidential mansion recently, was John Kitts, of Baltimore, a soldier of the Revolution, now residing in Baltimore, accompanied by Miss Kate H. Simpson, a relative of Mr. Kitts, who called to pay their respects to the President. The veteran, with but little assistance, walked up the long flight of stairs leading to the President's office, and although over one hundred and eight years of age, did not complain of fatigue. The President received the aged visitor with the profoundest respect, and listened to his conversation with the deepest interest. He alluded to the fact that he had met every President of the United States; that he witnessed the surrender of Lord Cornwallis at Yorktown, and that he could not hope to survive another Presidential campaign, and while his memory still served him he had called to pay his farewell regards to the Chief Magistrate of a nation for the independence of which he had fought, and whose glory remained undimmed. Leaving the executive mansion, he proceeded to the capitol, where General Banks met him and escorted him to the floor of the House of Representatives, and on the motion of General Banks, the privileges of the floor were extended to the old veteran. During his visit there a large number of the Representatives gathered about him to pay their respects, and for a time the business of the house was suspended. A voluntary contribution of $250 was presented to him, and it is expected a bill granting a pension will soon be introduced.

◆

ROBINSON CRUSOE'S home—the island of Juan Fernandez—is encircled with a halo of wild, romantic interest by the boys and girls who have found De Foe's narritive most delightful entertainment. But the island has been invaded and utilitized. In 1868 Robert Wehrdan, a Saxon engineer, bought Juan Fernandez, and induced a comapny of Germans, sixty or seventy in number, to migrate thither. They are delighted with their new home. They find it a lovely and fertile spot, stocked already with herds of wild goats, and with a few wild horses and donkeys. They have carried with them cattle, swine and fowls, agricultural and fishing implements, and all needful equipments for a strong colony. The grotto, so famous as Robinson's house, still remains. It is situated in a large valley, covered with an exuberant growth of wild turnips.

George I. Bergen.

When we resided in Knox Co., we were acquainted with Hon. Geo. I. Bergen, late assessor of Internal Revenue in the 5th District, lately deceased. No one enjoyed the confidence of all classes more. He resided in Galesburg from the age of eleven years, learned the wagon-makers' trade, and after his majority became famous in business. He was born in Menard Co., Dec. 31, 1827; has been twice married and leaves a widow and three children. Nothwithstanding the anti Masonic sentiment in Galesburg, he joined the Masonic Fraternity and marched onward to the Templars' degree. He was a consistent member of the Presbyterian church. Attacked with cancer in the tongue, he battled manfully with the disease, but his premonitions are well set forth in words penned by him, Nov. 18:

> "Just two years ago to-day, Mrs. Bergen died. If I should not live until after mother is buried, I want a separate funeral, on account of the brethren. Oh, I have hoped and hoped against hope. It is better to be prepared for the worst. Ten days ago I went some ways down into the dark valley, until sight was dim and I felt its cold chill, but 'Our Father,' for some cause, called me back. I trust I am prepared to enter the Grand Lodge above, and to rest in peace with the Great Architect.
>
> "It is hard to leave those three little chidren to the cold charities of this world. This has been my greatest source of anxiety."

◆

THE MASONIC TROWEL, for January, with its well filled columns, is at hand. As we become more familiar with its pages the better we appreciate its value, as every Mason would who wants knowledge pertaining to the Craft. It is published by H. G. Reynolds, Springfield, Ill.—*West Union Gazette.*

◆

THE MASONIC TROWEL.—The January number of this Masonic monthly, is unusually attractive. We commend it to all Masons as an instructive and entertaining companion. Published at Springfield, Illinois, by H. G. Reynolds, Jr., at $1.25 per year.—*Chatham Tribune.*

◆

RELIGION IN FRANCE.—There is no country in Europe where religion "of all kinds" is so carefully and impartially cherished and maintained by the State as in France. The population of the empire consists of 36,300,664 Roman Catholics, whose clergy receive pay from the State amounting to 49,819,936 francs, or about $10,000,000; 1,591,150 Protestants, whose clergy receive 1,493,463 francs, or about $298,685; and 158,994 Jews, whose rabbis receive 206,000 francs, or $41,500. These are the official figures. The whole income of the Roman Catholic clergy is about $20,000,000, and that of the Protestant ministers about $750,000. There are 17 archbishops and 69 bishops of the Catholic Church. The pay of the Archbishop of Paris is $10,000; each of the other archbishops have $4,000, and the bishops have only $3,000 each. It is a considerably better thing, it appears, to be a minister of a fashionable church in New York than an archbishop in France. Six of the archbishops, however, get an extra allowance on account of their being cardinals, and, as they are also *ex-officio* Senators, they get a further sum of $600 in this capacity. There are 192 vicar generals, whose pay is from $300 to $500 a year; 723 canons, with salaries ranging from $320 to $480; 3,531 cures, with incomes from $240 to $320; and 31,569 curates, whose stipends are from $180 to $240.

Died.

At the residence of his brother, in Quincy, Bro. DAVID VIBERT, member of Fowler Lodge No. 599, at the age of 46 years.

He was a faithful Mason, good citizen, and much respected, and was buried with Masonic honors.

At Mt. Pleasant, Ohio, Feb. 3, Bro. JAMES DANKLE, aged 42 years.

The deceased lived a quiet life, was a good friend, useful man, and a zealous member of Swan Lodge No. 358.

In Brownsville, Tenn., Bro. HOLLOWAY BRIGHT, aged 61 years.

He died February 2, was a devoted member of the Baptist church, a zealous Mason, and worthy of the Masonic and tearful burial which he received at the hands of his brethren.

In Nunda, McHenry county, Bro. WILLIAM THOMPSON, on the 13th of December, 1869.

The deceased was an honored member of Nunda Lodge No. 169, and was buried with Masonic honors.

In Vermont, Fulton county, February 19, Bro. E. C. GARDNER, a charter member of Vermont Lodge No. 116.

The lodge passed resolutions, and the deceased was buried with Masonic honors. He was a good man, and his family, neighbors, and brethren mourn his loss.

At Bethalto, Madison county, on the 23d of February, Bro. DAVID CUMMINGS, aged 33 years.

The deceased was born in the county of Haddington, Scotland, August 20, 1837, and was initiated in Exeter Lodge No. 424, in 1866, from which he demitted and joined Gardner Lodge No. 573. Bethalto Lodge No. 406 buried him agreeably to the rites of our Institution.

At Virginia, Cass county, in August last, Bro. W. J. COX, a member of Virginia Lodge No. 544.

At Belle Prairie, Hamilton county, Bro. WALTER B. MAULDING, on the 26th of February, aged 30 years.

The deceased was a charter member of Belle City Lodge No. 483. He died suddenly. His brethren deposited him in the grave with green memorials and mystic rites.

Near Columbia, Illinois, on Tuesday, March 1st, of consumption, Mrs. M. M. McKEE, aged 25 years and 8 months.

At Port Chester, N. Y., Hon. GEORGE LOUNSBURY, father of R. W. Bro. Geo. E. Lounsbury, J. G. W., aged sixty-six years.

HOLY-LAND LECTURES.

To the Several Masonic Lodges in Illinois, or Elsewhere.

After an extensive tour through Syria, Palestine, and the Holy Land, where I spent several months making explorations interesting to all BIBLE AND MASONIC STUDENTS, I am now prepared to deliver one public lecture, and one Masonic and private. The *entire community* will be interested in and instructed by the public lecture.

My charge for the course is *thirty dollars.* Any Lodge that will make arrangements for the Lectures, in addition to the benefit derived from them, can make a clear and substantial gain, sufficient to buy a floor-carpet, a melodeon, a set of jewels, official clothing, or Lodge furniture, or a surplus in money.

Address the subscriber at Fulton, Whiteside county, for engagements or further information.

FULTON, Dec. 1, 1869. D. W. THOMSON.

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VOL. IX. SPRINGFIELD, ILLINOIS, APRIL 15, 1870. WHOLE NO. 100.

Selected Poetry.

Witches in the Cream.

Through all the long, long winter's day,
 And half the dreary night,
We churned, and yet no butter came;
 The cream looked thin and white.

Next morning, with our hopes renewed,
 The task began again;
We churned and churned till back and arms
 And head did ache with pain.

The cream rose up, then sulking fell,
 Grew thick, and then grew thin;
It splashed and spattered in our eyes,
 On clothes and nose and chin.

We churned it fast, and churned it slow,
 And stirred it round and round;
Yet all the livelong weary day
 Was heard the dasher's sound.

The sun sank in the gloomy west,
 The moon rose ghastly pale;
And still we churned, with courage low,
 And hopes about to fail.

When in walked Granny Dean, who heard,
 With wonder and amaze,
Our troubles. As she crossed herself,
 And in the fire did gaze.

"Lord help us all," she quickly said,
 And covered up her face;
"Lord help us all," for, as you live,
 There's witches in the place.

"There's witches here within this churn,
 That have possessed the cream.
Go bring the horse-shoe that I saw
 Hang on the cellar beam."

The shoe was brought, when round and round
 She twirled it o'er her head;
"Go drive the witches from that cream,"
 In solemn voice she said.

Then tossed it in the fire, till red
 With heat it soon did turn,
And dropped it 'mong the witches dread
 That hid within the churn.

Once more the dasher's sound was heard—
 Have patience with my rhyme—
For, sure enough, the butter came
 In twenty minute's time.

Some say the temperature was changed
 With horse-shoe glowing red;
But when we ask old Granny Dean,
 She only shakes her head.

The Leaf.

I saw one leaf upon a tree remaining
 Which by a feeble, trembling tenure hung;
The cold, chill winds of Winter, were complaining,
And heaps of dead leaves, wet with constant raining.
 Were here and there in fitful eddies flung.

Still in the piercing blast that lone leaf quivered,
 As though each gust would force it from its hold:
Or, as it dying were, and feebly shivered,
Ere to the dull cold grasp of earth delivered,
 And with its dead and rotten brethren rolled.

From the black north a fiercer blast came sweeping,
 And from its tottering hold the leaf was hurled
Down to the ground; the bitter rain seemed weeping,
In its sad, icy tears the dead leaves steeping—
 While in the rushing wind they madly whirled.

And then it seemed the only hope had parted,
 While desolation did supremely reign;
'Twas like the last trust of the broken-hearted;
Yet was a consolation then imparted,
 Which eased my spirit of a weight of pain.

For as my heart was thus so sadly viewing
 The dying leaf, and seeing but its tomb,
I thought upon the coming spring; renewing
All that seemed desolate, and for dead leaves, strewing
 The laughing earth with flowers of gayest bloom.

'Tis thus we should forever look at sorrow—
 But as a casting our dead leaves away,
To give place to a brighter bloom to-morrow;
And from the freshening face of nature borrow
 All joyous emblems—a perpetual May.

The Opposers of Masonry.

BY WILLIAM ROUNSEVILLE.

There is an old Spanish proverb which says: "Tell me who you live with, and I will tell you who you are." Though it may not aptly apply in every case, or to every individual, yet the rule as a general one, that a man's character can be judged by the company he keeps, is indisputably true. Every one naturally seeks the society of congenial minds, and associations are what make up the joys as well as the sorrows of human life. In all nations and countries, and under every form of government, cliques, societies, associations, and organizations exist, founded on the fact that persons of the same or similar mental culture, of the same tastes and habits, of the same inclinations and characters, seek companionship.

But this rule extends still further than this. We may judge of the character of an individual, and of an association also, by knowing the character of those who oppose it, and show themselves to be its enemies. We judge of a Christian church by the demeanor of its members. We also may arrive at a conclusion concerning it, by noticing who oppose it, or who constitute themselves its enemies. In regard to Masonry, we have seen that it is a moral, religious, and benevolent Institution, and have the right to draw the inference, which is undoubtedly true, that its members are moral, and religious, and benevolent. This conclusion is legitimate from the premises laid down, and the positions established, and is beyond successful contradiction true. We now propose to adopt the other method of examination and see what is the character of the opposers or enemies of Masonry.

In the outset, we say that the enemies of Masonry are illiberal in their feelings and ideas, destitute of true charity, and wanting in generosity to their fellows. This is the general rule. Of coure there are exceptions to it, as there are to all such rules. This we shall endeavor to make appear before we close this paper. And if we should succeed in our design, we shall then have proved that our Fraternity is worthy the patronage and support of all liberal, charitable, and generous minds.

Perhaps we can not do better than to commence in our own age and country, and see what is the opposition that is now surging against us. A society has organized to destroy Masonry. It is led and managed by those who could say with the Apostle, that "after the most strictest sect I lived a Pharisee." A liberal idea would be out of place in their minds. Even in their religious opinions they are as morose and unbending as the early Puritans, and adopt a creed that includes none in the terms of grace, except they accept the propositions held out by their sect. So true is this, that it has been said by some of them that a Mason's chances for ultimate salvation are doubtful. But little affected by the progress and expansion of ideas which the present age has witnessed, they cling with unbending tenacity to the ancient opinions—the ancient ideas – the ancient forms, and even to the ancient prejudices, and bring up together to do battle against our Institution. These cast-iron-souled men no doubt have their uses; but they were doubtless more useful in an iron age, than now. Of all the leaders of the late crusade against Masonry, we do not recollect one who possesses a liberal and expanded mind, a genial character or a character that commends itself to men of liberal views and feelings. So true is this that we do not believe that they will claim to possess those attributes. On the contrary we believe that the leaders of that crusade would think it praise to have it said that they were stern, unbending, "severe in aspect, and austere in act." They make no pretension to suavity of manner, to liberality of ideas, or charity of sentiment, and scarcely of mercy towards the sinful and those who go astray.

Now we ought not to expect that such men should speak well of an institution founded upon charity and benovolence. When men reverse the apostolic apothegm and hold that faith and hope are greater than charity, and contribute more to the formation of a Christian character, we have no reason to expect they will favor any institution that holds to the truth of that saying with the fullest belief, that "now abideth Faith, Hope, and Charity, but the greatest of these is Charity." And we find that they do not. They build their perfect character on the former principles, we on the latter. There can be little more assimilation between the two, than there is between God and mammon. Thus when the men who think it a sin to laugh, and that a charitable act brings us no nearer the Divine Presence, avow themselves the enemies of Masonry, we exhibit no surprise. Our association does not recognize that kind of spirit as social or desirable. Hence they oppose us, as they will do as long as they possess these morose and sour dispositions. When they get rid of them, they may be able to appreciate the beauties and benefits of our Order. Until then, we say they should be permitted to growl and bark as much as their austere dispositions may demand.

There is another class, or perhaps it would be more proper and exact to say another portion of the same class, which take a slightly different view of the case, and oppose Masonry for different motives. We refer now to those who assume an antagonistic position to Masonry, because they suppose it will decrease their influence with their churches. Of this sub-class the Catholic clergy form a fair, but not an isolated example. We fear that there are many other Christian ministers who occupy the same ground. Masonry is at war with whatever is exclusive. It is antagonistic to everything that cramps the mind or binds it in shackles of party or sect. Hence those who wish to so bind the mind must oppose the power that breaks the chain, and gives liberty to the captive.

There can be no doubt, and in fact we ought to acknowledge it, that the associations of the lodge are calculated to remove the prejudices of the members which they may have entertained against persons or societies, and to inculcate a broader toleration. We doubt exceedingly whether it would be in the power of President Blanchard to convince an intelligent Mason, whose daily walk and conversation was that of a Christian, that he would be cast off because he did not happen to believe in the peculiar system of faith which is received by that distinguished divine; and we are just as certain that his Holiness Pius IX. would lose caste with one of his believers, who after having attended the lodge for a series of years, and found a member to be all that a Mason should be, should be told that the fact of his membership in the lodge would secure his everlasting destruction.

Masonry is a great leveler. It is also a great reformer of ideas. It is no friend of pretense or profession. Hence those who assume to stand on higher ground than their neighbors; those who are cramped and confined to a narrow space in ideas; those who profess and do not possess true merit, will not be found among its supporters. Hence it is that almost all the opposition that the Order now encounters comes from the churches. There is no organized opposition that we are aware of, outside of churches. There are very few individuals even, who denounce Masonry, but are members or followers of a Christian church. It may be a saddening fact, but it is a fact nevertheless. And we think we have shown in a brief manner why this is so. Gloomy Christians can not endure the rays of light and liberality that it sends forth. Ambitious Christians can not book its influences which counteract their selfish designs. This is the whole subject in a nutshell.

We have but a word to say of the argument which may be raised on the ground that being opposed to the Christian church, it must be wrong. It is not opposed to the Christian church. Let this be understood. It is opposed to that pharisaic pride that some members of Christian churches exhibit, but is in harmony with the Christian religion which breathes "peace on earth, good will to men." Against the pure Christianity of the Great Master, Masonry has no warfare. Against those who make it a stumbling-block in the way of the progress of truth, we draw the keen blade of reason and fact.

But suppose these arbitrary rulers of the church do oppose Masonry? Suppose they account themselves as enemies? Let it so be! We would not change the fact if we could. We remember that when the Saviour was upon earth, and teaching the Gospel of love that these ambitious Christians seem to have forgotten, that those who made the loudest professions of religion were his most cruel persecutors. If they persecuted the Master then, what ought we to expect of them now, towards those who humbly seek to be governed by his law, and to "do justly, love mercy, and walk humbly with God."

Such are the enemies of Masonry. The Order has friends in every Christian church; in every religious sect in Christendom; humble workers, liberal in sentiment, honest in purpose, and generous in action—the salt of the earth and the light of the world.

Communications.

Spring-Time.

Yes, sweet spring has come again. The grim ice king has been compelled to surrender to the melting power of the young prince of the year. Nature comes forth to give him a glad welcome. Even now the tender shoots of grass begin to exhibit themselves; the mild south wind is blandly breathing a renewed vitality into our systems; the feathered songsters are again appearing in their wonted haunts, and all animated nature is uniting in one universal chant of praise for the return of young spring. The very sky manifests a fresher aspect.

What a beautiful type of that resurrection so graphically described in the Bible, most distinctly by St. Paul in the 15th chapter of 1st Corinthians, and through which we, as Masons, hope to gain admission to the Celestial Lodge above, into the immediate presence of our Supreme Father and Master.

It seems to me that the Mason should love the spring-time more than any other season of the year, because, if properly used or improved, it must impart to us more pure happiness than any other.

There are some practical lessons to be drawn from a thoughtful contemplation of spring time which will greatly benefit us if heeded, viz.:

1st. It is a winning season. By its melting, subduing power it has moulded the hoary fellow into something more pliable, more pleasant to see, has won him from his ice-bound castle and snowy bed to bathe in the oblivious stream, and, by old Time's transmuting power, to be changed into a person of a much more pleasing exterior, who comes rushing tumultuously upon us, shedding joy all around. This young creature is spring-time himself, with curling tresses shaken by the breezes, created by his own tumultuous and erratic movements, rosy-cheeked, dimple-chin, fair-complexion, the very personification of grace and beauty. This, then, we learn from spring that we should be winning, by our own intrinsic worth and melting power.

2d. It is a happy season. Spring comes into existence as cold winter passes away, making room for him, as it were, leaping from the cold and uncongenial embraces of King Winter, and in its joyous course is joy triumphant. So should we, as we pass from the cold and weird influences of a selfish world into the warmer climes or homes, as social friendship, as evinced by the principles of this most ancient Institution, become happy and joyful also.

3d. It is a mild and sympathetic season. The winds come upon us more gently; the storms more soft-like; the sun beats not so fiercely. The breezes, as they fan our brows, seem to enter the inner of our being, and become identified with the very subjects of our thought, and the gentle rain storm makes us sad or thoughtful, according to the circumstances which may affect us.

The sun also has a powerful effect upon us. So with our brother Mason. We should be mild and sympathetic, no matter how much or how sore the temptation that calls us aside from the mild exercise of power inherent in us. We should always endeavor to cultivate a mild exterior, and in the woes and sorrows of an afflicted or distressed brother, we should ever be joined in a close and generous sympathy.

Therefore, no matter whether shorter or longer we may live, the feelings growing out of the spring-time of our existence should be felt and cherished always.

J. Edward Johnson.

Beacon Fall, *Conn., March 25, 1870.*

St. Joseph, Mo., March 28, 1870.

M. W. H. G. Reynolds:

Dear Sir and Brother—In the last Trowel, page 41, you say: "The Louisiana Grand Lodge once had exclusive jurisdiction over the entire Louisiana purchase. * * * The Missouri Grand Lodge under the old Territorial government once held exclusive jurisdiction over what is now Iowa, Kansas, Nebraska, Dakota, Montana, Wyoming, and Colorado." In the above you committed several errors which I take the liberty of calling your attention to, simply for the purpose of keeping history correct. Louisiana was purchased in 1803, and the Louisiana Grand Lodge was organized in 1812. After the purchase, and before the formation of the Grand Lodge, the purchase was divided into the Territory of Orleans and District of Louisiana. In 1812, the latter became the Missouri Territory, and in 1820, a portion of it became the State of Missouri. After the formation of the Louisiana Grand Lodge, and before the formation of the Missouri Grand Lodge in 1821, Tennessee, Kentucky, and Indiana, all exercised jurisdiction by creating lodges in what is now known as Missouri, but the Grand Lodge of Louisiana never exercised any kind of jurisdiction in this portion of the Territory. From these facts I conclude that she confined her exclusive jurisdiction to that portion of the purchase called the Territory of Orleans, and simply claimed concurrent jurisdiction in the District of Louisiana, and probably used it in Arkansas and other places, but not in Missouri. The State of Missouri was organized in 1820, and the Grand Lodge of Missouri the next year, with exclusive jurisdiction within the political boundaries of the State, and concurrent jurisdiction only in the Territories you mention.

From the above statistics, you will see at once that the Grand Lodge of Louisiana never had exclusive jurisdiction over that portion of the Louisiana purchase now known as Missouri, and that the Grand Lodge of Missouri never had exclusive jurisdiction over any of the Territories.

Fraternally yours,

W. R. Penick.

From Walla Walla.

Walla Walla, Wash. Ter.,
February 28, 1870.

Bro. Reynolds:

My Dear Sir and Bro.—Knowing you to be deeply interested in the advancement and prosperity of the Craft, I thought it might be interesting to yourself, as well also, to the numerous readers of The Trowel, to receive information as to its present doings and condition in this comparatively newly settled portion of the Great West.

Walla Walla, as you are undoubtedly aware, is a flourishing young city in Washington Territory, and is situated in a central part of one of the most extensive, desirable, and fertile valleys to be found west of the Rocky Mountains.

There are but few older communities who take greater interest in the advancement of religion, education, and civilization, than does ours, and, as with them, Masonry always goes hand in hand. Our noble Order flourishes here most vigorously.

We have two lodges (Walla Walla No. 7, and Blue Mountain), working in beautiful harmony, doing good work, and with approved material.

The brethren, under supervision of Walla Walla Lodge, have just completed, or nearly so, a fine and commodious lodge-hall, which they dedicated to Masonic purposes on the 22d ult., with the usual forms and ceremonies.

With great respect, I am

Fraternally yours,

W. S. MINEER, M. D.

Proceedings Abroad.

KENTUCKY—*Grand Lodge.*—The book has 520 pages, and contains the proceedings proper, together with officers and members of lodges, and a great variety of valuable information. The Grand Lodge met at Louisville, October 18, ELISHA S. FITCH, G. M. His address is a good one, full, quite literary in character, with considerable commentary. While declining further service, he deprecates their system of annual change of Grand Masters. The address favors Grand Lodge representation, and condemns the unwarrantable course pursued by the Grand Orient of France in recognizing the spurious body in Louisiana, claiming the right to create lodges.

The tendency to socialistic Masonry by a portion of the Masonic press gets a severe notice, and anti-Masonic conventions get the last and sharpest hit.

The report of the Grand Treasurer shows a debit account of $26,641.50; credit, $26,744.26.

The resources of the Grand Lodge in stock and bonds of Masonic Temple Company, are $66,650; bank stock and city bonds, $15,800, besides a judgment of about $1,500 more. A very large proportion of the credits is for money paid in the purchase of temple bonds. The temple company assets including building, are $120,481.65, which is being rapidly bought in. The stock pays well. On the second day of the session, the Grand Lodge assisted the Grand Master in laying the corner-stone of the Masonic Widow's and Orphan's Home.

Recognition of the Grand Orient of France was withdrawn.

Charles Eginton, of Winchester, was elected Grand Master; V. H. Jones, Deputy; E. B. Jones, S. G. W.; E. W. Turner, J. G. W.; A. G. Hodges, G. Treas.; J. M. S. McCorcle, Louisville, Grand Secretary; Rev. H. A. M. Henderson, G. Chaplain; and Jos. T. Davidson, G. Steward and Tyler.

Four hundred and four lodges; 19,484 members. Dues paid $19,609.00.

Grand Secretary McCorcle presented the report on correspondence. He makes no attempt at display, but there is a natural felicity about his writings as there is about his speaking, that gives a charm to all his pen utterances. He approves our style of doing business.

Past Grand Master PICKETT was chairman of the Committee on Lodges U. D.

MASSACHUSETTS—*Grand Lodge.*—The book covers 256 pages. Quarterly communications, March 10, June 9, Sept. 8; annual and elective, Dec. 8; stated and installation, Dec. 28. WM. SEWELL GARDNER, G. M. In his March address, he called attention to the necessity for more full and lucid reports upon many matters and things. The address in June was largely devoted to matters abroad, and the Grand Orient of France was severely condemned. The report upon the action of the Grand Orient was made by C. L. Woodbury, C. W. Moore, and L. R. Paige, in which the whole subject was handled by master hands.

At the September Quarterly, the constitution was amended by a vote of 100 to 2 providing for a board of nine directors for the temple.

At the annual meeting, 132 lodges were represented. The liabilities of the Grand Lodge were $361.552.52.

Bro. GARDNER received every vote for Grand Master, amounting to 392.

Samuel C. Lawrence was elected S. G. W.; Richard Briggs, J. G. W.; John McClellan, G. Treas.; Solon Thornton, Boston, Grand Secretary; Sereno D. Nickerson, William Sutton, P. L. Everett, and G. O. Carpenter were elected Directors for two years, C. L. Woodbury, W. F. Salmon, S. C. Lawrence, and Henry Endicott were elected for one year.

The petition of Lewis Hayden and 24 others, signing their names as Master Masons of Boston, A. G. Jordain, Jr., and 25 others as members of Union Lodge, at New Bedford, of Thos. Thomas, and 20 others, as members of Sumner Lodge, at Springfield, colored men, praying for recognition, was referred to Past Grand Masters Heard and Warren, Deputy Grand Master Woodbury, and Breth. B. L. Wales, I. H. Wright, and T. P. Cheever, who reported that the petitioners did not avowedly represent any lodges; that their prayer included only themselves; that although they believe their original charter to be authentic, still, that such lodges existing without the sanction of the Grand Lodge of Massachusetts are irregular and spurious, and that the members must of necessity be denied intercourse with members of regular lodges, and cannot be recognized by the Craft. The committee also say: "Our Constitutions make no distinction on account of the color of persons who desire the benefits of Freemasonry; and there are no rules or regulations whereby the petitioners, if 'worthy and well qualified,' are excluded from our Fraternity, if they seek admission through duly organized lodges." The work and lectures were exemplified in the presence of 700 brethren.

At the stated communication, Dec. 27th, Past Grand Master Dame installed the Grand Master elect. The installation address occupies 21 pages, and includes the Grand Master's official acts. He had granted eleven dispensations for new lodges. The Grand Mastership of Henry Price has been questioned; Grand Master Gardner sets that question at rest. The London Grand Lodge commissioned Henry Price Grand Master of Masons in North America in 1733. The Masonic schism in England reached the colonies, and St. Andrews Lodge was chartered in 1756, and a Grand Lodge was organized in 1769, which assumed the name of Massachusetts in 1782. The other Grand Lodge was known as St. John's. The St. John's Grand Lodge, deriving its authority from England, and the Massachusetts Grand Lodge, deriving its authority from Scotland, united in March, 1792, under the title of "The Ancient and Honorable Fraternity of Free and Accepted Masons of the Commonwealth of Massachusetts." The inception, progress, and completion of the Masonic Temple was admirably set forth in a report by P. G. M. HEARD, and it appears that when the temple shall be cleared of its liabilities, that it will become the Grand Charity Fund of Massachusetts, worth at least half a million of dollars.

MICHIGAN—*Grand Lodge.*—Met at Detroit, January 12. A. T. METCALF, G. M. Two hundred and thirty-seven lodges were represented. Among our Ypsilanti acquaintances we noticed Past Grand Master Moore, Rev. D. C. Jacokes, Judge McCardy, and Grand Secretary Fenton, and, among our Scotch Rite acquaintances, Grand Treasurer, Landon, Rev. F. A. Blades, and Past Grand Master Johnson.

The address of the Grand Master was complete and methodical. He recommended the representative system, but the Grand Lodge did not concur. Grand Secretary Fenton presented his very best report yet made on Masonic correspondence. Twenty-two charters were granted. The Michigan *Freemason* was recommended. A case similar to one in the Illinois Grand Lodge arose, and resulted, upon motion of M. W. Bro. COFFINBURY in the expulsion of the accused.

Correspondence and intercourse with the Grand Orient of France was suspended. A. T. Metcalf, of Kalamazoo, was elected Grand Master; J. W. Champlin, Deputy; E. R. Landon, S. G. W.; J. V. Lambertson, J. G. W.; R. W. Landon, G. Treas.; James Fenton, Detroit, G. Visitor and Lecturer; and Alex. Pape, Jr., of Houghton, D. D. G. M. for Upper Peninsula. Michigan has 279 lodges, and 20,346 affiliated Master Masons.

NEW JERSEY—*Grand Lodge.*—Met at Trenton, January 19th. Henry R. Cannon, G. M. Eighty-eight lodges were represented. The address discloses great harmony and peace in that jurisdiction. The Deputy, Grand Wardens, Grand Treasurer, Grand Secretary, and Grand Lecturer made reports.

The report of Grand Treasurer shows, debits, $6,744.15, credits, $4,552.42.

Robert Rusling was elected G. M.; William E. Pine, Deputy; W. W. Goodwin, S. G. W.; J. H. Patterson, J. G. W.; W. R. Clapp, G. Treas.; and Joseph H. Hough, Trenton, G. Sec.

A valuable digest of decisions, made at various times, is inserted in the body of the proceedings.

Upon a careful report made by P. G. Master Whitehead, the Grand Lodge declined to recognize the Grand Lodge of Quebec.

IDAHO—*Grand Lodge.*—From that far-off mountainous region, lying north of Utah, there comes a beautiful pamphlet containing the proceedings of the second annual meeting of one of our most youthful Grand Lodges. Its six lodges have 279 Master Masons. The Grand Lodge met at Idaho city, Oct. 4, Geo. H. Coe, Grand Master.

All the lodges were represented. The Grand Master presented a faithful report of doings. The Grand Treasurer reported, debits, $1,189.00; credits, $596.13.

Jonas W. Brown was elected G. M.; S. B. Connelly, Deputy; L. P. Mikkleson, S. G. W.; Augustine Haas, J. G. W.; A. G. Hamlin, G. Treas.; P. E. Edmondson, Idaho city, Grand Secretary.

ARKANSAS—*Grand Lodge.*—Met Nov. 1, at Little Rock. E. H. English, G. M. Some more "sack," and the very best of white wheaten bread. We must make liberal extracts; we know that our readers will enjoy them.

Beyond the pleasure of an approving conscience, men who labor for the good of humanity, need not ordinarily look for their rewards in this life. Socrates devoted his life to teaching virtue, and yet his own wife abused him, and his neighbors condemned him to be poisoned with hemlock. Moses abandoned the luxury of the Egyptian court, and the prospects of a crown, to labor for the emancipation of his people, and yet they were stubborn, disobedient, and ungrateful. Hiram, the companion of kings, and yet the friend and and associate of the working men, was slain for his love of truth and unyielding integrity. The Great Teacher went about doing good, and yet the multitude crucified him. We Masons labor to promote virtue, and to alleviate the sufferings of the destitute and the wretched, and yet because we think proper to assemble quietly to ourselves, instead of parading our works of charity in public meetings, there are fanatical men, claiming to be saints, who denounce, and perhaps would crucify us, had they the power. Masonry will flourish after all such men are dead and forgotten. You may not be rewarded for your good works in this life, but we teach that there is an immortal life beyond the tomb, where virtue is rewarded.

After reciting his official acts, he discourses thus:

Thus nineteen new lodges have been created during the year; more than half as many as the whole number of lodges in the State when I was first made Grand Master in 1849. Masonry is on the increase in Arkansas, as it is in all of the American States, and as it is in all civilized countries, where it is not proscribed by tyrants, or denounced by a jealous, domineering priesthood. It is the strongest and most wide-spread moral organization on the globe. It comprehends all dialects, yet it speaks one universal language. Men of all countries, of all politics, and of all religions, agreeing upon a few cardinal principles, and leaving all else to perfect freedom of opinion, are united as a great brotherhood. The observing craftsman, who travels, is struck with the number of Masons he finds everywhere among the better classes of men. Looking around him in any rail car, boat, or ship cabin, hotel, office, or church, at the persons accidentally collected there, and the faces may be all strange and unknown to him, yet he will hardly fail to notice symbols with which he is familiar—the cross of the Templar, the keystone of the Mark Master, the ring of the M. E. P. and Sub. Knight, and the trowel or the gavel of the blue Master.

Away up in Minnesota, the Father of Waters passes through a beautiful lake, from the bluff shore of which swells up a great rock, called "*Maiden's Leap.*" Its name is taken from an Indian legend. Far back in the dim ages of the children of the forest, the daughter of an old chief, the fairest rose of her tribe, was loved by two young chiefs, both of whom sought her of her father. One of them she loved, and the other she did not. The father required the young men to settle the contest by a race, and promised the fair prize to him who should prove the fleeter of the two. The victor was the young chief which the maiden did not love, and when the result was made known to her, and he came to claim her hand, she leaped from the great rock into the lake, and perished, and her defeated lover followed her example, and shared her sad fate. Often after, when the moon was on the lake, and the night winds moaned along the shore, the spirits of the lovers were seen hovering about the rock.

On a recent trip up the Mississippi, our boat reaching the lake after dark, a party of us, strangers to each other, sat until late in the night upon the deck of the vessel, for the purpose of seeing the "*Maiden's Leap.*" A dark cloud came up over the lake, and a chilling gale springing up, we instinctively huddled together for comfort and for company. While looking at the rock, by the dim light of the moon, and conversing about the legend, the cloud spread its black wing over the rock, and a vivid flash of lightning curved into an arch above it, from which shot out beneath three tongues of fire, and formed a triangle, and the arch and the triangle staying a moment in the cloud over the rock, one of the party exclaimed: "*See the living royal arch of fire!*" and all the others recognized him to be a *Mason*, for they, too, were Masons, and there upon the deck of the vessel, at midnight, we held a kind of *traveling lodge.*

After this, on the same trip, I made one of a party of nine gentlemen, from as many States, who accidentally met at the *Falls of Minnehaha.* We stood in the shade of an old tree, whose branches had been whitened by the snows of a thousand winters, perhaps, looking at the "laughing waters," and listening to their roar, as they tumbled over the bluff, and foamed and rushed on through the gorge to the great river. On the face of the sand-stone bluff across the gorge, from where we stood, were many carvings, and among them the *sun*, the *moon*, and a *man*. One of the party said, may be the man was a chief, and Master of an old Indian lodge, and so there are the *three lesser lights of Masonry.* Whereupon the whole party clapped their hands, and gave the *grand honors*, to the old Master carved in the rock.

One day in August last, in the grounds of the Water Cure, near Cleveland, there was a group of men under the shade of a Norway pine, and there was another group under the shade of a poplar. An old woman, wrinkled and bent with age, came into the grounds, leading a blind Irish girl, and stopped at the first group. The blind girl played upon a violin, and in a plaintive song, appealed for alms, but received nothing. The aged mother conducted her sightless daughter to the second group, where a similar appeal filled a little basket, held out by a withered hand, with fractional currency. An observer said that the first group were of the hard-shell type, who piously denounce Masonry as a secret society, in league with Satan, and that the second group were of that noble Order whose hearts are always touched by the appeals of the destitute and afflicted, and whose hands are ever open to relieve their wants.

By some, the wearing of Masonic symbols is condemned, because since Masonry has become popular, an impostor is occasionally detected in false colors, and now and then an unworthy Mason is seen parading the symbols of the Craft about his person. But the logic that would persuade us to forego the wearing of the beautiful symbols of our Order because bad men desecrate them, would strip us of all ornaments, and indeed of all clothing. Bad men wear all that is ornamental, as well as all that is useful and they parade the insignia of all societies. They array themselves in the "livery of Heaven to serve the devil in." But the innocent lamb need not abandon his white fleece, because the sly wolf covers his deformity with a similar, but stolen garb. Masonic symbols often serve as the means of introduction, and lead Masons to become agreeable traveling companions, who might, without them, fail to recognize each other, and remain indifferent strangers. Where the impostor is found clothed in our symbols, the intelligent Mason discovers his cloven foot too readily to be seriously imposed upon; and the abandoned Craftsmen poorly conceals his vicious habits with a jewel. It is like a diamond in a swine's snout.

Not long since, I went to the lodge in a great city, where I was a stranger, and unfamiliar with the streets. The work, and a banquet which followed with speeches, lasted until the herald of Peter's fall clarioned the midnight. On leaving the hall, I missed the way to my hotel, and rambled until I became confused and bewildered in the maze of streets and houses. Taking my stand by a lamp-post, I inquired of several late street-walkers the way to my hotel, and received for answer the name of the street, and number of the house, which left me no wiser than before, because I did not know where I was, nor the direction to the street named. Finally, a gentleman came along in whose bosom I perceived a triangle. "Sir," said I to the stranger, "I presume from the symbol you wear in your bosom that you can lead the blind by a way they know not. As on several previous occasions of my life, I need a guide?" "Where do you desire to be conducted?" said he. To the Spencer House," said I. Taking me by the arm, "come," said he, "go with me, and I will prove that to be true which you have doubtless often heard asserted—that two are better than one." He proved to be a Mason of rank, kindly accompanied me to the hotel, and though our meeting was accidental, and as strangers, we parted as friends and brothers.

Bro. English, having been elected G. H. P. of the Grand Chapter, declined further service as Grand Master, and his Elberta's husband, W. D. Blocher, was elected; E. A. Warren. Jr., was elected S. G. W.; David Burton, J. G. W.; R. L. Dodge, G. Treas.; Luke E. Barber, Little Rock, Grand Secretary; and Bro. English was elected Grand Lecturer.

Masonic correspondence with the Grand Orient of France was discontinued. The report on correspondence is from the pen of Bro. O. C. Gray. He selects well, and writes keenly and humorously. Illinois escaped his notice.

Two hundred and forty lodges; 8,187 members; 1,086 initiations.

Alabama—*Grand Lodge.*—Met at Montgomery, Dec. 6. Geo. D. Norris, G. M. Two hundred and twenty-nine lodges represented. The address was very full; he reported twenty-seven decisions.

The Grand Treasurer accounted for $8,967.61 received, and $4,204.96, expenditures. The Grand Lodge refused to recognize the Grand Lodge of Quebec.

Bro. Penick presented an exhaustive and able report on correspondence. He is quite sharp on our reports, so far as they affect his. On the whole, he treats us quite fairly, but he evidently intends no liberties with him.

The statistics show 10,729 members. W. P. Chilton, Montgomery, Grand Master; J. H. Johnson, M. D., Deputy; G. Frank Smith, S. G. W.; I. A. Wilson, J. G. W.; E. M. Hastings, G. Treas.; Daniel Sayre, Montgomery, Grand Secretary.

Wisconsin—*Grand Chapter.*—Met at Milwaukee, January 18. A. V. H. Carpenter, G. H. P. His address is sound and characteristic of the man. He thinks that a Royal Arch Mason should be a member of a lodge. All honor to a G. H. P. who acknowledges his superior and inalienable allegiance to symbolic Masonry.

The Grand Treasurer's debit is $5,709.08; credit, $2,792.35. Thomas B. Tyler, Sparta, G. H. P.; Joseph Yates, Deputy; C. F. G. Collins, G. K.; J. H. Evans, G. S.; John M. Levy, G. Treas.; W. T. Palmer, Milwaukee. Grand Secretary; Rev. C. D. Pillsbury, G. Chaplain; Jos. Winslow, G. C. H.; S. H. Allan, G. P. S.; Oliver Libbey, G. R. A. C.; Jarius Alcox, C. C. Church, Noah Shaw, G. M's. of Veils; Ebenezer Clewett, G. Guard. Kilbourn, Wisconsin, and Milwaukee Chapters have an aggregate membership of 388. Of this number, Wisconsin Chapter has 231 members.

Thirty-nine chapters; 2,298 members.

North Carolina—*Grand Chapter.*—Met at Wilmington, Dec. 2. W. G. Hill, G. H. P. He recommended a careful consideration of the position of the Grand Chapter of North Carolina towards the G. G. Chapter. The Committee on Correspondence gives Illinois a lengthy notice.

Wm. Murdock, G. H. P.; T. M. Gardner, Deputy; E. H. White, G. K.; John Nichols, G. S.; T. W. Brown, G. Treas.; Thos. B. Carr, Wilmington, G. Sec. *Grand Council*—Met at Wilmington, Dec. 2. Thos. Carr was elected G. M.; Wm. Murdock, Deputy; C. M. Van Orsdell, G. P. C. W.; T. W. Brown, G. Treas.; M. M. Katz, Grand Recorder.

Iowa.—*Grand Chapter.*—Met at Mt. Pleasant, Oct. 20. P. C. Wright, G. H. P. His address is terse, clear, and meets every point. He says he spent more money in visiting the chapters then he received, but that he would balance the fun against the money. That's Wright. Whenever one sees Comp. Langridge's name to a report on correspondence, it may be set down as good without question. While he has music enough to make his say agreeable, there are no quips, quirks, or quiddities.

The Illinois report in regard to Iowa, made in 1858, was pretty strong; stronger than we should state it now; but it was our honest view of the case. To this Comp. Langridge replies with more reason and good temper than could be expected, and it resulted in a square concession that the O. B. required the G. C. to resume its allegiance. This was done, but with implied assurance that Iowa would labor for the dissolution of the General Grand body. We think that when our sister grand chapters, which have abandoned the parent body, shall return, that a dissolution would be a wise step. Let the grand chapters be supreme in their own jurisdiction. When Iowa and Indiana desire to dissolve, *Illinois will bear them company.*

Pitkin C. Wright, G. H. P.; C. S. Rollin, Deputy; W. J. Law, G. K.; L. I. Coulter, G. S.: O. P. Waters, G. Treas.; W. B. Langridge, Muscatine, Grand Secretary; D. S. Deering, G. C. H.; G. R. Foster, G. P. S.; A. Wingate, G. R. A. C.; H. M. Case, M. E. Gillette, W. A. Hursey, G. M's. of Veils; T. Schreiner, G. G. Fifty-one chapters; 2,124 members.

EXTRACTS

From an Elegant Oration Delivered by W. Bro. Dr. W. S. Mineer, at the Dedication of the Masonic Hall, in Walla Walla, W. Ter., Feb. 22, 1870.

5. Histories of religious, moral, and political institutions, which had their origin in antiquity, and have either been handed down to the present day, or obscured or entirely lost in the descent of time, have peculiar interest for the educated, thoughtful and reflecting mind. As far back in the centuries of time as we have authentic histories of mankind, representative men have promulgated their peculiar creeds, opinions, and philosophers in regard to the existence, powers and attributes of Deity; of natural laws which control the Heavenly bodies; and, also, those by which the earth and all created things, both animate and inanimate, were directed, ruled, and governed.

6. Confucius, the great apostle and mentor of the Chinese, who, as a people, are the most ancient of the distinct races now known to civilized man, commenced his career about the year 555 before the Christian era. "The analogy between the philosophy which he taught and the functions of Chritianity is truly remarkable," and furnishes a parallel equally beautiful to that of Saint John the Baptist, and Saint John the Evangelist.

7. Buddhism, however, which arose in India about

the seventh century before the advent of Christ, began to be promulgated in China about half a century afterwards; which intervened to disturb and, to a great degree, destroy the peace and harmony which had prevailed through the simple mysteries and primitive religion of the former.

8. By the introduction of strange innovations and strange gods, the Chinese retrograded and relapsed into idolatry; and, to-day, they are, as a nation and a people, the most completely enveloped and confirmed in the dark suprestition of Paganism, of any other in the known world.

9. During the rise and fall, advance and decline of religious and political denominations and opinions, and while the sword and the fire-brand have swept kingdoms, empires, and republics from the face of the earth, as by the besome of God's divine wrath, and while kings, princes and potentates have been hurled from their high pedestals as by a thunderbolt, and while the world in all ages has been disrupted, dismembered and engulphed by idolatry, sectarianism and priestcraft, Freemasonry has unostentatiously pursued the even tenor of its way; and is the only principle of equal antiquity which now prevails as it was originally taught, which fact, alone, should be sufficient guarantee to the uninitiated for its genuine merits.

10. Masonry arose from necessity, was practiced for convenience, and perpetuated by its virtue. According to our history and tradition, it arose at the building of King Solomon's Temple.

23. One of the first lessons taught in Masonry, is to be good and true. Also, that no great and important undertaking should ever be commenced without first invoking the aid of Deity—"prayer is, therefore, offered to the Supreme Architect of the Universe as a declaration of the sacred and religious purpose of our meeting, of our profound reverence for that Divine Being, whose name and attributes should be the constant theme of our contemplation." And yet, many persons, I have no doubt, are either indifferent to, or look upon Masonry with mistrust, simply because they are entirely ignorant of the great principles which it is intended to symbolize.

24. Man is born into the world; in childhood and youth he prepares for the arduous duties of manhood, when he plays his little part upon the stage of life, passes into old age, withers, dies, and is borne to the silent tomb. "The time for toiling is now over; the opportunity to learn has passed away; the spiritual temple that we have all been striving to erect in our hearts is now nearly complete, and the wearied workman awaits only the word of the Grand Master of the Universe to call him from the labors of earth to the eternal refreshments of Heaven."

25. What a beautiful appropriateness then, is there in the symbolism of the Entered Apprentice, Fellow Craft and Master Mason's degrees, to the three principal stages of human life. Mankind, however, has in all ages been slow to accept great truths. They will hardly believe until proof be received by evidence of one of the five senses, and even then avoid the evidence, fearing they may be compelled to believe. The monks persecuted Galileo and refused to look through his telescope, lest they should be convinced. Harvey, who demonstrated the circulation of the blood, was thought an enthusiastic maniac, and died in obscurity for his pains. The man who produced the first printed letters from type, was threatened by a mob for being in league with the devil. Dr. Jenner fled from his indignant countrymen for introducing vaccine; and even but a few years ago Cyrus W. Field took refuge in Canada to avoid being overwhelmed by the people of New York city, because the sub-marine cable was not a success on the first trial.

26. On this eventful day, it is peculiarly fitting that we lay our Masonic offerings upon the altar of our fathers. On the 22d day of February, 138 years ago, was born the father of our common country; he, whose name is written in letters of gold upon the scroll of fame; around whose memory rests a halo of immortal glory, and who deemed it most honorable to wear the emblematic lambskin and wield the Master's gavel. We, therefore, my brethren of the mystic tie, have assembled here to-day, being in a free country, among a free and enlightened people, in an age of free institutions, and as Freemasons, to dedicate this beautiful lodge hall, which has been erected to God, to our patrons, Saint John the Baptist, and Saint John the Evangelist; and as symbols of consecration, being corn, wine and oil; the corn of nourishment, which develops and invigorates the body; the wine of refreshment, which elevates our minds and aspirations to purer and holier lives; the oil of joy, which sanctifies our faith in hopes of a glorious immortality. We dedicate to him who cried in the wilderness, "Prepare ye the way of the Lord, make his paths straight," and who was glorified in the baptism of his Mesiah, in the waters of the river of Jordan, when the heavens were opened and the spirit like a dove descended, and a voice was heard, saying, "Thou art my beloved son, in whom I am well pleased.' Also, to him who, when upon the isle of Patmos became glorified by influence of the Holy Spirit, which, like gentle zephyrs, when laden with the aroma of fragrant flower, whispered peace to his troubled spirit and bade him "fear not, for I am the Alpha and Omega.

Bro. Magill has sent to the *Mystic Star* a newspaper published in Ireland, which contains the following;

FREEMASONRY VERSUS THE CHURCH OF ROME.—*To the editor of the Kerry Evening Post.*—SIR: Though no Freemason myself, I have watched with interest the progress of the contest carried on in your columns, and those of your local contemporary, between the champions of that ancient and benevolent Order, and the advocates of that system which, while it anathematizes all societies that presume to organize themselves independently of it, is itself "*The* secret society" *par excellence.* Acting under the order of *their* "Grand Master," who, in his allocution of 1865, declared of the Freemasons, "not a moment is to be lost in striking and lacerating with one sentence of condemnation, as with a sword, this sect that broodeth crime, and assaulteth all things human and divine;" the underlings of that arrogant system in this county recently prevented all its votaries who were simple enough to obey their commands, from attending a concert, the proceeds of which were to be devoted to the laudable object of completing the Tralee Masonic Hall. I see by the papers, a somewhat parallel case, that a bazaar is shortly to be held for the purpose of raising funds to complete the new Dominican Chapel in Day place. That the true character of the Romish order, for whose use it is being erected, may be clearly understood, I trust you will allow me to place before the public an incident in its history, which, in my humble opinion, throws completely into the shade those *symbolical* and *visionary* "horrors" which, in the last issue of the *Chronicle*, are laid to the charge of Freemasonry, and gives a seasonable insight into the spirit and practice of Popery when in the ascendant. The incident which I am about to relate, is the massacre of the Knights Templar—themselves an illustrious branch of the Freemasons—in the reign of Philip IV. of France. According to the account from which I quote, this monarch, after trying in vain to extort from them, either by promises or threats, an avowal of guilt "gave them up to the tender mercies of the Dominicans, who were never known to fail when any act of monstrous cruelty was to be performed. They had gone through a long apprenticeship to the trade of torture, and were perfect masters of the craft." The scene, at first, is laid in the Temple House at Paris, whence had once issued forth, like a glorious stream, a host of heroes marshaled under the auspices of the King and of the Pope, and under the banner of the cross, for the defense of the Holy Land, and which, we are told, "was again crowded with gallant knights; but they were no longer armed for the defense of the Sepulchre. The sword was no longer drawn for the fight. The battle-horse bore them no more to the charge. Captives to their fellow-Christians, in the power of enemies more pitiless than the Saracens, they lay in chains, each in his silent cell, loaded with base accusations, and expecting death." The first victim to whom we are introduced is described as "an old man with a long white beard, and floating locks as pure as snow. He is an old brother of the order, of a princely race, with the blood of a long line of nobles flowing in his veins. Sixty-five years have passed since his mother first held him with pride and delight in her arms." His numerous deeds of valor on the battle-fields of Palestine are then recounted, after which follows this heart-rending description of the reward which he receives from his former patrons—"They have kept him without food or drink for eight and forty hours; they are condemning the old hero of the cross to die the death of a wolf. Lank hunger is upon him, gnawing his very entrails. He could tear his own flesh with his teeth. He has knocked and called in vain at the barred and bolted door; and now he lies and gazes at it with haggard eye, listening as the steps pass and repass; but they bring him no relief." But far more horrible are these scenes which are next to be described. "In a great hall, stretched upon a machine, formed somwhat like a bed, but having moveable joints and various wheels and windlass, lay a tall and powerful man of the middle age. His broad brow was knit with a stern and resolute frown; but his eyes had the anguish of apprehension in them; and his teeth were firm set, as if to prevent any sound escaping from his lips. His ankles and his wrist were firmly fastened with cords to the beams of the machine; and his body, too, was fixed with a hoop of iron. By his side stood the Grand Inquisitor, William of Paris. A number of Domincan monks were around. Near at hand was a surgeon with a phial and a cup; but by the side of the machine stood two powerful men, in a lay habit, with their arms bare. I exhort you, brother, in the name of God and the Holy Trinity, said the Inquisitor in a low, sweet voice, 'to make confession of the truth, and save us the necessity of using means to force it from you.' 'I have said the truth,' replied the Templar firmly, 'and take notice, everyone, that if under your biabolical hands, I speak otherwise than I have spoken, I lie. These are my last words. Do your worst.' There was a profound silence. The two strong men, bending by the machine, lifted their eyes and gazed earnestly on the face of the Inquisitor. He spoke not, but made a little sign, waiving his hand so slighly you could hardly perceive it. The men applied their whole force, and moved round the winch. There was a creaking sound, as of straining wood. The thick beams were forced apart; the joints in the wooden frame separated. The limbs of the Templar were drawn slowly, but forcibly, from each other. You could hear the stout sinews crack. There was a deep groan. 'Hold! hold!' said the surgeon, who had watched the tortured man's face. But the Inquisitor made no sign. The strong men forced the wheels round, and there was a shriek of direful agony."

Here is another scene in the awful drama: "In the wide chimney of the refectory, there was a great fire, logs piled up and blazing high; and before it were two screens, covered with linen cloth. The fire had a cheerful light, blazing and flashing over the stone walls, and the arches of windows, and the great round columns. But what is that before the fire? It is the good Knight Bernard de Vado, stretched out upon an iron frame, pinioned with cords, and bound tightly down, so that his limbs have no motion. The screens are so placed as to cover his face and body from the blaze of the fire; but his naked feet are extended to the full heat, within a few feet of the burning logs. What are those incarnate devils doing, in their gowns of black and white, those Dominican fiends, bred to the art of torture? They are greasing the scorched soles to prevent the flesh from being actually burned away. Vain are his cries, his groans, his shrieks. It is speech they want and he speaks not. They interpose one of the screens to moderate the heat and then ask him—'Wilt thou confess now? He is silent; the Dominican moves his hand toward the screen again. 'What must I confess? What must I confess?' cries the unhappy man: and with a smile the soft Dominican instructs him."

And here is yet another sickening scene: "In the interior of a small cell, one of the cells of the order, and on his own pallet-bed, is seen another knight with a single figure seated quietly beside him. Is the poor Templar sick? It must be so; for see, the kind Dominican drops water from a cup upon his mouth! Now, this is charity indeed! Under the coarse rug that covers him, his body is bound down to the bed. He can move neither hand nor foot. Over his face is stretched a thick wet cloth, through which he is forced to draw the breath of life; and ever as the fearful heat of his intense agony dries up the moisture, so that he can breathe more fully, the Dominican drops more water on the cloth, and renders every sigh a pang. See how convulsively his chest heaves! See how the fingers move in the struggle for air! Now clenched, till the nails sink into the palms of his hands, now extended wide with every sinew starting out like a rope; and now, faint and ill-defined stains of crimson begin to mark the cloth over his face. It is blood starting from his eyes and nostrils." But bad as are these scenes, we are told that there were other tortures inflicted upon these unhappy victims, too indecent and horrible to be mentioned; nor was any torment spared that human beings could inflict or suffer. The result was that thirty-six Templars died under the torture without having uttered one word which could criminate their order, while many more were crippled for life. But their enemies were not yet satisfied, for we are further told "the Inquisitors proceeded throughout France, accompanied by lay commissioners from the king, and in each of the preceptories of the order, the system of murder and torture was renewed. *These transactions were generally carried on in secret;* but the tongue of rumor could not be kept quiet; and amazement, horror, and alarm spread throughout Europe. The Pope himself interfered with an affectation of humanity; but his letter to the King of France savors strongly of avarice. It exposes more clearly a design to get the whole property of the Temple into the hands of the church, than a desire to save the Templars. A new tribunal was then erected under the presidency of the Archbishop of Paris, before which the surviving Templars were dragged, and refusing to avow the crimes of which they were accused, and persisting with constancy and firmness in a general denial, they were condemned to die at the stake. Their fate is thus recorded: "Fifty-nine, or, according to some, fifty-four, gallant Knights were led forth in one day to the fields at the back of the nunnery of St. Antoine, where stakes had been driven into the ground, and faggots and charcoal collected. The sight did not daunt them; and each was bound to the stake. The faggots were piled around them; the torches of the executioners lighted, and they were offered pardon if they would confess. They refused to a man, and were burned to death by slow fires, calling upon the holy name of God in the midst of their torments. In other parts of France the same horrible scenes were transacted. At Senlis nine were burnt, and many more in other places." Such are some of the horrors which history declares to have been perpetuated under the sanction, and by the servants of that system which was openly charged only the other day, by the great orator Castelar, in the Spanish Cortes, with canonizing the executioners—the assassins—of the night of St. Bartholomew. I shall await with interest to see what palliation of the atrocities these advocates of 'Catholicity" can produce in the columns of the *infallible* '*Chronicle*,' and whether they can bring forward a few charges equally authentic against the order of Freemasons, failing to do which, they will be constrained to acknowledge themselves beaten in the contest. I shall subscribe myself, sir, yours truly,

"A LOVER OF FAIR PLAY."

United Grand Lodge.

The quarterly communication of Grand Lodge was held at Freemasons' Hall on Wednesday last. In consequence of the announced retirement of the Earl of Zetland from the post of M. W. G. M., and the nomination of the Earl de Gray and Ripon as his successor, there was a numerous assemblage of brethren from all parts of the kingdom, there being upwards of 300 present, and before seven o'clock the hall was crowded. Precisely at that hour a procession was formed, and the Earl de Grey and Ripon, in the absence of the M. W. G. M. the Earl of Zetland, took his seat on the throne, and the grand officers took their respective places, viz: Bros. Lord de Tabley, as D. G. M.; Earl Percy, S. G. W.; Algernon Perkins, as J. G. W.; Chas. J. Martyn, G. Chaplain; S. Tomkins, G. Treas.; Æneas J. McIntyre, G. Reg.; John Hervey, G. Sec; J. C. A. Powell, and Leith Tomkins, S. G. D's.; Brackstone Baker, J. G. D; Sir A. W. Woods, G. Dir. of Cers.; Conrad C. Dumas, Asst. G. Dir. of Cers.; Joshua Nunn, G. S. B.; James Coward, G. Org.; William Ough, G. Purst.; J. Brett, Assist. G. Purst.; C. B. Payne, G. Tyler.

There were also present: Breth. W. W. Beach, M. P., Prov. G. M., Hampshire and Isle of Wight; Col. Burdett, Prov. G. M., Middlesex; and several other Prov. Grand Masters, and a numerous attendance of Past. Dep. Prov. G. Masters and other prov. grand officers, the Grand Stewards for the year, and Past G. Stewards (indeed of the latter by far the largest attendance we have seen for many years); Bro. Llewelyn Evans, President of the Board of General Purposes; J. Monckton, Vice President; Edward J. Fraser, President of the Colonial Board; Francis Bennock, Vice President, were also present.

Grand Lodge having been opened in ample form, a very appropriate prayer being offered by the Grand Chaplain, Bro. Martyn. The regulations for the government of Grand Lodge during the time of public business were read by the Grand Secretary in accordance with ancient usage.

The minutes of the previous quarterly communication of December 1st, were read and put for confirmation.

The election of the M. W. Grand Master was then proceeded with.

Bro. Raynham W. Stewart proposed the Right Hon. Earl de Grey and Ripon, adding some appropriate remarks upon the career of the Right Hon. brother. The motion was seconded by Bro. Edgar Horne, W. M. of Moira Lodge No. 92, and put to the meeting by Lord De Tabley, and carried unanimously, every member in Grand Lodge with the exception of the Earl himself holding up his hand, even to the brother who formerly put himself in nomination for that high and distinguished office.

The M. W. G. Master elect returned thanks in an admirable address, and in conclusion moved, pursuant to notice, a resolution expressive of the regret of Grand Lodge at the retirement of the Earl of Zetland from the office of Most Worshipful Grand Master, a post which he had filled with the highest credit to himself and advantage to the Craft, for the long period of twenty-six years.

The Earl de Grey and Ripon then proposed that the resolution of Grand Lodge be engrossed on vellum and emblazoned and presented to the Earl of Zetland in the usual manner.

The proposition was seconded by Bro. Dumas, and carried in the most enthusiastic manner.

The election of Grand Treasurer was then proceeded with, Bro. Raynham W. Stewart proposing, and Brackstone Baker seconding Bro. S. Tomkins for re-election to the office which he has held for several years, which was carried unanimously.

The acting M. W. G. M. then made a communication to Grand Lodge in reference to the formation of a Grand Lodge of New Brunswick, and moved a resolution to acknowledge it. In the course of his remarks he explained the correspondence which had taken place in the matter, which reflected the greatest credit upon our colonial brethren for the good faith and Masonic zeal by which they had been actuated.

The G. Rigistrar entered into further details respecting the proceedings, and Bro. Brackstone Baker having seconded the resolution, it was put and carried unanimously.

The report of the Board of Benevolence was taken as read, and ordered to be entered upon the minutes. The several grants of money were put *seriatim*, and passed as follows:

The widow of the late Bro. H. W., of the Royal Oak Lodge No. 871, Deptford	£50	0	0
The widow of the late Bro. E. C., of the Lodge of Fidelity No. 269, Blackburn.......	40	0	0
The widow of the late Bro. W. J. N., of the Robert Burns Lodge No. 25, London.........	30	0	0
Bro. R. L., of the Lodge of Australia Felix No. 474, Melbourne, Victoria	50	0	0
The six orphans of the late Bro. E. H., of the Union Lodge No. 129, Kendal............	30	0	0
The widow of the late Bro. T. H. W., of the St. Andrew's Lodge No. 222, London.........	50	0	0

The vote of £30 to six orphan children, was the subject of special mention, and several members of Grand Lodge expressed regret that the sum was not larger.

The report of the Board of General Purposes was then presented, and it was moved by Bro. J. Llewellyn Evans, President, to be taken as read, and was ordered to be entered on the minutes.

To the report was subjoined a statement of the Grand Lodge accounts at the last meeting of the Finance Committee, held on the the 11th February, 1870, showing a balance in the hands of the Grand Treasurer of £2,628 9s. 4d., and in the hands of the Grand Secretary, for petty cash, £75.

A memorial from the Provincial Grand Lodge of East Lancashire against certain proposed alterations in the rules of the "Royal Masonic Benevolent Institution for Aged Freemasons and the Widows of Freemasons," was mentioned, but by consent was referred to the committee of the Institution.

A motion by Bro. Joshua Nunn, G. S. B.: "That provided the resolution, proposed by the Committee on the Fund of Benevolence, to replace the last paragraph of No. 6 Fund of Benevolence (in the Book of Constitution), be passed by the Grand Lodge," "That the form of the Certificate required to be sent to Lodge of Benevolence with all petitions (and to be signed by the visitor, a member of the lodge, or some other brother) be referred back to the said committee on the Fund of Benevolence for details and adjustment." This was carried.

The next motion was that of Bro. J. Rankin Stebbing, P. G. D.: "That in the opinion of this Grand Lodge, no future Grand Master should hold that office for more than five years in succession, unless in case of a Royal Prince."

At an early period of the discussion which followed, it appeared that the notices of motion given by Bro. Raynham W. Stewart and Bro. John Savage, respectively, had in the Grand Lodge club meeting, been withdrawn by consent, leaving Bro. Stebbing's motion alone in the field. We can not, however, as previously stated, give even a fair abstract of the discussion which followed, within ordinary limits. We may state, however, that amongst several excellent speeches that were made, those of the mover of the resolution, and of the seconder, Bro. F. Bennoch, in favor of it, and those of Lord de Tabley, Bro. Brackstone Baker, and Bro. John Havers, against it, went so thoroughly into the subject that they deserve to be printed *in extenso*. The motion was put and lost by a very large majority.

It being now past ten o'clock, the further considerable business of the agenda paper, was deferred till the next quarterly communication, and Grand Lodge was closed in ample form, and with solemn prayer.

During the whole of the meeting the acting M. W. G. M. conducted the meeting with much ability, a duty which was by no means easy, the meeting being exceedingly large and impatient.—*Magazine, London.*

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From the Michigan Fremason.

"While we remained the guests of Col. D——, at St. Louis, the same procession of Knights Templar was repeated every morning on the street, with an intensified interest and demonstration of public satisfaction on each successive occasion."

"On the third morning, the daughters of Col. D joined in the salutations, and waved their white handkerchiefs enthusiastically as the procession passed."

"Carlos," said Florence, turning to her brother, "you must join the Freemasons."

Carlos drew his sister's arm in his, and leading her to the further end of the large parlor, they joined the other two sisters. After the exchange of a few furtive glances towards the Colonel, and a few suppressed whisperings, the three young ladies simultaneously bounded forward to where we still sat in conversation with our host and hostess, all exclaiming at once as they rushed forward:

"Mother! father! Carlos is a Freemason!

"The old man rose to his feet, and fixed his eye upon his son in a stern dignity in which rebuke and indecision were singularly mingled. The mother and daughters, with pale lips, stood the while in silent suspense, After a minute's struggle with himself, the Colonel spoke:

"Carlos," said he, "it is all right. I have not a word to say. It is not sufficient, Carlos, my boy, I will say, you have done well, you have my approbation." With a reverential bow the young man withdrew. The conversation continued. After the lapse of fifteen minutes; every eye was attracted to the entrance of the large parlor by the clatter of arms, and, to our surprise, there stood Carlos dressed in the rich uniform of a Knight Templar. He drew his straight sword, and first saluting his parents, then his sisters, then his father's guests; he touched the cross at the hilt to his lips, and returning it to its scabbard, he disappeared. The next morning, as the procession slowly moved up the street, the three sisters threw kisses to a young Templar in the procecsion as it passed below the balcony; it was their brother Carlos. The old Colonel took off his hat and gave three hearty cheers as his whitened locks fluttered in the balmy breeze."

"Through the courtesy of one of your Sir Knights from Detroit, I was furnished with tickets which admitted Reuben Mitton and myself to the steamer Mississippi, one of the excursion boats. Of course, we had the politeness to extend our invitation to the daughters of Col. D——, who accompanied us. We found their brother Carlos on that boat, and we six made a pleasant party."

"It was a magnificent sight to see our immense boat, accompanied by the Lady Gay and the Belle of Alton, their decks crowded with fair ladies and Knights Templar, bands of music, distinguished citizens, and invited guests, as they steamed up the Mississippi, then down to Jefferson Barracks, where we all went on shore to spend a pleasant hour, after which we again went on board and steamed merrily up the river."

I was standing near the captain. The commander of the Templars came and leaned wearily on the capstan. I turned to Reuben Mitton and whispered in his ear these words: "That man was born to command." He had the form of a Hercules, the head of an Apollo, and the eye of an eagle, and, as circumstances afterward demonstrated, the heart of a lion. Although not so very large, he appeared larger than he really was: he was full and athletic, and still every proportion was a symmetry, and every movement a grace.

"While he was still leaning silently on the capstan, and while I was yet analyzing his fine countenance, the captain of the steamer, with pale lips and blanched cheeks, approached the young Templar, and in a low tone and trembling voice, said:

"Great God! sir, we are sinking, We are snagged, sir, in the bottom, and nothing can save us."

"How long can you keep her afloat?" carelessly inquired the young Templar.

"She may go down in five minutes; she cannot keep afloat more than fifteen," replied the captain.

"Do not make your situation known to any one except your crew, or we will have a panic, and then all will be lost. Signal the Lady Gay to lean to; none will notice or understand the signal of distress. Get your crew and hands ready to move, I will manage the rest."

"Blow, Warder, blow," said the young Templar, speaking to his ensign, who stood near him, at the same time leaping upon the capstan. Every one was startled by a shrill blast trom the Warder's trumpet. A hundred Templars' swords leaped from their scabbards at the blast.

"Attention, Sir Knights," shouted the young commander. "The next ceremony in the programme is, for the Sir Knights, ladies and gentlemen on this boat to make a visit to our friends on board the Lady Gay. As the steamers are rapidly approaching each other, and cannot be kept but a minute or two together, the movement must be a rapid one. You will form procession at once, and as the boats come together, pass over the gangway under an arch of steel, to the lower deck of the Lady Gay. Forward, Sir Knights, to the gangway. Music in in front. The band will play 'The Knights Templar Quick-step.'"

In obedience to these orders, the Knights formed a double line to the gangway, facing around, with swords crossed above the heads of those forming the procession. In less than eight minutes the whole precious cargo of human life had passed from the Mississippi to the Lady Gay, even to the colored cook, except the two files of Templars, when the young commander ordered: "From the rear, right and left inward wheel, march," and filing inward, the Templars rapidly passed over the gangway to the Lady Gay, the young commander being the last to leave. One minute more and the Mississippi steamer sunk to the bottom.

As the noble young Templar sheathed his sword, I gazed at him in admiration and deep homage, and for the first time in my life, felt in its true sense the meaning of the word *Chivalry*. "What the deuce has become of my pipe," continued Barney Hagerman, feeling in first one and then another of his pockets. "That was chivalry," continued he; "that was a hero for you, worth a dozen of those mock heroes who appear before the world suing for its commendation with hands red with the blood of their brother men. My pipe! my pipe! where can it be? There was shrieking, and fainting, pale lips and trembling limbs, as the noble steamer sunk below the cold blue waters. I can't find my pipe. Perhaps I may have left it in the library; I will go and see. If it is not there, some of those mischievous girls have hidden it away." So saying, Barney Hagerman left the room.

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A Masonic Swindler.

One of the vilest and most unscrupluous Masonic swindlers of the day was detected and exposed yesterday by M. O. Waggoner, Esq., in connection with the Toledo Masonic Board of Relief of this city. A man apparently about sixty years of age, calling himself G. W. Straus, applied to Mr. R. E. Richards, of said board of relief, asking assistance to reach Chicago. He represented himself as hailing from St. Andrew's Lodge No. 10, Charleston, South Carolina; that he had lost a fortune by the war; had two sons in the Union army, who were starved to death in Libby Prison, &c. He was now entirely destitute and desired to reach friends in Chicago. He produced a letter of recommendation as a minister, and also a certificate of Masonic standing, signed by a P. M. of the lodge in Charleston. This latter document also had appended to it the name of A. G. Mackey, G. H. P. Suspecting the signature of Mackey to be a forgery, Mr. Richards instituted inquiries and ascertained that such was the case. Calling M. O. Waggoner, and C. M. Lang to his assistance, these gentlemen satisfied themselves that Straus, with his numerous *aliases*, was a villian of the deepest dye. Under fears of being turned over to the authorities if he did not confess, he made a statement of which the following is a synopsis:

I, G. W. Straus, do make this statement: I was a member of the 5th New York Heavy Artillery, and at the battle of the Wilderness received five wounds, and was taken prisoner, and, with two sons, confined in Libby prison. My sons died of starvation while in prison. After my release I assumed the name of C. A. Caperton, afterwards that of John C. Ely; again that of Geo. W. Gillett. My representation that I was in Charleston is false. The paper that I presented to Mr. Richards, claiming to be signed by A. G. Mackey, is a forgery; Mr. Mackey did not sign it. I do not live in Charleston, as stated, but in New York, 48 First St.; I have been a minister and preached in Laurens street, New York, four years ago. I was convicted and sent to the State prison at Trenton, New Jersey, for bigamy. My true name is Geo. Levison; have a brother living in Brooklyn, N. Y. I was in Norwalk within the past year and obtained $15 of the Masons by fraud; while there I met M. O. Waggoner, whom I recognize here to-day, I then told him and others that I belonged to a commandery in Charleston, S. C.; I never belonged to any body of Masons in that city. I got $10 at Meadville, $5 from Mr. Palmer, of Corry. I hereby deliver to C. M. Lang, R. E. Richards and M. O. Waggoner, of my own free will the property in my possession belonging to the Masonic Fraternity for their disposal. I told another lie when I stated that I went by the name of Remington, of Lexington, Ky.

The above is a brief synopsis of the confession to which the villain made oath before a Notary Public. The Masonic property alluded to, consisted of a valuable work which furnished him a foundation upon which to pursue his swindling operations, and a memorandum book, which will be of service in informing those who have been defrauded that the fellow has "come to grief." The gentlemen named are entitled to great praise for exposing the villain. The Fraternity will be informed of his operations, and his "photo" will hereafter meet him wherever he may attempt to resume the operation of swindling of Masons.

Lectures on the Holy Land.

R. W. Bro. D. W. Thomson, is now delivering lectures in public upon such matters as came under his own observation in Palestine, Syria, and Egypt.

Bro. Thomson is an earnest lecturer, a pleasing speaker, and is thoroughly at home with his subject. We give some of the resolutions adopted at various times:

By *Oriental Lodge No. 33*, May 7, 1869.

Whereas, R. W. Bro. D. W. Thomson, Past Grand Lecturer of this State has at request, this evening related his Masonic researches in the Holy Land, thereby verifying our traditions and history. That he has also given a very interesting and lucid description of the mode of work in British Freemasonry, as compared with that of American Freemasonry; therefore be it

Resolved, That we tender to Bro. Thomson our thanks for his delivery of this lecture in review of our Institution, its work, and history. That we consider its matter has been clear, able, and well calculated to interest and benefit every Master Mason, who can find time and opportunity to listen to it, on any future occasion, and cordially recommend it to our sister lodges.

By *Cyrus Lodge No. 188*, March 4, 1869.

Whereas, Our R. W. Bro. D. W. Thomson, has just completed his course of lectures in this city upon the Land of the Bible, under the auspices of this lodge, and we deem it fitting that some expression of our sentiments in reference to said lectures should be given: therefore,

Resolved, That we have listened to Bro. Thomson's lectures with great pleasure; that we deem them highly interesting and instructive to all, but especially to Masons and students of the Bible; and that we cordially commend Bro. Thomson and his lectures to the Masonic Fraternity at large, and to all other persons wherever he may sojourn. To the Craft we desire to say that Bro. Thomson's private lecture to Masons, exhibits an amount of study and research among Masonic antiquities and rituals that we have never seen surpassed.

By *Horicon Lodge No. 144*.

The pleasing and easy narrative style of delivery arrests your attention. His historic description of the country, as told by him, causes you to see it as clearly as we saw it.

He holds his audience from beginning to end, more and more interested. Minutes pass like seconds—to your surprise you have sat one hour and a quarter. You return home thankful that you, too, have visited the Holy Land.

The members of Horicon Lodge, feeling that the favor granted them in the delivery of this course of lectures under their auspices, do, in the following resolutions, offer—

1. That we hereby tender our heartiest thanks for this, another demonstration of his brotherly good wishes for our prosperity.
2. That the clear, plain, and lucid description of the Holy Land deserves the attention of ours and other lodges of Masons, as well as all who seek for the truth of the authenticity of the Christian faith, the Bible.
3. We feel it a pleasure to say that we have learned much that is of great interest and importance to us as Masons.

Several lodges have passed similar resolutions, and we believe that his lectures in public, and to the lodge, give general satisfaction. Bro. Thomson is also about to apply for a commission as grand lecturer, having been posted up by Bro. Barnard in the Grand Lodge work. There are but very few now who are holding on, or even favoring any prohibited work, and we are earnestly looking for that glad time, when "universal tranquility" shall pervade this jurisdiction.

William S. Rockwell.

On the 23d of January, 1870, the Fraternity of Baltimore, Maryland, performed the sad duty of returning to its mother earth, the remains of this illustrious Mason. He was Past Grand Master of Masons of Georgia, Past Grand High Priest, and Past Grand Commander of Knights Templar of that State, and, at the time of his death, was the Lieutenant Grand Commander of the Supreme Council, Ancient and Accepted Scottish Rite, for the Southern Jurisdiction of the United States. The ceremonies on the occasion were appropriate and imposing, Illustrious Albert Pike, Grand Commander of the Supreme Council, presiding.

The deceased was emphatically a scholar of the highest order. By profession a lawyer, he, as such, gained considerable renown. At one time he was Chief Justice of the Supreme Court of Georgia. As a writer he achieved considerable celebrity in the world of literature, and especially among the Masonic Fraternity, being the author of several valuable Masonic works. In his searches for information he was indefatigable, and seldom gave way to disappointment, perseverance being one of his chief characteristics. He was master of several languages, being proficient in Hebrew, Greek, and Latin, together with nearly all the modern languages. From early youth to ripe old age industry marked his life, as it was ever his delight to peruse Egyptian Archæology, and in this study, he had but few, if any, superiors. After the war had been ended, he went to Maryland in search of health, and for the proper education of his children. He settled in Harford county, where he resided until his death.

Upon the coffin in which his mortal remains now lie, is the following inscription: "William S. Rockwell, Lieutenant Grand Commander of the Supreme Council A∴ and A∴ Rite—Died Jan. 23rd, 1870. Aged 60 years."—*Record.*

Strength of the Masonic Order.

The strength of the Masonic Order in the United States and British Provinces, as set forth in the following statement, is said to be as nearly correct as can be obtained from the most authentic sources.

Alabama, 10,428; Arkansas, 7,676; British Columbia, 148; California, 8,106; Canada, 2,022; Colorado, 582; Connecticut, 12,784; Delaware, 722; District of Columbia, 783; Florida. 1.783; Georgia, 13,167; Idaho, 285; Illinois 35, 229; Indiana, 21,205; Iowa, 11,462; Kansas. 2,645; Kentucky, 18,929; Louisiana, 6,099; Maine, 14,120; Maryland, 4.791; Massachusetts, 28,366; Michigan, 18,016; Minnesota. 5,000; Mississippi, 12,308; Missouri, 14,872; Montana, 355; Nebraska, 986; Neveda, 922; New Brunswick, 1,312; New Hampshire, 6,031; New Jersey, 7,736; New York, 74,079; North Carolina, 11,184; Nova Scotia, 880; Ohio, 20,225; Oregon, 2,203; Pennsylvania, 29,840; Rhode Island, 4,253; South Carolina, (estimated), 14,000; Tennessee, 16,969; Texas, 10.516; Vermont, 7,024; Virginia, 8,000; Washington, 348; West Virginia, 1,500; Wisconsin, 7,713.—Total, 473,455.—*Washington Chon.*

Opposition of the Pope to Freemasonry.

Persons unacquainted with the internal workings of Romanism may think that the opposition of the Pope to Freemasonry, and secret societies generally, is merely a vagary of arbitrary power, but it is not so. Rome admits of but one secret society; that is the Inquisition. The history of Freemasonry would throw a good deal of light on the conflict which has always raged between this secret society and he Roman secret orthodox society, the latter fighting it step by step in the deepest recesses of civilized society. The absolutism of continental governments stimulated secret societies at the first, as to-day the autocracy of the Vatican keeps alive the Roman *Committee*. Freemasonry entered Italy at Florence, and Clement XII., jealous of the existence of another secret society in opposition to his own, condemned it in a bull A. D. 1739. In the following year the cardinal Vicar issued an edict, announcing capital punishment on all Freemasons detected in the Papal States. This edict was committed for execution to the Inquisition, and is now in force.—[*"Ten Years in Rome"*] —*Galaxy for April.*

The Masonic Trowel.—We have received No. 96 of The Masonic Trowel, published monthly at Springfield, Ill., by H. G. Reynolds, Jr. The Trowel is a sixteen page paper, and contains a vast amount of valuable Masonic information. Every member of the Order wishing to keep himself well informed should subscribe. Terms: $1.25 per annum We take pleasure in placing The Trowel on our exchange list.—*Experiment, Texas.*

Anecdote of Anti-Masonic Times.

The Hon. Francis Granger, one of the great anti-Mason leaders, who has passed away, used to relate the following anecdote with great zest to his friends. During the anti-Masonic excitement, Mr. Thomas Armstrong, a Democrat, was elected to the Assembly. He first took board, at Albany, in one of the cheaper hotels in the lower part of the city, but in a few weeks afterwards he changed his location, engaging board upon Capitol Hill, at that time a more expensive resort. Some surprise was expressed about it, when he explained that there were so many anti-Masons at his previous quarters as to make it unpleasant.

"But you have made yourself worse off up here," said his friend, "for here are Francis Granger, Thurlow Weed, and all the leaders of the anti-Masonic party."

"Oh, yes, I understand all that," replied Armstrong; "but all those fellows down there at the hotel *believe in it.*"—*Landmark.*

Exchanges.

The *Technologist* for March is at hand. It is devoted to engineering, building, and manufacturing: $2, 176 Broadway, New York. The second number is fully up to the promises of the first. It contains a very fine full page engraving, on tinted paper, giving the details of the East River Bridge Caisson.

The Landmark is about four-fifths as large as The Trowel, and is devoted to Masonry, literature, arts, and sciences. It is published weekly at 40 Fulton St., New York, at $3 per annum. It is a good paper.

The *Figaro* is devoted to Music, Masonry and the Drama. Published weekly $3 yearly; 41 Park Row, New York.

Bro. M. M. De Levis, has sold the *Clinton Public*, to G. B. Richardson. The *Public* has been managed with marked ability.

Good Health for April is at hand: 11 Broomfield St., Boston, $2 per. annum. Every young wife should read the article "Advice to young Mothers, and the management of children."

The *Magazine*, Boston; *Freemason*, London; *Freemason's Magazine*, London; *The Freemason's Journal*, Toronto; *Gavel*, Montreal; Michgan *Freemason*; *Voice of Masonry*, and *Mystic Star*, Chicago; *Evergreen*, Dubuque; *Freemason*, St. Louis; *Kentucky Freemason*; *Record of Western India*; *Record*, Nashville; *Keystone*, and *Hand-Book*, Philadelphia; *Landmark*, *Democrat*, *Dispatch*, *Figaro*, and *Courier*, New York; *Review*, Cincinnati; *Mirror*, San Francisco; and *Monthly*, of Boston have all come regularly to hand.

American Sunday School Worker.—This magazine, edited by prominent gentlemen connected with the various evangelical denominations, and published by J. W. McIntyre, St. Louis, at $1.50 per year. On trial four months for 50 cents.

The Odd Fellow's Companion, and the *New Age*, both official organs of the I. O. of O. F. come regularly and are very welcome.

The Mother's Journal for April is "just the thing." Chicago, $2. per annum.

Affiliation.—Initiation indicates the first reception of a person into a Masonic lodge; affiliation denotes the reception of one already a Mason into some other lodge than the one in which he received the light.—*Macoy.*

The Supreme Court.

With the confirmation of Judge Bradley, the United States Supreme Bench is once more full. We give a list of the Judges, with their ages and the dates of their appointment, as follows:

	Age.	Appointment.
Salmon P. Chase, of Ohio	62	1864
Nathan Clifford, of Maine	66	1858
Samuel Nelson, of New York	77	1845
David Davis, of Illinois	55	1862
Noah H. Swayne, of Ohio	60	1862
Samuel F. Miller, of Iowa	54	1863
Stephen J. Field, of California	53	1863
Wm. Strong, of Pennsylvania	61	1870
J. P. Bradley of New Jersey	57	1870

THE MASONIC TROWEL,

HARMAN G. REYNOLDS,

Past Grand Secretary and Grand Master of the Grand Lodge of Illinois, Editor,

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The place of birth, age, name, time and place of death, and membership of deceased brethren, are solicited. Resolutions are declined.

For one subscriber to The Trowel, accompanied with the money, $1.25. I will send the person who gets the subscription, one copy of The Trowel for three months free of charge.

For 2 subscriptions and $2.50, one copy six months.
For 3 subscriptions and $3.75, one copy nine months.
For 4 subscriptions and $5.00, one copy one year.

The money may be sent in a Registered Letter or by a Postoffice Order, at my risk, and the postoffice charges on the same may be paid out of the subscription money.

***SPRINGFIELD, ILL., APRIL* 15, 1870.**

☞No communication or advertisement is likely to receive attention, if received after the first of each month, in the issue immediately following.

The Symbolic Degrees.

The foundation of Masonry is the first degree. Science and symbolism rule in the second, and man's future immortality pervades the third. Capitular Masonry is an outgrowth of the first three degrees; Cryptic Masonry illustrates all before it; Ineffable Masonry is a philosophical and practical exposition of the symbolism of Ancient Craft Masonry, while the other branches of Scottish and Templar Masonry—very similar in many things—are systems of themselves.

Scottish Masonry has no extensive foothold as yet in this country. As a system it is immense, and its working requires patience, time, and study, besides heavy outlays for operating, and for dramatic effects. Templar Masonry seems to have captivated the senses and the judgment of the multitude. Its soldierly dress and knightly manners awe common minds, and charm those who delight in externals, while its very impressiveness gains the favor of the thoughtful and candid. No part of the Masonic system has been, *or can be*, so arranged in harmony with modern ideas and taste as Templar Masonry. And to all reflecting brethren, the discarding of the representation of innocence—the apron—is an innovation and a step in the way of disintegration. All these systems are well enough, so long as they do not obscure the broad and comprehensive office of symbols and emblems, as taught in the first three degrees.

The Entered Apprentice degree contains matter for life-time thought. From the start, until the last work is done, a symbol or emblem meets the novitiate at every step. In the hands of skilled workmen, impressions are made which are lasting as life; instructions are permanently fastened in the memory, and principles are grafted into the being of the initiate which influence his future life and conduct. In no other degree in Masonry is there any comparison in either the amount or intrinsic merit of the symbolism, doctrines, instructions, and practical lessons of the first degree. There is more drama in some; striking incidents in others; instructions grateful to men of science, culture, business habits, deep piety, high moral tone, and benignant dispositions, in one or other of the various degrees; but there is matter for all these in the first.

We are, however, deviating from our intention. Our judgment and affection are for the degeees of Entered Apprentice, Fellow Craft, and Master Mason. In the days of our boyhood, every Master Mason had his apron, sash, and gloves, usually kept in a box or satchel, ready for use. Royal Arch and Templar regalia were addenda, and the architect would as soon think of laying aside the implements used by a carpenter, as the Royal Arch and Templar Masons would have thought of laying aside, or being unprovided with the clothing of a Craftsman. It is different now. In places where Templarism prevails, or where the chapter is in the ascendant, the lodge degrees are considered as a sort of bridge to be passed, or stream to be crossed, in order to reach Chapter Masonry where the bright and rich regalia can be worn, or Templar Masonry where the splendid costume of the Templar can be put on.

This is not as it should be. And herein there is great danger. The higher degrees are exercising the functions and privileges of symbolic Masonry. We write now as the friend of all these grades, in words of warning and admonition, and we will give our reasons.

First. There are brethren who have passed all or some of the higher steps, and are in love with them, who deplore the waning regard for the symbolic degrees. They have studied Masonry, are familiar with its history, its unwritten teachings, its mysterious cabala, and its moral significance, *and they know*, that the higher degrees are only so much utility, beauty, symmetry, or elegance added to the main building. Without this main building, perfected by the experience of centuries, this additional utility, beauty, symmetry, or elegance, would not appear. They lament the loss of interest in the substantial, and deprecate the indecent hurry, the improper haste, and the manifest anxiety of the Entered Apprentice to reach the highest round of Capitular, Templar, or Scottish Masonry. The information obtained, and the time spent in order to pass the third degree, would seem to be regarded as so much waste.

Second. There are persons and influences at work peculiarly *hostile* to Capitular, Templar, and Scottish Masonry. Some of these persons are good men and good Masons. But they can not become Templars, nor Scottish Masons above the 16th degree. It is not so much their real hostility to these departments of Masonry, as it is to their assumptions, and the diminution they have caused in the love of Craft Masonry. And when we use the terms, Ancient Craft, Craft, Blue, or Symbolic, they all mean the first three degrees. These brethren, finding their zeal for Craft Masonry, and their dislike of any innovation, charged to their religious persuasion, naturally find themselves companions, not from choice, but from natural tendencies, with such as have no respect for Masonry in general, who are Philistines by nature, and who can not gain access to the higher degrees, or who are too cynical or timid to apply. There are some brethren, honest and sincere, who believe that Masonry should begin and end with the three degrees. Every honest man is entitled to the privilege of enjoying his own opinions. We have no controversy with these brethren. But there is still another class, who are striving with full intent, with malice aforethought, and in a spirit of revenge, to overturn all the glorious structures which are the monuments of labor and design, and which answer all the purposes for which they were intended. If our Chapter, Templar, and Scottish brethren think we are an alarmist, or that we are unnecessarily disturbed, let them dismiss that idea. If the organized forms of Masonry were to disappear to-day, the same God who has ruled in the past, will govern in the future, and all who put their trust in HIM, will be as safe under the blue canopy as they are in tyled lodges. These brethren are working—and working hard—in the cause of real infidelity. Their God as their writings show—is a non-entity—their morals, those which are convenient, and their religion as variable as the atmosphere. They are gods unto themselves, and their religion—"as you like it." The divine attribute of Truth is divine as they are divine, and that only, for falsehood and crime pervade their writings and their utterances. Chameleon-hued, they advocate symbolic Masonry because it is for their interest; they work into the hands of anti-Masons for revenge; they join hands with honest men to gain strength, and they circulate atheistical books because they are atheists, or no better, themselves. Such men will halt at no means to sow dissension among Masons. We caution all our brethren not to be lured or deceived by them, for their touch is leprosy and death. We caution all our brethren of the higher degrees to give no cause to deplore, or maliciously to assert that higher Masonry is sapping the foundations of the Institution.

Third. What is the remedy? It is manifest, that if the structure were undermined, and should fall, that all it contains would perish also.

So when the main building—the first three degrees—is neglected, suffered to decay, or to be undermined, rest assured that the downfall of the higher degrees is but the work of a day.

It becomes, then, as a matter of caution, of prevention, and of safety, the duty of every brother of the higher degrees to cultivate the first ones; to strengthen them; to add to their influence and power. Attendance upon lodge meetings, familiarity with the work and the business of the lodge, interest in all that affects it, and a sincere effort to develope and enforce Masonic teachings, should characterize the Royal Arch, Select, Templar, and Scottish Masons. They should show their equality and humility by teaching the lessons of patience, forbearance, brotherly kindness, and charity, and prove that their advancement, instead of separating, has endeared them more and more to every member of the mystic Fraternity of every degree.

And all Masons should learn and practice the great precepts of self-denial and moderation. Fault-finding and complaining are serious drawbacks in every society. He who is *constantly* complaining of neglect—of want of companionship—of want of sympathy, *is sure to be shunned*. All who desire friends should be friendly. Friendship grows of friendship, and if repelled, the one who refuses has himself only to blame. It is because men conceal these unamiable traits, that they get into our lodges, where they have no business and are a constant pest. We know that where brethren respect each other's differences and opinions, "meet upon the level and part upon the square," that jealousies of higher degrees are not common, and Masonry prospers because they WILL to have it so.

But, says one, the Templars usurp our funeral service; let us analyze the sentiment or motive which prompts the complaint. A member dies, and instead of requesting lodge burial he asks for the Templar service. Very well; that is his right. But we are met with the remark, "if the Templars had no such service, he would have asked to be buried by the lodge." Perhaps so; perhaps not. But it discloses this, that the lodge *wished* to perform the service. Now the law *is*, that a worthy Mason shall be buried by the lodge, *if he requests it*. This is now disregarded, and deceased brethren are buried by the Fraternity, whether they request it or not, and it would seem invidious to refuse or even neglect to do so. If a brother desires to be buried in the forms of Christian knighthood, none should complain. But when a brother who has been cared for and nursed in his sickness, and whose expenses have been oftentimes borne by the lodge, *is taken by the Templars at the request of the family*, it seems both hard and aggressive. But this is no cause for ill-natured comments or disruption of brotherly ties. Some things are better borne in silence, and this is one of them.

But, when a brother is buried by the Templars, *they* should bury him, and all other brethren who wish to attend as a mark of regard, should do so as citizens. The same rule which requires all who attend lodge funerals to appear in lodge regalia, should also prevail in Templar services.

But we wish that every lodge in the country would act independently, and just as if there was no other Masonry. We should be glad to see them have halls of their own, comfortably furnished, decently ornamented, and fitted up for comfort and use. We would rejoice to see every Master Mason have his lambskin apron, his nice blue sash, his good white leather gloves, plain or ornamented, so that when installations, dedications, constitutions, or public ceremonies occur, the brethren might appear in the grand old clothing of Masonry, and prove that there is no public display more imposing or significant than that made by a body of Master Masons.

Seek Elevation of Character.

Not long since a good brother was lamenting that a youthful friend, who is well posted in the work of the lodge, who is rather above average capacity, and is ambitious of preferment, was inclined to seek support from men whose positions in the Fraternity were far beneath their Masonic professions. How many young Masons and young men are stranded and made useless in this manner!

We want to point a moral to our young brethren upon this very point. In every society there are men of small minds—men of questionable habits—men who know themselves to be unworthy of respect, who seek to bolster themselves, and add to their importance by drawing to their companionship those—especially young men—who are more distinguished for ability or position. By means of flattery, support, and deceit, they win their confidence, undermine their moral principles, destroy their respect for men of superior character and attainments, and at last reduce them down to or far below their own level. Masonry is used by such men for their personal benefit, or as a sort of character by association. Few men who fall into their hands imbibe their sentiments, and imitate their practices, ever recover. They may prosper for a while; good men, hoping for improvement, may lend them countenance, but in the end they are sure to fall, or become non-entities.

It should be the positive, decided, and resolute determination of every young man to improve in personal, intellectual, and moral character. Especially should this be so with every young Mason; every night should welcome real improvement, and every morning a fresh resolution to "go up higher." Every young man who strives to do right, has an approving voice within, and every young Mason who is striving for real elevation and nobleness of character, will find men of generous minds, of real worth, of liberal attainments, who will give him aid, counsel, and direction, which will lead him to success and prosperity. Let our young brethren remember that they must soon become the men of the country; that on them will rest the burdens of the land, and that the only guarantee for the elevation of men and the continuance of a free government, is the intelligence and virtue of the people. Masonry is the friend of good and stable administration and of wise and humane laws. No matter what society a man moves in, he will find his natural level. Fools may be improved, but can seldom be made useful. Young men of sense, of education, of talents, of worth, who should rise in the scale of being, and be a blessing and an honor, may, by bad associations, become worse than a fool in his folly. The work of a fool is charged to a fool and forgotten, but the foolish acts of a man of ability, excites derision, pity, and scorn.

Young brethren, be pleased to lay this lesson to heart.

Opening of the Lodge.

All rites and ceremonies should aim to instruct and improve those concerned. They should be plain, adapted to the purposes designed, and easy of performance; earnestness, precision, correctness and proper time should attend them. The opening ceremony is important. To conduct it with propriety ought to be the peculiar study of all Masons, especially of those who have the honor to preside in our assemblies. To them, every eye is directed for regularity of conduct and behavior, and from them other brethren less informed, may naturally expect to derive instruction. No Mason is exempted from a share in this ceremony, and it is the prelude to business. The presiding officer should take the chair precisely at the appointed time, and at the proper signal, every officer should take his proper place, and every brother should clothe himself and be seated. No common excuse should be allowed to interfere with punctuality. Cautions are to be first observed, and no excuse will permit any want of fidelity. After the cautions, the opening at all regular communications proceeds in regular order from the first to the third degree. At the opening, the blessing of Deity should be invoked; it should never be omitted; in fact, no lodge is regularly opened without it. The Master is reminded of the dignity and character of his position, and the brethren of the respect due to him in their sundry stations. A reverential awe for the Deity is inculcated, and he is supplicated that the labors then begun may be continued in peace and closed in harmony. At a regular communication, the first business is the reading of the minutes of the last stated and subsequent special communications, for the information of the brethren. Transactions should be read at the close so that proper corrections may be made before they are recorded.

At every regular communication, one of the Ancient Charges should read at the opening, and unless the hour be late, another one should be read at the close.

Montana--Gouley--Nash.

Past Grand Master **Frary**, of Montana, has sent us the proceedings of the Grand Lodge of that Territory, and directs our attention to an article published by our worthy cotemporary of the St. Louis *Freemason*, on page 62 March number, entitled "*Grand Master of the United States*." The editor alleges that the Grand Master of Minnesota called his attention to several errors and mistakes, which are mostly attributed to the printers and proof readers. Among other things, the *Freemason* represents that M. W. Bro. **John J. Hull** is made to appear by the Montana proceedings to be the "Grand Master of every Grand Lodge in the United States, and Bro. F. W. **Sanders**, Grand Secretary of all of them," and that Bro. **John J. Hull** is the last Past Grand Master of Montana. We feel quite sure that our cotemporary "run" before he read, and has unwittingly lacerated the feelings of good brethren, which he would not have done had he carefully looked through the proceedings.

The Grand Lodge of Montana was formed January 24, 1866. John J. Hull was elected Grand Master, and C. W. Mather, Grand Secretary. The annual communication was held October 1, the same year. Bro. Hull was re-elected Grand Master, and Wilber F. Sanders was elected Grand Secretary.

At the grand communication in 1867, Leander W. Frary was elected Grand Master, and Bro. Sanders was re-elected Grand Secretary.

In 1868, Bro. Sanders was elected Grand Master, and Solomon Starr, Grand Secretary. There come to our hands no record of proceedings in better order than those of Montana for 1868. The reports of officers and of committees, the accounts of the Grand Secretary and Grand Treasurer, and all the transactions are clear, definitive, well stated, and in proper place. The usual report on correspondence is printed last in the pamphlet. It is a very able document, and would be creditable to any committee in our older Grand Lodges. On page 108 is the following resolution:

> "*Resolved*, That the Grand Secretary be requested to publish in the report on Masonic correspondence, *or as an addition thereto*, such comments as have been made in other grand lodges upon the organization or proceedings of this Grand Lodge."

The italics are ours. Instead of making these "comments" a part of the correspondence report, the committee preferred to make them "*in addition thereto*," and they were published immediately after the regular proceedings, and the list of lodges and members was sandwiched in between these "comments" and the report on correspondence. This is a departure from custom, but it is proper enough, more particularly as it gave our Montana brethren a chance to see and preserve what was said of them by others, and at their own willing cost.

At the last grand communication, Bro. N. P. Langford was elected Grand Master, and Bro. Starr, Grand Secretary. So that, instead of Bro. Hull's being the last P. G. M., he was the first, Bro. Frary the second, and Bro. Sanders the third.

Masonry flourishes in Montana and is in good hands. We are not quite able to say, but we are very confident that several of the brethren have been distinguished in other jurisdictions, especially Breth. Sanders and Frary.

Since the above was put in type we have received the *Freemason*, which handsomely acknowledges its mistake, as follows:

> MONTANA--APOLOGETIC.
>
> "In another column of the *Freemason* we have alluded to our remarks in the March number on the "Universal Grand Master,"

and we have already received two or three letters from our good brethren and friends in that flourishing Territory relative to the same, complaining that we did them injustice in the premises.

We think our readers will bear us out when we say that we never published anything with an *intention* of doing injustice, and also, that whenever we were assured of having committed a mistake, we at once frankly acknowledged the fact, and made the *amende honorable.* This has been a ruling principle of our private and public life. Therefore it gives us pleasure to again call the attention of our readers to the Montana proceedings, by saying that we were misled by the remarks of a distinguished brother before we had fully read the proceedings, except the "Appendix A;" but before our March number had reached Montana we discovered the mistake, and hastened to get it straight. "Appendix A" was a review of remarks by other Grand Lodges on Montana, whereas "Appendix C" contained the original report on correspondence, which latter one was overlooked at the time we hurriedly wrote the March article; hence the joke is on Bro. Nash, of Minnesota, and ourself, and we honestly "own up the corn." As we have several times remarked we now repeat, that no Grand Lodge in the world publishes such elegant reports of proceedings, nor are any more devoted to the great and intelligent interests of the Fraternity, than the young Grand Lodge of Montana. The proceedings of 1869 have not been received, but from a letter received since reviewing the proceedings of 1868, on page 76, we learn that M. W. Bro. N. P. Langford, was elected Grand Master, and Bro. Sol. Starr, of Helena, Grand Secretary.

What Correspondents Say.

W. Geo. Smith, Albion.—We are getting along pleasantly, and working good material. A great deal of the old prejudice is dying out.

Bro. H. O. Sleight, Cambridge.—We guard the outer door; our lodge is prospering, and Masonry here is in good repute.

G. Lec. Dewey reports Forrest Lodge, 614, at Forrest, Livingston county, as a good and harmonious one, and that the brethren meet, act, and part as Masons should.

Theo. Jones, Sec. *King Solomon's, 197.*—We are in our new hall, and prospering.

G. W. Owens, Sec. Caman Lodge, 343, Clifford, Ind.—We have 25 members and are poor, but we are just completing a hall 22 by 44 feet, and are united and happy as a lodge.

S. H. Fawcette, Blair, Neb., formerly of Princeton.—Blair is 25 miles above Omaha, on the Missouri River, at the crossing of the Sioux City R. R.; is but eleven months old, has 500 people, a symbolic lodge, and measures are in progress for a chapter.

Bro. G. W. Fuller, Wyoming.—The lodge at this place is a real success. I have visited many lodges within the last two years, and this is one of the most pleasant and best working lodges in my knowledge.

W. Bro. Louis Zeigler, Chenoa.—We have obtained a dispensation for a new chapter, and are about to organize. We have a plenty of good material ready.

W. Bro. A. B. Davidson, Lexington.—Our lodge is harmonious, and we are having plenty of work.

W. Bro. R. W. Moore, Buda.—Our lodge-room was totally destroyed by fire on the 23d of March. We saved our charter, records, and a part of our jewels. It is a heavy loss, but we are thankful it is no worse. We are determined to move on, and have made temporary arrangements for our meetings.

R. W. Thomas J. Wade, Ottawa.—All our Masonic bodies here are operating in harmony, and are all prosperous.

Bro. J. M., Whitesville, Mo.—When Whitehall, No. 162, was formed, it had but few members, and was very poor. But by the efforts of Bro. E. Myers, a charter member and W. M. for several years, it is in comfortable circumstances, has about 70 members, and a good hall. And it has helped to build up two lodges in its neighborhood.

R. W. Bro. W. R. Penick, St. Joseph, Mo.—Last Monday eve, M. W. Grand Master Muir set Charity Lodge U. D. to work. It commences with the hearty approbation of the chartered lodges in this city. Dr. Knight, the W. M., presided over a lodge in this city eight years, and the S. W. has had a similar experience, has served as D. D. G. M., and held important positions in Grand Lodge. The Senior Deacon, Bro. Goslee, is a superior workman, and all the officers are skilled in their duties.

Bro. W. W. Haley, Sec. of Arkabutla Lodge, Miss.—I should like to have all of Bro. Rounseville's articles. I find them to be quite a recommendation in procuring subscribers.

[We are sorry to say that the papers for Oct., Nov., and Dec., are entirely exhausted.]

Note to Correspondents.—We intend to make this a prominent department of The Trowel. But our brethren are requested to be sharp, short, and decisive. The world is moving, and readers skip the long extracts. Be brief, pointed, and explicit, or else our brethren must not complain if we act the surgeon unmercifully.—Ed.

Examiners—Odin.

Starting March 22d on the 6:30 train, with R. W. Bro. Chas. Fisher, we reached St. Louis by the C., A. & St. L. R. R., about 11 A. M. We called upon R. W. Bro. Gouley, G. Sec. of Missouri, who courteously conducted us through the lodge, chapter, and commandery rooms of the Masonic temple. The chapter room is hard to excel, and its appointments are perfect.

The commandery has two convenient halls, while the paraphernalia is admirably adapted to the use of the Orders.

The lodge-room is spacious, and near by is a smaller one for special meetings. Then there are drill, lecture, banquet, and committee-rooms in addition, besides an immense hall for the meetings of the grand bodies, and an office for the Grand Secretary conveniently fitted up.

The finish of all the rooms and halls is in a high style of art.

At 4 P. M. we were on route for Odin. Arriving, we found R. W. Breth. Pricket, Chamberlin, and Barnard, awaiting. Comfortable quarters were provided at the Depot Hotel, kept by Bro. Badolet, who knows how to please his guests, satisfy their wants, and make them feel at home.

In the evening we were handsomely received by the lodge, the W. M. Bro. T. J. Whitehead, presiding.

The second degree was then conferred in a masterly manner, Bro. Barnard presiding, Bro. Fisher on the floor. On the following day the examiners went through the ritual and lectures, and in the evening the third degree was conferred in a very correct and thorough style, Bro. Chamberlin presiding, Bro. Depew in the west, Bro. Fisher in the south, and Breth. Prickett, Barnard, and Whitehead on the floor. A large number were in attendance from Centralia, Carlyle, Kinmundy, Salem, Xenia, Flora, Clay City, and Parkersburg, we noticing, among others, Grand Lecturer Jones, Breth. DeLancy, Case, Peterson, Shultz, Whitaker, Shadwell, Geo. Mason, Power, Evans, and many others. There were at least fifty brethren from abroad. We dined with Bro. Morrison, and found a hospitable family, an elegant matron, and a lot of beautiful children.

The examiners, and other visitors were made welcome at the mansion of Bro. Depew, H. P. of Odin Chapter, and tea was served by the amiable hostess in a charming manner that made one feel at home. Here, too, are children that will make their mark in the world.

The lodge at Odin is a strong body of men, enterprising, persistent, and industrious, it would succeed anywhere. But, with a pleasant, eloquent, and graceful Master like Bro. Whitehead, and so efficient a supporter as Bro. Depew, the Secretary, both of whom are thoroughly posted, failure is impossible. But few young lodges escape the frictions incident to a new organization, and this has not been an exception. But the good sense which pointed out these two brethren as the men to manage railroad business for the two roads crossing at Odin has been well used in the management of Masonic matters. The town is growing, and a fine, strong lodge will be the result.

Thursday morning, farewells, and the party went four different ways, and we homeward on the fine chair train to St. Louis, and thence to Springfield.

The Chicago and Alton road is not surpassed for speed, smoothness or certainty in the west. It connects two metropolitan cities, and has a management and force that are seldom equaled.

We found a new man on the road, Bro. Bulman, of Alton, who runs from Bloomington to St. Louis. He is an accommodating, spirited, and patient man, combining precisely the qualities needed for such a place.

The Ohio and Mississippi road has ever been noted for its large passenger patronage. It is a fine railway, and connects Cincinnati and St. Louis.

The next meeting of examiners will be held at Galesburg, commencing in the evening of the fourth Tuesday in April.

Got his Change.

There lives somewhere in this State, a man of some distinction, talents, and learning. In his general demeanor he is a very courteous gentleman. But he is unfortunately a monomaniac on the subject of Freemasonry. We don't say he is a wise man in anything. Superior abilities and pertinacity stand in the stead of wisdom or discretion.

Near by him lives a deacon who is wealthy; not by any management of his, for by any ordinary thrift he ought to be ten times more wealthy than he is. But he is rich in spite of himself. He gives where it is sure to be published; not elsewhere. Honest people do not respect him, neither do the poor bless him.

It so happened that these two met at the deacon's house, and way into the small hours of the night, they talked about Masonry. A certain preacher in the deacon's town was noted for his cheerful piety, and for attending to his own business. It was a passing wonder to these men why this preacher did not rail against secret societies, and how he could be so cheerful where Masonry abounded so much. At last they hit upon the reason. The rascal certainly must be a Freemason. No man could do as he did but a Freemason. He acted like one. All night they gloamed over it. Doughnuts and green tea confirmed the certainty. With early dawn the deacon's companion started for the preacher's residence, roused him from his pleasant slumbers, and confronted him with the awful question, "Are you a Freemason?" With a feeling of intense indignation, and a look of supreme contempt, the preacher slowly and emphatically replied, "It is none of your business, sir." To that man, that preacher will always be a Freemason, although he is not one.

Robert D. Holmes.

The distinguished brother whose name heads this article, died on the 12th March last, in New York city. He made his way from poverty and obscurity to rank and fame as a lawyer, critic, author, and writer. For many years he was editor of the Masonic department of the New York *Dispatch*, and there was a racy solidity in all his writings that secured attention from all his readers.

He was made a Mason in 1852, and immediately achieved distinction, and from W. M. of Mystic Tie Lodge, he worked his way to the Grand Mastership in 1865, and was re-elected in 1866.

He was also proficient as a Chapter and Templar Mason.

He has been unwell all winter, but was supposed to be mending, when he passed suddenly away at the age of fifty-four.

Ninety-seven lodges, and several other Masonic bodies attended the funeral, and the procession of Masons alone exceeded two miles in length. Deputy Grand Master Anthon presided.

Propriety and Impropriety.

There is great propriety in making apology where one is wrong, and circumstances are such that an apology does not make the matter worse. It is generous to forgive, and magnanimous to forget injuries. It is unwise to be at war, or even at arm's length with a man of sense, ability, or character, whatever may have been the occasion of difference, if parties are willing to meet, act like men, pass over the past, and endeavor to forget each other's errors. It is not necessary for such men to descend into the valley of humiliation, to exact terms, or even to review the past. As gentlemen they meet; they are equal, and they instinctively understand each other.

But when clowns, whose business is insult and abuse; who have no moral sense, no good breeding; who exact everything and yield nothing; who sport with things sacred and sacred feelings; when they want apologies, it would be like "casting pearls before swine" to give them. No. We have no war with, or concessions to make to clowns or fools. There could be no greater impropriety.

Concerning God and Religion.

A Mason is obliged by his tenure to obey the moral law; and if he rightly understands the art, he will never be a stupid atheist, nor an irreligious libertine. But though in ancient times Masons were charged in every country to be of the religion of that country or nation, whatever it was, yet it is now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves; that is, to be *good and true men*, or men of honor and honesty, by whatever denominations or persuasions they may be distinguished, whereby Masonry becomes the *center of union*, and the means of conciliating true friendship among persons that must have remained at a perpetual distance. *Ancient Charges, 1722.*

Tidings.

Items.

The University of Michigan has 74 seniors, 65 juniors, 81 sophomores, 112 freshmen, 2 students in mining engineering, 68 students of selected studies, 24 in higher chemistry, 36 in pharmacy, 388 students in medicine and surgery, 128 seniors and 180 juniors in the law department; 1.112 in the whole. The university is located at Ann Harbor; Henry D. Bennett, Secretary.

The miners in Montana anticipate a rich harvest in consequence of the great amount of snow in the mountains to raise the streams and furnish a long supply of water.

We thank M. E. Comp. E. A. Guilbert, for a copy of his oration delivered before the Grand Chapter of Iowa, also for his report on correspondence to the same body.

The Templars of Philadelphia had a Grand turnoi and reception in that city, under the auspices of St. John's Conmandery, March 22. Several commanderies abroad were represented. Sir Kt. Corson, P. G. Commander of New Jersey, was present.

Gulien C Verplank, the well-known author and politician, died in New York, March 18th, aged 84 years.

There are seven Scandinavian churches in Chicago, with seven thousand one hundred members.

The spouting spring at Saratoga throws up the water from 10 to 25 feet about once in two seconds.

Ole Bull and Henry Clay.—At one time Henry Clay was lying ill at his hotel at Washington. Ole Bull arrived in the city and put up at the same hotel. Learning that Clay was also in the house, he was desirous of seeing him. As no callers were allowed in the sick-room of the great statesman, Ole Bull took a room adjoining, and taking up his violin, began softly and gently to play "The Last rose of Summer." As soon as the artist had finished, Clay ordered the servant to open his door, and Ole Bull was at once admitted to the chamber of the great man, who had actually left his bed, and throwing his arms around the musician, said; I *knew* that was you, as no human being but Ole Bull can play that beautiful melody as I have just heard it."

Tennyson's new home on the Surrey hills is to be a stately mansion, with extensive grounds, and has been named "Tennyson House." Somebody, who probably owns real estate in the neighborhood, gets the English papers to say that the pleasure of having so great a neighbor will doubtless draw many people to erect other homes in the vicinity. But Tennyson is not a very "sociable" neighbor, and is likely to treat them as John Randolph did the Virginia planter who said to him, "Mr. Randolph, I am a neighbor of yours; I pass your plantation frequently." "You are welcome to pass it sir," said Randolph, "as often as you please."

R. W. Bro. Jos. H. Hough, is now in his 29th year of service as Grand Secretary of the Grand Lodge of New Jersey. In appreciation of this, a valuable gold jewel was presented to him March 15th, by a committee appointed by the Grand Lodge. We think that he stands now at the head of the roll. Either him or R. W. Bro. Dove of Virginia.

Thanks to M. W. Bro. Drummond, Portland, for pages of the history of the Grand Lodge of Maine up to 160.

Thanks to Grand Secretary Hough, of New Jersey, for advanced copies of the proceedings of the Grand Lodge.

M. W. Bro. A. E. Ames, M. D., is President of the Alumni of Rush Medical College, Chicago.

We are sorry to learn that R. W. Bro. Virden, of Virden, has been afflicted by severe sickness of himself and family.

We are under very great obligations to R. W. Bro. Miles H. Wilmot, W. M. at Illiopolis, for his fraternal efforts to reconcile brethren grieved and offended. We hope he may succeed in his efforts.

We are to dedicate the hall at Tuscola on the first Tuesday in May.

The Grand Lodge is invited by the Commissioners to lay the corner stone of the Normal University at Carbondale, on the 17th of May. Shekinah Lodge No. 241, is charged with the arrangements. Governor Palmer is to delivery an address.

Away back in 1825, such men as Robert P. Dunlap, Albion K. Paris, Samuel Fessenden, Peleg Sprague, were conspicuous as members of the Grand Lodge of Maine. They, were subsequently in the positions of Senator or Representative in Congress, Judge, or Governor.

M. W. Bro. John W. Simons, Past Grand Master and Grand Treasurer of the Grand Lodge of New York, is now editing the Masonic department of the New York *Dispatch*. If any one *can* fill the place of the lamented Holmes, it is "genial John."

Another War of Words.

Not content with the combing which Mrs. De Geer gave the young Blanchard at Lisle, the antis at Sycamore challenged her to a discussion with him in their goodly town. From the account given in the Sycamore papers, we judge that the boy was too big to be spanked, but for all that Mrs. De Geer tanned his jacket most thoroughly. If the young gentleman can find no better business he had better go to raising hogs. One of his brother antis can tell him how to increase their weight on the day of sale, and how he *didn't* get the money for his trick either.

Visit to El Paso.

El Paso is situated upon beautiful upland ground, in Woodford county, at the crossing of the Illinois Central main line, and the Toledo, Peoria & Warsaw Railways. It is one of the thrifty towns which have sprung into being within a few years, and has a large number of stores, good hotels, and all kinds of mechanics usual in such places, with a bank kept by Bro. Tompkins. Bro. Moore, formerly Sheriff of McLean, is Postmaster.

A few weeks since we stopped over a train, and dined with Bro. Gibson, former Mayor, and agreed to make a visit soon. We accordingly gave notice, and visited the lodge, March 16. Brethren were present from Eureka, Minonk, Panola, and Secor. Unfortunately, the W. M., Doctor Lewis, and the Secretary, Bro. Gibson, were absent attending court as witnesses in a criminal case at Hennepin. The Senior Warden was also absent, but Bro. Hall, P. M., exemplified the manner of opening and closing a lodge; afterwards, Bro. Shockley, of Eureka, did the same work; both did well.

Bro. Shockley then conferred the first and second degrees with much skill and impressiveness; the floor work was managed by Bro. Hall as S. D., and the degrees were correctly conferred.

All that is needed at El Paso, is a little brushing up, which can be done without any help from abroad. The lodge is numerous, having more than one hundred members, and Mackey Chapter is also prosperous. We were the guest of Bro. TOMPKINS and wife, where we found children, mother, and other inmates all happy in a nice suburban home.

How changed! Fifteen years ago, Panola, two miles above, was a prosperous town; then there was hardly an El Paso. In 1861, we lectured this same lodge in Panola; the Messrs. Tompkius removed to El Paso; then the name was changed, and in due time a chapter was organized. El Paso has 3,500 people, and every appearance of future greatness, while its humble neighber is a finished town. Such is life!

Literary Notices.

Rummel's Illinois Hand-Book ought to have been noticed before. It gives a general view of the State of Illinois and its government, together with a brief views of the general government. Facing page 56 is a page of the portraits of John M. Palmer, Governor, John Dougherty, Lieutanant Governor, W. Bushnell, Attorney General, E. Rummel Secretary of State, C. E. Lippencott, Auditor Public Accounts, N. Bateman, Superintendent Public Instruction, E. N. Bates, Treasurer, A. H. Worthen, Geologist, H. Dilger, Adjutant Gen. Six of the above are Freemasons. Plates of the Institution for the Deaf and Dumb, Lincoln's Mansion, the Soldier's Orphan's Home, Industrial University, Hospital for the Insane, the State Penitentiary, Lincoln's Monument, and new State House, are interspersed among the pages, and at the endare three beautiful maps showing the counties, county seats, Congressional, Senatorial, and Representative Districts.

Life Association of America.

This company is managed by the ablest men in the country; men whose standing at home and abroad is a guarantee of fair dealing, prompt payments, and attention to the business.

The most of them are wealthy, and men who do not deal in shyster business, and the company has a standing along with the best on this continent. See advertisement on the last page.

Gershom Martin.

While at El Paso, March 16, who should we meet but an old friend and brother, GERSHOM MARTIN, one of the publishers of the El Paso *Journal*. It is a live paper, and the originals are "rich, racy and rare." Our brother has struck "ile" this time.

Receipts for Subscriptions

When new subscribers get their papers, that is evidence that they are paid for.

The Masonic Orpheus.

A collection of songs, hymns, chants, and familiar tunes, especially designed to accompany the work in all the degrees in the lodge, chapter, council, and commandery; also adapted to the ceremonies of installation, dedication and funeral obsequies. Music arranged for male voices, by Howard M. Dow, Organist for the several Masonic bodies in the city of Boston.

The above work is published by Oliver Ditson & Co., Boston, embracing two hundred pages, bound in large quarto form, and will be sent to any address, post-paid, on the receipt of three dollars. It is the most complete work of the kind we have ever seen; the selections of hymns are good, and so far as we are able to judge, the music is well arranged.

Jurisprudence.

To the law and the testimony.—ISA. 8, 20.

16. An amendment to the By-Laws of a lodge, when lawfully adopted, is thenceforth a part of the law, and can not be reached by reconsideration at the next or any subsequent communication.

17. *In answer to a query from a correspondent whose name is not signed.*—In Illinois, if a petition is referred, it must be balloted on, if the lodge has jurisdiction. In some grand lodges, if the report of the committee is unfavorable, no ballot is required.

PHRENOLOGY IN CHICAGO.—During the latter part of March and the fore part of April, the publishers of the *Phrenological Journal*, New York, will occupy rooms in Chicago, where they will be happy to meet their Western friends.

Masters and Wardens elect as returned up to April 5, 1870, and not yet published.

No.	*Masters.*	*S. Wardens.*	*J. Wardens.*
28	Englebert Voester	Wm. Lofinck	Geo. L. Ditch.
116	H. S. Jacob	J. H. B. Stephens	D. A. Beal.
227	John Grigsby	I. N. Peevehouse	Geo. Phirman.
383	F. L. Angier	Wm. Marriatt	Daniel Clough.
412	Thos. Bollen	Geo. Fuller	A. M. Crary.
500	Geo H. Harlow	John P. Baker	J. C. Canfield.
539	Chas Weinland	J. T. Bullard	Fred. Felker.
575	E. M. Eaton	Jacob Wentz	Chas Valier.
624	R. L. Caldwell	D. D. Jewell	R. S. Peyton.
626	John Sherring	Silas Hurin	Jos. Watson.
625	J. L. Cox	J. Osborne	L. D. McClure.
499	Alonzo Pierce	G. W. Riber	A. G. Roberts.

CHAPTERS

Canton Chapter No. 68.—Sylvester Stevens, H. P.; Wm. V. Thompson, K.; L. K. Young, S.

L. L. Munn Chapter No. 96.—John A. Coburn, H. P.; T. H. Foster, K.; Elisha Lee, S.

Sandwich Chapter No. 107. —J. H. Furman, H. P.; G. W. Culver, K.; B. C Whitcomb, S.

Chillicothe Chapter No. 123.—W. A. McLean, H. P.; J. L. Kenner, K.; Lambert Pond, S.

COUNCILS

Canton Council No. 23.—C. Wilson, T. I. G. M.; W. V. Thompson, Deputy; E. H. Curtiss, P. C. W.

COMMANDERIES

Chicago Commandery No. 19.—G. H. Gibson, E. C.; C McFarland, G.; E. C. Hubbard, C. G.

IN OTHER STATES.

INDIANA.—. *Carnan Lodge No. 343.*—Clifford.—C. H. Butler, W. M.; J. D. McQueen, S. W.; J. Hitch, J. W.

MASSACHUSETS.—*Kohasset Lodge.*—Zacheus Rich, W. M.; C. A. Gross, S. W.; W. J. Newcomb, J. W.

MINNESOTA.—*Mystic Star Lodge No. 69.*—Rushford.—Niel Currie, W. M.; J. E. Atwater, S. W.; A. U. Rice, J. W.

MISSISSIPPI.—*Arkabutla Lodge No. 287.*—O. F. West, W. M.; J. T. White. S. W.; S. M. Larimore, J. W. *Webster Lodge No. 204.*—D. W. Metts, W. M.; T. S. Webster, S. W.; R. M. White, J. W.

MISSOURI.—*Charity Lodge U. D.*—St. Joseph.—Chas. F. Knight, M. D., W. M.; D. P. Wallingford, S. W.; John A. Nicely, J. W.; *Whitesville Lodge No. 162*, T. K. Smith, W. M.; D. N. Huffman, S. W.; J. F. Bailey, J. W.

NEBRASKA.—*Fremont Lodge No. 15*, S. W. Hays, W. M.; O. M. Curtis, S. W.; L. B. Smith, J. W.

NEVADY.—*Lander Lodge No. 8*, Austin.—Geo. I. Love, W. M.; Thos. W. Triplet, S. W.; Evan Jones, J. W. *Austin Lodge No. 10*, D. C. McKenney, W. M.; I. H. Thompson, S. W.; John Howell, J. W. *Austin Chapter No. 3*, W. W. Wixon, H. P.; Geo. I. Love, K.; R. L. Horton, S.

TENNESSEE.—Lodge at Brownsville.—P. M. Comegys, W. M.; H. B. Faulk, S. W.; W. T. Wills, J. W.

OHIO.—*Toledo Lodge No. 144*, E. R. Finch, W. M.; C. M. Lang, S. W.; J. C. Romeis, J. W.; *Rubicon Lodge No. 237*, Toledo, R. E. Richards, W. M.; C. E. Bliven, S. W.; H. N. Hasen, J. W. *Sanford L. Collins Lodge No. 396*, Toledo; L. H. Pike, W. M.; G. E. Welles, S. W.; J. L. Stratton, J. W. *Fort Meigs Chapter No. 29*, R. C. Lemmon, H. P.; C. H. Swain, K.; H. Thatcher, S. *Toledo Council No. 33*, D. R. Austin, T. I G. M.; H. Thatcher, Deputy, J. L. Straton,, P. C. W. *Toledo Commandery No. 7*, W. E. Smith, E. C.; L. Burdick, G. H. C. Hahn, C. G.

TEXAS.—*Orphan's Friend Lodge No. 17*, Anderson.—Edward Hobbs, W. M.; S. W. Collin, S. W.; O. Hobbs, J. W. *Jerusalem Chapter No. 3*, Anderson, F. Brigance, H. P.; E. Hobbs K.; J. A. McQueen, S.

VERMONT.—*Woodstock Lodge No. 31*, R. S. Southgate, W. M.; Geo. E. French, S. W.; Harvey F. Royce, J. W.; *Ottauquechie Chapter No. 21*, Edwin Hazen, H. P.; O. T. Marsh, K.; N. Woodbury, S.; R. S. Southgate, C. H.

VIRGINIA.—*Charity Lodge No. 111*, Harper's Ferry.—Jas. S. O'Donnell, W. M.; Jas. T. Reed, S. W.; Geo. H. Weld, J. W.

WEST VIRGINIA.—*Eureka Lodge No. 25*, Harper's Ferry.—Daniel I. Young, W. M.; B. F. Leisenring, S. W.; A. Burton, J. W. *Wellsburg Lodge No. 2*, John A. Briggs, W. M.; W. H. White, S. W.; J. D. Burt, J. W.

Miscellaneous Reading.

Pharmacy, Etc., Etc.

BY W.M. CORNELL, M. D., LL.D.

PHARMACY, or the *Preparation of Medicines*, in this country, is far from receiving that attention which its importance justly demands. Much credit should be given to some of our leading druggists and chemists for what they have done in this direction; and yet the remark is true that this subject has not had such attention as it deserves.

England and continental countries are far before us in trainirg persons for special professions. Their laws require thorough instruction for all positions of importance; while here people go into business to learn their trade *after* they have entered upon the discharge of its duties. Their plan is much safer and in every way better than ours. There no man can take upon himself the duties of a physician or an apothecary without a thorough preliminary education and due licensure. Here any man may leave the plough or the workshop one day, and assume the duties of a physician or an apothecary the next, or the same. There he finds the officers of the law at his heels sooner than he wants to see them. Here he has scores of patients and purchasers of his "bitters" and "panaceas." They come—

"Thick as locusts on the land of Nile."

But we are a free people! Yes, and too often this freedom is seen and felt to be injurious and dangerous. What can place a sick man or his family in greater peril than an ignorant physician? Nothing, unless it be an ignorant apothecary—or a careless donkey—who puts up oxalic acid for Epsom salts, or deadly poison for harmless physic. The city of Boston, and every other large city in our land, swarms with those calling themselves doctors and doctresses, who have taken up the business as they jump into speculations and jobs of the most common kind. Recently, in conversation with a man who had *hob-nobbed* at half a dozen trades within as many years, he was asked, What are you doing now? "Oh, I'm a doctor now;" and out came his card, showing a partnership of Drs. So-and-So; "and we are doing a noble business."

Undoubtedly our laws are at fault as to the matters of ignorant men and women practicing medicine and pharmacy. But when this is said the reply is, People must take care of themselves—"every tub must stand on its own bottom;" "those who dance must pay the fiddler." It is true these old saws are carried out; and those who employ ignoramuses when they need a physician, or medicine compounded, *do* often pay dear for their folly, many very often by losing life.

. But does the matter stand exactly so? Ought legislatures and wise men to allow the ignorant to be thus imposed upon, and cheated out of their money, and their lives too? Is this what we support government for? are not laws for the welfare of the community? and does the welfare, the health, the life of the people, call fot ignorant physicians and ignorant apothecaries? It may be that these evils are destined to continue; yea, to go on as they have in geometrical ratio. But if it be so, it shall not be for want of a warning voice raised against them.

FAINTING.—Some time since a clergyman wrote to the editor of this journal, requesting him to give information upon the subject heading this article. Ha says, very truly, "The people need instruction upon this subject. Medical works are expensive, and in many cases are worse than Greek to the non-professional reader. Your magazine seems to be the proper medium of information for the masses."

This is all very correct; and something may properly be said upon the subject proposed.

Fainting, or syncope, has many causes; and is distinguished by physicians into various kinds, according to these causes and the peculiar features of the several cases. In one form of syncope the action of the heart is suspended; in another respiration simply ceases; and in still another, the blood seems not to be properly ærified, and particular nerves unusually irritated.

On the cause of the first of this kind ef syncope—the arrest of the heart's action—Brown-

Sequard has the following: "I will merely say that this arrest may take place—1. Through the influence of irritation of the sensory nerves of the limbs; or, 2. through irritation of different parts of the encephalon (head) in the neighborhood of the bulb, and of the cervical spinal marrow; or, 3. from irritation of the great sympathetic nerve, in its abdominal portion," etc.

The second of the forms of fainting named is caused, as in the case referred to in the letter (pregnancy), by the irritation of the abdominal ganglion of the great sympathetic nerve. The sudden movement of rhe fœtus, in the case named by the inquirer,are unquestionably the cause of the faintings to which he refers, The remedy is a natural one, which custom soon reconciles the patient to—that is, habit, experience. Till this occurs, if the case be a troublesome one, it is well to call in the family physician.

Brain Food.—Some of our modern wise ones have had considerable to say, lately, upon the various kinds of food which particularly nourish or supply the waste of the brain. That the labors of the brain are exhausting to the animal economy is very true; still, the experience of the most studious has proved that it is not so much the intensity of the study as the length of time spent in it, and neglect of relaxation, that produce the exhaustion.

We need no better proof of this than is furnished in the case of Sir Isaac Newton. No man has studied more intensely than he did, and few have lived to be octogenarians with so little sickness. Whoever has carefully perused the article in the first issue, which went the rounds of the press very generally and will carry out the suggestions therein made, will rarely be exhausted with brain-labor; and still more will be his sickness from over-study.

German students generally study more hours than we do, and yet *break-downs* are more seldom found among them than with us. The reason of this is, they take better care of the body for the sake of the mind—of the house because of the tenant that lives in it. The real fact is, more rust out, than wear out.

That the brain is affected both by the quality and quantity of the food and drinh, like other parts of the body—yea, more, in proportion to the amount of blood it contains, no physiologist will deny. But that certain kinds of food—say fish and milk, as some have maintained—are specially adapted to repair the exhausted brain, has never been demonstrated, and, like many statements of half-fledged geologists, should be received with many grains of salt.

We once asked the famous Elias Smith, who had belonged to all the religious denominations of the day, one at a time, why his sons, Daniel and Matthew Hale, were so changeable? "Don't you know?" said the old man. "No," he was answered. "Why, they are *Smithy*," was his reply. We have never known a man who strongly advocated a fish diet io augment brain-work, who was not *fishy*, and his brain-work *milky*.

The idea of this and that kind of food for particular organizations—bread for the feet, potatoes for the hands, and milk and fish for the brain—is a Will-o'-the-wisp, and modern *ignis fatus*. There is no foundation for it in facts.

The best and the only safe way to preserve the brain, and every other organ of the body, is to eschew alcohol and all narcotic poisons, eat temperately of such food as has been found by experience to agree with the stomach, avoid late suppers and night-study, and sleep as much as nature requires.

Obesity, in some cases, is a disease, and causes great inconvenience. Others are extremely anxious to gain flesh, and become "fat and fair." It is a fact that those persons have the strongest muscles, and are the firmest built, can endure the most, and, generally, last the longest, who are not obese. So there are substantial reasons why sensible people should prefer not to be fat; nevertheless, there is a degree of cheerfulness, and merriment, even, about some obese persons, that renders them very cheerful companions, and the most agreeable company.

It has been said all the flesh and all the fat we ever gain is accomplished during sleep. There is, no doubt, some truth in this remark. The infant is usually fat, and he sleeps the greater part of the time. The fat person, also, sleeps very much. Old persons sleep but little, and when this season comes, as it does with by far the larger part, they begin to lose the rotundity of body which characterized them at middle life, and, as the common expression is, "drp up." This is not the case where such persons sleep as well as they did when they were younger.

The conclusion, then, to be drawn from these facts, is, if any desire to lose fat, and become thin, they must sleep but little. This will reduce obesity faster than any other means can.

A young minister was once candidating, and a very fat man of the parish, and a constant attendant, was asked how *he* liked the young clergyman's sermons. "I have but one fault to find with them," said he; "they are too short." The fact was, the fat old man went to sleep when the sermon commenced, and waked up only when it closed.

The best remedy for obesity is, keep cool by day and night, sleep little, moderate indulgence in eating and drinking, and plenty of exercise. Whoever will observe these rules will not be likely to become too fat. Some kind of food produce more fat than others; nothing is more fattening than Indian meal. The old way of fattening a goose, so tasty to epicures, was to tie its legs, put it in the chimney-corner, and cram it with Indian meal. The same process will fatten a human goose—keep still, keep warm, sleep most of the time, and live on hasty pudding.

Why are Late Suppers Injurious?—An inquirer asks this question, and it deserves an answer. Some would answer it as Dr. Franklin did his question. Why, when a tub is full of water, if you put a fish into it, will the water not run over?

After several persons had given wise answers, he, being called upon for his, replied, *it would*. So, some say, late suppers are *not* injurious.

They reason on this wise. Animals, when full fed, go to sleep, and they tell us of the experiment which the physiologists tried upon two dogs. Both were full fed. One was allowed to go to sleep. The other was compelled to move about rapidly. At the expiration of two hours, both were killed. In the stomach of the one that slept, the food was found nearly all digested. In the stomach of the other, it had scarcely begun to digest. The argument, therefore, was, that food digests the most rapidly when we are asleep.

Still, we believe late suppers are injurious, and for the following reasons:

1. We never sleep well when we eat a late supper. This is an *argumentum ad hominem*, from experience.

2. A larger number of men that eat late suppers, die suddenly, than of those who do not. This may be called *begging the question;* but facts prove it. Many of our politicians, who are almost compelled to take late suppers, have died suddenly. Witness our late Governor Andrew, and the Hon. Mr. Pond, President of the Senate; and this without any moral delinquency. We once said to a hale clergyman, past the meridian of life, who was making a hearty supper at a late hour, of roast-beef and mince pie, Doctor, do your dare to eat heartily at this late hour? He replied, "Oh! my food never hurts me." In a few weeks, his sudden death was reported.

3. There are physiological reasons for late suppers being injurious. It takes food usually three hours to be digested, and some kinds six hours. As the process proceeds, more blood flows to the stomach than when it is empty. This, of course, creates greater action; and as the old theories of digestion, such as trituration and decay, were completely exploded by the observations of Dr. Beaumont, who had the privilege of looking into the stomach of Alexis St. Martin, and seeing his food as it was being digested, and found that it was *dissolved* by the gastric juice, and as this juice was not poured out so freely when he was asleep, this is a reason why food taken late at night should not be digested so readily as when taken at other times.

4. Others tell us that food taken late at night does not settle down so completely upon the inner coat of the stomach as that taken earlier.

5. Everybody knows that late suppers *are* injurious, whether we can give all the *whys* or not.

A Bad Taste in the Mouth may be caused by decayed teeth. To cure it, remove them. Or it may arise from a disordered stomach or torpid bowels. In this case particular attentio must be given to the diet. It should be light—farinaceous chiefly—well masticated, eaten slowly, and never washed down by drinking during the process. If constipation is present, much may be done to remove it by eating unbolted wheat flour, stewed apples, or any subacid fruit. Acids, as a general rule, afford relief by thinning the bile, which is nature's physic. If these do not relieve with proper exercise, call for some good physician.

Cold Feet is generally a symptom of dyspepsia, and will be cured by removing the cause. The advice given under *Bad Taste in the Mouth* will very generally apply to cold feet. The extremities of the body, hands, and feet, become cold because the heart's action is languid, and there is not sufficient vitality to throw the blood to these distant organs. Careful living, gentle exercise, basking in sunshine, and cheerfulness, have a wonderful effect in promoting good circulation in the hands and feet, and *when this is the case they are never cold.*

Hair Dyes.—Most of the famous hair dyes are poisonous, and should be let alone. We have had patients that have suffered much from them. Dr. Elisha Harris, Sanitary Superintendent of the Metropolitan District, New York, in his report to the Board of Health of that city, says: "In several instances death has ensued from their use. Some of the principal ingredients in them are fatal and rapid poisons, and yet so subtle as to give no pain or warning to their victim." The best and safest way is to let alone all cosmetics, specifics for making the hair grow, or keeping it on the head, or giving it a different color from what nature gives it. They are mostly vile cheats, and their sale should be prohibited by law.

American Cookery.—The process of frying so much of our food is not only injurious to health, but expensive to the purse. The usual custom is to fry almost everything we eat. By thus cooking meats we deprive them of a large portion of their nutriment, while, at the same time, we combine them with a great amount of grease, which is very indigestible and pernicious. There is scarcely anything more indigestible than fat. Indeed, experiments have shown that this substance is not digested by the stomach at all; and the best supposition in reference to it is that it is taken care of by the pancreas.

Oysters mixed with flour, or batter as it is called, are a very common dish—one in which epicures delight; and yet when fried in grease, they are about as indigestible as leather, and would oppress even the stomach of an ostrich. In the frying-pan, also, many cook chickens. After having been well soaked in grease, and simmered till hard as dried herrings, they are served up, and digested in agony, and afford little or no nourishment. In a similar way beef-steak is often spoiled by a slow simmering, so that it can be neither cut nor eaten; all its rich and juicy and nourishing properties have been destroyed. So in reference to bread; flour which should make light, wholesome bread, for want of proper kneading and baking, is clammy, heavy, and unfit to be eaten. We might go through with nearly the whole process of American cookery, and find it miserable enough.

Nor is its unhealthfulness all its evil; for it wastes a large part of our food, which in these days of high prices, is no small item. A piece of beef which would make soup sufficient for half a dozen Frenchman would all be eaten by an American, after it had been fried as above described. Verily we need a better system of cooking.—*Good Health, by A. Moore, 21 Franklin St., Boston, at $2 yearly.*

By M. W. Cornell, M. D., LL. D.

Children's Arms and Legs.—Nude arms are the means of the premature deaths of many of the little innocents. We often see these little mites, the darlings of their parents, with thick, substantial clothing about the body, mufflers around the throat, and caps on their heads, with their arms bare to the elbows, and their legs in a similar condition nearly up to their knees. These extremities of a child, in which the blood is never of so high a temperature as it is in the adult, and in which it is of the greatest importance that it should be kept in a circulating medium, ought to be warmly clad. Every parent, and especially every mother, should see that the clothing of a child comes down to the wrists upon the arms, and to the feet upon the legs. It may be fashionable, it may be gratifying to the mother's vanity and to the father's pride, to see the clear skin of their children; but it is often death to the children. Every practicing physician could tell a tale upon this subject that should make the ears of all such indiscreet parents to tingle. A distinguished English physician, who had practiced forty years, stated that he believed he had known several thousands of children brought to an untimely grave by going with their arms and legs naked; and a distinguished physician who died some years since in Paris, declared, "I believe that during the twenty-six years I have practiced my profession in this city, twenty thousand children have been carried to the cemetries, a sacrifice to the absurd custom of exposing the arms naked." As lovers of children, we warn parents against adopting such a deleterious custom.

Many have wondered why so many children die. We wonder that any live. Soon after birth they are crammed with food, dosed with medicine, and steamed with bed-clothes and stoves; then they are sent out in cold weather, clothed warmly upon all parts of the body, except where the clothing is the most needed. Their legs, arms, and necks are bare, and *thus* are they exposed to a temperature that makes a strong man shudder, though gloved, overcoated, stockinged, and booted.

But we want to harden the children; yes, and soon you find they are gone.

Put the bulb of a thermometer in a baby's mouth, and the mercury will rise to 90°. Now carry the same to its little hand; if the arms be bare, and the evening cool, the mercury will sink to 40°. Of course all the blood which flows through those arms must fall to within 30° to 40° below the temperature of the heart. Need we say, when these currents of blood flow back into the chest, the child's vitality must be more or less compromised? And need we add that we ought not to be surprised at its frequent recurring affections of the tongue, throat, or stomach? Many children, with habitual cough and hoarseness, or choking with mucus, have been entirely or permanently relieved by simply keeping their arms and hands warm. Every observing and progressing physician has daily opportunity to witness the same cure.

Large Bed-Rooms.—Air-tight bed-rooms are among the evils of civilization. We do not mean to say they are quite air-tight, but they come so near to it that health is much impaired by sleeping in them. The poorest economy is to have large, airy parlors, and small, ill-ventilated bed-rooms; and yet nothing is more common. In the bed-room we spend from seven to eight consecutive hours—on an average, one-third part of our lives. The demand of air for respiration to a single person is seven cubic feet a minute. Suppose, now, our bed-room does not contain more than six hundred cubic feet; the supposition is perfectly natural, for we can find hundreds of such sleeping rooms around us.

A person goes into one of these rooms with the door closed. How long will this air last him? Even if we suppose the sleeping-room to contain one thousand cubic feet, it would last its occupant only two hours and a half.

What is he to breathe the other five or six hours? Carbonic acid gas: in other words, a deadly poison; and, what is still worse, as our beds are located nearer the floor than the ceiling of the room, and as this gas, from its greater density than air, falls to the bottom, the poor sleeper gets the larger share of the poison.

It may be asked, if this gas is so poisonous that a man will die from breathing it as soon as by putting his head under water, how is it that we live at all? To this very natural question, we reply, there are some mitigating circumstances. None of our sleeping-rooms are perfectly air-tight. This is one. Then, though people do not die from this cause, yet many of them are suffering with dizziness, headache, dyspepsia, and a host of kindred diseases induced by sleeping in such contracted and ill-ventilated rooms.

To augment the evil, frequently there are two or three persons, with one or two cats or dogs, and plants, together with an air-tight stove, or a pan of coals in the same room.

We were recently called to visit a person attacked with severe neuralgic pain, and general debility. The patient was found in the evening in a small room, with a gas-stove, and gas burning *blue* in it. The air, upon entering the room, was pestiferous, resembling sulphuretted hydrogen. The gas was bad; the air so foul, that one could not breathe comfortably in it. The question was asked, "Do you know that this air is poisonous?" The reply was, "I could not tell what makes my lamp (a kerosene lamp was on the table) burn so dimly. When the gas is lighted in the stove, the lamp begins to grow dim, and soon it nearly goes out."

The secret was out; there was not air enough to support combustion. Yet, in this room, the patient sat and slept. Was it any marvel that debility and neuralgia soon supervened? Was it not rather miraculous that life did not become extinct?

We have all heard of the *Black Hole* of Calcutta: it was a room eighteen feet square. In this room one hundred and forty-six persons were confined. Eleven hours after they were imprisoned, twenty-three only, of the one hundred and forty-six, came out alive, and they were in a highly putrid fever.

There are many *black holes* used for sleeping-rooms among us; the chief difference between them and the one at Calcutta is, they are not crammed quite so full of human beings. Remember that a bed-room should be lofty, large, and airy, and it will contribute much to your comfort and health.

By a recent analysis of air made by the New York Health Board, the following interesting facts were disclosed:

The proportion of carbonic acid gas ranges as high as seven parts in a thousand. When two parts of carbonic acid gas are present in any room, there is no feeling of closeness or vicious air, but that is the limit of healthful proportion. One hundred persons would in two hours vitiate one thousand feet of air to the dangerous proportion of one per cent. Every gas jet produces as much carbonic acid gas as five persons. In a public school, he found children inhaling an atmosphere in which there were from three to four parts of carbonic acid gas. In the theatres, he found the thermometer ranging from 85 to 95 degrees, and the observation was generally made in the centre of the pit. What would it be in the gallery, where the hot air from the whole house came rolling up? An examination of dust found on the cornices of theatres disclosed the fact that it was principally composed of vegetable matter, which, after being consumed by animals and passing from their bodies, was taken up by the feet of pedestrians and carried into the theatre, where, beyond a doubt, it was to an extent inhaled by the audience.—*Good Health.*

Fulton's First Steam Voyage.

The following reminiscence of Fulton's first steam voyage, and the reception of the passage money, was communicated to the Buffalo *Commercial Advertiser*, by R. W. Haskins. Some years since, I formed a traveling acquaintance upon a steamboat on the Hudson River, with a gentleman who, on that occasion, related to me some incidents of the first voyage of Fulton to Albany, in his steamboat, the Clermont, which I never met with elsewhere. The gentleman's name I have now lost, but I urged him, at the time, to publish what he related, which, however, so far as I know, he has never done.

"I chanced," said my narrator, "to be at Albany on business when Fulton arrived there in his unheard-of craft, which everybody felt so much interest in seeing. Being ready to leave, and hearing that this craft was to return to New York, I repaired on board, and inquired for Mr. Fulton. I was referred to the cabin, and there found a plain, gentlemanly man wholly alone, and engaged in writing.

"Mr. Fulton, I presume."

"Yes, sir."

"Do you return to New York with this boat?"

"We shall try to get back, sir."

"Can I have a passage down?"

"You can take your chance with us, sir." I inquired the amount to be paid, and, after a moment's hesitation, a sum, I think, six dollars, was named. The amount, in coin, I laid in his open hand, and, with an eye fixed upon it, he remained so long motionless that I supposed there might be a miscount, and I said to him, "Is that right, sir?"

This roused him as from a kind of reverie, and as he looked up at me, a tear was trembling in his eye, and his voice faltered, as he said, "Excuse me, sir, but memory was busy as I contemplated this, the first pecuniary reward I have ever received for all my exertions in adapting steam to navigation. I would gladly commemorate the occasion over a bottle of wine with you, but really I am too poor, even for that, just now; yet I trust we may meet again, when this will not be so."

Some four years after this, when the Clermont had been greatly improved, and two new boats made, making Fulton's fleet three boats regularly plying between New York and Albany, I took passage in one of these for the latter city. The cabin in that day was below, and as I walked its length to and fro, I saw I was very closely observed by one I supposed a stranger. Soon, however, I recalled the features of Mr. Fulton; but without disclosing this I continued my walk and waited the result. At length, in passing his seat, our eyes met, when he sprang to his feet, and, eagerly seizing my hand, exclaimed, "I knew it must be you, for your features have never escaped me, and although I am still far from rich, yet I may venture that bottle now."

It was ordered, and during its discussion, Mr. F. ran rapidly, but vividly, over his experience of the world's coldness and sneers, and of the hopes, fears, disappointments, and difficulties that were scattered through the whole career of discovery, up to the very point of his final crowning triumph, at which he so fully felt he had at last arrived. "And in reviewing all these," said he, "I have again and again recalled the occasion and the incident of our first interview at Albany; and never have I done so without its renewing in my mind the vivid emotion it originally caused. That seemed, and still does seem, to me, the turning point in my destiny—the dividing line between light and darkness in my career upon earth; for *it was the first actual recognition of my usefulness to my fellow-men.*"

What he Did, and Who he Was.

One beautiful summer day there was a great festival in the large park at Vienna. This park is called by the people the Prater. It is full of lovely trees, fine walks, and little rustic pleasure houses. At the time of which I am speaking it was almost covered with crowds of people. Among a number of organ-grinders, beggars, and girls who played on harps, there stood an old musician. He had once been a soldier, but his pension was not enough to live on. Still, he did not like to beg; therefore, on this particular festival day he took his violin, and played under a tree in the park. He had a faithful dog with him, which lay at his feet, and held a hat in his mouth, so that passers-by might cast coins into it.

On the day which I have just mentioned, the dog sat before him with the old hat. Many people went up and heard the musician playing; but they did not help him much. I wondered the people did not give him more, for he was truly a pitiable object. His face was covered with scars received in his country's battles, and he wore a long gray coat, which he had kept ever since he had been in the army. He even had his old sword by his side, for he would not walk in the streets without carrying his trusty friend with him.

He had only three fingers on his right hand, so that he held the bow with difficulty. A bullet had taken off the two others, and almost at the same time a cannon ball had taken off his leg. The last money he had had been spent in buying new strings for his violin, and he was now playing with all his strength the military air he had learned when a boy with his father. He looked sad enough, as he saw the multitudes pass by in their strength, and youth, and beauty; for he knew that if he did not obtain some money that evening he would have to go to bed supperless. His dog was better off, for he sometimes found a bone here and there to satisfy the cravings of hunger.

It was late in the afternoon, the musician's hopes were almost like the sun—they were both going down together—and he placed his violin down by his side, and leaned against the tree, the tears streaming down his cheeks. He thought none of that giddy crowd saw him, but he was mistaken. Not far off stood a gentleman in fine clothes, who had a kind heart; and when he saw that no one gave the tattered soldier anything, he was touched with sympathy. Going to the dog, and looking in the hat, he saw only two small copper coins in it. He then said, "My good friend, why do you not play longer?"

"Oh," replied the old man, "my dear sir, I cannot; my arm is so tired that I cannot hold the bow; besides, I have had no dinner, and I have little prospect of supper."

The stranger resolved to aid him as best he could, and giving him a piece of gold, said, "I will pay you if you will lend me your violin for an hour."

"Oh," said the musician, "this piece of money is worth more than half a dozen fiddles like mine."

"Never mind," said the stranger, "I only want to hire it an hour."

"Very well, you can do what you will," said the owner.

The gentleman took the fiddle and the bow in his hands, and then said, "Now you take the money and I will play. I am quite sure the people will give us something."

The first air had not been finished before the people, observing a strange sight, and hearing beautiful music, stopped a moment in curiosity. Every one saw that the fine-looking stranger was playing for the poor man; but none knew who he was. By-and by the people began to drop money into the hat, and the dog seemed delighted to receive so many pieces of gold for his master. The circle of hearers became larger and larger. Even the coachmen of the splendid carriages begged the people inside to stop and hear the music. Still the money increased. Gold, silver, and copper were thrown into the hat by old and young. The dog now began to growl. "What could be the matter?" One gentleman, as he dropped a large piece of money into the hat, had struck him on the nose, and he came very near letting all the money fall. But the hat soon became so heavy that he could not hold it any longer.

"Empty your hat, old man," said the people, "and we will fill it again for you."

He pulled out his handkerchief, and wrapped the money in it and put it in his violin-bag.

The stranger kept on playing, and the people cried out, "Bravo! bravo!" He played first one tune and then another. The children seemed carried away with delight. At last he played *God Bless the Emperor Francis!* All hats and caps flew off their heads, for the people loved their Emperor. The music came to an end; the hour was ended, and the performer handed back the violin to the old man.

"Thank you," said the gentleman. "May God bless you!" and he disappeared in the crowd.

"Who is he? Who is he?" said the people. "Where does he come from?"

A certain person sitting in one of the coaches said, "I know him. It is Alexander Boucher, the distinguished violinist. It is just like him. He saw the poor musician needed help, and he has helped him to good purpose."

The children then gave three cheers for Boucher, and put more money in the hat. Its owner went home that evening richer than he had ever been before. When he went to his bed, he folded his hands and prayed that "God might bless good Boucher," so that when he should come to be old, he too might have a friend to help him.

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The Handwriting of Great Men.

The Duke of Wellington's writing was large and forcible with no attempt at decoration. During the last ten years of his life, however, his writing was indifferent, and often illegible. None but a compositor in a newspaper office, accustomed to all sorts of hieroglyphics, could possibly decipher the characters. A letter of his to a minister in Lord Derby's Cabinet has not to this day been unravelled. Nine out of every ten of the Duke's letters treasured by autograph hunters were written by his secretary, Mr. Greville, who wrote a hand very much like that of the Duke in his best days.

Lord Brougham's hand betrayed much unconquerable restlessness of impulse. His manuscript was a mass of hieroglyphics; and, according to Dr. Blenkinsop, in all Mr. Clowe's extensive printing establishment in London, there was only one man competent to grapple with it, and he often gave up in despair.

The bold and careless freedom of Byron's handwriting, compared to the elegant little prettiness of Tom Moore's, reveals very clearly the peculiar qualities of the two poets. The elegant precision of Mrs. Heman's penmanship, and the free but clear and intelligible *abandon* of L. E. Landon's, were equally characteristic of their mental peculiarities.

The Royal family of England have generally written good, clear, and free hands. William IV. wrote a remarkably plain and legible hand, and that of his brother George was showy and fluent. Queen Victoria has an elegant signature.

Locke says that the faster a man writes the slower others read what he has written. Napoleon could write fourteen pages in a minute; unfortunately, however, each page consisted of eight blots and a splatter. Some of his lines to Maria Louisia appear as if scattered over the paper by the explosion of a bombshell.

Horace Greeley's manuscript is very illegible. A wag once observed that the sentence, "Virtue is its own reward," written by Mr. Greeley, was rendered by the compositor into, "Washing with soap is wholly absurd." Hon. Thad. Stevens, the "Old Commoner," wrote an illegible hand. His signature was little more than the scrawled initials, with a short, zigzag line following each of them. We once had occasion to write to him, and received a letter in reply which we found it impossible to read, though professing to be apt at deciphering manuscripts. Two weeks afterwards we handed Mr. Stevens the letter. He could not read it himself until we gave him a clew by reminding him of the matter we had made inquiry about.

A president of one of our popular railroads once wrote to an old farmer, requesting him to remove some shedding along the line. The old farmer could not make it out, and believing it to be a free pass, used it as such for a year, none of the conductors presuming to dispute the construction he had put upon the scrawl.—*From Oliver Optic's Magazine.*

◆

A Word to Fathers.

We have read a story of a little boy who, when he wanted a new suit of clothes, begged his mother to ask his father if he might have it. The mother suggested that the boy might ask for himself. "I would," said the boy, "but I don't feel well enough acquainted with him." There is a sharp reproof to that father in the reply of his son. Many a father keeps his children so at a distance from him, that they never feel confidentially acquainted with him. They feel that he is a sort of monarch in the family. They feel no familiarity with him. They fear him and respect him, and even love him some, for children can not help loving some, everybody about them, but they seldom get near enough to him to feel intimate with him. They seldom go to him with their little wants and trials. They approach him through the mother. They tell her everything. They have a highway to her heart on which they go in and out with perfect freedom. In this keeping-off-plan, fathers are to blame. Children should not be held off. Let them come near. Let them be as intimate with the father as mother. Let their little hearts be freely opened. It is wicked to freeze up the love fountains of little one's hearts. Fathers do them an injury by living with them as strangers. This drives many a child away from home for the sympathy his heart craves, and often into improper society. It nurses discontents and distrusts, which many a child does not out-grow in his life-time. Open your hearts and your arms, oh, fathers; be free with your children; ask for their wants and trials; play with them; be fathers to them truly, and then they will not need a mediator between themselves and you.

Married.

At Butler, Ill., March 29, by Rev. Thomas Spillman, Bro. ANDREW J. DIDDLE, Senior Warden of *Butler Lodge No. 459*, to Miss ANNIE K. SWALLOW.

Died.

At Kinmundy, March, 22d, Dr. JOSEPH F. SESSIONS, son of Col. A. M. Sessions, of Holmes Co., Miss., and a member of Kinmundy Lodge No. 398. The deceased was a young gentleman of great promise, fine abilites, and rare skill as a physician.

At Williamsburg, Ohio, Bro. W. R. SMITH, a member of Clermont Social Lodge No. 29, aged 43 years. The deceased was a son-in-law of the venerable Bro. J. S. B. Frazier. and was a man of worth. He was borne to the grave and deposited by his brethren with mystic rites.

Bro. C. R. HUCKELBERRY, of Beardstown, March, 27, aged 39 years. The deceased was a devoted Mason.

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FULTON, Dec. 1, 1869. D. W. THOMSON.

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Poetry.

An Outlook of Forty-three Years.

When we look to former years, when youth and beauty joined in song,
And call to mind who then were here, we feel like one left all alone;
How happy those days, when life so young and joyous—though far away—
Not thinking cares would cross us, spending'our time lively and gay.

'Tis well its so in early life, lest anticipation mar our pleasure,
And spoiled of the bouyant part of early days, suffering withont measure;
But as years roll on, the mist removes, and we can see more clearly,
How changed the scene from our early dawn; the earth looks far more dreary.

Of all that happy throng I knew, that made time pass so pleasantly,
Their graves are wet with evening dew—their spirits are with the Heavenly;
And I, now at three score years and three, battling the world almost alone,
Only three remain besides my wife and I, of all that happy, happy throng.

◆◆◆

Masons' Marks.

They're traced in lines on the Parthenon,
Inscribed by the subtle Greek,
And Roman legions have carved them on
Walls, roads, and arches antique.
Long ere the Goth with a Vandal hand
Gave way to his envy dark,
The saviour Craft in many a land,
Had graven its Mason's mark

The Obelisks old, and the Pyramids,
Around which mystery clings,
The Hieroglyphs on the coffin lids,
Of weird Egyptian kings;
Carthage, Syria, Pompeii,
Buried, and strewn, and stark,
Have marble records that will not die.
Their primitive Mason marks.

Upon column, and frieze, and capital,
In the eyes of the chaste volute,
On Scotia's curves, or on Astragal,
Or in the Triglyph's channel acute;
Cut somewhere on the entablature,
And oft like a sudden spark
Flashing a light on a date obscure,
Shines many a Mason's mark.

These Craftsmen old had a genial whim
That nothing could e'er destroy;
With love of their art that naught could dim,
They toiled with a chronic joy;
Nothing was too complex to essay,
In aught they dared to embark;
They triumphed on many an Appian Way,
Where they've left their Mason mark.

Crossing the Alps like Hannibal,
Or skirting the Pyrenees,
On peak and plain, in crypt and cell,
On foot or on bandaged knees,
From Tiber to Danube, from Rhine to Seine,
They needed no letter of marque;
Their art was their passport to France and Spain,
And in Briton their Mason mark.

The monolith gray, and the Druid Chair,
The pillar tower of the Gael,
In Ogham occult their age they bear,
That time can only reveal.
Shine on, old monuments of the past,
Our beacons through ages dark,
In primal majesty still you'll last,
Endeared by each Mason's mark.
—*The Builder.*

Language of Masonry.

BY WILLIAM ROUNSEVILLE.

In a former article, it was shown that Masonry has become universal; that all over the globe, in all climes and countries, Masons are found. This could never have become a fact, but that it possessed and taught a universal language. If it were impossible for one brother to make himself known as such to another, wherever they happened to meet, the Fraternity would be circumscribed in the sphere of its operations, and confined to those portions of the earth where its language could be comprehended. The adoption of a universal language—one that can be easily taught and safely retained—that can be understood by every one who has mastered its alphabet, and is alike heeded by him, and by those who have traced its sacred words to their most recondite meanings, have become a necessity. Here is the cause of the universal language of Masonry. Necessity was its mother. To make this universal language a means of easy and effective fraternal communication, it must be secret and simple—sacredly cherished by the brotherhood, and so plain and easy of comprehension, "that the way-faring man, though a fool, need not err therein." Herein is the necessity of secrecy, that we may know a brother wherever we may meet him. If the language of Masonry was open to the understanding of every one who saw cause, or had an inclination to study it, it would cease to be valuable, and fail to accomplish the purpose for which it was invented. The care with which is guarded, preserves it in its purity, and assures its availability. When the wandering Mason grasps the hand of one whom he meets in a far off land, and feels the "mystic grip," his heart goes out to him as a brother. He feels that he has found a friend. He knows he may repose trust in him. If in trouble, he may command his assistance. If in prosperity, he knows he has met one who will rejoice with him. He knows that somewhere in the broad world, a body of respectable men, governed by sound moral principle, and actuated by charitable and noble impulses, has pronounced this stranger whom he now holds by the hand, as honest and trustworthy—as fit to be a member of the universal brotherhood.

But if the language of Masonry was common to all, there could none of this assurance be conveyed through the agency of the method of recognition. Secrecy is one inherent element of success, which cannot be secured without it. And we cannot see wherein lies the harm in this method of recognizing friends. We send by a friend a letter introducing him to another friend, with whom we wish him to become acquainted. By this means we further business matters, and even secure political advantages; and no one finds fault with this procedure. Even the most bitter opponents of secrecy do not object to it, but make use of it every day of their lives. The language of Masonry is a letter of introduction to the Fraternity wherever scattered abroad. He who can present the letter, and translate its language, shows that he is worthy, just as he who can present a recommendation over the autograph of a mutual friend, proves his standing, and there is no greater wrong in the one instance than the other. There is, however, this preference given to the letter written in Masonic language: the simple letter of introduction is written on the spur of the moment, and often contains anything but the real sentiments of its author; the Masonic document is given in the most solemn and formal manner, after a full investigation into the character of the bearer. It is not very plain, then, why Masonic language is so much more heinous when practically used, than the more common language of mankind.

But it is also necessary to constitute a universal language that it should be easily understood, without hard study, and remembered without difficulty. The founders of the Masonic system were peculiarly happy in this regard in establishing the language of the Order. Months are required of intense application, for an individual to master the mysteries of a foreign language, and then he frequently finds himself at a loss to understand the meaning of its terms. But a few hours will serve to instruct a man of ordinary intelligence and ability in the universal language, and so impress it upon his mind that he will respond to its silent but all-powerful demands when on the opposite side of the globe, or beyond a lapse of scores of years. He never forgets it. It is so natural and simple that it is spontaneously received, cherished, and remembered. He can read the recommendatory letter in the dark as well as in the light, and no lapse of time corrodes the parchment on which it is impressed, or fades the ink with which it is traced. Thus it is that the language of Masonry, simple and secret, in this place an important alliteration, has become universal.

The effect which this language has upon the well-being of mankind, is well nigh incalculable. We ask the reader to call to mind what has been shown to be the influence and objects of Masonry. He will recollect that it is eminently a harmonizing Institution; that its devotees go out from its thousands of lodges impressed with the idea of virtue, benevolence, and charity. He will recollect that all the ceremonies have a tendency to soften the affections, to refine the natures, and to expand the feelings of those who pass through them. These traits of character are implanted, or at least cultivated in hundreds of thousands of hearts, to such a degree as to make charity an active and pervading principle. Masonic language is the expression of this principle. Whenever a brother hears the language, or reads that unwritten and mysterious system of communication which the founders of Masonry adopted, all these teachings are brought to his mind, in refreshing significance, and the well-springs of generosity are at flood in his heart. He remembers the lessons of love and regard for God's creatures which he has been taught. He recollects the duties which he owes to that brother whose hand he clasps and who is able to pronounce the words of the sacred language.

Would it be natural that a recollection of these lessons—that a recurrence to these principles—that a re-opening of the sacred books of the law in which are inculcated peace and love, honesty and truth, would produce evil fruits in the conduct of those who read them? Every intelligent person knows this would not be the result. Every intelligent Mason knows that it is not. On the contrary, under the light of these facts, we may see how Masonry becomes the great harmonizer of the world. Masons, traveling from place to place, become missionaries of charity and ministers of good will. Having assumed the vows of love and charity, they go forth, whatever their business, or wherever their destination, conveying the principles conveyed in that language which has no word to inculcate wrong; which has no syllable to express hate; which could not frame to pronounce aright a sentence opposed to the welfare of mankind.

Such a language cannot be used for evil, since it can only enunciate good. Masonry has no language for cursing. Its vocabulary is fitted for Gerizim, rather than Ebal. It was cradled in wisdom, nursed by charity, and has been supported by the good in all ages and countries; and yet the language of a sacred writer, used on a similar occasion, is not misapplied when written in reference to Masonry: "Rather shall they which go by say, the blessing of the Lord be upon thee. We bless thee, in the name of the Lord." But we have this for our encouragement: Our mysterious language has survived a thousand times more potent enemies than those which now array themselves against it. In every encounter it has come off conqueror; and now, with a slight reservation, we may adopt the words of the Hebrew language, and say that "the earth is of one language and one speech," since Masonic language is universal.

Communication.

District Grand Lodges.

To the Editor of the Trowel:

I have read with interest the arguments advanced by R. W. Bro. Lanphere, in favor of his amendments to the constitution, creating district Grand Lodges; they are such as I supposed would be, and are, to my mind, all that can be employed in favor of the scheme.

I fully agree with Bro. Lanphere in his opening remarks concerning the Grand Lodge of Illinois—the second grand lodge on the American continent, and the fourth in the world in point of numbers, and second, or fourth to none in point of intelligence, ability, and influence.

He states that the present number of lodges (chartered) is 610, and that the number will soon reach 1,000. At the rate of increase for the years 1868—69, it will take twelve years to reach No. 1,000; but inasmuch as the number of new lodges created has been steadily decreasing since 1867, it is fair to presume that twenty years will elapse before that number is reached. That the business of the Grand Lodge cannot be transacted in the short time now allowed, is true, but the remedy for that evil lies with the Grand Lodge itself, and can be easily avoided. The reason why the sessions of the Grand Lodge are confined to two, and at the most three days, is because of the fact that so many of the representatives are representatives of chapters and councils, and being obliged to attend to the interests of those bodies, are anxious to crowd the sessions of all three bodies into one week's time. This cannot be done if the Grand Lodge holds for more than three days. The remedy for this is plain - to hold sessions until the business is thoroughly transacted regardless of the meeting of any other grand body. Bro. Lanphere states that the committees of the Grand Lodge have *become the Grand Lodge* itself. I am much of the opinion that if the Grand Lodge should meet as is proposed by Bro. Lanphere, with only 120 members instead of 600, just as much work would be done in committee as is done now.

He then speaks of three different propositions to reduce the number of representatives, one of which is to deprive the Wardens of the right of sitting in Grand Lodge, the other is he plan now under consideration, which not only cuts off the Wardens, but also the Masters. Another is the division of the Grand Lodge, which being utterly out of the question, I will not discuss. Before proceeding further, it might be well to analyze the plan proposed at the last session of the Grand Lodge, which is familiarly termed the District Grand Lodge system.

The first proposition is to divide the State into fifteen districts, in each of which a grand lodge is to be established. This number Bro. Lanphere proposes to reduce to ten. The second proposition is that these district grand lodges are to be officered by a District Grand Master, Senior and Junior District Grand Wardens, Treasurer, Secretary, and the usual complement of appointed officers; that they are to be composed of the Masters and Wardens of all chartered lodges within the district concerned, all elected past district grand officers (excepting the Treasurer and Secretary), and all Past Masters, members of lodges in the district.

The third proposition is, that these district grand lodges shall hold annual sessions.

The fourth is that these district grand lodges shall enjoy and exercise all the powers now enjoyed and exercised by the Grand Lodge, with the exception of granting dispensations and chartering new lodges. In this proposition we find the following remarkable words—remarkable, when it is considered in what connection they are used, *"provided further, that the Ancient Landmarks are preserved."* The fifth provides that appeals may be taken from the decisions and acts of the district grand lodges, to the Grand Lodge.

The sixth provides that each district grand lodge shall elect five, together with the first three officers, making eight delegates from each district grand lodge. These five *elected* delegates may be either Masters or *Past Masters.*

The seventh proposition provides that the district grand lodges shall pay to the Grand Secretary, for the Grand Lodge, twenty cents for each affiliated Master Mason in the district. This is substantially the amendment creating district grand lodges. The second amendment born of the first, and which cannot be separated, when the whole is considered, provides that *the Grand Lodge* shall consist of officers as now elected and appointed, together with the delegates from the district grand lodges.

Under the amendment as presented, this would give one hundred and twenty-one members of the Grand Lodge. Under Bro. Lanphere's amended proposition as presented in his article in The Trowel, it would give one hundred and sixteen. Now as to the reasons assigned for the adoption of these amendments. *First.* That every member of a district grand lodge who desires it, can take part in its proceedings, and the body will thereby obtain the benefit of the wisdom and experience of each member. The same remark will hold good as to the present system—for the reason that no brother has as yet been denied the privilege of being heard in Grand Lodge.

Second. "It will obviate the necessity of building an expensive Grand Lodge hall."

I venture the assertion that if district grand lodges are created, measures to build *ten* Grand Lodge halls, instead of one, will be brought before the Craft, and that the expense involved will be five times as great as if one was built.

Third. "It will be a direct saving of $5,000 to $7,000 per year." That depends entirely upon circumstances. If the district grand lodges are allowed to fix their own mileage and per diem, and the dues from each lodge, the supposition is that it will be $5,000 to $7,000 the other way.

In considering this reason I will adopt Bro. Lanphere's supposition that the average would be 65 lodges to a district, and pre-supposing that the same mileage and per diem would be paid, as is now paid in Grand Lodge, we have the following:

District Grand Lodges	10
Number of Representatives	65
Number of grand officers	10
Total	75
Average amounts of mileage and per diem	$5.00
Amount	$375.00
Multiplied by 10	$3,750.00

This sum would be increased every year.

Ten Grand Secretaries at $500 each	$5,000.00
Printing proceedings of ten district grand lodges at $500 each	5,000.00
Incidental expenses of ten grand lodges at $300 each	3,000.00
Total	$16,750.00

And every succeeding year larger still.

One hundred and sixteen representatives and grand officers of Grand Lodge—mileage and per diem, at an average of $18	$2,088.00
Grand Secretary	2,000.00
Proceedings	1,500.00
Grand Treasurer	250.00
Incidental expenses	600.00
Total	$6,438.00
Add district grand lodges	$16,750.00
	$23,188.00

Which is more money than was expended during 1868—9, as shown by the Grand Treasurer's report, and I am confident that in these calculations the sum total stated is far less than the actual amount would be. The same fault found by Bro. Lanphere, with the present Grand Lodge, viz: that a very few brethren control it, (which I do not credit), would be found in each district grand lodge. Any one who has witnessed the sessions of our State Legislature, which compared with the Grand Lodge is a small body, could not fail to observe how affairs are conducted by but very few men, or to bring the matter nearer home, observe the Grand Chapter and Grand Commandery, which are quite small bodies, and are controlled by *very* few brethren. The Grand Council is the only grand body meeting in this State, which is free from this sort of influence. That the Grand Lodge is controlled by few brethren as compared with its numbers, if true, is the fault of the brethren themselves, and is not to be charged to the present system. When they meet to do the business of the Grand Lodge, untrammeled with meetings of any other grand body, then this influence will cease. I am of the opinion that district grand lodges will be engineered by fewer brethren than is any other grand body which now meets. Now for the objections to the amendments.

First. The expense will be greater than under the present system.

Second. Ten different and distinct styles of work.

Third. Ten different "rings," "cliques," and "slates," instead of *two.*

Fourth. At least one hundred and fifty appeal cases instead of fifteen or twenty.

Fifth. Ten difficulties between district grand lodges to be adjusted by the grand lodge every year.

Sixth. The unconstitutionality of the amendments, when viewed in the light of the Ancient Constitutions and Landmarks. The first objection, based upon fair figures I have shown. If after these many years of heart-burning and jealousy, the Grand Lodge has only just succeeded in declaring the work, how long will it take district grand lodges, with all their diversified interests, opinions, and standards, to undo the whole, and each practice its own way. Upon nothing has the Grand Lodge come down with a "harder stamp" than "rings," "cliques," and "slates." In each district grand lodge there would be an election ring, a delegate ring, the "next place of meeting" ring, a "work" ring, and in all human probability a "hall" ring.

Every brother in the least dissatisfied with the decision of the district grand lodge (and nine out of ten would be), would rush straight to the Grand Lodge with his papers, and the case would have to be gone over again. The Grand Lodge would have to settle jurisdictional quarrels between almost every district grand lodge, at least once a year.

But the greatest objection to this scheme is its unconstitutionality, when the Ancient Constitutions and Landmarks are taken into consideration. The twelfth General Regulation of the Ancient Constitutions, compiled in 1720, and published in 1723, reads in part as follows:

"The Grand Lodge consists of, and is formed by the *Masters and Wardens of all the regular particular lodges upon Record,* with the Grand Master at their head, and his Deputy on his left hand, and the Grand Wardens in the proper places." * *

The tenth Regulation reads as follows:

"The Majority of every particular Lodge, when congregated, shall have the privilege of giving instructions to their Master and Wardens, before the assembling of the Grand Lodge, at the three Quarterly Communications hereafter mentioned, and of the Annual Grand Lodge, too; because their *Masters* and *Wardens* are their *Representatives,* and are supposed to speak their mind."

A part of the 13th Regulation reads as follows:

"Here also the *Master* or the *Wardens* of each particular Lodge shall bring and produce a list of such Members as may have been made, or even admitted in their particular Lodges since the last communication of the Grand Lodge."

These Regulations were by the Grand Lodge of England in 1754, digested, amended in some minor parts, and arranged in Articles, and in this shape published. That portion of old Regulation twelve which I have quoted, was made Article I.

Regulation ten was made Article one of the title, "Of the Masters and Wardens of Particular Lodges." The italics in the quotations are my own.

M. W. Bro. Simons, than whom no better authority on Masonic jurisprudence lives, thus speaks concerning the prerogatives of the Master:

"11. *In company with the Senior and Junior Wardens, to represent his Lodge at all communications of the Grand Lodge.* While it must be admitted that this is a right which came into existence at the establishment of a Grand Lodge, after the revival of Masonry in 1717, it is none the less now, inalienable. We see in the Regulations of 1721 that it is provided, that 'the Grand Lodge consists of, and is formed by the Master and Wardens of all the regular particular Lodges upon record.' And, again, 'the majority of every particular Lodge, when congregated, shall have the privilege of giving instructions to their Master and Wardens, before the assembling of the Grand Lodge * * * because their Master and Wardens are their Representatives, and are supposed to speak their mind.' From this it follows, that without the representatives of the subordinate or particular lodges, there is no Grand Lodge; and as no legislation can be effected without their consent, it is not to be supposed they will disfranchise themselves. By the terms of his installation, and as the executive of the lodge will, the Master is especially charged with the duty of representation."—*Principles of Masonic Jurisprudence, page 107.*

Of the Wardens he thus says:

"2. The right to represent the Lodge in company with the Master, at all communications of the Grand Lodge. The same reasons apply here as in the case of the Master. They are a constituent part of the Grand Lodge, and it is their right as well as duty to be present at its communications."—*Prin. Mas. Jur., page 119.*

The twelfth charge to a Master at his installation reads as follows:

"Do you promise a regular attendance on the committees and communications of the Grand Lodge, on receiving proper notice, and to pay attention to all the duties of Masonry, on convenient occasions?"

The eleventh charge is as follows:

"Do you admit that it is not in the power of any man, or body of men, to make innovations in the body of Masonry."

Answer.—Invariably, "I DO."

These charges are Landmarks, and cannot be removed.

From the reading of the Ancient Constitutions, Bro. Simons' opinions on the same, and the charges to the Master elect, the matter may be summed up as follows:

1st. The Master and Wardens of every particular lodge are constituent members of the Grand Lodge.

2d. That every lodge is entitled to representation in the Grand Lodge, not through the medium of delegates elected by district grand lodges, but direct representation in the person of its Master and Wardens, in *the Grand Lodge.*

3d. That the proposed amendments to the constitution, cannot be adopted without removing the old landmarks, and a violation of the Ancient Constitutions, and consequently making an innovation in the body of Masonry.

Yours fraternally,

JOHN C. REYNOLDS.

N. B. Since the foregoing was written, the following dialogue passed between a brother, upon whom I inflicted the reading of this article, and myself.

Question.—"Has the Grand Lodge (of Illinois) at any time formally recognized the Ancient Constitutions?"

Answer.—"Yes! six hundred and forty-one separate and distinct times."

Q.—"How?"

A.—"Once; by authorizing their publication."

Q.—"When?"

A.—"On the 3d day of October, 1853, when it passed the following order: '*Ordered,* That "Anderson's" Ancient Constitutions be published with the Proceedings of the Grand Lodge, for the use of the members thereof.'"

Q.—"That accounts for one, where do you find the remaining six hundred and forty?"

A.—"In granting six hundred and forty charters to lodges, in which occur the following words, 'And we do hereby require you, the said * * to take special care that all and every the said Brethren are or have been Regularly Made Masons, *and that they do perform, and observe, and keep, all the rules and orders contained in the Book of Constitutions.'*"

* * * * * * * * *

J. C. R.

Croner Stone Normal University Southern Illinois--Carbondale.

At the session of the Legislature, in 1852, the act incorporating the Illinois Central Railroad Company was passed. The population of the State was 850,000, and mostly within a day's drive of our navigable waters, including the canal. Soon after the passage of the act, Lieut. Gov. Dougherty, Col. Brush, and several other gentlemen, purchased the present site of Carbondale, laid out a town, and determined that it should be free from the destructive influences which have blasted the prospects, or retarded the progress of so many places in Illinois. And their intention, so far, is history. No town in the State has a better record; none, *none,* a better or more intelligent population, and few, if any, have made a better material progress. The Normal College, at Normal—near Bloomington—proving to be inadequate to the demand, the Legislature provided for another to be located in Southern Illinois. The bid of Carbondale was accepted, and a short time since we were invited to lay the corner-stone, on the 17th of May ultimo.

Great preparations were made, and invitations were sent all over Southern Illinois. Starting on the 16th, we glided swiftly over the smooth and newly-laid track of the Toledo, Wabash & Western Road to Tolono, and taking the palatial new passenger cars of the Illinois Central, we found ourself in company with R. W. Bro. Rodney Ashley, of Kankakee, D. D. G. M., and Bro. Edward Cook, W. M., of Blaney Lodge No. 271, Chicago, with several others. A few hours brought us to Centralia, where we found R. W. Bro. J. A. Hawley, S. G. Warden, R. W. Bro. H. W. Hubbard, D. D. G. M., and a large number of the Centralia brethren.

At Effingham, Bro. Brown came aboard, and at Odin we fell in with Rev. Bro. Mahan, and met Breth. De Pew and Badolet.

At 12:30 (midnight), weary and exhausted, we arrived at Carbondale. Bro. Frank J. Chapman, captured Bro. Ashley and ourself, and with several others, we were made welcome to his mansion. In the days of our need, Bro. Chapman lived at Vienna. We had run THE TROWEL two years, at no profit. Our brethren had provided us with a press and type, freely. But at a time when all kinds of living were the very highest, and gold was from 175 to 250, our salary was cut down to $1,000, not one-third of what we then needed for a bare living in Springfield. It is needless to say, that in starting our press, and taking care of our family, our funds ran low. We asked a few friends to loan us a little money, that we might lay in a stock of paper. As we write this article, we find the following in a letter from Bro. J. F. Smith: "Brother Frank Chapman sends you $25, and says you can have more if you want it." By the light of day we found a palatial and beautiful residence, with elegant surroundings, and what was better, a charming hostess, with beautiful daughters and active sons around her. We were made welcome; and while Bro. Ashley chatted with the girls, we romped and played with the merry boys. A two-days' tarry made us sorry to part with our brother and his interesting family.

The 17th came on bright and fair. By ten o'clock the town was full of people, who came on horseback and in wagons, forty miles away. Trains came from the north, south and west, bringing thousands. The lodges at Cairo, Mound City, Jonesboro, Cobden, Dongola, Moscow, Villa Ridge, Vienna, Cedar Bluffs, Reynoldsburg, Crab Orchard, Lick Creek, Makanda, Marion, Benton, Shawneetown, Mt. Vernon, Bloomington, Chester, Kaskaskia, Murphysboro, De Soto, Du Quoin, Ashley, Richview, Irvington, Centralia, Odin, Salem, Iuka, Nashville, Lebanon, Olney, Ewington, Kankakee, Xenia, Flora, Louisville, Tamaroa, Raleigh, Greenville, Anna, Harrisburg, New Columbia, Lynchburg, Fairfield, McLeansboro, Middleton, Albion, Kinmundy, Sparta, Frankfort, and Andrew Jackson, Blaney, Central and Tyrian Lodges were represented. Cairo Commandery, Em. Sir Charles H. Foote, Commander, was out in force, and was largely reinforced from Centralia. The Chapters at Cairo, Mound City, Jonesboro, Vienna, Marion, Du Quoin, Kaskaskia, Sparta, Centralia, Salem, Nashville, and Odin, were also represented.

And not least among the celebrities present was P. G. Master Picket, now Postmaster at Paducah, Kentucky. In 1848, we entered Grand Lodge together, at Alton. In 1851, he was elected Grand Master, and we Grand Secretary. Subsequently he had charge of Rock Island; was colonel in the union army, and State Senator. He found many Masons, many companions in arms, and old associates in the Legislature, to give him a cordial welcome.

At nine o'clock A. M., the Templars, in their elegant costume, formed for escort duty. The Craft Universal and the Craft Royal, assembled at the city hall, and formed in procession, as follows:

J. M. Prickett, Grand Marshal.
J. S. Hartman, Adam Burkhardt, D. A. Ghent, Assistants.
Isaac D. Yocum, Tyler.
T. C. McKinney, J. M. Hamilton, Grand Deacons.
Entered Apprentices.
Fellow Crafts.
Master Masons.
Harry Duval, Alexander Keown, G. Stewards.
Secretaries of Lodges.
Treasurers of Lodges.
Junior Wardens of Lodges.
Senior Wardens of Lodges.
Masters of Lodges.
Past Masters of Lodges.
Royal Arch Masons.
J. M. Reichart, Jas. H. Campbell, Grand Deacons.
E. J. Palmer, Architect.
David Johnson, Builder.
J. M. Campbell, Contractor.
S. E. North, Grand Secretary.
M. L. Chase, Grand Treasurer.
H. J. Huggins, with the Holy Bible, Square and Compasses.
Rev. Isaac H. Elkin, Grand Chaplain.
Geo. E. Lounsbury, J. G. Warden.
Jas. A. Hawley, S. G. Warden.
Edward Cook, Deputy Grand Master.
Rodney Ashley, Junior Grand Deacon, and Thomas J. Prickett, Senior Grand Deacon.
Thomas J. Picket, Past Grand Master, and Harman G. Reynolds, Grand Master.
Frank J. Chapman, Grand Tyler.
Lieut. Gov. Dougherty, President of the day, in Masonic Sash, and Col. B. L. Wiley, General Marshal, in Masonic costume.

The general procession formed around the square, and thence proceeded to the grounds of the University. The wall of the northeast corner of the basement was ready, and the stone in position. A platform was erected upon which the grand officers, State Dignitaries, University Trustees, and college professors from abroad assembled. Near by, a choir and organ were ready. One hundred and twenty Templars stood watch and ward, and eleven hundred other Masons formed in quadruple columns on the east and north. Not less than ten thousand men, women and youth surrounded the foundations of one of the most magnificent structures every erected in this State. The walls are to be built of purple sandstone, which hardens by exposure, is elegant in appearance, easily worked, and near by.

The vast crowd having been called to order by the Grand Master, the choir sung—

"When earth's foundation first was laid."

The stone was then raised, the Grand Secretary read the list of articles to be deposited, the Grand Treasurer filled and closed the box, and placed it in the corner stone.

The Grand Chaplain offered appropriate prayer.

The band played a slow march while the stone was lowered and fixed in its place.

The architect presented the plumb, square, and level to the Grand Master, who tried the stone, and pronounced it to be well formed, true, and trusty.

The Deputy Grand Master then presented the golden vessel of wheat, the S. G. Warden the silver vessel of wine, and the J. G. Warden the silver vessel of oil, which were emptied by the Grand Master upon the stone, who then made the following invocation:

> "May the All-bounteous Author of nature bless the inhabitants of this place, with all the necessaries, conveniences and comforts of life; assist in the erection and completion of this building; protect the workmen against every accident; long preserve this structure from decay; and grant to all of us a supply of the corn of *nourishment*, the wine of *refreshment* and the oil of *joy*."

After striking the stone three times with the gavel, the Grand Master ascended the platform and the brethren gave the public grand honors of Masonry.

In a short address, the Grand Master handed back the working tools to the Architect, and the choir sang with wonderful effect—

"Let there be light, the Almighty spoke."

Past Grand Master Picket then made the address to the people and brethren, and the choir sang—

"Hail! hail! Masonry divine,"

The Grand Chaplain pronounced the benediction the procession re-formed, returned to a grove in the town, where food was provided in ample quantity for the entire assembly, on a field of tables. The people of the town—men, women and children—were effective in their efforts to keep order and administer to the appetites of all.

After the dinner, several thousands gathered under the trees, and were called to order by Gov. Dougherty, who made an excellent, well-timed opening address. He was followed by President Edwards, of Normal, who was instructive and amusing, distinctly heard, and loudly applauded. The closing address was by President Allen, of Lebanon, who made an eloquent appeal to the people in behalf of universal education. It was a good day, a good cause, a good concourse, and not a single case of disorder occurred to mar the harmony of the occasion.

Carbondale is the residence of Gen. Logan, and of many gentlemen of wealth and distinction; the air of business, of refinement and taste, are happily blended in all that appears. Stately dwellings, amid the original forest trees, mark every part of the city, and a hotel is being erected, with all the modern conveniences. The population is about 3,000; it will be doubled in less than two years. We cannot say more now, but we shall say more hereafter.

Tuscola--Dedication.

At the session of the Legislature in 1859, an act was passed forming the county of Douglas from the county of Coles. It lies on the Central Railroad, with Champaign on the north, Piatt and Moultrie on the west, Coles on the south, and Edgar on the east. It is well watered by branches of the Kaskaskia and Embarras rivers, and is as fine a body of land as can be found in Illinois. As soon as the act was approved by the people, the contest for the county seat commenced. Tuscola won. A dispensation for a lodge was granted in 1860 to James Davis and others for a lodge, which was chartered in October as Tuscola Lodge No. 332.

In January, 1862, we visited them as Grand Lecturer at large for the State. The town was small, streets in bad condition, and the war fever absorbed everything else.

But whatever else was in the way, Tuscola Lodge prospered until at length a Chapter and Council were formed.

Pursuant to invitation, we visited them on Tuesday evening, May 2d, for the purpose of dedicating their new hall. We found a town of full 2,500 people, with good hotels, several churches, a number of large business blocks, fine residences, and good public buildings. The streets are well made, sidewalks shaded, and in good condition, and everything wore an air of business, thrift and comfort. Bro. Davis served as Master until 1862; his successors are, E. Hudson 1862; himself 1863; C. Bye 1864; himself 1865; C. Bye 1866, 1867-8; W. H. Lamb 1869 and 1870.

The dispensation for Tuscola Chapter was granted in 1863, and chartered in 1864; Comp. E. Hudson, H. P., who continued to serve until December, 1865. Comp. Cornelius Bye then served until December, 1868, and was succeeded by Comp. D. Lamb, the present incumbent.

In January, 1866, a dispensation was granted for a Council of R. and S. Masters. Comp. E. Hudson, Master. It was chartered as number 21. Comp. D. Lamb succeeded Comp. Hudson in 1867, and is the present Master. The connections were such, that we were obliged to be there in advance of time. This enabled us to have a good view of the hall, and to observe the preparations. We found Bro. Epstein, of Champaign, with Mrs. Cannon, and several other ladies preparing for the musical exercises, while Breth. W. H. Lamb, D. Lamb, Bye, Dryer, Cannon, and several others, were devoting themselves entirely to preparation. A new block has recently been erected by one of the brethren,—Cannon,—about eighty feet front, by sixty deep, giving three stores, and a wide passage way to the second floor; on the second floor, in the rear, is a spacious hall; in front, offices. The Fraternity take the third floor, eighty by thirty-eight, which is divided up as follows: in the east is the hall 38 by 48; a tyler's room leading from the landing to the hall; an ante-room at the southeast corner of the hall for ordinary entrance; a small committee room between the two, and in the rear of these a large room communicating with the ante-rooms, and with the entrance-way, intended for reception, consultation, or ordinary festivals. The whole is convenient, well lighted and thoroughly ventilated.

The hall is handsomely finished, carpeted and frescoed. The walls are fifteen feet high, and the ceiling slightly arched. In the east is a fresco design of the beautiful virgin, with Old Time, the broken column, three steps, hour glass, Mosaic pavement and square, in panel; level in the west, plumb in the south, and the four cardinal virtues in the north.

The ceiling is divided into six panels—three east and three west, with a handsome center design in each. The northeast panel has the square, compasses, all-seeing eye, shovel, pick and crow. The northwest panel has the tie, gavel and rule, slipper and charcoal; the center panel west, has the beehive, charter, sun, book of constitutions and sword.

The southwest panel has the scythe, sword pointing to a naked heart, pot of incense and trowel. The southeast panel has the chisel and mallet, hour glass, Bible and moon. The center panel east has the setting maul, spade, ark, tetragrammaton, compasses, arc and sun in center.

At the hour set, the brethren of the lodge assembled at their hall, while the brethren from abroad, with a portion of the members at Tuscola, assembled at a neighboring hall. R. W. Bro. W. H. House, of Mattoon, D. D. G. M., officiated as Deputy, W. Bro. C. Bye as S. G. Warden, Bro. D. Lamb as J. G. Warden, R. W. Bro. A. T. Darrah, of Tolono, as G. Marshal. The other names of grand officers we have mislaid. Brethren Hess, Faulkner, McClain, and about thirty other brethren, were present from Champaign and Urbana, with as many more ladies. A large number of brethren were also present from Tolono, Arcola, Newman and Camargo. About one hundred brethren were in the procession, and upon arriving at the hall, we found the space literally crammed with ladies of the place and from abroad, leaving barely room for the procession and the services. When the Grand Master arrived at the east, the Grand Marshal proclaimed a halt, and the W. M. caused the public grand honors to be given; and they were given with fine scenic effect. The hall was then dedicated agreeably to form and usage. Bro. Epstein handled the organ admirably, and the singing was excellent. The whole affair went off without a mistake, or even a repetition. We never saw a handsomer dedication. It was hoped that either Bro. Bromwell or Gen. Black would have been present to address the assembly. There certainly never was a better opportunity, or one with more inspiration.

After the services, came a magnificent supper, served in the hall below. Masons and Masons' wives *do* know how to get up a supper. Full three hundred did it complete and joyous honor. The whole affair would have been a credit to veterans and veteran lodges. After supper, Bro. House, assisted by the experts of Tuscola Lodge, conferred, and Bro. Darrah gave the history of the third degree. It was good work.

Tuscola Lodge, No. 332, numbers more than one hundred members, and its make-up is from men in the strength of manhood, and of more youthful years. It has talent, energy, enterprise, and character. While there, we were the guest of Bro. D. Lamb and his beautiful companion, captured in Georgia, and happily domesticated in the charming town of Tuscola. When at Champaign, we were entranced by real visions of loveliness and beauty. We will not say, that the fair ladies of Tuscola excel them, but if there be any who can take the palm for grace and beauty from the ladies of Tuscola, we have not seen them. May their charms endure, their lives be lovely, *and free from sorrow.*

Murphysboro--Corner-Stone.

In June 1837, we found ourselves at Rock Island. The whole country was paralyzed by the suspension of specie payments. An extensive system of internal improvements had been devised and the wildest schemes of speculation brought the credit of the State and of its citizens to the verge of ruin. On the tenth of July, the legislature met upon the call of the governor to save the wreck and provide means to preserve the character of the State. Among the members were John Dougherty, now Lieut. Governor, W. P. Dunbar, whom we met a few days ago in fine health at Charleston; Jesse K. Dubois, who has since been auditor two terms, and now resides in this city; James

Shields, who was auditor in 1841, afterwards Judge of the Supreme Court, Commissioner of the General Land Office, Brig. Gen., in the Mexican War, Senator from this State, and Senator from Minnesota,; Wm. J. Hankins, of Fayette, afterwards in the State Senate, and a member of the Constitutional Convention which has just adjourned; Newton Cloud, a noted Methodist Minister, Speaker of the House in 1846–7 and President of the Convention of 1847; Wm. W. Happy, a Baptist Minister at Jacksonville; Wm. A. Richardson, since in the State Senate, both Houses of Congress and Governor of Nebraska; Wm. McMurtry, since in the Senate and Lieut. Governor, for twenty years Grand Treasurer, and now in fine health at Henderson.

And of those now deceased who had or have since served in Congress are the names of Jas. Semple, Robert Smith, E. D. Baker, W. L. D. Ewing, and Abraham Lincoln, since twice elected President. Also Milton Carpenter, a Baptist preacher who died in the office of State Treasurer; Edwin B. Webb, a noted lawyer of Carmi; Dr. Daniel Turney, of Fairfield; (we are not quite sure that he is dead,) John J. Hardin, a colonel in the Mexican War; Wm. A. Minshall, of Schuyler, afterwards Circuit Judge. Messrs Dougherty, Dubois, Dunbar, Shields, Cloud, Happy, Richardson, and Mc Murtry are Masons; so were Messrs Smith, Ewing, Turney, and Hardin.

The county of Jackson was then the same in boundaries as now. Union on the south; Franklin, now Williamson, on the east; Perry and Randolph on the north, and the river on the west. The Big Muddy ran through it from east to west; its county seat was Brownsville, which soon gave place to Murphysboro, now a large town upon the banks of the Muddy river. It is now, as history runs, an ancient county seat. The same name which sheds so much luster upon Jackson county, was noted then among the people and in the legislature. Dr. John Logan, now deceased, was then representative, and so continued until the session of 1840–41, when we became acquainted with him; he was also a representative in 1847. We suppose that it was by his efforts that Murphysboro was made the county seat. An affable, pleasant gentleman, able to express himself clearly, who exerted great influence. His hotel building is still standing, kept by his widow, and one son, Gen. John A., who represents the whole State in Congress, resides in Carbondale. Another son resides near Murphysboro.

The Baptist Church are about to erect a creditable house in that town, and learning that we were to visit Carbondale, sent us an invitation to lay their corner-stone.

Accordingly, in company with Breth. Prickett, Spiller, North, Ennison, Chapman, and several others at Carbondale, Mahan of Centralia, Ashley of Kankakee, Chase of Makanda, Hundley of Marion, and many we do not call to mind, we went over on the railroad from Carbondale to Grand Tower, and after dining with Dr. Robinson, and his amiable companion, we repaired to the lodge-room, and the procession was officered as follows:

J. R. Sharp, Grand Tyler; Thos. Murray, Walter Alexander, Grand Stewards; E. B. Pellit, Architect; John Ford, Grand Secretary; M. L. Chase, Grand Treasurer; Rev. G. H. Butler, Grand Chaplain; Rev. I. S. Mahan, Grand Orator; J. B. Robinson, Bible Bearer; Frank J. Chapman, J. G. Warden; Thos. J. Prickett, S. G. Warden; Rodney Ashley, D. G. Master; Fern Wilson, J. G. Deacon; C. W. Schirmer, S. G. Deacon; H. G. Reynolds, Grand Master.

After passing around the public square, the procession repaired to the grounds, where the usual ceremonies were had; an eloquent prayer was offered by the Grand Chaplain; every officer did his duty well, and the choir gave us good music. The day was pleasant, and not far from one thousand orderly and attentive people were present

The lodge at Murphysboro is well officered, has a good hall, and is in a harmonious and prosperous condition.

After the services were over at the building, the procession repaired to the Methodist Church, where an able oration was delivered by Bro. Mahan, Grand Orator. The whole affair was pleasent, and Breth. Ashley and Prickett remained over night to participate in the work of conferring the degrees. This is the seat of the great Carbon Coal Company, which works about six hundred hands, and supports about three thousand people. It has large investments in iron works, boats, barges, and manufactures.

Back to Carbondale, a hurried meal and farewell at Bro. Chapman's, aboard the cars, a chat with Bro. Morgan, conductor, and Master of the council at Centralia—another with Col. Sprague of Duquoin, greetings at Centralia, a short ride with Bro. Hubbard, a captive of morpheus from Odin to Tolono, aboard the cars on the T. W. & W. R. W. and conveyed swiftly home.

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Corner-Stone at Charleston.

Coles county is named for the second Governor of Illinois, who, we believe, is still living in honorable old age in Philadelphia. The name and the county are familiar and renowned. The county has always been ably represented in the legislature and in constitutional conventions, and has sent a representative to congress twelve years. In the days when U. F. Linder was in his intellectual prime, he and O. B. Ficklin measured swords in legal argument and eloquence with the ablest men in the State. In the later times, our own Bro. Bromwell has made his name historic and classic, while our still younger friend Parker is fast climbing his way to distinction. In 1860, Coles was shorn of a large part of her territory, to create the county of Douglas. Yet, for all this, it has over five hundred square miles, and had a population in 1865 of nearly 23,000. This is remarkable, when it is considered that the population in 1860 was a little over 14,000, and the combined population of Coles and Douglas was less than 10,000 in 1850. The Central Railroad runs through the eastern part of the county; and the Indianapolis & St. Louis runs through the county from east to west. We are informed that the machine shops of the latter road will be located at Mattoon, already a large place, and the crossing of both roads. Of this place we shall speak in a future number.

Charleston, the county seat, is handsomely located on the Indianapolis & St. Louis Railroad, and is claimed to have 4,500 people. It has one of the best hotels in Eastern Illinois, kept by Bro. French, formerly a resident here. Its wealth is solid, and its business large and lucrative. This town was long the seat of power, and the residence of the ablest and most eloquent men in Eastern Illinois. The shadows of other powers have grown up around her, but her glory is still undimmed.

Charleston Lodge No. 35, was granted a dispensation in 1844 by M. W. Bro. Lusk, but was not chartered until October, 1846. Its early Masters were Brethren Mills and Mitchell. Not having the records at hand, we commence with 1849. A. H. Chapman was then W. M.; Wm. B. Mills presided in 1850; Byrd Monroe in 1851; J. P. Waterhouse in 1852; Samuel Huffman in 1853; Geo. W. Teel in 1854, 1855, 1856, and 1857; H. P. H. Bromwell in 1858–9; Geo. W. Teel in 1860; H. P. H. Bromwell in 1861, 1862–3; Samuel Levinson in 1864–5; Geo. W. Teel in 1866; J. B. Gage in 1867; J. W. Tucker in 1868; Wm. E. Ginther in 1869; H. S. Parcels, the present incumbent. The lodge has had such names as Linder and Teel. The former is still living in Chicago; the latter, noted as a ritualist and workman, has departed this life.

Upon the invitation of the lodge, we left Springfield May 3d, with Bro. Bromwell, and after a pleasant ride over the new road to Pana, we were escorted by several brethren to the hotel, where we found comfort and rest.

The following day, large delegations came in from Kansas, Oakland, Westfield, Ashmore, Prairie City, Mattoon, Muddy Point, and Etna. The morning hours were spent at the lodge room, hearing statements and giving counsel and advice.

At two o'clock the procession was formed: *First*, music; *second*, the schools; *third*, benevolent societies; *fourth*, county and city authorities; *fifth*, school boards; *sixth*, the Masonic fraternity, numbering about two hundred.

R. W. Bro. Wm. H. House, D. D. G. M., Deputy; W. Bro. H. S. Parcels, S. G. W.; Bro. W. H. Fisher, J. G. W.; Col. Ricketts, G. Marshal; M. W. Bro. H. P. H. Bromwell, Grand Orator. The other offices were well filled, but we have not the names. The procession was very long, and upon reaching the ground, the grand officers took position upon the building, and the people gathered around to the number of 1,500 or 2,000. Charleston has two large school-houses, but room for more being needed, the city commenced the erection of a commodious structure to supply the further need, and to be used likewise for a high school. The services were of the usual character; after which, an oration was delivered by Past Grand Master Bromwell, which, in the face of high wind, was clear, distinct, eloquent, and strongly in support of education for all, without distinction, as the surest conservator of individual freedom, safety and morals. At the close, the brethren returned in order to the hall, where congratulations were exchanged, and all, well pleased, went their respective ways.

In this connection, it is proper to remark, that W. M. Bro. Parcels is about to cast his lot in some favorite place nearer the setting sun. Being apprised of this, Bro. Levinson, who is always ready for any good work, at the last communication—it being the last, probably, that Bro. Parcels would attend—gathered in a large attendance, and when the business was done, Bro. Levinson asked leave to address the S. W. Leave being granted, the brother said he had learned, with deep regret, in which all the brethren shared, that their W. M. was about to leave them, and take up his abode in the farther West. Much as they loved, and greatly as they were grieved to part with him, yet, he was sure that all wished him great success and happiness; and as a testimonial of abiding affection and parting regard, he proposed that they gather around the altar and sing Burns' farewell. The brethren gathered, one and all, and the old song was sung as it was never sang in Charleston before. When they came to the stanza—

> "And you, farewell, whose merits claim,"

Bro. Levinson broke the circle, and advancing to the East, gave the Master his right hand, and every brother did the same. We are told that they did make out to sing the verse through, but with some difficulty, for the Master was greatly moved, and the brethren sympathized in his feelings. How dear will the recollection of that scene be to Bro. Parcels! It will add to his joys and alleviate his sorrows.

Verily, Charleston Lodge "doeth all things well."

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Carrollton Corner-Stone.

The best apparent testimony in favor of any people, are their church buildings and school houses. We have just laid a corner-stone for a common and high school building at Charleston. Less than two weeks after we laid the corner-stone of the Teachers' University, at Carbondale, and on the 24th of May last, we repeated a like service at Carrollton.

Greene county was formed in 1821, and on the first day of May, in the same year, the county seat was located at Carrollton. The town and the county are, therefore, nearly fifty years old. Although there are residents there now who lived near there then, yet children born in Carrollton, have grand children about them. Morgan, Scott, Cass, and Jersey, have been formed from the original contents of Greene county.

At the meeting of the Grand Lodge in 1847, Bro. Happy, of No. 3, presented the petition of Henry Dusenbury and others, and a charter was granted by the name and number of Fletcher No. 50.

In 1848, the lodge was represented by J. B. Samuel, M. D., W. M. The name was changed to Carrollton. From the organization of the lodge until the present time, Dr. Samuel has presided over the lodge fifteen years at various times. We gave a pretty full notice of this lodge last December, so that further remarks are not necessary now.

Having received an invitation to lay the corner-stone of the splendid new school house, E. E. Myers, of this city, architect, we repaired to Carrollton on the 24th of May. At Jacksonville, about thirty-five Templars came on the cars, and brethren came aboard at every station. Early in the day, a large number arrived by the southern train, and the brethren came in by their own conveyances from every direction.

At noon, the Templars assembled at Masonic Hall, and the Master Masons and Royal Arch Companions assembled at a large hall near by.

While arranging for the main procession, the Templars escorted the several schools to the ground, and upon returning to the public square, the procession proper was formed as follows:

Col. J. B. Nulton, Grand Marshal.
N. J. Andrews, Assistant.
Frank Boehnis' Silver Band, St. Louis.
Hugh de Payens' Commandery, K. T., Carrollton, Em. Sir H. C. Withers, Commander, Escort.
Hospitaller Commandery, K. T., Jacksonville, Em. Sir P. G. Gillette, Commander, Guard of Honor.
J. C. White (50), Tyler with drawn sword.
W. L. Kinkead (129), J. W. Waller (129), Deacons with staves.
John Bowman (50), J. T. Camren (50), Bearers of Standards of Faith and Hope.
W. Cocke (50), Tyler with drawn sword.
Master Masons—two and two.
From Fayette (107), Tyler with drawn sword.
Loyd S. Hansel (394), Jos. M. Page (394), Deacons with staves.
Pleasant Driver (50), H. C. Seiverling (50), Bearers of Standards Charity and Wisdom.
Secretaries of Lodges—two and two.
Treasurers of Lodges—two and two.
Junior Wardens of Lodges with pillars—two and two.
Senior Wardens of Lodges with pillars—two and two.
Masters of Lodges with gavels—two and two.
Past Masters of Lodges—two and two.
Royal Arch Masons—by threes.
Officers of Chapters—by threes.
S. A. Vedder (50), Silas Carrico (50), Bearers of Standards Strength and Beauty.
F. M. Fishback (50), Grand Tyler.
T. W. Vigus (50), John Hardtner (50), Grand Stewards with rods.
C. E. Miner (394), Grand Architect.
Dr. C. Armstrong (50), Grand Secretary.
S. M. Titus (394), Grand Treasurer.
Herman Godrich (50), bearing Bible, square and compass.
C. T. Bannister (197), Peter Fenity (197), Deacons with staves.
Rev. E. L. Craig (50), Rev. M. Short (3), Grand Chaplains.
D. D. Clark (80), N. H. Rose (80), Deacons with staves.
Hon. D. M. Woodson, J. G. Warden.
Hon. J. W. English, S. G. Warden.
James B. Samuel, M. D., Dep. G. M.
J. S. Daniels (894), J. G. Marston (394), Tylers with drawn swords.
Edwin Woolley (129), S. G. Deacon.
S. G. Gardner (197), J. G. Deacon.
Grand Master.
A. J. Canedy (107), J. H. Rives (107), Tylers with drawn swerds.

The Templars numbered abount sixty; the brethren in procession numbered from 300 to 350. Representations were present from Whitehall, Fayette, Greenfield, Kane, Jerseyville, Manchester, Murrayville and Alton. The procession marched through several streets which were thronged by both sexes of all ages from town and country. Full six hundred children, with their teachers, were in front of the building. More than three thousand people surrounded it. The day was bright, and a previous rain had cooled the air, so that none were oppressed with heat or dust. Upon arriving on the grounds, the Fraternity formed a square, the Templars took a prominent position, and the Grand Lodge assembled upon the platform. The services were of the usual character; prayer by Rev. Bro. Short, of Jacksonville; music by the children and teachers; also by the band; with the Lord's Prayer by Rev. Bro. E. L. Craig, and the benediction by Rev. Bro. Perry. The oration, for its ability and interest, stands out broadly from efforts of the kind generally. It was delivered by Judge Woodson, and we shall lay it by to draw from when our columns are not so crowded. The most ample provision was made for all the visitors and guests, for breakfast, dinner, and supper. It seemed as if Carrollton could not do enough. We were the guest of Judge Woodson and his hospitable lady; their children are all married, and now home is made charming by the presence of a fine grandson. How beautiful is the home where love is queen, intelligence is king, and where such fairies as amity, courtesy, plenty and hospitality dwell! Farewell greetings, hand-shakings, congratulations, and in every direction went brothers, companions, Templars and friends.

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W. Bro. Joseph Soper

Is now in his seventh year of service as Master of Galva Lodge No. 243. In December last, his brethren presented him a heavy, highly polished, gold-headed cane. The engravings are beautiful, and the recipient is worthy.

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Brethren

Dr. Wm. G. Sterling and Notley Scott, subscribers for The Trowel, were put down to Ipava by mistake. Will some brother inform us where they belong?

Representative Grand Lodge of England.

Hon. and R. W. Bro. Orlin H. Miner, Grand Secretary, some time since received a parchment commission from the Grand Secretary of the Grand Lodge of England, with the seal upon the upper left hand corner, and the signature of the Earl of Zetland, Grand Master. The same was attested by the Dep. G. M., the Earl de Grey and Ripon, Grand Master elect, and by the Grand Secretary. This commission constitutes his Excellency, John M. Palmer, Governor of the State of Illinois, representative of the Grand Lodge of England, near the Grand Lodge of Illinois. In company with the Grand Master, Gen. Lippencott, Auditor; Hon. H. P. H. Bromwell, P. G. M.; Hon. N. Bateman, P. G. Orator; Gen. Bates, State Treasurer; J. C. Reynolds, D. G. Secretary, and Col. Harlan, the Private Secretary of the Governor, Bro. Miner presented the commission to his Excellency in well chosen words of congratulation and compliment, and requested acceptance of the same. To this the Governor replied, as is his wont with sentiments worthy the brethren of both jurisdictions, and said that he would cheerfully accept the commission and endeavor to discharge the important trust committed to his keeping, and to extend the amicable relations now existing between the two grand bodies. He mentioned the long and able service of the Earl of Zetland, as a service, in all its results, unexampled in modern Masonic history, and expressed his sincere gratification that the mantle of the present M. W. Grand Master was to fall upon the shoulders of so zealous a Mason and so distinguished a statesman as the R. W. Bro. the Earl de Grey and Ripon.

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Maj. D. D. Shumway.

At the session of the Legislature in 1846–7, we first became acquainted with Bro. Shumway, who was a member of the House from Christian county. By his address and skill, he secured a representative in the apportionment. At the Constitutional Convention of 1847, he appeared from Christian county with his father-in-law, Hon. Hiram Rountree from Montgomery. He was an efficient and studious member, and an accomplished gentleman. At that convention we were Assistant Secretary. At the first session under the present Constitution, Hon. Mr. Rountree was returned to the Senate, Bro. Shumway was elected Asst. Sec., and we were elected Asst. Clerk of the House. This brought us into intimate relations—relations of friendship which lasted undimmed until his death. In 1857, he was elected county judge, and he exerted himself in every possible way to advance the material interests of his county.

Mound Lodge received its dispensation in 1851, and was chartered in October, 1852, P. G. Master Gorin, Master, and Bro. Shumway, Secretary. The lodge elected him S. W. in December, 1853–4; Sen. Deacon in 1855–6; Master in 1858, 1859, and 1860; 1862, 1863, 1864–5; perhaps a year or two more. Upon the formation of the chapter, he was H. P., and so continued until his death. At about the age of fifty, on May 8, he suddenly departed this life, leaving an amiable widow and family in easy circumstances. One son is already a Mason. Past Grand Master Lavely conducted the Masonic ceremonies, and Rev. Bro. W. S. Prentice, P. E., preached the sermon.

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***SPRINGFIELD, ILL., JUNE* 15, 1870.**

☞No communication or advertisement is likely to receive attention, if received after the first of each month, in the issue immediately following.

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Infringement of the Ballot.

The constitution of Illinois declares "that a frequent recurrence to the fundamental principles of civil government is absolutely necessary to preserve the blessings of liberty."

So too, "a frequent recurrence" to the principles of our Ancient Constitutions, and to the unchangeable landmarks, *very* frequently, we have found to be "necessary to preserve" a decent respect for binding laws—laws right in themselves, and which every brother is under the most solemn obligation not only to obey, but to support and maintain. We have learned, by painful experience, to be patient; to give "line upon line, precept upon precept, here a little and there a little."

As we have done before so now we do again, recur to fundamental principles.

Article VI. Old Regulations 1721. "But no man can be entered a brother in any particular lodge, or admitted a member thereof, without the unanimous consent of all the members of the lodge then present, when the candidate is proposed, and when their consent is formally asked by the Master. * * * Nor is this inherent privilege subject to a dispensation; because the members of a particular lodge are the best judges of it; and because, if a turbulent member should be imposed on them, it might spoil their harmony, or hinder the freedom of their communication, or even break and disperse the lodge, which ought to be avoided by all true and faithful."

Section 48, By-Laws of the Grand Lodge of Illinois provides that in balloting for candidates "all members of the lodge present shall vote," and then quotes a portion of the regulation given above, and adds:—"nor shall a member be excused from the performance of this important duty, except by the unanimous consent of all the members present. No Mason shall be required by the Master or lodge to give his reasons for the vote which he has deposited, for the very secrecy of the ballot is *intended* to secure the independence and irresponsibility of the voter." This language is plain. And in order that every reader may fully comprehend the matter, instead of amplifying, we will reduce our thoughts to a few points.

1. Each member of a lodge present must vote.

2. The duty to vote implies an honest, conscientious ballot.

3. Each brother stands alone, independent, irresponsible.

4. When the vote is unanimous, then there is no difference; when not unanimous, then silence is as necessary as secrecy, for irresponsibility implies freedom from censure, question or remark.

5. Every brother who casts a ballot, by that act, agrees to abide the result of the ballot. If censures were to follow the ballot, ten times more men deserve censure for casting white balls than for casting black ones.

6. If it be true, that applicants are rejected wrongfully, so is it equally true, that candidates are elected wrongfully, and ten to one. It is not true that candidates elected wrongfully are voted for improperly by most of those who vote for them, but some who vote for them know them to be unworthy.

7. The brother knowing a candidate to be unworthy, concealing that unworthiness, and then voting for the candidate, inflicts a ten-fold greater injury upon his lodge than he who rejects a worthy man. In the latter case the lodge is no worse off; in the other, the injury is irreparable.

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The Constitutional Convention--New Constitution.

We have designedly avoided mention of the body lately assembled in this city for the purpose of amending our present State Constitution. We did not wish in any sense to influence its action in or out of the body; or, in speaking of the Masons therein, to seem to draw invidious distinctions against others. The first Constitutional Convention held in this State, convened at Kaskaskia, in the summer of 1818, and adjourned on the 26th day of August. Jesse B. Thomas, afterwards United States Senator, was President. The only counties in the Territory were—Bond, Crawford, Edwards, Franklin, Gallatin, Jackson, Johnson, Madison, Monroe, Pope, Randolph, St. Clair, Washington, and White. The entire population did not exceed 32,000. St. Clair, Gallatin and Madison had three members each; Washington county had one; all the others, two each. William C. Greenup, so long Secretary of the first lodge in the State, was Secretary. James Lemen, Jr., a Baptist preacher, was a member from St. Clair, as was also the President. Elias Kent Kane, afterwards a distinguished Senator in Congress, was from Randolph. Adolphus F. Hubbard, elected Lieut. Governor in 1822, represented Gallatin. At that early day, a majority of its members were Freemasons. Under the Constitution then formed, the State progressed in spite of Indian wars, bank panics, internal improvement failures, and a heavy State debt, until June, 1847, when the population was about 700,000. The Territory was then divided into one hundred counties, including Highland, which is now merged into Adams.

The second Convention, which met on the first Monday in June, 1847, consisted of one hundred and sixty-two members. Newton Cloud, of Morgan county, a distinguished Methodist preacher, was President. He had for a long time been a member of the Legislature, and was then Speaker of the House. Zadok Casey had been Lieut. Governor, and member of Congress ten years; A. M. Jenkins had been Lieut. Governor; John Dement and John D. Whiteside had been State Treasurers; N. W. Edwards had been Attorney General; Justin Harlan, Stephen T. Logan, and William Thomas had been Circuit Judges; Samuel D. Lockwood and Walter B. Scates were Justices of the Supreme Court. Willis Allen, Thompson Campbell, A. C. Harding, James Knox, Jesse O. Norton and Anthony Thornton, have since been in Congress; Willis Allen, O. H. Constable, David Davis, J. Harlan, Hugh Henderson, Alfred Kitchell, W. A. Minshall, Onslow Peters, O. C. Pratt, H. M. Wead and David M. Woodson, have been Circuit Judges. The latter gentleman was also a short time Judge of the Supreme Court, to fill a balance of the term of Judge Lockwood, resigned. Judge Davis was transferred from the Circuit Court to the Supreme Court of the United States. David L. Gregg was afterwards Secretary of State, and Commissioner to the Sandwich Islands. William R. Archer, John Dement, S. Snowden Hayes, and Robert J. Cross, were members of the recent Convention. All of the members had before, or have since, held stations of responsibility, or were noted members of the professions or industrial avocations, and two are members of the present Legislature. Henry W. Moore, of Gallatin, was Secretary, and we, then of Rock Island, Assistant. The only recess was for two days to attend the funeral of the gallant John J. Hardin.

Of the other members, Archibald Williams was afterwards United States District Attorney, and District Judge, of Kansas. Stephen A. Hurlburt was Major General in the late war, and is now minister to Bogata. John M. Palmer has also been Corps Commander, and is now Governor, and in the prime of life. Cyrus Edwards, one of the oldest members, now lives at Upper Alton, and must be ninety years old. Thirty-five, we know are dead, and we presume the number can be doubled. Sixty-eight were then, or have since become, Freemasons; most of them Masters of lodges, two Grand Orators and one Deputy Grand Master. The Convention of 1847, was a body of earnest, able, talented men. They closed their labors on the thirty-first of August, and the adoption of the Constitution by the people, together with the two-mill clause, threw Illinois into the line of foremost States. Twenty-two years have passed away, and now it has a capital of nearly $175,000,000 invested in nearly 4,000 miles of railway. Its common, high, normal and collegiate schools, are the wonder of other States, and the pride of our own. Not less than 2,700,000 people inhabit our teritory; valuable mines are constantly unearthed; our church structures are creditable, and our farmers are vieing with the cities in the elegance and comfort of their habitations. But our judicial system is sadly at fault; corruption needs the knife; corporate power demands restraint, and the austerity and presumption of wealth require stern rules to compel subordination to the public good.

Resolved on a new Convention, the people elected delegates last October, and parties, infused with a strong, conservative element, were nearly equally balanced, and utterly unable to create a Constitution in the interest of any party. Lawrence S. Church, of McHenry, was the recognized leader of the republican party, and James C. Allen of the democratic. An abler body of men, in proportion to its numbers, never met in any State body. The members who were of or over the age of sixty, are the following: John Abbott, of Scott, 67; Robert J. Cross, of Winnebago, 66; John Dement, of Lee, 65; O. H. Browning, of Adams, 63; James N. Sharpe, of Wabash, 60. Mr. Browning, in addition to a long and leading practice at the bar at home, and in all the higher courts, has served in Congress and as a cabinet officer. Always a handsome man, and none less so now, he was emphatically the father, critic, and scholar of the Convention; equal to any in talent, and the courtliest man in the body. James C. Allen is a very able man and courteous gentleman, and has served four terms in Congress. Of Mr. Dement we have spoken.

Twenty-one members were between fifty and sixty years of age. Thirty-two were between forty and fifty; twenty-four between thirty and forty; and George R. Wendling, twenty-five, and James P. Robinson, twenty-three, were the only members less than thirty years old. The Convention was a happy blending of maturity and strength—talent and judgment. There were not less than forty Freemasons in the body. We have sat in lodge with the following: William J. Allen, H. P. H. Bromwell, Harvey P. Buxton, Daniel Cameron, Lawrence S. Church, Hiram Cody, Alfred M. Craig, Samuel P. Cummings, James W. English, E. M. Haines, Robert P. Hanna, Robert A. King, Jas. McCoy, C. E. McDowell, Lewis W. Ross, John Scholfield, O. C. Skinner, Thomas J. Turner, H. W. Wells, Charles Wheaton and O. H. Wright. There were quite as many Odd-Fellows as Masons. Of the foregoing names, William J. Allen, has served in the Legislature, as United State District Attorney, Circuit Judge and member of Congress. He is the architect of the bill of rights. H. P. H. Bromwell has served two terms in Congress, and is a Past Grand Master. As a Masonic Orator, he has no superior living. Harvey P. Buxton is a self-made man, a keen, far-seeing, able lawyer, and a Past Master of 79. Gen. Daniel Cameron, a talented Christian gentleman, was the first publisher of the Chicago *Times* and a Colonel in the late war. His address, delivered in one of the churches in this city, upon immortality, stamps him at once a man of study, logic, and power. Col. Lawrence S. Church, the republican leader, has had large legislative and legal experience, and in acumen, discernment and statement, was never excelled in any deliberative body in Illinois; unyielding and firm, yet always in good temper, fair, courteous and friendly. Hiram H. Cody has filled several local offices acceptably. He is an able lawyer, and an upright, honorable man. He filled the difficult position of chairman of the Committee of Revision and Adjustment, and discharged his duty well.

Alfred M. Craig has been State's Attorney and County Judge. He has the largest practice of any man in his county, and is also a large farmer. He was chairman of the Committee on Counties. Samuel P. Cummings was in the Legislature of 1861, and was subsequently major in the army. He is a practical, clear-headed man, and the very soul of honor. James W. English is unambitious, except to do what he has to do well and ably. He has gained a name as a lawyer and as a citizen. He is a Past Master of No. 50, and a Past High Priest. E. M. Haines is famous as a lawyer, and in particular in the matter of forms and precedents. He has served several terms in the Legislature, and never rode behind. He is the best legislative strategist we ever knew, and the antics and objurgations of the men he has unhorsed, were amusing to see and hear. He also is a P. M. of two lodges, and P. G. J. Warden. Robert P. Hanna and Robert A. King, we believe, have both served in the Legislature. We should like to be able to speak more fully from knowledge of both. James McCoy we knew as an attorney as long since as 1842. We were in the same circuit. He has stuck to Fulton City, and is rich, respected, and influential. We have moved *some*, and are *poor*. C. E. McDowell is one of the able young lawyers of southeast Illinois. He will be heard from in the future. Lewis W. Ross is one of the richest and one of the ablest men in the State. He has never been estimated for what he really is. His reserved intellectual power requires able competition to draw it out. When drawn out, and he is thoroughly roused, common men had better get out of the way. In addition to his legislative experience, he has served three terms in Congress. His real abilities lie hidden beneath a vein of bubbling wit. When engaged in serious argument, that entirely disappears.

John Scholfield was in the Legislature of 1861. He is a favorite with everybody, and is the most successful lawyer in the Wabash country. Onias C. Skinner has been State's Attorney, member of the Legislature, and Justice of the Supreme Court. He ranks high among the lawyers in the State. He was chairman of the Judiciary Committee. Col. Thos. J. Turner started in life a poor, unfriended boy. He made his way by manual labor; has won distinction as a lawyer; served his county in various capacities; been State's Attorney, Speaker in the Legislature, and member of Congress; was colonel in the late war, and was distinguished as a Grand Master. H. W. Wells is one of the younger, but one of the ablest men in the Convention. He was remarkable for his out-spoken independence, his rare gifts, great discriminating power, and dogged determination to have a good Constitution. Charles Wheaton brought to the Convention a character for high tone, superior talents, inflexible integrity, and indomitable perseverance, and he carried them home again. He made his mark in the Convention, and the people ought to mark such men as Charles Wheaton for stations demanding able and incorruptible men. Lastly O. H. Wright represented Mason, and was always at his post, watchful, able, and earnest in defending his views, and he represented his people well.

And here, where is the evidence of collusion among these able Masons? The strongest contests in argument, and the fiercest conflicts in opinion, as is everywhere else the case, were between and among these very Masons. The man who would seriously assert that Masonry affected a single word or act, except to repress bitterness and enforce courtesy, would be deemed fit only for the insane asylum!

The separate clauses submitted for separate votes require no remark from us. But as a citizen of Illinois, for ourself alone, we cannot avoid expressing our opinion, that the proposed new Constitution, with some defects, inseparable from all human efforts, is incomparably superior to our present one, and is imperiously demanded to give us a better judiciary, to stifle corruption, destroy class legislation, give a higher, broader, and healther tone to education, ensure more responsibility in stations of public trust, reduce oppressive taxation, enforce a due economy in all public business, compel corporations to respect the rights of the State and of individuals, and to guard the people against the selfish and unfeeling power of an aristocracy of wealth.

Barlow--Dundee.

Rev. J. L. Barlow late pastor of the Baptist church at Dundee, in the anti-Masonic *Cynosure* of May 3d, avows that he will never baptize a Mason, and that he declined to do so at Dundee, where the church had accepted a candidate upon his profession of faith. In Baptist and Congregational churches, the voice of one is as good as another. In this matter, Mr. Barlow violated a fundamental doctrine of his denomination, which is that the church is the judge, and set up his own judgment in the face of the church.

As a man he has a right to be an anti-Mason; as a citizen it is his privilege to use his influence against Freemasonry; as a Christian minister he has the right in every proper way to bear testimony against it, observing the line of truth, but as a Baptist minister, it was his duty to accept the judgment of the church, especially under the circumstances; the church having resolved that the young Freemason was a suitable subject for baptism, Mr. Barlow resigns. If he was conscientious, he did right even then; but when he makes use of this young man, who knows what Masonry is and what it teaches; who was impelled by his feelings and views to apply for admission to Mr. Barlow's church—when, we say, he makes use of him and the judgment of the church to show himself a persecuted man, nobody will see it, but those who want to.

He makes no pretence that any Masonic influence was used to secure the admission of the applicant; that there were any Masons in the church; or, that any Masonic influence was used in his favor.

He says nothing against him, and nothing against Masons or Masonic influence in Dundee. It simply amounts to this: the candidate refused to withdraw from Masonry at his request; he made application for admission to the church as he had a right to do; the church accepted him; Mr. Barlow treated the matter as a decision against himself, or as against his views, and resigned. So far, everything was voluntary. The church was an independent body, and in no spirit of hostility to the pastor, accepted the candidate. For this independent action, Mr. Barlow now sets up the role of the Martyr! The wrong in Mr. Barlow was in not avowing his sentiments when he became pastor of the church. The judgment of the church in accepting the candidate after his refusal to renounce, is, that they have no evidence against the Institution.

Thus far, nothing appears to affect the character of Mr. Barlow. A man may have wrong views of duty and principle, and still be an honest, upright, well-meaning man. But if he deliberately states what is untrue, it requires a great stretch of charity to look upon him in a favorable light. In his communication Mr. Barlow says:

"I have found from Masonic books, as well as from the vocal utterances of Masons, that Masonry claims to be a religion! They claim for it a divine origin—that its principles are divine, and that he who lives those principles is sure of salvation."

What Mr. Barlow may have heard Masons say, we cannot tell; but he will not deny that every good principle is of divine origin; if Masonic principles are good, they are from a divine source. There are vast multitudes who believe that salvation is sure to all, while more still believe that the good deeds and the pure lives of men are their passports to eternal life. Such men, like Mr. Barlow, speak their minds, and if they happen to be Masons, they speak as they think. But the idea that Masons have a religion which they propagate as such, is contradicted by the acts snd lives of Masons themselves. The very fact that this young man applied for admission to a Baptist church contradicts Mr. Barlow's theory. We very much doubt, however, whether Mr. Barlow can name a single Mason who ever made such a statement. Be that as it may, the contrary is the rule.

We challenge Mr. Barlow to produce a single Masonic book, approved by any Masonic authority, which has any such statement as that above quoted from him. When Mr. Barlow asserts that Masons have *a religion*, we hope that he does not intend say to that they should have *no religion;* in that Masons are required to believe in God, and in the performance of duties they owe to God and man, they have a religion; and so far they do, or should, agree. If these views were sufficient to salvation, why did the young man profess conversion and apply for membership in a Baptist church? This very fact refutes Mr. Barlow's statement, for if the candidate believed of Masonry what the pastor alleges, he had no need to trouble him, and cause his resignation. The facts and the statement don't agree. The fact is indisputable upon Mr. Barlow's own statement; his argument is in the face of it.

We trust that Mr. Barlow will pardon the following statement: personally, or by reputation, we know the religious sentiments of eleven Masonic editors in the United States; two are Methodist ministers, two are Episcopalian ministers, two others are Episcopalians, two others are Methodists, one is a Presbyterian, one is a Universalist minister, and another is a Hebrew. Others we know to be believers in the Christian religion.

If any institution should be judged by the errors, mistakes, misguided zeal, or isolated statements of its members, none would stand. Every religious persuasion expects to be judged by its published standards, or by its doctrines taught by authority, by the general result of its labors, the triumph of its principles, and the worthiness of its members. Masonry asks no other test. Every man has a right to speak the truth with good intent; no man has a right to state anything else. Every man is supposed to intend the consequences of his own acts. Mr. Barlow has stated what is untrue, and proves it by the facts given by himself. It is not usual for men who write to furnish evidence of their bad intent.

Craftsmen's Life Assurance Company.

This company is for the benefit of mechanics toilers, and producers. It organised and issued its first policy in October, 1868. Its annual statement, January 1st, 1870, showed an income of $150,062.54 on premiums, and $15,904.32 interest. It is a good company. William T. Palmer, Milwaukee, is agent for Illinois and Wisconsin.

Re-union of the 14th Illinois Infantry.

On the 25th of May, in company with the "Springfield Zouaves," we visited our neighboring city of Jacksonville, to participate in the re-organization of this veteran regiment. About 200 of the members were present, and several thousands of people from the city and country. The exercises commenced with a parade through the principal streets. The attention of the people was at first directed to the old soldiers, but the Zouaves, by their showy uniforms and excellent discipline, soon became the centre of of attraction. This company is composed of quite young men, but few of them have reached the age of 25 years, and several are as yet but boys. Among them, however, were quite a number who had served their country faithfully during its time of trial. The principal officers and several members when but from 16 to 18 years of age, entered the army during an early period of our late war, and in many desperate battles and by years of active service, proved their personal courage and patriotism. The company is composed almost exclusively of native Americans, and from the best class of our young men. From the very first organization, it adopted and has rigidly enforced certain rules prohibiting its members from entering liquor saloons and places of still worse character. Our citizens take great pride in the association, and have contributed liberally towards its support financially. Captain Johnson deserves credit for the fine discipline displayed by his company.

After the parade, we were marched to a beautiful grove in the central part of the city, when the old "vets" proceeded to renew their acquaintanceships—and they were cheery renewals, for many of them had not seen each other since the close of the war in 1865. After the usual hand-shaking, the "war yarns" begun to fly thick and fast. We heard many expressions of sympathy, and still more of admiration for the soldiers of the south, and we did not hear a harsh sentiment from one of the private soldiers against our former foemen.

The war is gone and its enmities are passing away, and it is only the joyous companionship that it made that now draws our ex-soldiers together again.

A bountiful repast was spread for us under the trees, to which the guests did full justice. In the afternoon, we were entertained by speeches by Governor Palmer, the first Colonel of the 14th, and from other prominent members of the regiment. The scene was enlivened by the presence of hundreds of beautiful ladies, music by the bands, and singing by the Fourteenth Glee Club.

While I was watching those men who had gathered from all parts of our Prairie State, and who were sitting peacefully beneath the trees singing the time-honored war songs of the republic, I could hardly realize that they had sung the same songs in the battle front, and shouted the "Battle Cry of Freedom" over a fallen nation, and yet there was no animosity towards the Confederate soldiers, for one of the 14th said to me, "I wish we could all have a good square talk with the genuine old hard-fighting rebs, and we would settle all the troubles in very short time;" two of his comrades who heard his remarks answered, "that's so."

The exercises for the day were closed with an exhibition drill and review of the Zouaves, after which we marched to the Dunlap House, and got our supper, by invitation of the proprietors. For this generous and unexpected act of courtesy, we return them our sincere thanks. The Dunlap House is a large and well-conducted hotel, with all the modern improvements, situated on one of the most beautiful streets of the "Western Athens," surrounded by the picturesque residences of wealthy people without the usual surrounding of beer saloons, smell groceries, and blacksmith shops, which generally accompany hotels; and under the control of the present gentlemanly proprietors, it has acquired an enviable reputation. At night, by special invitation, we attended the theatre, at Strawn's Opera House, an elegant and beautiful hall, fully in keeping with the pretty city in which it is located, where we witnessed the play of "The Child of the Regiment," by Miss Katie Putnam, and her troupe. It was well played, and we are happy to state that there was a crowded house to witness the performance.

To the people of Jacksonville, on behalf of the Zouaves, I return our sincere thanks for the generous manner in which we were entertained. Five times have we visited other cities, and never before did we receive such pleasant courtesies as those that were showered upon the veteran soldiers of our State and the young military of the capital, by the citizens of the "College City." We hope that the time will come when we can reciprocate the compliment.

PUBLISHER.

Trade and Commerce of Chicago.

Through the politeness of Capt W. M. Egan, we are in receipt of the twelfth annual report of the Board of Trade of Chicago for the year ending December 31, 1869.

The population of Chicago in 1830 was 70; in 1840, 4,853; in 1850, 29,963; in 1860, 110,973; in 1865, 178,900; in 1868, 252,054. This latter increase is nearly at the rate of 25,000 yearly. In 1860, Illinois produced 115,174,777 bushels corn, and an excess over the next highest, (Ohio) of 41,631,587 bushels. This State also produced 23,837,023 bushels of wheat, and an excess of 6,988,756 over Indiana, the next highest. The total valuation of real and personal estate for the purposes of taxation, in Chicago, for 1859, was $266,024,880, being in excess of 1868, $35,777,880; tax levied for 1869, $3,990,373; excess over 1868, $766,815.

The bonded debt of the city is $10,174,500.

Flour manufactured in Chicago in 1868, 732-479 barrels; in 1869, 543,285 barrels; falling off, 189,184 barrels. Flour received in barrels in 1868, 2,192,413; in 1869, 2,218,822; excesss, 26,409.

Bushels of wheat received, 1868, 14,772,094; in 1869, 16,876,760; excess, 2,104,666. Bushels of corn received in 1868, 25,570,494; in 1869, 23,475,800; falling off, 2,094,694. The receipts of meats, butter, lard, seeds, wool, hides, salt, coal, lumber, shingles, liquors and highwines and lead for 1869 average with 1868; while the shipments are somewhat less, showing a larger home consumption. In 1868 Chicago received 323,514 cattle, and shipped 217,897; in 1869 she received 403,102 and shipped 294,717. The hog trade fell off materially.

The year 1869 was a bad one in Northern Illinois, Iowa, and Wisconsin for corn; hence the deficiency in corn and pork, while the season was excellent for grass; hence the increase in beef and butter.

The increase in the lumber trade was decided, but not large. The Chicago & N. W. Railway was much the largest carrier of wheat, flour, rye and barley, and the Illinois Central of corn and oats.

The earnings of the latter road from May 1 to October 31, 1869, was was $3,642,708.06; paid into the State Treasury, $254,989.56.

Vessels cleared at Chicago in 1869, 13,872; tonnage, 3,149,946. Vessels of all sorts owned in Chicago, 490; tonnage, 106,209.

Mormon Lodges.

In a letter by Bro. Luse, of Iowa City, to the *Evergreen*, it is alleged that a charter was granted by the Grand Lodge of Illinois, to a lodge at Nauvoo. This is a mistake. The following statement contains the facts: In 1842, G. Master Jonas granted a dispensation to Nauvoo Lodge. Complaints were made against the lodge, but upon explanations, its dispensation was continued by the Grand Lodge.

Rev. Jonathan Nye was sent to Hancock county, and got up lodges in Warsaw, Carthage, Keokuk, and Montrose, Iowa, and by his influence, dispensations were granted for Nye and Helm Lodges, at Nauvoo. Soon after they were granted, he found that Masonry was prostituted to base purposes, and recommended the revocation of all three dispensations. Soon after he died at Ft. Madison. In October, 1843, the dispensations were revoked, and all the Masons made in Nauvoo, were declared clandestine, and could never after resume Masonic privileges except by being healed. The dispensations were never recovered, and it is presumed that they were carried to Salt Lake.

A Glorious Vision.

There are visions, rhapsodies and spiritual creations of the soul, intellect and imagination, far surpassing any reality.

There are landscapes which extort our admiration, and scenes in nature which produce rapture, awe, reverence, sublimity and terror. Beauty, grace, docility, and strength in the animal kingdom, gratify our tastes, while the vegetable world is ever administering to our sense of beauty and variety. But of all the visible forms of loveliness, none so lift a man above the world, out of himself, and nearer to the Divinity from whence he sprang, as the presence of a beautiful, cultivated and pure woman. Goodness of heart and modest purity add largely to personal charms, while those same charms give power and efficacy to the graces of education and the culture of the heart and affections.

Normal University.

Thanks to somebody for a copy of the *New Era*, printed at Carbondale, of May 24. It copies largely from the Centralia *Sentinel*, St. Louis *Democrat*, Du Quoin *Tribune*, Cairo *Bulletin*, and the *Journal* of this city, and has a column and a half of its own in relation to the ceremony of laying the corner-stone in its beautiful city. We thank the editor for his kindly mention of us—all but the "awe" part. What there is about us that should create *awe*, we do not see! Ah! we have it now; it must have been our mohawk tomahawk!

Gone to Iowa.

M. E. Comp. C. H. Jackson, late H. P. of Horeb Chapter No. 4, Henderson, Knox county, Illinois, and major in the late "unpleasantness," has removed to Jefferson, Iowa, and commenced the practice of law in company with Harvey Potter, Esq., formerly of Henry county. Bro. Jackson has the good wishes of all his old acquaintances and brethren, and we trust that his "change of base" may bring him large social, fraternal, and financial returns.

Tidings.

Items.

New York city has 163,493 children between five and fifteen years of age' 78,450 of whom are children of protestant parents and attend Sunday School.

There are sixty-one Divisions, Sons of Temperance, thirty-one lodges of Good Templars, and ten Temples of Honor in New York and Brooklyn.

Affectation, with all the appliances of art, can produce nothing half so pleasing as the grace of nature.

The gold chain and seal worn by Gen. Washington, the sword presented to him by Frederick the Great of Prussia, and several other valuable relics, are to be added to the collection at Mt. Vernon, by the wife of Col. John A. Washington.

The average yield of gold in California, per annum since its discovery is $45,000,000. $60,000,000 was gathered in 1868.

Montana yielded over $30,000,000 of gold and silver last year.

Napoleon has 45,000 school-masters; he calls them his "Pacific Army."

It is thought that the present census will show 4,000,000 people in Penna.

Let young people remember that their good temper will gain them more esteem and happiness than the genius and talents of all men that ever existed.

Cherokee and Oostanaula Lodges, at Rome, Georgia, are to celebrate the 24th. The Cherokee Masonic Aid Association will meet the same day.

Our friend, G. W. Albin, M. D. of Neoga, presided over the State Medical Convention, recently held at Dixon, and was elected President for the ensuing year.

Valuable Reading Matter.

If our readers will look out our article headed "*Masonic Exchanges*," they will find much valuable matter, with our comments. We intend to gather from every publication that we recognize as Masonic all important facts, doings, and discussions. Under the head of "Transactions Examined," they will find matters of great interest from grand bodies abroad. We invite especial attention to these departments.

Subscribe Now.

With July commences the second half of the year. It is just as good a time for anybody to commence as January, and rather better for us, because we are not so pressed with other business. There are a great many whose subscriptions expire with June, and we hope they will at once renew, and send an additional subscriber.

Festivals, Celebrations, Pic-nics.

The lodge and chapter at La Harpe are going to have a good time on the 24th. We are to be there.

Tyrian Lodge, of this city, is to have a railroad excursion over the Pana road to Edinburg, and a pic-nic party at that place.

We hope that every lodge will, in some way, observe the natal day of St. John.

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We call the attention of our readers to the advertisement of the Grover and Baker Sewing Machine Co., on our first page. We have used one of their machines in our family for several years, and it gives complete satisfaction.

Spirit of our Masonic Exchanges.

Michigan Freemason, April.—Two Supreme Councils Scottish Rite existed in Mexico, in April, 1868; one, organized in 1860, at Vera Cruz; the other in 1865, at the City of Mexico. They are now consolidated.

John Montgomery signs his name with 123 annexed. He says he is a M. M., and that the figures mean 1, 2, 3.

Home Advocate, Indianapolis, May.—The Grand Commandery met at Indianapolis, April 5. Thomas Newby, Grand Commander, made suitable mention of Sirs F. M. Blair and others, deceased. Sirs D. P. Wheden, of Ft. Wayne, was elected Grand Commander; and John M. Bramwell, Indianapolis, Grand Recorder.

The Grand Lodge returns of Indiana from 415 lodges show 2,199 initiations, and 22,101 members.

Masonic Record, Nashville, for May.—March 3, 1828, Alexander Carns, a revolutionary soldier, was buried by Cumberland Lodge.

Bro. Rounseville's article upon the Antiquity of Masonry is in this number.

In March last, Sir Williamson H. Horn, Grand Treasurer of the grand bodies in Tennessee, departed this life. Sir John McClelland, of Nashville, Past Grand Commander, and otherwise eminent as a Mason, fills the vacancy.

Freemason, St. Louis, May.—R. W. Bro. Henry G. Johnson was initiated at the age of 22, in Warren Lodge No. 33, Virginia, August 4, 1804, and in December 27, 1804, was elected S. W.; was elected Master in 1806, and as such represented the Grand Lodge in 1810. That year he removed to Mississippi, and in June, 1817, with six others, obtained a charter for Washington Lodge No. 3, and in 1827 he assisted in organizing Clinton Lodge No. 16, in Hinds county, and in which he filled the offices of Deacon, Secretary, Treasurer and Warden. He is still living at the advanced age of eighty-eight years.

Masonic Review, March.—We join with the *Review* in soliciting Ill. Bro. E. T. Carson to publish a history of the Masonic life of Frederick the Great.

At the funeral of Howard Matthews, P. G. M. of Ohio, the services were held in the Consistorial Chamber. We take the following from the *Review:*

"Grand Master Newcomb, of Toledo, presided, and the solemnly beautiful and impressive words of the burial service of the Episcopal Church were read by Rev. Mr. Gray.

"The following dirge, written by a lady, was then sung to music arranged by Dr. J. K. Moore, of the *Masonic Review:* Dr. Moore singing the first tenor, Mr. Lemon, the bass, and little Willie Lemon, the alto; the organ accompaniment by Prof. Nembach. The music was a simple melody, with sad and touching strains, and was sung with fine effect—the voices blending most sweetly, and, with the subdued tones of the organ, together with the solemn surroundings, drew tears from many an eye:

Lay him to rest; Labor is done;
Life's race is ended, the goal has been won.
Lay him to rest—Brother and Friend,
Angels to guard him, from Heaven descend.

Never again, in temple or hall,
Will he respond to the loved mystic call;
From that Grand Lodge—Upward, away,
Came the stern summons we all must obey.

Vacant his seat henceforth shall be,
Brother and friend we are weeping for thee.
Light rest the turf over thy head,
Softly the sunlight around thee be shed.

When life is o'er may we all meet,
Forming a brotherhood, perfect—complete:
In the Grand Lodge glorious and bright,
Founded in wisdom, strength, beauty and light.

"Amid the deep stillness that followed the music, Bro. E. T. Carson, Grand Commander of the Grand Consistory of Ohio, stepped forward in front of the procenium and taking his station at the head of the coffin, addressed himself to the son of the deceased, as follows:

"'Charles Matthews, twelve years ago your father took a most solemn degree in Masonry within these walls, kneeling at that sacred altar, on which was resting the open Holy Bible, the foundation upon which the whole superstructure of Freemasonry is reared. The ceremonies were of the most solemn and impressive character, and as a memorial of that particular occasion, and as a continual reminder to him of the ceremony, and the lessons taught by it, he was presented with this gold ring, which he was instructed he should ever after wear upon the third finger of his left hand, and with which he should never part until death, and then only to his oldest son, or his dearest friend.

"You are his only son, and to you now I give this ring.

"Then turning to the brethren of the Scottish Rite: 'Brethren, Grand Elect and Sublime Masons, let the present occasion awaken in your memories the legend of this ring. Remember that sooner or later, we know not how soon, our bodies, like our brother's which now lies before us, will be cold and inanimate in the embrace of death, and the ring you now wear will have to be transferred to your oldest son or dearest friend. May we remember the legend inscribed in this ring, which is an emblem of eternity: '*Mors non disjungit quid virtus conjungat.*''

"The young man accepted the ring, and, putting his hands to his face, burst into an irrepressible flood of tears; while Bro. Carson resumed his seat amid the profoundest emotions of the assembly. The scene was one of the most solemn and impressive we ever beheld.

"The Masonic funeral service was then admirably read by Bro. Newcomb, the Grand Master, with responses by the brethren. At the close the dirge—

'Solemn strikes the funeral chime,'

was sung by the choir, accompanied by the organ—the audience joining."

W. Bro. Hartwell, the efficient W. M. of Forrest City Lodge, 388, at Cleveland, was the recipient of a valuable Past Master's jewel, from his brethren, in March last.

On the fiftieth anniversary of the initiation of Bro. John Clarke, of St. Clair, Mich., he delivered an able address before the lodge and chapter at Richmond, Macomb county, in that State.

The H. P. of the chapter, and Master of the council at Monticello, Ark., is eighty one years old.

Bro. Daniel Leadbetter, a member of the M. E. Church, and four years in Congress, died Feb. 26. He was made a Mason in 1822, and presided over the lodge at Millersburg twenty years.

Freemasons' Magazine, (London) April 16, 23 and 30.—Capt. Warren, who is in charge of the exploration party at Jerusalem, says that many of the marks in Palestine are evidently of very recent date.

Fortitude and Old Cumberland Lodges voted five guineas to the girls' school, five guineas to a brother in distress, and presented a silver cup to R. W. Stewart, P. M.

Lodge of Prosperity voted five pounds to the charities and two to a brother in distress. Stability Lodge voted five guineas to the girls' school. Villiers Lodge voted five guineas to the boys' school. Knights of Malta Lodge at Hinckley, England, is 104 years old.

Bro. Rounseville's article, "Clannishness of Masonry," appears in the issue of the 23d.

Bro. Boubee died in France last year at the age of 97. He had been a Mason for seventy-five years.

Fourteen Lodges in Hungary and adjacent provinces formed a grand lodge last January.

Royal Albert Lodge recently presented their Master with a jewel and collar of a P. M.

The Provincial Grand Lodge of Yorkshire, April 6, gave ten pounds to an aged brother, and thirty pounds to the orphan children of a deceased brother, after which Sulcoates Hall was dedicated. The Grand Stewards' Lodge voted five guineas to the boys' school.

The Freemason, London, April 16, 23 and 30.—The Lodge of Faith, March 29, contributed eleven pounds five shillings to the Life-Boat Fund, and five pounds five shillings to the Annuity for aged Freemasons.

The Grand Lodge of England has 1240 lodges actually working, and a membership of 120,000, two-thirds of which are in England.

Landmark, N. Y., April 27 and May 1.—Chapters of the Eastern Star are rapidly increasing in New York, California, Pennsylvania, Illinois, Oregon, Missouri, New Hampshire, North Carolina, Vermont, Iowa, New Jersey, Indiana, Connecticut, Minnesota, Washington Territory, District of Columbia. Georgia has 268 Lodges and 16,469 members. Indiana has twenty commanderies, with a membership of 694.

Voice of Masonry, May.—The *Voice* has an elegant engraving of Hon. and M. P. Josiah H. Drummond, of Portland, Maine, now Sov. G. Com. of the Northern Jurisdiction, of Scottish Rite.

W. Bro. John Green, W. M., of Thomson Lodge No. 559, at Thomson, Carroll county, died a short time ago, and was buried by the brethren of Fulton, Savana, Mt. Carroll and Thomson Lodges.

Cœur de Leon Chapter of Rose Croix, D. H. R. M., A. and A. Rite, H. F. Holcomb, Master; H. H. Pond, S. W.; D. J. Avery, J. W.; H. S. Austin, Orator; A. C. Gleason, Master of Cer.; A. B. Slichter, Secretary; T. H. Seymour, Treasurer; H. H. Tebbett, G. of T.; J. P. Ferns, Tyler.

Masonic Mirror, May.—A lodge of sorrow was held April 15, at Sacramento, Illinois, Bro. E. H. Shaw presiding, in honor of Ill. brethren Thomas Ross, Henry Hare Hartley, Isaac Davis, and Anson F. Mitchell. Touching and appropriate eulogies were pronounced.

Grand Commandery of California.—Charles L. Wiggin, San Francisco, Grand Commander; F. F. Barss, Deputy; Leonard Goss, G. G.; Geo. A. Shurtleff, G. C. G.; L. C. Owen, San Francisco, Grand Recorder.

Grand Council of California.—F. F. Barss, Placerville, Grand Master; Stephen Wing, Deputy; Leonard Goss, G. I. Master; Thomas Kyle, G. P. C. W.; L. C. Owen, Grand Recorder.

G. R. A. Chapter of California.—George T. Grimes, San Francisco, G. H. P.; Jas. L. English, Deputy; J. H. Neff, G. K.; Stephen Wing, G. S.; L. C. Owen, G. Secretary; Samuel Graves, President Grand Council of High Priests.

Masonic Tidings, Warsaw, New York, published by John Ransom, at $1 per year, and edited by him and John W. Simons, is very welcome to our exchange list. We take one of Bro. Simons' useful and funny mixed, which we commend to all who use the gavel.

Masonic Review, April.—Bro. Moore is strenuously against the ballot for each degree. Let us ask Bro. Moore if a lodge of Entered Apprentices, a lodge of Fellow Crafts, and a lodge of Master Masons, is simply one lodge; or are they three lodges, working under one charter?

Bro. Moore says that our Jewish brethren can take the order of the Red Cross. True; but is it advisable in any sense to do so?

He also approves the New York Temple of granite. So do we. "Let it endure."

The good Craftsmen of the several Masonic bodies in Akron, Ohio, recently presented a good watch to their aged Tyler, Bro. William Ward. He could not say a word, but his eyes did, "like the dew of Hermon."

Pomeroy's Democrat, May 18.—The editor was at the meeting of the Supreme Council Scottish Rite, S. J., held May 2d, at Washington. Albert Pike presided.

Our most estimable friend, B. B. French, was elected Lieut. Grand Commander.

A banquet was held, and several toasts were given and responded to.

Bro. Pike strongly advocates the union of the bodies North and South, with the Grand Secretariat at the seat of the general government. His advice is sensible. We are for it.

A lodge of sorrow was held in honor of Ill. Breth. Howell Cobb, Wm. S. Rockwell, E. H. Gill, E. R. Ives, W. P. Coleman, J. F. La Mar and Thomas Ross.

The Grand Lodge of Maine has recognized the Grand Lodge of Quebec.

Cynosure, Anti-Masonic, May 17.—The editor is cudgelling prominent men who participated in the late Memorial Pilgrim Convention at Chicago.

The paper contains a call for a National anti-Masonic Convention, to be held in Cincinnati, on the 9th of June. Fifty-one names are attached to the call, thirty-five of whom use the title of "Reverend;" eight are willing to proclaim that they are professors or presidents of colleges, and one prefixes "general." These "*sheep*" don't see the beam when it comes round to them! They are the "saints," they are! We are glad to give the editors credit for a little waggery. We find the article "Freemasonury Exposed by a Victim," which has been the entire round of the Masonic press. It is a musical affair, and doubtless will provoke some side-splitting mirth among our anti-Masonic friends, as it certainly did among our Masonic ones.

The Gavel, Toronto, May.—Although in the Ontario district the *Gavel* maintains the orthodoxy and legitimacy of the Quebec party; to our mind the organization is grossly irregular and illegal. New Brunswick and Nova Scotia never were a part of the Grand Lodge of Canada. The Grand Lodge of West Virginia when formed, was in a State of the union—Virginia acknowledged another government—and yet she was not fairly recognized, until matters in difference between the two Grand Lodges were harmonized. The Grand Lodge of Canada was formed for old Canada, and occupied the same territory, under the names of Ontario and Quebec. The Grand Master now resides in the jurisdiction of the latter; the Grand Secretary in the former. A division is conceded to be inevitable. It should not be delayed by any sense of pride, or indisposition to back down. All that has been done should be undone, and quickly, and a mutual division should follow. If Ontario does not do this, recognition will surely follow, a bad precedent will be upon record, and bad feeling will continue to exist.

Mystic Star, May.—The elegant oration delivered by Dr. Robbins, in Grand Lodge, last October, appears at length. We have no purpose to notice anything said by anybody about our Findel article. It has met the approbation of most of our contemporaries. We have some respect for history, especially for the old Quaker's almanac of 1820. He was then old enough to know what he verified in regard to Grand Master Price. But let that pass. We wish to ask the editors of the *Mystic Star* if they really approve the doctrine, that any three lodges in Illinois may throw off their allegiance, ignore their obligations, and form an independent Grand Lodge?

Will the editors of the *Star* be pleased to state when and where we asked their pardon? By admitting such a statement, they concede its truth.

We beg leave to assure our respected co-laborers of the *Mystic Star,* that we read with great pleasure the writings of many able men in the *Freemason* and in the *Magazine* also both of London, at first hand.

Courier, New York, May 15.—The *Courier* sets a good example in refusing to name any persons who are candidates for grand lodge officers. To our mind, such conduct is offensive impertinence.

The Grand Lodge of New York was organized in 1787, and the Grand Chapter in 1798.

The grand bodies in Maine met in Portland the second week in May. *Grand Lodge*—John H. Lynde, G. M.; Ira Berry, G. S. *Grand Chapter.*—Stephen J. Young, G. H. P.; Ira Berry, G. S.

Mason's Home Book, May.—A page facing title page has "the Arms of the Most Ancient and Honorable Fraternity of Free and Accepted Masons," and "The Arms of the Operative Stone Masons." This number commences the publication of the "Ahiman Rezon," by Lawrence Dermott. We have only seen extracts; never the work itself. The *Home Book* is published by Bro. Leon Hyneman, 814 Chestnut street, Philadelphia, at three dollars per annum. This issue is the first number of volume 2. We will receive and forward subscriptions.

The Evergreen, May.—We have read every article, and been profited thereby—yet none furnish matter for these notes save the fact that a new council has been formed at Mt. Pleasant. The editor quotes an article from the *Kentucky Freemason,* and adds remarks of its own, in which The Trowel is mixed up.

Freemason, London, May 7.—Pythagorean Lodge No. 76, April 25, contributed ten pounds ten shillings to the Girl's School, five pounds to the institution for old men, and five pounds to the institution for old women.

Glasgow Lodge of St. Mark, Scotland, April 25, presente a valuable jewel to Past Master Barbor, Rowley Chapter 1051, Province of Lancaster, presented a costly jewel set with diamonds to their H. P., Comp. Dr. Moore, at a banquet held April 25.

The Supreme Grand Chapter of Scotland held its quarterly Convocation in London, May 3.

The Earl de Grey and Ripon, Earl of Carnavon and Lord DeTabley, form the grand council.

Magazine, London, May 7, Royal Oak Lodge London, April 29, contributed ten pounds to the boys school, and ten pounds to other charities.

Stamford lodge in the province of Cheshire, last year gave forty two pounds to the boy's school, besides ten guineas to make the W. M. a Vice President, ten guineas to the Aged Freemason's Institution, and a liberal donation to the Life Boat fund.

Dispatch, N. Y., May 1, the editor says that to become or remain a Royal Arch Mason, lodge membership is necessary. It ought to be so everywhere. May 22. Rights in a lodge belong to members, not visitors.

Pomeroy's Democrat, May 25, has a notice of Wm. Tracy Gould, P. G. H. P., P. G. Com., P. D. G. M. Grand Encampment U. S. and S. G. I. Gen. Scottish Rite, S. J. He is the eldest son of James Gould, formerly Judge of the Supreme Court of Conn., emigrated to Georgia in 1821, established the first law school South of Virginia and is now the second senior lawyer in the State at 71 years of age.

M. W. Bro. W. A. Patterson, M. D., P. G. M., of Virginia, died on the 11th of May.

Freemason, London, May 14. One hundred and fifty brethren sat down on May 11, at the annual banquet in aid of the Royal Masonic Institution for girls. The ladies outnumbered the brethren. The chairman stated that 918 girls had already been educated. The subscriptions amounted to four thousand and fifty pounds.

The editor advocates a council of rites, for Mark, Chapter, Templar, and Scottish Masonry. We sincerely wish, that good brethren in this country in possession of all the degrees in the several orders would devise some means to consolidateand arrange the whole in one proper line.

A list of Grand Masters from 597 to 1717 is given, fifty in number. We give a few of the names:—Austin, the Monk, 597; Rennett, Abbott of Worral, 680; St. Snithin, 856; Athered, Prince of Mercia, 900; Edward the Confessor, 1041; Henry I., 1100; Walter Giffan, Archbishop of York, 1272; Edward III., 1327; Thomas Fitz Allen, Earl of Surrey, 1400; Henry VII., 1502; Irigo Jones, 1603; Anthony Sayer, 1717.

Magazine, London, May 14. The Earl de Grey and Ripon was installed Grand Master, the above date. He was born in 1827, and is consequently, forty three years old.

The Science of Freemasonry, by Leon Hyneman, in The Trowel, is copied into the *Magazine.*

Cardinal Cullen, Ireland, is as vindictive as ever against Freemasons.

Albert H. Royds, P. G. M. Worcester, laid the foundation-stone of a new church at Falinge, May 7. He is to defray the expense estimated at $40.000.

A ten guinea jewel was presented May 9, to Bro. Edusheim, W. M. of Leigh Lodge, London. The Provincial Grand Lodge of Lancashire East, was held May 5. Seventy lodges were represented and 350 brethren were present.

Masonic Record of Western India, No. 1, Vol. 7, April, is at hand. We regret to learn that Bro. Hoff, the former editor of the *India Freemason's Friend,* has been obliged to leave India on account of ill health.

Mrs. Tucker's article in The Trowel entitled "An Incident of the War," is copied in the *Record.*

The Freemason's Journal, Montreal, May. It is largely taken up with G. L. of Quebec matters. If our good brethren there, are determined to *force* themselves *nolens volens,* with all their violence and irregularity upon the Craft, they may, perhaps, succeed; but notwithstanding the powerful influence of Maine, we hope that our American Grand Lodges will pause and wait for our Canadian brethren to settle the matter amicably.

Kentucky Freemason, June. This is an excellent number. Our article in regard to the "Lost Soul" is copied.

Jottings by the Wayside.

Bodley Lodge is inclined to put on *Ayers.* Springfield Lodge is well provided with *Coats* for cold weather, and has a *Carpenter* to keep matters in repairs. Friendship Lodge will keep shady, by reason of its *Crabtree.* We know Warren Lodge to be alive because it has a *Hart* in it. Clinton Lodge will always be able to make a good show at the table because of its *Carver.* Cass Lodge ought to know the law, while it constantly *Reads* it. Piasa is a *Hardy* Lodge, and is not always the *Hyndman.* We fear Charleston Lodge will never be bound together, so long as it runs to *Parcels;* yet it ought not to starve, if *Fisher* does not belie his name, and even if he fails, they can take to *Curd(s).* Monmouth Lodge, we are inclined to believe, is of a bibulous nature, as it can't do without *Porter.* Olive Branch will never get rich, because of its *Win-slow.* We are glad to hear that No. 43 is *Stil-well.* Hardin, not content with *Burns* must needs *Fry.* It is a good thing for Temple, that it always has its *Meals.* No. 49 floats down the stream of time in a *Barge,* with a *Sleight* to keep the log on. Jackson Lodge is provided with a *Seaman,* a regular *Noah. Dove* superintends the Craft in No. 58, consequently all is peace. The craft in No. 63 are paid from *Wheat.* Social Lodge certainly has a *Fairfield* in which to exercise itself, while Central is well provided with *Flower.* Scott Lodge is able to furnish a *Cook* for the rest, who will have plenty to do, for Metropolis is continually calling for *Moore.* Taylor is inclined to *Crow* over No. 96, because it's *Little.* Winchester Lodge is exceedingly *Humble.* Bureau will never leak, unless *Bacon* gets in a *Trimble* and turns on the *Fawcett.* Marcelline Lodge is inclined to *Wait,* and No. 115 is afflicted with *Storms.* Mound is not a truly formed lodge, because its *Squier.* Cedar is always in *Irons.* Raleigh always wants to *Burnett.* Sycamore is a clean lodge, because its Master is perpetually *Dustin.* Ames is constantly *Owen* some body, while Richmond is prepared to come down with the necessary *Ransom.* Clayton always has its *Hatt-on.* Bunker Hill boasts of a *Cross,* and Fidelity is a *Teitsort* of a body. Alpha does things according to *Hoyle.* Waubansia goes to *Church.* Milford is so forlorn and *Loveless,* that Moultrie has to employ a *Waggoner,* to convey her to Germania, in order to *Feder.* Mystic Tie is a *Lucky* lodge in having so good a *Barber.* Farmington, a *Gentle* lodge, has but *Littlewood.* Homer Lodge *Cust-er,* whereat Wabash grew *Cross,* and a general war ensued. Algonquin went *Early* into the fight. M. R. Thompson did its *Best* to allay the excitement, and would have succeeded had it not been for the determination of Oregon to *Mix* in the affair. At this juncture, Mitchell went *Rushing* in. The affair now became general, and was only quelled by Olney bringing its *Gun* to bear on the parties, being assisted by Bath, who was determined to blow a *Hole* through the entire crowd. With the help of Lima's *Marshal* the combatants were finally arrested, and confined, Mattoon furnishing the *House,* while Bigelow placed a good reliable *Lock* on the door, and Peoria turned the *Keyon.* Among the parties arrested was Wm. B. Warren's bloodthirsty *Kilmore.* During the entire fight, Tryian, standing on Bunker Hill, kept yelling *Saye! Saye!* Avon Harmony has a museum, in which it has placed a *Mummy.* Preparations are being made by Dunlap, to enhance the attractions of the museum by the addition of a *Cougar.* Mechanicsburg feeds its *Jack* on *Hay(s),* which is a *Christian* way of keeping the animal in good condition. Palatine will *Dodge,* if thrown at. Wenona has a *Fowler,* who captured a *Parrott,* and preserved the game in *Potts.* The "yarn" so industriously circulated by a Wheaton Divine, that the Masons killed *Morgan,* is manifestly untrue, as he may be seen at any meeting of Russellville Lodge. Pacific is a *Sample* lodge. The *Porter* used by No. 90, is carried in a *Pitcher* owned by No. 447. No. 461 proposes to send a *Bear* to the Avon museum, and 466 a *Buck.* Belle City is given to taking a *Todd* occasionally. Luce Lodge has been prohibited from attending the festival gotten up by the *Cooks* of Nos. 491 and 492, on account of its persistent efforts to *Eat-on* to the end of time. St. Paul is a hard lodge, by reason of its *Marble.* Cold Spring wears its hair in a *Frizzell.* Andalusia is a *Boney,* and Delia a *Savage* lodge. Madison Lodge is inclined to *Gamble.* Dongola has placed *Sampson* in the East; but, in order to counterbalance, has a *Little* Secretary. There is one *Goodfellow,* at least, in Milan.

New Books.

MYSTERIES OF MASONRY, BY L. E. REYNOLDS, P. H. P.

The author is unknown to us, neither is there anything in the book to indicate who he is, or where he lives. J. B. Lippencott & Co., of Philadelphia, have the copyright, and from them we receive the work; for review we presume. It is a handsome book, of 573 pages, on good paper, large type, and faultlessly printed. The title-page describes the book as "being the outline of a universal philosophy, founded upon the ritual and degrees of Ancient Freemasonry." It is an application of the principles of science, theology, morals, social order and moral power to the symbolism and practical workings of Freemasonry. The author is quite a reasoner, void of ostentation, candid in statement, and earnest in the application of principles. His book is worthy the study of every Mason who desires to take a comprehensive and philosophical view of great principles, and all students and reasoners will be delighted with its unfoldings and processes. We especially commend it to our anti-Masonic readers and friends who would like to read a book at once readable, thoughtful and candid.

We noticed it recently upon the shelves of Bro. John S. Bradford, in this city, who will be pleased to furnish it to any who may desire it.

Griffith's Live Stock Annual for 1869, received from the publisher of the *Live Stock Reporter.*

The number of beef cattle received at the stock yards in Chicago in 1869 was 403,102; receipts of live and dressed hogs, 1,852,382; fat sheep, 340,072; wool, 8,923,663 pounds.

The stock yards are situated near the southern limits of Chicago, and have capacity for 27,900 cattle, 100,000 hogs, 50,000 sheep, and 350 horses. The yards have a good hotel and a bank with ample capital. The Chicago & Northwestern; Illinois Central; Chicago, Burlington & Quincy; Pittsburg, Fort Wayne & Chicago; Chicago & Alton; Michigan Southern; Chicago, Rock Island & Pacific; and Michigan Central Railways, have convenient connections for discharging and shipping stock.

Seen Somewhere.

Twenty-five years ago we thought John Buford, Jr., of Rock Island, the handsomest boy we ever saw. But a few years ago, we looked upon a boy about sixteen years old, the very impersonation of a perfect youth—perfect in physical proportion, masculine features, a fine, expressive face, bespeaking all over, gentleness, grace, strength, intellect, and power.

Some time since, we dined with a friend. The lady of the house, past meridian, but still beautiful and elegant, pointed to a portrait of her deceased son. It was the same boy we had seen and marked years before, we know not where. Upon the canvas he looked alive, and to us a glorious vision of reality.

Miscellaneous Fraternal Matters.

Some Frater has sent us the proceedings of the Grand Lodge I. O. O. F. of Colorado. We shall credit them to Bro. J. W. Ratliff, of Nevada, who is the G. Secretary, and withal, noted as a Mason. There are eleven lodges in the Territory, with 458 members in good standing.

St. Andrew's Centennial.—The centennial celebration of St. Andrew's Royal Arch Chapter, Sept. 29, 1869, comes to us from the Chapter in a beautiful book of 77 pages, and embraces the preliminary proceedings; letters of invitation, beautifully illustrated; the afternoon ceremonies, including the oration by W. S. Gardner, Grand Master; the evening reception with present officers, committees, choir, festivities, banquet and promenade, closing with the list of members, 405 in number, and including such Masons as Richard Briggs, present G. H. P.; Chas. C. Dame, P. G. M.; John McClellan, P. G. H. P.; C. W. Moore, editor of *Magazine*; N. B. Shurtleff, Mayor; Solon Thornton, G. Secretary Grand Lodge, and Thomas Waterman, Grand Secretary Grand Chapter.

The Heptasoph, the organ of The Seven Wise Men, is now published on the 15th of every month by the Grand Conclave of Louisiana. Address box 1,360, New Orleans. It is a match for the *Phunny Phellow*.

The *Lacon Home Journal* gives a handsome notice of the *Mystic Star* and Masonic Trowel conjointly, and compliments Bro. Robbins' oration very highly.

Grand Chapter of Georgia.—M. P. Kellogg, G. H. P.; R. L. Roddy, Deputy; L. J. Glenn, G. K.; W. J. Johnson, G. S.; W. J. Pollard, G. Treas.; J. Emmett Blackshear, Grand Secretary.

Montana--Frary.

In the April number of the St. Louis *Freemason*, the editor, in noticing the proceedings of the Grand Lodge of Montana, stated that Grand Master Frary decided "that incapacity to read and write was *not* a Masonic disqualification." The decision as stated on page 96, proceedings of 1868, was "that a person who can neither read or write is thereby disqualified for the degrees of Masonry." In relation to the report of the committee the editor says that it "doubted the correctness of the decision." This would represent the Grand Master and committee as taking the ground that neither of them did take. It is due to Grand Master Frary and the intelligent Grand Lodge of Montana that they should be represented for what they *are*.

In regard to the matter of reading and writing, Bro. Frary takes high ground—a ground we never could persuade ourself to take, though some Grand Lodges are strict in the enforcement of such a rule.

Oaths.

President Blanchard assumes that Masons take divers kinds of oaths, and that none of them are binding. Taking them just as he says they are, we ask him, if having taken them, he would reveal them? If President Blanchard does not answer the above question in the *Cynosure*, we shall take it for granted that his answer is in the negative.

Lodge Officers.

During this month many elections will be held, and we request returns to be made to us, so that they may appear in the July Trowel. At that time we will also publish other lists already received.

Jurisprudence.

To the law and the testimony.—Isa. 8, 20.

21 *Query.*—Has a lodge any right to give Masonic burial to a brother who commits suicide?

No: unless he was laboring under mental derangement, nor even then, if the derangement was caused by his excesses or follies.

Terrible Fire.

What is a small fire in a large city, is destruction in a small, though thriving town.

One of the pleasantest towns it has been our privilege to visit, was Wenona, Marshall county, on the I. C. R. Road. It has recently been visited by a terrible devastation, by which property valued at $135,000 was destroyed, a large number of dealers and owners injured or ruined, among whom we notice several of our Masonic brethren. The whole amount of insurance, so far as ascertained, is less than $25,000.

Something Coming.

Our good Bro. Rounsville has for nine months been furnishing our brethren with matter for instruction, prosecution, and defence, and not a few nuts for our anti-Masonic friends to crack. For the warm months, he proposes to give us "The Masonic Pastor; or, The Church against the Lodge."

Railroads.

We intended to prepare a careful railroad article for this number, but defer doing so, because railroad interests are involved in the vote to be taken upon the new Constitution, and for the additional reason that pressing engagements and unforeseen demands upon our time, have prevented the accumulation of such railroad information as is desirable.

Mississippi.

We are much pained to learn that our esteemed companion, Oscar T. Keeler, Grand Secretary of the Grand Royal Arch Chapter of Mississippi, has been summoned from earth by the Supreme I AM. Bowing reverently to the inscrutable, we inform all interested, that E. Comp. J. L. Power, of Jackson, fills the vacancy.

Sound.

The prerogative of the Master to rule and govern his lodge includes the right to terminate idle and needless discussion. When, therefore, he deems any question to have been sufficiently ventilated, he rises in his place and takes the question. There is little danger of an arbitrary exercise of power in this respect, the tendency being always in the contrary direction. Rules of order in a Masonic lodge are merely for convenience, and the Master may or may not observe them, as he thinks best. It would, therefore, be a waste of space to print your argument which you will doubtless thank us for suppressing.—*Simons.*

◆

The Cynosure, anti-Masonic, repeats the story about our compensation; will it make the article on pape 82, headed "*Masonic Charity*," a test of the truthfulness of its articles generally?

◆

Ten pages of matter already set up are left out, and very much that we would like to lay before our readers is also unavoidably carried over to July.

Married.

By the Rev. Bro. John E. Lindley. Bro. A. B LEEPER, W. M., of Locust Lodge No. 623, A. F. and A. M., to Mrs. MARY McCUNE, May 22d, 1870, all of Owaneco, Illinois.

In Williamsburg, Ohio, by Rev. C. H. Calpus, Rev. Bro. HERMAN, to Miss SINTVILLA MCMLILAN.

Impostor Unearthed.

The Masonic Relief Board of Toledo has of late rendered most valuable service to the Masonic Order and to the public by its success in discovering and exposing the cowardly villains who attempt to gain a living by swindling the Masonic Fraternity. Last evening brought a fresh arrival in the person of a seedy looking chap, who gave his name as Samuel Buchanan. Like his predecessors he was quickly detected, and he will leave this city branded as an impostor.

The stranger, on presenting himself to the Relief Board as an applicant for charity, gave in substance the following account of himself:

He was a member of Lodge No. 935, at Wexford, Ireland; had been in this country about three months and a half; soon after he landed in New York city he came to Miamisburg, Ohio, when sickness overtook and confined him for six weeks. Recovering finally he proceeded to Dayton, and from thence came to this city, via Lima. His destination was Chicago, where he represented that he had two cousins. In consequence of his sickness and other misfortunes he had spent his money and become entirely destitute. He only desired sufficient means to carry him to Chicago. After hearing his story the Board demanded 'satisfactory evidence of the truth of his statements, whereupon Buchanan at once produced his certificate of membership in the lodge mentioned. The certificate is duly signed by the Grand Secretary and the Deputy Grand Secretary, under the date of December 6th, 1860. It has the appearance of being a genuire certificate, and those not familiar with the style of the diplomas of Ireland, could not detect any irregularity. The certificate being examined the Board were strongly suspicious that the stranger was an impostor, and at once commenced a thorough inspection of all the papers, etc., about the applicant's person. The fellow was decidedly opposed to this investigation, and while his diary, letters, and documents, were being taken from his pockets and examined one after another his nerves gave way, and a conviction that his game was "up" could be plainly read in his countenance. The documents convicted the fellow. They showed that he had left London a year ago, and that he had been swindling the Masonic lodges in Canada, New York, and Ohio for several months. One of his documents is a letter from the Mayor of Montreal, bearing date of August 1st, 1869, recommending him to a city officer for employment. A Masonic blank visiting card was among the papers. His diary shows that he attempted to keep a daily record of the important events in his wanderings Among the items are the following:

April 8th, 1870.—One year ago to-day since I left England.

Saturday, Feb. 26, 1870.—Nothing doing all this week. Working at Ohio Co's. Works, 630 Central Avenue.

March 2d, 1870.—Worked half day. Sent a letter home with some tobacco and cotton seed and a paper to Emmy. Stopping at 702 Central Avenue. My birthday—born at Wexford, 1837. Cincinnati, Ohio, April 18, 1870. Left Ohio candle factory.

May 2d, 1870.—Stopped at Burnett House. Expect to get away at 7:59. Did not get away. Slept out for first time in my life. Had money, but could not get a bed.

May 3d.—Saw G. C. Anderson. Got a pass to Wapaukoneta.

In appearance Buchanan has more of the air of stupidity than shrewdness. He is 5 feet 11 inches in height, and when walking stoops a little. His weight is about 160. He has brown hair slightly grey around the temples; a full face, prominent nose; a dark hazel eye, a small moustache, short cruly whiskers scattered over his chin. In appearance he is about forty years of age.

Expulsions.

By *Virginia City R. A. Chapter*, at Virginia, Montana Ter., April 25, William Lyman, P. M., for gross unmasonic conduct.

L. Frary, H. P.

H, Warmington, Secretary.

By *Onarga Lodge No. 305*, Elam E. Perkins was expelled May 7. Published by order.

V. W. Dashiel, Secretary.

Treasurers, Secretaries, and Chaplains, as returned to the Grand Master in the order of numbers.

No. Treasurers. Secretaries. Chaplains.
221...David Cheney, N. G. Humphrey.
222...G. P. Lester, Levi Booth, G. D. Kent.
223...Timothy Dalton, William Fisher.
224...A. M. Cumming, F. M. Tritt, A. T. Orr.
226...P. M. Nichols, D. G. Williams, E. A. Humphrey.
227... John A. White.
228...S. P. Earp, T. A. Collett.
229...D. M. Husted, Horace Leighton, C. H. Doss.
230... John McIlrath.
231...H. H. Sanborn, F. C. Robinson.
232...E. Bishop, W. B. Warren.
233... T. M. Seaton.
234...John A. Bowlin, D. W. Fountain.
235...John Cooper, William Scott.
236...J. M. Ashlock, A. I. Wood, John Brown.
237...Christian Harvey, Chas. Forrest.
238...Samuel Gordon, E. C. A. Cushman.
239...Jacob Knell, W. F. Chipman.
240...Geo. K. Hosford, Henry Trevett.
241...S. G. Hindman, Jos. Ennison, W. J. Grant.
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Postponement of the Grand Festival.

By a sad calamity, the families of our Most Worshipful Grand Master elect, the Earl de Grey and Ripon, and our Deputy Grand Masternominate, the Earl of Carnarvon, have been plunged into the deepest sorrow. Gentlemen connected with them by the dearest ties of kindred have been ruthlessly murdered by brigands in a country which owes much to the British nation, and in which the lives of Englishmen at least, it had been fondly imagined, were secure from danger.

There is no land in the world—not even, perhaps, excepting the classic spots of Italy—which has been so much the resort of the antiquarian, the poet, or the lover of romance, as the territory comprising the the modern kingdom of Greece. Every plain, every mount, every rill or river has its history, and this is especially observable in the neighborhood of Athens, the renowned. Ruins on all sides attest the grandeur of the past, and breathe a reproach for the degeneracy of the present. The Greeks have, even now, as Byron sings, the Pyrrhic dance, but the Pyrrhic phalanx has, we fear, forever departed.

They have the glorious skies, the hero-haunted hills, the inspiration of a thousand spirit-stirring memories, and yet the nation is a disgrace to civilization, a blot upon the map of Europe a den of thieves and brigands. We cannot restrain the indignation which thrills through our veins when we reflect upon the many sacrifices which Western Europe has made to aid the cause of the Greeks, and how base has been the return by the latter. It is time, therefore, that sentimentalism should cease to bear sway on the subject, and we must learn to contemplate and understand the ugly fact, that the modern Greeks are about as comparable with their noble ancestors as a monkey is with the highest type of intelligent man. From the lofty conceptions of a Homer or a Sophocles, from the divine reasonings of a Socrates or a Plato, from the patriotic heroism of a Leonidas or a Miltiades, to the plundering propensities of their wretched descendants is, indeed, a fearful leap. It was after a journey to the immortal plains of Marathon that our unfortunate countrymen met their fate; and who can now tell how their hearts may have glowed, and their souls burned within them, fired by the thoughts of its ancient renown? The associations of such a sacred spot, hallowed forever as the scene of Freedom's triumph, must naturally have been awakened in the breasts of those cultivated men whose lives have paid the penalty of their pilgrimage.

Within a few miles of Athens—within sight almost of a military patrol—the unfortunate gentlemen, with the ladies who accompanied them, were waylaid, two of their escort shot at once, and the rest of the party made prisoners by a ferocious party of brigands, who, after demanding an enormous ransom, deliberately murdered the four persons they finally detained, in cold blood. Mr. Vyner, one of the victims, was brother-in-law to our Grand Master elect, and Mr. Herbert a cousin of the Earl of Carnarvon, the other murdered gentlemen being the Count de Boyl, Secretary to the Italian Legation at Athens, and Mr. Lloyd. In consequence of the assassination of such a near relative, the installations of the Earl de Grey and Ripon and of his nominated deputy have been necessarily postponed, and we can assure both our noble brethren, that the members of the English Craft deeply sympathize with them in the heavy affliction with which it has pleased the Great Architect of the Universe to visit their family circles. In a national point of view, the subject will be well and amply discussed. We write these lines before seeing the opinions of our colleagues of the secular press, but in a Masonic sense, we feel it but right to place upon record an expression of the grief with which we have heard of the dreadful catastrophe. Begun in mourning, may the reign of our Grand Master elect be yet brightened with the rays of happiness. We can at least assure him and his distinguished Deputy—than whom a better or more popular selection could not have been made--that the heart of English Masonry is stirred to its centre in sympathy and sorrow for the loss which each has sustained. And let us hope that the slaughter of those inoffensive tourists may show the necessity of effectually stamping out the "rinderpest" of brigandage. If the Greek government cannot accomplish the first duty of every civilized power, by making law and order supreme within its borders, it is quite time that the English traveling public realized the fact, and abstained from visiting a country whose historical reminiscences can only be enjoyed at the risk of robbery and assassination. Neither as commercial men, nor as administrators have the Greeks been a success, and it is more than problematical whether their emancipation from the Turkish yoke, has been a real service to humanity at large. The great powers have a right, however, to insist upon proper protection being provided for travelers in the country, if the farce of self-government in Greece is to be longer continued, and probably the atrocity recently committed will lead to the adoption of efficient measures for the suppression of the robber brood.

Until such measures are set on foot, our counsel to all admirers of ancient Greece will be plainly this—confine your investigations to the works of the Greek writers, and visit Greece only in imagination.—*Freemason, London.*

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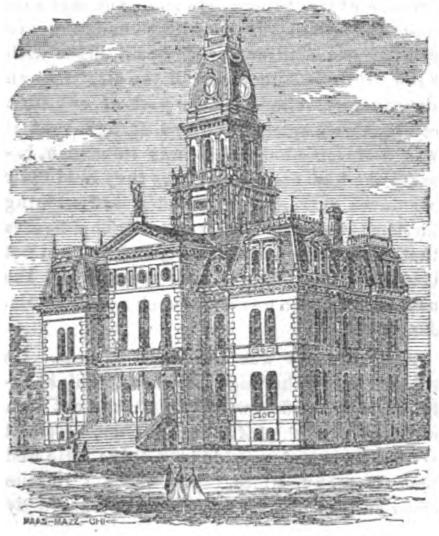

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THE MASONIC PASTOR,

OR

The Church vs. The Lodge.

BY WILLIAM ROUNSEVILLE.

CHAPTER VIII.

In which the Conspirators consult.

Bill Pomeroy had been a wealthy and respected citizen, but in consequence of a love for strong drink he had fallen very low in the scale of respectability, and was generally believed to be ready for any service which promised to give him means to assuage for the time his unconquerable thirst. It was to him that the pious conspirators turned in their hour of need, hoping that such testimony as would convict the pastor of some misdemeanor or offense against good morals, could be elicited. ister Smith was the agent or emissary in getting up the testimony against him, and she lost no time in consulting with Pomeroy as to what he could testify to in the ecclesiastical court. In her interview with him for that purpose she ascertained that he would state that he was present at the meeting in the wagon shop, that the ceremonies were of a light and trivial character, that the words she had heard were pronounced not only by the presiding officer, but by the entire body of brethren assembled, and that they related to the sealing of a solemn contract. To her inquiry if the pastor was in the chair, he gave such indirect replies that she was satisfied that he could not deny it. On the whole, the female agent was well satisfied with the result of her mission. It is true, Pomeroy had not told her much, but his language had suggested a great deal, and had led her to hope that all that was suggested would be testified in court on the morrow. She returned to her home with high anticipations of success against the vile man who dared to be a Mason against the wishes of the ladies of his church—who dared to be a free man in a land of freedom. As there was not time to report to the principal, Rev. Mr. Smoothface, Sister Smith had to content herself with a hurried interview with Mrs. Deacon Brady. So in the evening she hied away to see her. She found the good old lady alone. The results of the interview with the prominent witness were delineated. The hope which that testimony had inspired was strengthened by the attrition of congenial souls.

"Bill said he was there in Styles' wagon shop, did he, Sister Sarah?" asked the deacon's wife.

"I guess he did! Right out square. He did not pretend to deny it," was the answer.

"And he owned up that they all said 'let it be recorded,' arter takin' that awful oath?"

"Yes, he said every one of them repeated it."

"And then he said Jones was there, didn't he, Sister Sarah?"

"Well, he said as much as that, but he was pretty shy of what he said, but there is no doubt he will swear to it to-morrow."

"And did he say right out that it was a contract with the devil that they wanted to record?"

"No, not exactly, but he said it was awful solemn."

"Sarah Smith, I don't b'lieve you've mor'n half done your arrant. You haint got him to say nothin' positive."

"Oh, yes he did, say positively he was there, that they took terrible oaths, and that what I heard was true."

"Yes, he did, but he didn't say Minister Jones was there—he didn't say he was aidin' and abettin' the contract."

"No, not quite that, but he intimated as much."

"O, fiddle-stick for his intimations! We want a man that will go like Elijah into the lion's den, or was it Jeremiah, and just stretch the jaws of the animal so far apart that they will never get together again, and then he can't never bite no more."

"Caution is the parent of safety, sister Brady."

"Not in this! We must whip him or he will whip us. But there is no use in whining. That won't help it none. We hain't got no time to dally now, but must do the best we can with what we've got."

CHAPTER IX.

The Battle.

The morning of the trial came. The church in which the pious court was seated, was filled to overflowing, nearly all the members of the church being present, and many of the world's people. The court consisted of four of the "peers" of the accused; that is, of four clergymen of the same religious grade as himself. It was rather an imposing scene. Within the altar and in front of the desk, was paraded the court. On each side and partially in front, were the counsel, most of whom had volunteered to give their services on the one side or the other. The church members occupied the front, while the outsiders had to content themselves with more remote positions.

Most prominent of all was sister Sarah Smith, supported by Mrs. Deacon Brady and Rev. Mr. Smoothface, who had been excused from sitting as a member of the court on account of his personal friendship, and intimate social relations with the accused. There was an air of subdued restless anxiety upon their countenances, as if they had engaged in a course of which they were not well assured of the end. Deacon Brady sat by Mr. Smoothface, the very picture of sorrow, of indetermination, of fear.

The charges were read, reciting that Rev. Mr. Jones, pastor of the said church, in defiance of his people, and to the great scandal and deep disgrace of the cause of Christ, and especially of the church aforesaid, did persist in consorting with a secret, dangerous and powerful anti-Christian society known as Freemasons; and that the said Jones utterly and wickedly did refuse to acknowledge his error, but rather clave to the same the more because of reproof. The charges that he had profaned the holy day of God, by sporting on the Sabbath, and that he was known to rejoice at the calamity of a member of his church, and had expressed himself as glad when he heard of his departure from the rules of the church, were also rehearsed. After which the President of the court asked the accused if he was prepared to plead to the charges.

As the minister deliberately arose to reply the audience, with bated breath, listened. Not a sound broke upon the ears of the assembly. The house was the house of silence. On his right sat the wife with her babe at her bosom, with a scared countenance indicating the fearful trial it was to her retiring spirit, and yet it was lighted up with a kind of heavenly radiance that seemed to receive brilliancy from and convey strength to the accused one by her side.

The accused arose and said: "May it please the court, brethren: However I may be astonished at the singular nature of the charges preferred against me, I feel bound to answer all allegations that may be preferred by the church with which I have connected myself, and for which, I hope, I have not labored wholly in vain. I am a member of the organization known as Freemasons; I have belonged to them for years; am acquainted with the laws, practices and requirements of the Institution. I have been honored with promotion by the brethren, and have presided over their deliberations in nearly all the subordinate bodies of the Order. These being facts, I ought to know, and pardon me if I say I *do* know, the tendency of the rites and ceremonies.

"In a long experience in Masonry, I have never known a single person made worse by becoming a member, but I have known many—yes, brethren, sisters and friends—I have known very many saved from ruin by its blessed influence. And for its good and purifying influence, I love Masonry. If it is a crime to love and cherish a good and humanizing institution, then I am criminal, for with my heart and soul, I love the Institution of Masonry.

"It has been intimated that I have pertinaciously refused to renounce the Order and retire from its communications. Can I do so after what I have here averred, without becoming a base ingrate? It has ministered to my necessities when my brethren in Christ seemed to have forgotten me. It has provided needed food for those I love, when famine stood at the door and there were none to drive his haggard form away. It has cheered me in the performance of duty, when, but for its words of cheer, I should have fallen by the wayside, and when this dear one by my side shall be weeping above my coffin, I know there will be fraternal hearts that beat in sympathy, and kind hands to lift the burden from her life. The Lord forget me, when I forsake Masonry, or say aught against its holy principles. I belong to the Order—I shall continue to belong to it until the day of my death, unless found unworthy, but by doing so I bring no disgrace upon the cause of Christianity; therefore I say here, before Heaven and men, that I am not guilty as charged.

"Additional charges represent me as a Sabbath breaker, and as having no sympathy with the calamities of my people. To these charges I interpose an unequivocal, and an indignant negative. I defy my most bitter enemies, if enemies I have, to point to a single act of my life to prove the charges true. These charges are an afterthought, to blacken my character provided that the original specifications were not proved. They are as false as falsehood itself, and could have only been conceived in a mind overflowing with bitterness."

As the reverend gentleman took his seat, there was a murmur ran through the crowd, but whether one of approval or condemnation it was impossible to say. The president explained that the accused having admitted his connection with the Masonic society, it appeared that there was no inquiry necessary on the first charges, except as to the character of the Institution. If it was a pure and good institution, then to be a member of it could not disgrace Christianity or the Christian profession. The accused had given his opinion on the merits of Masonry, and it was now the business of the court to see if he was correct.

Sarah Smith was called to the witness stand. She deposed much as she had related before, her adventure at the wagon shop, and was sure that the words she had overheard had reference to a terrible contract, or compact made with "the Prince of the Power of the air," though she confessed she heard no part of any such compact rehearsed. She was certain that it was a Masonic lodge that was in session, because she had understood that they held their conclaves there, but she had heard nothing further than had been related. The figures that she had seen wore masks, and she did not identify any of them, though she thought the man in the chair was about such a man as Mr. Jones.

Bill Pomeroy was the next witness. He said he was at the wagon shop on the night referred to by the first witness. He had not been expelled from the lodge at that time. He had seen the accused preside in a lodge. He had seen it many times. He was not in the chair on that night. The words overheard by Miss Smith were spoken as she testified. They were spoken in reference to a contract ratified by a solemn promise. It was this that was to be "recorded."

All this was brought out by the counsel for the prosecution. On the cross-examination the witness was asked:

"Did the Masonic lodge meet in the wagon shop on the night referred to?"

"It did not!" was the prompt answer.

"What body was in session there at that time?"

"The Sons of Malta."

"Was Mr. Jones, the accused, there?"

"He was not!"

"Was he a member of the Sons of Malta?"

"Not to my knowledge!"

"Would you have known it if he had been?"

"Certainly."

"Who presided that night?"

"Rev. Smoothface."

"One question further, Mr. Pomeroy, were you a Mason?"

"I was."

"Are you a Mason?"

"I am an expelled Mason."

"Thank you for your honest testimony. Will you tell me what is the character of Freemasonry as a moral institution?"

"With pleasure! It is the best school of morality to which I was ever admitted."

"You belonged to the church once, I believe?"

"I did."

"You were expelled from the church, for what?"

"Telling tales out of school, or in other words, I revealed church secrets."

The counsel for the prosecution objected to this method of examination, and the court decided that the testimony was inadmissable.

"May it please the court, I have a single question to put to the witness," said the cross-examining counsel. Then turning the witness he said:

"You say you were expelled from the lodge, for what cause?"

"Drunkenness!" was promptly answered.

The prosecutors, or the persecutors, as they would more properly be called, saw that the case as concerning the original charges was lost. Their only hope was to prove the additional charges, which had been preferred to meet such an exigency as had presented itself.

Russell, the keeper of the City Hotel, was called. He testified that the accused came to his house on his way to church on Sabbath morning, and took a glass of wine. The witness remarked that one of the parishioners of the accused, Geo. Calcraft, had the night before been intoxicated, and had fallen from his buggy, hurting himself severely, but he fell into good hands, and was taken care of. The accused said, "I am glad of it; that is, I am glad that he fell into good hands."

On the cross-examination the witness said it had never struck him that the words could be tortured into a meaning that had been attached to them by the prosecution. The words were said in presence of several other persons; he did not remember who they were.

Tabitha Haines was called to the stand. She testified that on a certain Sabbath day, she saw Rev. Mr. Jones in a buggy, with a dog sitting in it, and what she was sure was the muzzle of a gun protruding over the hinder end of the box. She was sitting on the piazza of her father's house, about a hundred feet from the road, and could not have been mistaken in what she saw, either of the man, dog or gun. They were all in the buggy. What else could he be doing than hunting, with such a rig as that, she should like to know. There was no cross-examination, and the prosecution rested.

Wm. Hill, a well-to-do farmer, was called on behalf of the defense. He testified that on the Sabbath mentioned, the accused had conducted public services at a school-house near his dwelling; that he had stopped with him over night; that he drove from home after the usual services there; that when he drove up to his gate a small dog, which he said belonged to his son, and which persisted in following him, was sitting in the buggy, and that projecting out of the end of the buggy-box was the small end of a cane, the box being too short for it to be laid down in the bottom, and the head too heavy to allow the cane to have the end reversed without endangering its falling out. There was no gun in the buggy, and the dog was a "black and tan," and no sporting dog at all. This closed the testimony. The court, after a few mements consultation, brought in a verdict of acquittal, which was received with tremendous cheering.

CHAPTER X.

In which all parties are disposed of, "and they lived in peace ever after."

The trial was the end of anti-Masonry in the church where it took place. The revelations concerning the Rev. Smoothface, and the popular belief that he was trying to undermine the influence of Pastor Jones, that he might slip into his place, prevented his opinions having any weight with the members. He could not even retain his former position, and some rumors of intimacy with the lambs of his flock, probably hastened his departure. His exit was unheralded, and with him went "sister Sarah," the "old harridan," whom he took for better or for worse, simply because it was the only chance to cover up a scandal. Let us hope the punishment that was inflicted was a sufficient penalty for his crimes against honesty. The writer saw his name not two months ago as an officer in an anti-Masonic gathering.

Deacon Brady and his "pardner" still remain members of the church, the former having had the discernment to see the conspiracy against his pastor, and the latter accepting the situation because "she had learned a lesson from that are Sal. Smith that'll last her durin' her nat'ral life." More sinned against than sinning, it is to be supposed. The deacon hardly regrets the necessity of learning that truthful lesson from the Psalm of Life.

Bill Pomeroy has repented him of the evil which he had done, become a sober and industrious citizen, and is now a member of the lodge in good standing. Mrs. Deacon Brady says she "knew all the time there was some good in the critter." Through his influence the deacon has been "initiated, passed and raised," which caused the good woman to express the opinion that he had "better bought another cow than spent the money for such blamed nonsense."

Parson Jones and his excellent wife and family, now reside where we found them when first settled, and to all appearance, they have a life lease of the church and parsonage, "to have and to hold" them until the Grand Warder of Heaven shall summon them to everlasting refreshment in the Paradise of God.

Masonry flourishes. It has been proved a good institution, legally, socially and practically, and the proof is accepted by all classes; no second attempt has been made to destroy it. No one has any desire to do so. And that rural city presents a demonstration that there is no need of arraying the CHURCH *vs.* THE LODGE.

We have only to say that the main features of the above narration are true; the additional charges having actually been made in substance with the result above stated. We doubt not some who read it will recollect when and where the incidents occurred.

Communications.

CLINTON, Miss., July 26, 1870.

To the Editor of the Trowel:

While I read with great pleasure the valuable contributions to your interesting periodical, I occasionally find some ideas expressed with which I cannot agree, and some statements made which are no doubt regarded as facts, that conflict with portions of Masonic history, which must have been overlooked by the writer. These statements, given as the result of an investigation of the subject, may be regarded as historical facts by those who have not the means of investigation at hand. As I conceive it to be the duty of every Mason to endeavor to correct errors when discovered, that can be established to be such by reliable authority, I have presumed to enter a protest to the conclusions to be deduced from the remarks of Bro. Lanphere in the July number of THE TROWEL, on the subject of District Grand Lodges. In the argument, he uses the following language:

> "The principle of representation came into use only a century and a half ago. Before 1717, the idea of representation in Masonry was unknown. Up to that time the Grand Lodge was a pure democracy, each Mason from E. A. to W. M. attended it, did so in his own right and behalf and for no one else. Then occurred a revolution, not in Masonry, but *in the Constitution* of the G. L. The right of Masons as individuals, to attend and take part in the proceedings of G. L. was taken away or given up, and the principle of representation of lodges as now exists, substituted. Then was adopted this much talked-of 'ancient landmark' or 'prerogative' of the Master, in company with the S. and J. Wardens, to represent his lodge at all communications of the Grand Lodge."

With the opinions therein expressed, I beg to take issue.

1st. That the principle of representation by Masters and Wardens did not originate in 1817, but was in practice perhaps centuries before that time, and was *then* considered to be "ancient usage."

2d. That previous to that time the *Grand Lodge* was no more a pure democracy than it is at present, perhaps not as much.

3d. That there was no change in the constitution or members composing the *Grand Lodge.*

4. That the X. and XII. articles of regulations under which the elements of a *G. L.* are established, did not originate in 1717.

In order to sustain my views, it is necessary that we should go back to the first authentic account of the formation of a Grand Lodge in England, and trace it down through the "Genesis" of grand lodges, at least to the revival in 1717. Taking Entick's edition of Anderson's Constitutions as a guide, which is corroborated by Preston's Illustrations, we find that the first congregation or general assemblage of Masons was under Albanus or St. Alban, in A. D. 303, "who obtained from the King a charter for the Freemasons to hold a General Council, and gave it the name of *Assembly,* and was thereat himself as Grand Master, and helped to make Masons and gave them good charges and regulations." Then in 926, viz.: "That accordingly Prince Edwin summoned all the Free and Accepted Masons in the realm to meet him in a congregation at York, who came and formed the *Grand Lodge* under him as their Grand Master, A. D. 926." "That they brought with them many old writings and records of the Craft, some in Greek, some in Latin, some in French, and other languages, and from the contents thereof they framed the constitutions of the English lodges, and made a law for themselves to preserve and observe the same in all time coming."

Here the Constitutions were *framed,* and all Masons enjoined by law to preserve and observe them. Now, what Constitutions were those? The next mention made of a Grand Lodge or the Constitutions was in 1375, as follows: "The Constitutions were now meliorated, for an old record says: 'That, in the glorious reign of King Edward III., when lodges were many and frequent, the Grand Master with his Wardens, at the head of the Grand Lodge, with the consent of the lords of the realm, then generally Freemasons, ordained, That at a making or admission of a brother, the Constitution and Charges shall be read, &c.'" What constitution and charges are here alluded to?

The next allusion made to the Grand Lodge was in 1607, Inigo Jones being Grand Master, viz.: "He also held the quarterly communications of the *Grand Lodge* of *Masters* and *Wardens,* and the annual General Assembly and Feast on St. John's day, &c." Here the *Grand Lodge* is described as being *then* composed of the *Masters* and *Wardens.* By what authority, if not under Arts. X. and XII. Old Regulations?

There is no further appropriate allusion to the Grand Lodge or Constitutions until the revival in 1716, when "the four old lodges and some old brethren met at the said Appletree (Tavern), having put into the chair the oldest

Master Mason (being Master of a lodge), they constituted themselves a Grand Lodge *pro tempore* in due form, and forthwith *revived* the quarterly communications of officers of lodges called the *Grand Lodge*, resolved to hold the annual assembly and feast, and then choose a Grand Master from among themselves till they should have the honor of a noble brother at their head."

I beg to add here one more proof, in the opinion of Bro. Preston, as expressed in a note on p. 163 Ill., viz.: "This privilege was certainly a peculiar favor; *for* the *Grand Lodge*, by the *Old Constitutions*, could consist *only* of the *Masters* and *Wardens* of regular lodges with the Grand Master and his Wardens at their head; and it had been customary even for these officers to withdraw and leave the Masters and Wardens of lodges to consult together, that no undue influence might warp their opinion."

Here we have evidence that the practice of Masters and Wardens attending the Grand Lodge, did not originate with the Grand Lodge of England in 1717, for the record distinctly states that *that* G. L. *revived* the communications of *officers* of *lodges*, which communication, they asserted, was called the *Grand Lodge*. They also held the annual general assembly and feast. Here the distinction is drawn between the *G. L.* of Masters and Wardens, and the General *Assembly* of all Masons. If it was then alluded to as a custom already in use, when and where did it originate? Records prove that it was in use in 1607. But to proceed.

"Accordingly, on St. John Baptist's Day, 1717, the assembly and feast of the Free and Accepted Masons was held at the aforesaid Goose and Gridiron. Before dinner, the oldest M. M. (being Master of a lodge) in the chair, proposed a list of proper candidates, and the brethren, by a majority of hands, elected Mr. Anthony Sayer, Gent., Grand Master of Masons, who being forthwith invested with the badges of offices and power by the said oldest M. M., and installed, was congratulated by the assembly, who paid him homage. Mr. Jacob Lambell, Carpenter, and Capt. Jos. Elliott, Warden."

The Grand Lodge, being thus formed, the Grand Master, in order to carry out the resolution of the preceding convention for *reviving* the quarterly communications of officers of lodges, called the *G. L.*, then "commanded the Masters and Wardens of lodges to meet the grand officers every quarter in communication at the place he should appoint in his summons sent by the Tyler."

Thus was the ancient custom *revived* and the Grand Lodge duly organized.

I fear many intelligent Masons, without making a thorough investigation of the subject, have been led to consider the above command of the Grand Master Sayer to be the origin of representation of lodges; whereas, in completing the organization of the Grand Lodge, he was only *reviving* an *old custom*, which had been so long in use as to entitle it to be classed among the ancient usages, if not among the landmarks, extending back, in my belief, to 926.

The old regulations were not altered or modified by either Bro. Anderson or the Grand Lodge. He had no authority for altering them, but was merely directed to digest, to arrange in convenient order, to dispose in due method "the old Gothic Constitutions which were brought to the Grand Lodge *for the purpose of showing the usages of ancient times*," which duty he performed, and produced to the Grand Lodge the thirty-nine regulations in their present order of arrangement, which arrangement was approved by the Grand Lodge. And when he deemed an addition necessary he appended it to the article in a different clause, and did not embody it in the old article, but left that untouched, all of which additions may, by reference to the Book of Constitutions, be recognized by their having no numerical letters attached to them, whereas the old regulations are regularly numbered. The caption of the old regulations has the following, viz.:

> "The author of this book has compared them with and reduced them to the Ancient Records and Immemorial Usages of the Fraternity, and digested them into this new method, with several proper explications, for the use of the lodges in and about London and Westminster."

Here is the evidence of Bro. Anderson himself, to show that he did not alter them, but merely reduced them to a better form. Now, having established the antiquity of the Old Regulations, and that they do point out to us the immemorial usages of the Fraternity, I will endeavor to show from them what were the constituents in the formation of a Grand Lodge as a distinct body from the general *assembly* of the Craft.

Permit me, for the sake of more ready reference, here to insert the X. and XII. articles of the Old Regulations:

> Art. X. "The majority of every particular lodge when congregated, shall have the privilege of giving instructions to their Masters and Wardens before the assembling of the Grand Chapter or Lodge, at the three quarterly communications hereafter mentioned, and of the annual Grand Lodge, too, *because* the *Masters* and *Wardens are* their *representatives* and are supposed to speak their mind."

This article was framed prior to Art. XII., as we find that the quarterly communications had not then been fixed, but were alluded to as to be *hereafter* mentioned, and it was also necessary first, to designate *who* and *how many* of each lodge should attend the Grand Lodge, and why they should attend. *Then*, the constituents of the Grand Lodge are designated in

> Art. XII. "The *Grand Lodge* consists of and is formed by the *Masters* and *Wardens* of all the regular particular lodges upon record, with the Grand Master at their head, and his Deputy on his left hand, and the Grand Wardens in their proper places; and must have a quarterly communication about Michaelmas, Christmas, and Lady-Day, in some convenient place as the Grand Master shall appoint, where *no brother shall be present* who is not at that time a member thereof, without a dispensation; and while he stays he shall not be allowed to vote or even give his opinion without leave of the Grand Lodge asked and given, or unless it be duly asked by the said G. L." (The above italics are mine).

When we find that these articles are produced among the old Gothic Constitutions to point out the *immemorial usages* of ancient times, and also find a Grand Master as far back as 1607, *continuing* a practice which conforms essentially with these regulations, and there being *no other authority* on record for such a practice, is not the conclusion irresistible, that these articles must have been in existence at the time of the formation of the first Grand Lodge, and that it was formed under them?

I think that erroneous ideas are entertained in regard to Grand Lodges in ancient times, by failing to distinguish the difference between the *Grand Lodge* proper and the Annual General *Assembly* and Feast, which are considered by some to have been one and the same body. But that was not the case. I have shown that from the earliest record of the formation of a Grand Lodge as an organized body, it was composed of the grand officers and the Masters and Wardens of lodges *alone*, and I challenge a refutation of this statement, based on reliable authority, that *their* meetings were held quarterly and on the day of the General Assembly and Feast *also*; that on those days the Grand Lodge convened in a separate apartment, for the transaction of their peculiar business, into which none were admitted except the members of the *Grand Lodge*; that there were *four* stated meetings of the *Grand Lodge*, whereas the *General Assembly* met *but once*—on the day of the feast, at *which time* all Masons of whatsoever degree, were privileged to attend and partake of the cheer, and also to participate in the transaction of such business as might properly be presented to the *General Assembly*, as we find by Art. 37, Old Regulations, viz.: "Then the Grand Master shall allow any brother, Fellow Craft or Entered Apprentice to speak, directing his discourse to his worship; or to make any mention for the good of the Fraternity, which shall be either immediately considered and finished, or else referred to the consideration of the *Grand Lodge* at their next communication, stated or occasional." But they were not admitted into the *Grand Lodge* proper.

This was the custom both before and after 1717, and I presume constitutes the pure democratic principle which pervaded the Grand Lodge system, and which Bro. Lanphere says was radically changed by the G. L. in 1717, but in which, I think, he is mistaken, as the privilege of attending the annual general *Assembly* and *Feast* was not abridged, as will be seen by a clause in Art. 39 of the regulations, providing for new regulations or alterations in the old, which was adopted on St. John Baptist's Day, 1721. That no new regulation could be made or old one altered, unless it was submitted to the perusal and received the approbation of all the brethren present at the general assembly and feast before dinner, even the youngest E. A. This does not bear out the remark of Bro. Lanphere that the right of all Masons to attend the general assembly was taken away in 1717, as we see here that four years after that time they are required by a special regulation to vote on all new regulations and proposed alterations to the old *on all future occasions*, and while they then, as formerly, attended the *general assembly*, and thus voted in their own right, the Masters and Wardens attended the *Grand Lodge* as the *representatives* of their lodges.

I have not sought to burden your columns with elaborate argument to sustain my views, believing that the above statement of historical facts, which may be tested by proper investigation, will be amply sufficient.

Very respectfully and fraternally,
Yours, &c.,
GEO. H. GRAY, SR.

Reminiscences of Travels in the South.

BY A BROTHER IN 1860.

It was just twelve days after the election which placed Abraham Lincoln in the presidential chair that I sat out on a journey from the pleasant villiage of D——s, to visit some relatives and friends in North Carolina. Taking boat to St. Louis, thence to Memphis, and thence by rail to Chattanooga and Columbia, and north by Greensborough, I arrived at my destination. The passage from St. Louis was slow, owing to the low stage of water, and the heavy load on the steamer.

Politics was the great topic of discussion among the passengers, who were about equally divided north and south, as well as in political views. Arguments and invectives were plenty; extreme measures were predicted, and more hopeful were many that all would be right.

Before reaching Memphis many dropped off and others came on, and the farther south we went, the more intense was the feeling. Many were averse to rash measures, but the tendency was the other way. One of the moderate ones is the hero of this story. At Columbia, South Carolina we missed connection, and a delay of several hours was the consequence.

This delay gave me an opportunity to get around and see what was going on. I found the people in a state of frenzied excitement against the government at Washington, and friendship for the north was not safely expressed.

Pretty soon my attention was directed to a crowd of men and boys some distance off on the public square, who were making a loud noise, and threatening violence to some one they had in their midst.

I hurried to the spot, and found the unfortunate man to be a stalwart fellow, in the garb of a railroad engineer. All kinds of threats were made and murderous weapons and missiles were plenty.

My first impulse was to step forward to his assistance, but a moment's reflection was enough to satisfy me that I might endanger myself and more seriously endanger the engineer.

His life was in jeopardy, of which he seemed fully aware, and while waiting to see the result, I discovered that he manfully stood his ground, facing his accusers and emphatically averring his innocence; that he was simply a railroad engineer, and in proof showed his passes, and said if they would let him go he would return north. The whistle sounded, and I had to make double quick time to reach the depot before the train started; in a few moments the train was thundering northward; upon getting aboard I had forgotten about the engineer, but after my excitement had subsided, I found upon inquiry that he was aboard. I lost no time in searching him out, and he frankly told me, that he had started south in search of employment on some of the railroads in Florida.

He had expressed his opinions freely, and had got into trouble.

My desire was to know how he released himself from the fury of the populace.

He gave me to understand that he understood an universal language, still as the snowflakes, but as expressive as lightning, that he used it, and it had saved him. I pondered over the matter and determined to investigate it further.

When the train reached Chester, another delay occurred from 3 to 10 P. M.

Here as elsewhere, politics was the theme. Our hero made no secret of his union sympathies. While at the hotel waiting for the train the house was surrounded by fifty or sixty men, and a middle-aged man was selected for leader. They demanded of the engineer his business and papers. He avowed his principles and produced his passes. This seemed to appease the crowd, but I could see that they were not satisfied. As the time approached for getting to the depot, a half mile distant, I discovered that there was gathering around the house a lot of men and boys, whose looks betokened no good to the engineer. Upon leaving the hotel, he was furiously assailed, and ran for his life towards the depot, but an unfortunate step gave him into the power of his pursuers. "Shoot him," "hang him," "bring a rope" &c., came from every quarter. As before he disavowed any intention of meddling with their affairs, and told them if they would let him go, he would go north. But the crowd increased, and became more unreasonable and furious as it grew larger, and I felt certain that no earthly power could save him.

All at once he straightened up, faced the crowd, made a peculiar sign, when a dozen passsive spectators rushed in, and while I was in breathless waiting to see the end, they demanded in a tone of authority that the engineer be let alone, that they would be answerable, &c.,

Almost in an instant, the clamor was hushed, and by the aid of these men, who seemed to be "Angels of deliverance," the engineer was put upon the cars, rescued from the very jaws of death. Again I sought him. Then I learned that he was a Freemason, which mattered little to me, as I was uninitiated. Both times, the same sign had saved him.

The scenes there enacted made a deep and lasting impression on my mind; I pondered over, asked for light, was duly elected, knocked and was admitted. I have found light, example and doctrine consonant with purity and truth, which will aid in guiding my pilgrim steps through life.

Dallas City, Ill., April 10, 1870.

Joliet, Ill., July 13, 1870.

To the Editor of the Trowel:

I make bold to ask for a small space in your paper, that I may give a short notice of a pleasant evening spent within the hall of Matteson Lodge No. 175. We have had many happy meetings there, but none, I think, more pleasant or profitable than the one which occurred last evening, it being the occasion of the installation of officers and the annual festival. The spacious lodge-rooms were well crowded, many visiting brethren favoring us with their company.

The officers elect were installed with due ceremony, after which all present were treated to a very happy surprise. The retiring Master, W. Bro. Stearns, who has for four years been the much respected Master of Matteson Lodge, in closing his official relations with the brethren, took occasion to express his kindest regards by presenting them with a magnificent case of *jewels*, accompanying the same with a few remarks that could not have been more appropriate or well-timed, and which breathed the sentiments of true brotherly love and good feeling.

But he in turn was somewhat taken aback by being made the happy recipient of a superb *Past Master's jewel*, in presenting which the members expressed the high esteem and respect in which he was held by them, and thus in a feeble manner expressed their just appreciation of the untiring energy and faithfulness with which he had discharged the important duties of the office which, by his own urgent request, he had been allowed to vacate. The presentation speech was made by Bro. Chas. B. Garnsey, whose remarks were very appropriate and had a pleasing effect, indeed.

After the above proceedings, all were invited to the banquet-room, where feasting and speech-making were the order of the evening. Toasts and responses were given with that good will and pleasure which is wont to prevail on such occasions; and thus passed one of the happiest Masonic gatherings your correspondent has had the pleasure of attending for many a day, and one which will long be remembered by the brethren present.

Fraternally yours,

B.

Derivation of the Names of Illinois Lodges of A. F. & A. M.

Collected from Various Authentic Sources.

[*Continued.*]

Warren Lodge No. 14, Shawneetown, Gallatin county, organized U. D. August 6, 1842; chartered October 5, 1842; and *William B. Warren Lodge No. 209*, Chicago, Cook county, organized U. D. December 1, 1855; chartered October 7, 1856.

These two lodges were both named for William B. Warren, who was Grand Secretary at the time No. 14 was organized, and had retired from the Oriental Chair of the Grand Lodge a little over one year previous to the organization of No. 209.

"Col. Warren was a native of Kentucky, where he resided until some years after he attained to man's estate and entered upon married life. We suppose that he resided at or near Frankfort. Before leaving Kentucky he took all the degrees in Masonry, from Entered Apprentice to Knight Templar, and all the degrees of the Scotch Rite to the 32d.

"Early in 1840, Past Grand Master Dunlap and the subject of this sketch conferred together, which resulted in a correspondence with the lodges in Illinois, and, soon after, in the formation and permanent organization of the present Grand Lodge of this State. Bro. Warren was elected Grand Secretary, and contributed largely, by his ability, correspondence, and assiduity, to build up the Institution of Freemasonry in Illinois. He held the office until the breaking out of the Mormon war, in 1845, and was succeeded by Past Grand Master Lusk.

After the disastrous explosion at Peoria, which resulted in the loss of life and property and the destruction of the archives of the Grand Lodge, a Grand Lodge of Recovery was held at Springfield, and he was again elected Grand Secretary, which position he held until the fall of 1851, when he declined a re-election.

At the time the said Grand Lodge of Recovery was held, a meeting of delegates from several chapters was held and the Grand Chapter organized, of which Col. Warren was elected the first Grand High Priest.

At the meeting of the Grand Lodge in the Senate Chamber in 1853, our brother held no position in the Grand Lodge but that of a Past Master. There were several candidates for Grand Master, but on the first ballot he received a vote equal to all the others, and on the second ballot was elected by more than two to one. Sickness and ill-health marked his entire year. Just as the Grand Lodge was about to assemble in 1854 he was taken very sick, and his address was written by his son, dictated from his sick-bed. After the Grand Lodge was organized it was learned that Grand Master Warren lay at the point of death.

A profound sorrow pervaded the Grand Lodge, and sincere prayers were offered for his recovery. On the second day the address was received and read amid profound silence, for many felt it to be the advice and testament of a dying man. It was a remarkable document, reciting important historical events and breathing the genuine spirit of Masonry, as may be seen by reference to the proceedings of 1854.

Bro. Warren has served as Secretary, Warden, and Master of Harmony Lodge, High Priest of Jacksonville Chapter, and in many important positions not herein named in Grand Lodge and Grand Chapter. His reports on Masonic correspondence were received with marked favor in the older Grand Lodges.

After the Mormon war ceased the Mexican

war commenced, and he was elected Major of the regiment commanded by Col. John J. Hardin, and was with him until he was slain at Buena Vista. At that time Col. (then Major) WARREN was military Governor of Saltillo, and it was his belief, as it was the belief of others, that if he had been on the ground with Hardin the latter officer would not have been killed. The Lieutenant Colonel was advanced to the grade of Colonel, and Maj. WARREN to that of Lieutenant Colonel.

The new Constitution of this State adopted in 1848 created three Supreme Grand Divisions, and Col. WARREN was elected Clerk of the Middle Division, and was succeeded by his son in-law, Wm. A. Turney, Esq.

After retiring from public life, he engaged in various branches of business, but his health had been failing for years, although his high courage and indomitable will stood him in good stead and in great help to his physician."

He left a most estimable widow, two married sons, two married daughters, and two unmarried. The eldest son, Wm. M., has been some years a Mason, has served the lodge at New Berlin, in this county, several years as Master, and is the Secretary now. He has been twice Surveyor of this county, and is engaged in farming and stock raising on a large scale.

"He died April 12, 1865, and immediate preparations were made for his burial. Several went from this city, and a large concourse of Masons, from the neighboring lodges and the lodge at Jacksonville, assembled on Friday, April 14, to give the mortal remains the last sad rites of sepulture. Harmony Lodge was opened by Hon. O. H. Miner, Master of Tyrian Lodge, and under the direction of Bro. Scott, Marshal, the lodge proceeded to the dwelling of our venerated brother, and with the friends and citizens, participated in the funeral ceremonies, where an appropriate sermon was delivered by Rev. Bro. Buck. The funeral cortege then proceeded to the grave, near that of the lamented Hardin, and the Fraternity deposited the body, dropped upon it the white apron, the green sprig, and a handful of dust, amid the mournful ceremonies of the Order, and left our brother resting in peace, with the hope of his joyful resurrection.

So passed away a courteous gentleman, a brave soldier, a high-spirited citizen, a noted Mason, and a friend of the poor."

Peoria Lodge No. 15, Peoria, Peoria county, organized U. D. January 8, 1842; chartered December 24, 1812.

The reason why the charter of Peoria Lodge appears of date December, instead of October, is because of the failure of the delegate to the Grand Lodge to produce the records and returns of the lodge. The matter was referred to the M. W. G. M., hence the discrepancy as to date, compared with the charters of other lodges. This lodge derives its name from the city in which it is situated. The name Peoria is the name of a tribe of Indians who once occupied the place where this populous city now stands. The name "Peoria" is itself a corruption from the term *Praouria*, which is the true origin of the term *Prairie*, and expresses the same meaning as does the latter word.

These Peoria Indians were, strictly speaking, the *Prairie* Indians, and were one of five tribes composing the *Illini* nation. This Illinois Confederacy was composed of the Kaskaskias, termed by General Harrison the Kaskians, Cahokias, Peorias, Michiganians and Temorias. These tribes, or more properly speaking, clans, all spoke the Miami language, and were probably a branch of that nation. The Indians of those days might have been classed in three great families—the Algonquin, Iroquois, and Mobilian. The tribe of which we are speaking was a part of the Illinois Confederacy, belonging to the Miami Nation, of the Algonquin family.

The first white men ever beheld by the Illinois, were Marquette and Joliet, who passed through their country in the month of July, 1673. On the 1st day of January, 1680, La Salle, accompanied by Father Hennepin and the Sieur de Tonti, landed with nine canoes and about thirty men, at or near where now is the wagon-bridge over the Illinois river. In 1679 La Salle having obtained the permission of the King of France, set on foot a trading expedition to this unknown country. He, having built at Black Rock, on the Niagara river, a vessel which he termed the *Griffin*, set sail in 1769. In due time he landed at the present site of Chicago, where after dispatching his vessel along the coast of the lake in search of trade, he landed. La Salle having built a fort at Chicago, set out on December 1st, for the Mississippi River, by ascending the St. Joseph across the portage into the Kankakee and thence into the Illinois, down which he proceeded until he reached the foot of Lake Peoria. Here La Salle remained some time, and at last hearing that his vessel had been seized by the Indians, its crew slaughtered, and the vessel itself burned, and being harrassed by the constant dread of the Indians, with whose bloody-mindedness he seems to have been well acquainted, determined to build a fort.

A fort was accordingly built about three miles above Peoria, which he termed *Creve-Cœur*, signifying *Broken Heart*.

Hennepin thus describes this fort:

"On the south-east bank of this river (Illinois), and it forms two or three lakes, but one mightily extolled, called *Pimitœuii*, (that is, in their tongue, a place where there is abundance of fat beasts), which is 20 miles long, and 3 miles broad, M. de La Salle erected a fort in the year 1680, which he named *Creve-Cœur*, from the grief which seized him on the loss of one of his chief trading barks, and the mutiny and villainous treatment of some of his own company who first attempted to poison, and then desert him."

In consequence of the wars with which the whole Algonquin family were embroiled with the Iroquois, and their allies, together with intestine difficulties, and the whole added to a fierce war with the Sacs and Kickapoos, the Peorias rapidly dwindled away, so that from 4,000 warriors, in the time of La Salle, representing a population of 24,000, there was in 1814 but four left. In the old maps of the Indian Territory, such as we used to study in our school-boy days, was laid down a reservation appropriated to the "Peoria Indians." We did not know any better then, but we do now. The name was a misnomer. When the Kickapoos were collected together, to be placed on their reservation some few (and there were but few altogether), were collected from near Peoria. When asked by the agent questions as to where they came from, many replied, "Peoria," or "Praouria." He termed them the Peorias, when in reality they were Kickapoos. The last of the Peoria Indians died in 1821.

The settlement of Peoria dates but little later than Kaskaskia, but its erection into a village was in 1778. The place when the settlement was started was termed *Mailletville*, after Hypolite Maillet, its founder. It was afterwards called Fort Clark, and, finally, and we think happily, the name of the dispossessed inhabitants was given it, and it has remained so.

In 1812, Capt. Craig, who had been sent by Gov. Edwards to chastise the disorderly Indians, complained that while lying before "La Ville de Maillet," his boats had been fired upon by the inhabitants, and as it appears, he landed and burned the town, utterly destroying it.

The town was then abandoned, the inhabitants going to St. Louis. In 1820 the survivors of those who had been driven from Peoria, petitioned Congress for the restoration of their lands. This "French claim," as it is called, has given rise to much vexation, and many lawsuits. During the Indian troubles of 1813 and forward, a fort was erected at Peoria and called Clark, after the veteran, Col. George Rogers Clark who took Kaskaskia, and with it the Illinois country from the French, thus making it a part and parcel of Virginia.

Temperance Lodge No. 16, Vandalia.—Organized January 10, 1839.

Previous to the organization of the present lodge at Vandalia, a lodge bearing the name of Vandalia and being numbered 8, had been organized at this place on the 22d April, 1822. It assisted in the formation of the old Grand Lodge, and in fact was the prime mover in regard thereto. When the Grand Lodge went down, No. 8 wentdown with it.

June 30, 1838, sundry brethren petitioned for and received a dispensation from the Grand Lodge of Missouri, to open and hold a lodge at Vandalia, to be known as Temperance Lodge. The lodge was not organized under this dispensation, whereupon it was renewed and the lodge organized as above stated. It came under the jurisdiction of the Grand Lodge of Illinois, December 21, 1842, being numbered 16.

The derivation of the name is plain, and needs no comment. The origin of the name Vandalia is thus accounted for by Gov. Ford:

"The legislature also provided for the removal of the seat of government from the town of Kaskaskia, the ancient seat of empire for more than one hundred and fifty years, both for the French and American inhabitants. Commissioners were appointed to select a new site, who made choice of a place, then in the midst of the wilderness, on the Kaskaskia river, northeast of the settlements, which they called "Vandalia." After the place had been selected, it became a matter of great interest to give it a good sounding name, one which would please the ear, and at the same time have the classic merit of perpetuating the memory of the ancient race of Indians by whom the country had first been inhabited. Tradition says that a wag who was present, suggested to the commissioners that the "Vandals" were a powerful nation of Indians, who once inhabited the banks of the Kaskaskia river, and that "Vandalia," formed from their name would perpetuate the memory of that extinct but renowned people. The suggestion pleased the commissioners, the name was adopted, and they thus proved that the name of their new city (if they were fit representatives of their constituents) would better illustrate the character of the modern than the ancient inhabitants of the country."

Macomb Lodge No. 17, Macomb.—Organized U. D. February 24, 1843; chartered October 3, 1843.

This lodge derives its name from the city in which it is located. The city of Macomb was named after General Alexander Macomb, a hero of the war of 1812. General Macomb was born in Detroit, April 3d, 1782, the place then being occupied by a British garrison. The hostilities between Great Britain and her colonies had just ceased, and upon its authoritative declaration, Macomb's father removed to and settled in New York. At eight years of age, Alexander was placed in a school in Newark, New Jersey, under the charge of Dr. Ogden; while attending this school his taste for military habits became apparent. He formed his playmates into a company and commanded them with a juvenile assumption of dignity amusing in the extreme. At the age of sixteen, a war with France seeming imminent, he joined a company of rangers, whose services had been offered to the government, but, it seems, were not accepted. In the year following he was appointed to a cornetcy in the regular army, but the cloud of war passing away, his services were not required. He had however, resolved on a military life, and was among the few officers retained in the regular service, after the disbanding of the army.

In February, 1801, he was commissioned as a 2d Lieutenant, being promoted to 1st Lieutenant in October 1802, when he was stationed at Philadelphia, on recruiting service. After remaining in that city one year, he was ordered to join Gen. Wilkinson, then operating against the Cherokees. Remaining there nearly a year he was ordered to West Point, to join the Engineer Corps. There he became Adjutant and Judge Advocate. His services in the latter office were so highly esteemed that he was employed by the government in completing a code of regulations for courts-martial.

He was made Captain of an Engineer Corps in 1805, and was promoted in 1808 to the rank Major. In the early part of 1810, he was commissioned as Lieutenant Colonel, and appointed acting Adjutant General upon the organization of the army in 1812. After the declaration of war, a few weeks later, he was appointed Colonel of artillery, and joined Wilkinson on the Canada frontier.

He shared in the mortifications of the campaign of 1813, but at Plattsburg he nobly cooperated with McDonough on the lake in a victory so decided and important as to almost blot out the shame of former failures, and for his gallant services on that occasion he received the thanks of Congress, a gold medal, and a Major General's commission. At the close of the war he was retained in the service, being ordered to the command of Detroit, his birthplace. In 1821 he was called to the head of the Engineer department at Washington, and on the death of Major General Brown in 1828, was appointed General-in Chief of the Army of the United States. He died in Washington, on June 25, 1841, and was succeeded by Winfield Scott.

The names of Macomb and McDonough are inseparably connected, as regards the battle of Plattsburg, and in Illinois this connection has not been ignored, Macomb being the county seat of McDonough county.

Exchanges.

The Manufacturer and Builder, for August has an engraving of the Swedish calculating machine at Albany, one showing the processes of making soap, and another showing the low pressure steam heating apparatus for heating dwellings. It is full of engravings and plates, with valuable articles on important topics to farmers, builders and manufacturers.

The Northwestern Advance, published weekly by Starr & Son, Milwaukee, Wisconsin, and edited by C. D. Pillsbury. It is an eight page sheet, and is the organ of the Temperance people of Wisconsin. It is conducted with great ability.

The Bright Side, August 11, has a fine picture of a cat and bird drinking together.

The Schoolmaster, for August is a dollar monthly edited by Messrs Stetson & Baker, Normal, and published by John Hull, Chicago. Is it possible that at last school writers have found out that all the hearts and souls do not belong to the teachers? the August schoolmaster has several good articles.

The Mother's Journal, for August, Mrs. Mary G. Clarke, editor, Chicago. Good pictures, good stories, and capital advice. Take it mothers, young and old. $2.00 a year.

Oliver Optic, August. The first is faced by the likenesses of Callot, Poussin, Murrillo, Rubens, and VanDyck. "Plane and Plank" is a growing story. We feel pretty certain that honesty. though green, is going to beat villainy, though sharp.

The Western Monthly, for September with an elegant engraving and biographical sketch of Hon. J. I. Case, the distinguished inventor and manufacturer of Racine, Wisconsin. The October number will be enlarged, and the price henceforth will be four dollars per annum.

Good Health, September. This number treats of preventable diseases—household education for women—how to eat—choloroform—poisons—ventilation—muscular motion—sugar-water, etc., $2.00. 11 Broomfield street, Boston.

The Technologist, September. Not so many engravings, but all good, and more and very excellent reading matter.

Publications Received.

Courier, Chicago. Bryant and Chase publishers.

Twelfth Annual Catalogue of the Wesleyan University at Bloomington; the institution is prospering.

The Alumni Journal, published by the Alumni Association of Wesleyan University, Bloomington. Its articles are good.

The Woman's Journal, published at Boston, and Chicago, Mrs. Mary A. Livermore editor. 82 Washington St., Chicago. Taking what these women say, their husbands, brothers, and fathers must be very hard cases. Let any one insinuate that Judge Bradwell is such a man, and they will find a Mrs. Myra, that will resent it. And withal, she is an accomplished, noble woman,

Western Rural, H. N. F. Lewis, 113 Madison St., Chicago, proprietor $2.00 yearly.

Journal of Commerce, August 13, St. Louis. It is fully what its name indicates. Weekly $5.00 yearly. Address Wolcott & Marmaduke, Journal of Commerce St. Louis, Mo.

The Progress, regularly.

The New Age, San Francisco, regularly.

Hepsatoph, organ of the Order of Seven Wise men.

Mme. Demorest's Semi-Annual book of intructions on dress and dress-making. 838 Broadway New York. If one is sent us early with fall and winter fashions we will give it a full notice.

Advertiser Moulton, Alabama.

Herald, West Point, Mississippi.

Art Review, 115 Madison street Chicago, monthly. It is nice.

Protestant Missionary for August.

Typographic Messenger, July, from James Connor's Sons, New York.

Politeness Towards Strangers.

One of the strongest ties which unites Masons is that of fraternity or brotherhood. "By the exercise of brotherly love, we are taught to regard the whole human species as one family; the high and the low, the rich and the poor, who, as created by one Almighty Parent, and inhabitants of the same planet, are bound to aid, support, and protect each other. On this broad platform, Masonry unites people of every country, sect, and opinion, and conciliates true friendship among those who might otherwise have remained at a perpetual distance." See Fenton's Webb's Monitor, pp. 40, 41. The legitimate effect of so broad a view of brotherhood is to make the true Mason charitable and courteous towards the "people of every country, sect, and opinion." Hence it is that Masons are a courteous, polite people, and especially should they be courteous and polite to strangers. Nor does this courtesy manifest itself toward Craftsmen only; it is far-reaching, going out toward all people, of all conditions, countries, languages, and opinions.

It is not affirmed that every individual member of the Fraternity is courteous and polite. In a community numbering a half million, it would hardly be expected by any one much acquainted with the frailty of human nature, and knowing the great diversity to be found in human character, that all would live up to so high a standard as the one presented by our Order. But we affirm that the influence of our principles is in favor of courtesy and politeness toward all mankind, even the stranger and sojourner.

Such being the characteristics of the Order, Masons have reason to expect more than a cool, formal civility from the members of the Craft. When one Mason meets another, even as a stranger, he expects to meet one who entertains and acts upon the principles of the Craft. He has reason to expect an affable politeness, and a courtesy which shall manifest itself in kind words and deeds. He has reason to expect this *from principle*—not a narrow selfishness.

If Masonry teaches us to regard the whole human species as one family, created by one Almighty Parent, it teaches us to regard every human being as a *brother man*, and of course we should be considerate of the welfare and happiness of our own brethren.

And what is there which stamps us with so much true manhood, as courtesy manifested toward strangers? What seems to shock us so much, as to see strangers treated uncivilly and uncourteously. We always feel that the churl, who cannot answer the stranger's question with civility, ought to be kicked out of good society as a person void of principle and good breeding.

But *do* Masons always act toward strangers with that politeness and consideration that they have reason to expect from Craftsmen? I fear not. Indeed, I know they do not. I have sometimes seen men who advertise their Masonry to the world by wearing a *badge*, act uncourteously towards brothers who approached them, desirous of acquiring some needed information, *and supposing they were Masons because they wore the badge*. They perhaps selected them out of the crowd on that account, but found out by sad experience that all are not what they appear to be!

Had they been interrogated as to why they were discourteous and impolite to a stranger, perhaps they would have excused themselves by saying, "business before pleasure or ceremony." But business should not be permitted to so far engross our time that we cannot practice the common courtesies of life. They who have too much business on hand to practice the principles of the Order, had best withdraw; or at least, they had best remove the badges they are wont to sport upon their persons.

One word more. Now that Masonry is very popular, there are more or less impostors traveling about the country, seeking aid which they do not merit, from members of the Craft. This may have a tendency to induce a want of confidence in all strangers and sojourners. I have heard Masons say, recently, after having been imposed upon, that they intended to look upon everybody as a "*scamp*," until he proved himself to be an honest man. This would certainly place such brothers in a very unmasonic attitude toward strangers. We should not too readily take strangers into our confidence: when they approach us with requests for aid we should put them to the strictest tests; but we should ever treat them with genuine politeness and courtesy, which are characteristic of the Masons.—*Michigan Freemason.*

THE MASONIC TROWEL,

HARMAN G. REYNOLDS
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The place of birth, age, name, time and place of death, and membership of deceased brethren, are solicited. Resolutions are declined.

For one subscriber to THE TROWEL, accompanied with the money, $1.25. I will send the person who gets the subscription, one copy of THE TROWEL for three months free of charge.

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SPRINGFIELD, ILL., SEPT. 15, 1870.

☞No communication or advertisement is likely to receive attention, if received after the first of each month, in the issue immediately following.

◆

Treatment of anti-Masons.

In considering the acts of men, their bitterness, hostility and opposition, it is always well to look to the motives and mainsprings that underlie the whole. We imagine that if the best of men were to explore the chambers of thought, desire and passion, and were to analyze the purpose to do right, and observe how many improper thoughts insensibly accompany such purpose, they would be much startled at the picture which their own consciences would present. Hence the necessity to let all our acts be "done with charity." Underneath the persecutions which have disgraced the religious world, the idea is prevalent like that of Paul, that it is "God's service." That idea, honestly entertained, sanctifies the deed in the mind of the actor.

The Roman soldier received the commands of his superior as the voice of God. While the disciples of Jesus proclaimed peace and toleration, they were beset by Jew and Gentile—the learned and the ignorant. Christians accepting the doctrine of the infallibility of the Roman church, have waged a war of extermination with frightful atrocities against all who opposed their dogmas. Their opponents as they gained control, have in turn inflicted death upon the Roman Catholics. Some of those driven from Europe to American soil, have shown the same spirit of persecution. What underlies all this? The belief that they were right; that all else was wrong. A great portion of this comes from ignorance and a blind adherence to certain dogmas. It is the instruction carried into practice. Therefore, while condemning these acts of cruelty and fanaticism, we are to consider how much of it arises from conviction of duty and right.

The anti-Masons of the present day, are mainly the descendants of the ascetics of a former generation. They advocate liberty of conscience, but persecute those who disagree with them. They profess to be Christians, but visit pains and penalties upon such as do not profess their creed. They embrace men of talents, genius and culture, who like Paul, when consenting to the death of Stephen, believe that the "end justifies the means." *Most of them intend to do right.* They have not considered how far wrong they may go in their intention to do right. Many of them are too ignorant, prejudiced or obtuse, to do so.

One of the missions of Freemasonry is to diffuse, propagate and enforce a genuine charity among all men; to bring into friendly relations men of opposite opinions; to promote the arts of peace and industry, and to make companionship and neighborhood tolerable and comfortable. Hence, Masons should avoid the acts they condemn. One of our cardinal principles requires us to render to "every man his just due, without distinction." If the habits, character and life of an anti-Mason be in the main correct, he should be adjudged honest, and the motives which govern his anti-Masonry should be left to Him who alone judgeth perfectly. We most earnestly exhort our brethren to avoid carefully the things which they condemn. President Blanchard is a notable anti-Mason. He never was a Mason. His anti-Masonry is inbred. It has been life-long. It has been bitter and persecuting. It has created enemies among non-Masons, more than it has among Masons themselves. It has fettered his genius, crippled his energies and dwarfed his manhood. It has marred his usefulness, made many uncomfortable, and has brought him down to old age, a cynical, querulous, disappointed man. His inconsistencies are hard to reconcile. His utterances are hard to bear. After all we believe him to be honest, earnest and well-meaning. He may do Masonry some hurt, and Masons much more. But, lamenting that so much talent and learning have been misdirected, we leave him and those like unto him in the hands of One who will judge us all.

President FINNEY professes to be a seceding Mason. That is enough. No Mason wants to know any more. It is the duty of all Masons to think as little about such men as possible. Throw over them the mantle of silence. Pass no judgment, because the motives which underlie all our acts, cannot escape Omniscience, and every man will be judged according to his deeds.

◆

Rev. J. L. Barlow.

The gentleman whose name heads this article was pastor of the Baptist church at Dundee. In the *Cynosure* of May 3, he assumes the martyr's role, because his church admitted a Mason to baptism, upon which he resigned.

We alluded to this matter in the June number. Mr. Barlow now appears in the *Cynosure* of July 26, and intimates that we have been trying to prove him a liar. A liar is one who states what is untrue, with an intention to deceive. A man may be mistaken; may state what is partly true and partly untrue from misunderstanding, bias, prejudice and other causes, but with no bad intent.

We had no intention of attacking the moral character of Mr. Barlow in any sense whatever. On the contrary, we gave him the full benefit of adhering to his convictions, even against the judgment of his church and denominational usage, and that rather than violate his own convictions of duty, he resigned. Had he stated some things in his first article which he stated in the July article, we should have said less. In this last article, Mr. Barlow goes over the entire church matter again, and leaves the readers of his article to infer that we had been trying to prove him a liar in regard to the reception of the candidate and his resignation. Any sane man who will read our June article will see that the contrary is the fact, and that no such thing as falsehood in regard to reception or resignation could possibly be inferred. Thinking as he did, had we been in his place, we have no doubt that we should have acted as he did.

But, in his May article he says—"My people, *many of them*, knew my position, and in heart approved it." The italics are ours. The fair inference is, that all his church did not know his position, and that those who did, had come to that knowledge from time to time. In his July article he says his views were known from the start. If that be true, it proves two things; that the church would not refuse a good man because he was a Mason, and that it had had a plenty of Mr. Barlow's anti-Masonry. But where we did assert that Mr. Barlow had stated what he cannot prove, he is silent. In his May article he says that he has found from Masonic books, and vocal utterances, that Masonry claims to be a religion. While doubting the matter of vocal utterances, we took care not to contradict him, but said: "If any institution should be judged by the errors, mistakes, misguided zeal, or isolated statements of its members, none would stand. Every religious persuasion expects to be judged by its published standards, or by its doctrines taught by authority, by the general results of its labors, the triumph of its principles and the worthiness of its members; Masonry asks no other test."

Mr. Barlow very clearly intimated that Masons hold that Masonry is sufficient to salvation; we replied by asking why, if such was the case, the young man at Dundee applied for admission to the church? He did not consider Masonry sufficient for salvation, and the church acted upon his profession of faith. We also challenged Mr. Barlow "to produce a single Masonic book, approved by any Masonic authority" that Masonry claims to be a religion. He has not even alluded to the one nor the other.

A few words, and we are done with this subject. Before a man can become a Mason, he must profess a belief in God, the Creator and Governor of the Universe, to whom all intelligent beings are accountable. After that Masonry never meddles with a Mason's belief, religious views, duties or preferences, but leaves every one to remain where he is, or go where he chooses. And as Masonry forces none, but is tolerant even to all opinions, so it protects and encourages all Christian Masons, opens the way, enlarges the doors of utterance, and gives audience which could never be reached in any other way. Anti-Masons often say, that church members will stay in a lodge rather than in a church, if the alternative is presented. This is undoubtedly true. The very genius of Christianity and of American citizenship justify it. Americans deny the right to use force or violence in matters of religion. No true man will be *forced* to leave his lodge for his church, no more than any true man would be *forced* to leave his church to retain his place in his lodge.

ADDITIONAL.

When we closed the foregoing article we supposed that Mr. Barlow had, in his way, answered our article in the June TROWEL. But we find in the *Cynosure* of August 23, another article which would cover four or more columns of THE TROWEL. In this, he brings forward extracts from books, and addresses, most of which are well enough but none of them prove any such thing as he asserts.

In the outset, we assert that Masonry is no such a system of religion as is taught by the Orthodox denominations of Christians; by liberal Christians; by Roman Catholics, or by the Hebrews. It is not anti-Christian or anti-Hebrew. Masonry is religious in both a Hebrew and Christian sense to that extent in which all good men agree, by whatever name or denomination distinguished. We will now dispose of the matter of vocal utterances. He says that we know Masons do say that Masonry is sufficient to save them. He asserts what he cannot prove, and when a man makes such an assertion upon mere matters of fact, he discredits himself.

He alludes to an oration delivered by Dr. Robbins whom he designates Right *Worthy.* Masonry has no such title. The quotation from Dr. Robbins so far as *statement* goes is correct as the doctrine of Masons. His *inference* is his own. It is not indorsed anywhere.

If it proves Mr. Barlow's position, then does Dr. Caswell prove the whole Baptist denomination to be Free Communion.

The beautiful sentiments uttered by Dr. Oliver and quoted by Mr. Barlow, make no pretence that Masonry is a Christian system, and no man held to the doctrine of redemption more fully than he. In no utterance of Dr. Oliver can a line be found which makes Masonry sufficient to salvation.

The remark in Sickels' Monitor in regard to what the soul requires is distinctly stated to be a *want of conception by the author.* If that proves that Masonry is sufficient to salvation, then do the utterrances of Henry Ward Beecher prove Dr. Blanchard to be a Unitarian.

He comes now to our remarks about a work entitled "Mysteries of Masonry." There is not a word of *indorsement* by us. We said it was "candid in statement." Mr. Barlow is candid in saying that *we know* that Masons say that Masonry is adequate to salvation. And yet he cannot prove it. Several other arguments we answer, by saying that every thing good is from the Divine hand. The word *divine* has different meanings, as used among Masons; it is usually an adjective, indicating something good or excellent. Mr. Barlow quotes from the book the following:

"To teach the truth, and inculcate the precepts of charity for the sake of *a divine life* are the sole ends and objects of Masonry." Let our readers understand that we have indorsed *nothing* uttered in the book. No word written by us can be *tortured* into any such meaning. Our theological record is pretty well pronounced. The book quoted by Mr. Barlow is generally condemned. THE TROWEL readers *always* understand that what we do not indorse we do not approve. But they understand also, that we are willing that Masons and everybody else shall read and judge for themselves. Mr. Barlow treats the word *Divine Life* as referring to a future state. If that is his meaning, what use does he make of the word *divine* in Prov. XVI. 10.?

In regard to the *status* of the books and works quoted by Mr. Barlow, Oliver's works were very popular in England; they are not regarded as *authority* in this country. But the memory of a good man like him, whose life was embellished with good deeds, lives in the affectionate remembrance of his brethren.

Sickles' Monitor is authority to a certain extent. Mr. Barlow might be surprised to learn that the author in religious matters is like unto himself. The book entitled "Mysteries of Masonry" is *not* indorsed by any Masonic authority. The "Mystic Temple" was a short-lived paper, and was no more authority than any other Masonic paper. We thank Mr. Barlow for so kindly speaking of us as *authority.* We beg leave, however, to say, that as editor, what we say goes for what it is worth; that as Grand Master, our functions are administrative and judicial; that Masonry has laws either written or memorized, by which its initiates are governed; that it is our duty to explain and enforce them, and to administer the general matters of Masonry by its own rules. The Grand Master has no power or authority beyond what is conferred upon him by the representative body of the Craft, and to that body he is accountable and responsible.

When the Grand Lodge of Illinois says *yes* or *no* upon any matter; when it indorses any book, or ennunciates any creed, that is authority within its own jurisdiction.

Orations, addresses, essays and the like are fugitive, transient, and pass simply upon their merits. Books are to be regarded according to the soundness of their authors, and the indorsements of competent bodies. The Westminister catechism is authority in the Presbyterian church. The New Hampshire confession of Faith is fair authority among Baptists. The Book of Common Prayer, is Episcopalian authority. So is the Book of Discipline among the Methodists. No other works among these sects are authoritative, unless in agreement with their respective standards. The Ancient Charges, Old Constitutions as far as applicable, our local Constitutions and laws, are Masonic authority.

In religious matters, Mr. Barlow, like ourself, acknowledges but one infallible standard, the Bible; but one infallible judge; and what we do in Masonry, or in anything else, must pass before Him. Mr. Barlow intimates that he prays for us. It is the duty of every man to pray for all men. It is said that the prayer of a righteous man availeth much. According to Mr. Barlow's ethics, if an anti-Mason writes to a lady, that if her husband joins the Masons he is a lost soul, then that is an authoritative statement, and a part of Mr. Barlow's creed. If the *Cynosure* says that the term "Worshipful Master" is blasphemy, it is authoritative, and Mr. Barlow must subscribe to it, and as a matter of course, must admit that the prefix, *Reverend*, is blasphemous, and this admitted, that *Doctor of Divinity* sinks quite, if not fully, to the rank of an unpardonable sin. So much prayer for us, as duty may require from Mr. Barlow, we hope he will utter; it may be well for him however to examine into his *faith*, for whatsoever is not of faith is sin.

The Missouri Imbroglio.

We had resolved to say as little about the Grand Lodge Hall matter in St. Louis, as possible. But we have many subscribers in that State, and our cotemporaries are saying so much about it that we must say something. We therefore premise by saying, that grand lodge accommodations were much needed in St. Louis; that the Masonic bodies there needed them, and that the property, if not remunerative now, must become so at no very distant day. Now to the points in controversy.

The Masonic Hall Association bought ground and erected a valuable building in St. Louis; we believe the grand lodge owned some of the stock. We are not advised as to the actual cost, but believe that it was in the neighborhood of $300,000. It was proposed to the Grand Lodge to assume $200,000 indebtedness, and when paid up to be a two-third owner of the stock. The record shows that this proposition was accepted. Thirteen lodges met in convention at Palmyra, May 11, and squarely denounced the measure as unauthorized by law and dangerous, etc., and much stress is laid upon the late vote, and a diminshed representation. It is also alleged that the vote of one lodge is recorded both ways; that the vote of one lodge not represented was recorded, and that the measures did not receive majority of the votes lodges.

We have objected before to this convention, as we do now. But every lodge has a right to express its mind; to instruct its representatves and correspond with its sister subordinates. This has been done by Saint Joseph Lodge No. 78, which states that the majority for the proposition was but six; that five of said six votes were given by a second hand verbal proxy; that taxation belongs to the by-laws, and that resolutions are not by-laws; that no reflections are cast upon those voting, but the representatives are instructed to vote for the repeal of the resolutions adopting the proposition of the association.

A circular embodying the action of the lodge was sent to all the lodges; so also of the action of the Palmyra convention. The association states that the matter was referred to by the Grand Master in his address sent to a committee on the first day; that the committee labored hard the second day; that the election occupied the third day; that the report was made at two o'clock the fourth day, and that it is the fault of those who went away that the vote was no larger. A pretty good showing is made on behalf of the property, and a strong indorsement entered for the Grand Secratary.

The Grand Secretary steps in strong. It seems that Bro. Foss, representative of 28, says he did not vote; the grand Secretary says that when his lodge was called, some one voted *aye;* Bro. Foss says no one was authorized to vote for him, but the Grand Tyler says that *he* was authorized by Bro. Foss to vote *aye*, and that when he told Bro. Foss of the result, he was much gratified. Here is a grave question of veracity; the voting by verbal proxy could not be allowed over here. This remark does not apply to Grand Secretary Gouley. He heard the aye; no one objected or questioned, and he acted rightly in recording it. We cannot see where any of these matters affect Bro. Gouley, except the voting twice, and that is an error any grand secretary is liable to make. In a close vote, the yeas and nays should be read for correction.

Upon the supposition that the rule in regard to proxies is the same in Missouri as here, we are forced to say, that the vote for Bro. Foss is illegal, which leaves but one majority; that if 215 voted *aye*, and 245 voted *no* instead of 215, then the vote still remains at one majority; counting 215 both ways, and leaving 245 out, leaves one majority; and if 245 did not vote, the majority is four. The explanation of Bro. Gouley is satisfactory to us; but the proxy matter admits of no palliation or excuse. So much for the controversy. The legal part of the matter is for the Missouri brethren to settle among themselves. We hope there will be good faith, forbearance, patience, and a mutual, hearty adjustment of all differences in such a manner as will be creditable and honorable to the brethren of the mighty State of Missouri.

The Object of the Ballot.

We have written much about the ballot heretofore, but recent correspondence induces us to present the object of the ballot from a different stand-point.

We request our readers, to peruse a few prelimary remarks before we reach the main question. Every brother who proposes a candidate naturally desires his election. He would not propose him if he thought rejection would follow. The petition is referred, and the report is favorable. So far all is smooth. But one black ball is deposited. Without thought, in a spirit of irritation, nearly every brother is ready to say, "this is certainly a mistake, and the ballot ought to pass again." The Master is of the same opinion, and again a like result. The brethren are ready to exclaim, "I cast a white ball."

At some regular meeting a candidate is rejected. By and by, the brother who rejected the candidate, finds himself mistaken, and desires to correct his ballot. Here it is contended, that the Master should declare the candidate elected. On the contrary the ballot should be spread again. An objection is made that it subjects the candidate to the liability of another rejection. Precisely. This brings us to the object of the ballot. It is not to elect a candidate, for that could be determined by show of hands, or common consent. The object of the ballot is to ascertain, if, among *all the members of the lodge*, there is one who objects. And this is done in the only form admitting perfect secresy. And it is as much the intention of the ballot to screen the voter as it is to find an objection. This is clearly deducible from the law itself, which provides that if there be two negatives, the Master *shall* declare the result, but if there be but one, then the Master *may* pass the box again to guard against a mistake. The Worshipful Master is the *sole* judge of the propriety of the ballot a second time, and whatever the result may be, he must declare the ballot.

It is not the province of any brother to make any remark; this may seem hard; but, it is clear, that whoever speaks from the floor, in some way, in a greater or less degree, exposes his ballot, which he has no right to do; it is the duty of every brother to conceal his vote by every means in his power when a negative vote is cast.

But one says if a report is favorable, the candidate ought to be elected. We concede that most of the rejections are upon unfavorble reports, and that worthy men are occasionally rejected; but, examinations and favorable reports are often matters of form or slight inquiry, and sometimes after the most rigid scrutiny, some brother may know something which it is not prudent to reveal, and he should say no, in the way provided.

Again we say, the object of the ballot is to ascertain whether there be any objection to a candidate in the most secret and silent manner possible.

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Proofs in Favor of Masonry.

FURNISHED BY ANTI-MASONS.

Anti-Masons of the Blanchard and Finney kind, while condemning all secret societies, make light of the most of them, give some prominence to Odd-Fellowship, but denounce Freemasonry as the sum of all abominations—as the progenitor of all secret societies, and immeasurably more potent, powerful and evil than all others combined.

This is a testimony in favor of the strength and solidity of the Masonic system.

These men make a stand against Masonry because its members as such, do not incorporate Christianity into their system, and allege among other things, that Masonry has a religion of its own. No one, we imagine, who is candid and well informed, would call the United States a heathen country, or the State of Illinois an idolatrous commowealth. Every body knows that a majority of the people of the United States, of which such men as Messrs. Finney and Blanchard form a part—that two-thirds of the people of the State of Illinois, are in profession or theory, Christians. Neither of the Constitutions of the United States or of the State of Illinois, recognize Christianity; while that of Illinois acknowledges Almighty God, and looks to Him for a blessing upon itself. It stands as Masonry stands in that respect. We do not hear them denouncing the country as a heathen land, but we suppose they are grateful for the toleration which permits them to worship as they choose, and to propagate their sentiments as they please. They make no objection to citizenship in this country; they exercise its rights; they contend for and defend them in our courts, and yet, if their doctrine be true in regard to Masonry, the United States is a heathen land, and Illinois an infidel state; for, Masonry distinctly says that all Masons should be of that religion in which all men agree; it does not stop with that general idea, but at once defines what that religion is by specifying that Masons are "*to be good men and true, or men of honor and honesty.*" That is the religion which Masonry specifies, together with a belief in God, and a general observance of the moral law. All this is religion, but not a religious system, for the exception is made in the same charge, that the particular opinions of Masons by whatever denominations and persuasions they may be distinguished, *are to be left to themselves.* Here is the same acknowledgement of God that is made by the state, a definite belief as far as it goes, and the same tolerance allowed by our National and States Constitutions. If Masonry is an idolatrous or infidel system, then this country is a heathen country, and Illinois an infidel State, and these men are willing and applauding participators. To such a conclusion no sane man can come. These men are not aiders and abettors of idolatry or infidelity, neither is the country idolatrous or anti-Christian, but the reverse. Upon the same principle Masonry is not idolatrous or anti-Christian, but tolerant of all opinions. The same result is to be reached by tracing the acts of these very men in other matters. They prove therefore by their lives, acts and teachings outside of their anti-Masonry, that Masonry teaches religion as the State teaches it, and is tolerant of all opinions.

These men teach and proclaim, that Masons will shield, and aid their brethren upon the bench and in the jury box; that they will give false testimony, and do all sorts of unlawful things to help a brother gain a point in law. We will show the falsity of that by sepcifications. The faculty of Wheaton College had a rule by which no Mason could attend it as a student. This was resisted. How the matter went in the circuit court we do not remember, but our impression is that Judge Wilson presided, and that the college under his ruling was sustained. Judge Wilson is a Mason, and we are informed that President Blanchard voted for his re-election. At all events, the college was sustained in the Supreme Court, two of the judges having been Masters of lodges, and one of whom must have concurred in the decision, as probably both did. We were State's Attorney in the tenth circuit. An old and very dear friend, Judge Lanphere of Galesburg, had been elected county judge. He was of the same political party with us. He was a Mason of high rank. He was a most worthy, estimable gentleman. It became our duty to show that he lacked a few days of being eligible; we did our duty, and he was ousted, but again elected.

Now we challenge every anti-Mason in Illinois to show a single instance where a Mason ever received any favor from our hands, of an improper character in any judicial or administrative position we ever held. Nor do we believe that any such thing can be charged against Masons, truthfully, in Illinois or elsewhere.

Thousands upon thousands of Masons, selected for learning, ability and judgment are holding judicial and administrative offices all over this land. Now let anti-Masons specify. Let them point out these cases of injustice. Let them take the four Supreme Judges who are Masons, to commence on. They are men whose judicial characters are without a stain. All four of them have long years been trial judges. Unless these men who charge so foul things upon Masons in judicial position, can specify the cases in our courts where Masons preside or prosecute, their charges fall to the ground and with them all other charges whatever. We assume in the start that not the shadow of any such thing can be proven against our judiciary, and until specified and proven, the men who utter and publish such slanders, prove the judgment of the people correct in choosing for their public servants such men as are competent and worthy. We could pursue the subject further, but we wait for a response to what we have already written.

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Visitations.

On Friday evening, August 25, being the time of the regular meeting of Schiller Lodge No. 335, Peoria, we dropped into the old familiar hall, where we were made very welcome by Past Masters Dr. Niglas and Bro. Ullman; Bro. Singer, the W. M., and other brethren of the lodge. Many visitors were present from other lodges. The most attractive feature of the evening was the presence of R. W. Bro. JOHN R. CRANDALL, of Sacramento, California, one of the early Masters, (if not the first) of Temple Lodge No. 46, and Deputy Grand Master in 1847–8. About that time he went to California, where he has since resided and for twenty years has presided over a lodge, and has served his Grand Lodge as Deputy. His remarks were interesting and eloquent. Short addresses were made by Dr. Niglas, Bro. Rounsville and Bro. Ullman. We made calls upon Breth. Wells, Niglas, Keyon, Rounsville Tart and others.

The Peoria House is systematically and well kept by Col. Dean, who distinguished himself in the service, and was formerly known as a dealer in regalia.

On Saturday, we dropped in upon our old home at Knoxville, called upon Breth. Eiker, Sample, Stevens and many old friends. Among others we met Father J. F. Mason, who says that he is eighty-seven years old, and has been 66 years a Mason. He is quite feeble. Saturday evening, we were taken in charge by Bro. Johnson, W. M. of Trinity Lodge at Monmouth, and entertained by him and his amiable wife and daughter until the time of lodge meeting. The notice was short, but we found a goodly company assembled in an elegant, arched and spacious lodge-room, with the "modern attachments." Bro. Johnson presided.

Judge Porter, W. M. of 37, Bro. Stansbury, High Priest, Dr. Brewer, Commander of Consistory, and several notable brethren were in attendance.

After some remarks from us, Judge Porter made a speech worthy of the man, and of the Fraternity he represents. Then a song from a Bro. Scotsman, that made the welkin ring, and the pulses throb. Then the usual questioning. With an old friend, Dr. Brewer, and dear Knoxville faces, his wife, daughter and sisters, we spent fast fleeting hours, during which much of our lives passed in review, and on Monday morning, homeward bound.

Falsehood Met.

It is asserted by anti-Masons that the higher degrees, the more secret and inaccessible arcana of Masonry, binds its members to matters and things which tend to and do govern the whole world of Masonry, and that thousands of Masons go on unsuspectingly of any wrong, while in fact they are tied hand and foot, and in some singular and unseen way are made to do wrong, sanction wrong, and uphold it. The editor of this paper has taken twelve degrees in what is known among Masons as the York Rite of Free and Accepted Masons, and, not including the first three degrees, he has taken thirty degrees of the Scottish, or Ancient and Accepted Rite. In no part of any of these forty-two degrees is there any license for any wrong, disobedience, evasion, or disregard of divine law, legislative enactments, common law, judicial decisions, or any other rule, usage, custom or constitution established or concurred in for the government of men; on the contrary, throughout *the whole* obedience to divine and human laws is constantly taught, urged, and enforced, and Masons are held to a more strict accountability among themselves than others, because the whole Fraternity regards the "good of Masonry," which is only another term for the good of mankind. Masonry being "a system of morality," and not a system of religion, does not hold its members to the rigid rules prescribed by churches, and yet holds them to more rigid rules than are prescribed by the laws of the land. For all this, anti-Masons professing Christianity, while denouncing Masonry as evil, corrupt and devilish, and Masons as traitors, liars and perjured scoundrels, with marked inconsistency, prescribe a measure of discipline for Masonic lodges never enforced in the churches themselves; while anti-Masons who do not profess Christianity denounce Masonry as a system interfering with personal liberty, and prescribing a code of morals to which they will not submit. Unwittingly both sides unintentionally admit the value and worth of the Masonic system.

Special Prizes.

Being desirous of increasing the circulation of The Trowel, I offer the following prizes for small lists of subscribers.

Many lodges and other Masonic organizations, are in need of some of the below mentioned articles, but have not the money to buy them. Any member who is interested, can, at a lodge meeting, get enough brethren to subscribe for the paper, to secure the particular thing that is needed, and thereby save drawing money from the treasury.

Brethren sending lists on these terms, will confer a favor by always mentioning that the club was raised to draw a prize, and also state what one they want; this will prevent neglect in sending what is wanted, which is liable to happen at times when I am very busy.

For one subscription and $1.25, fifty blanks, any kind that I deal in.

For every additional subscription and $1.25 fifty blanks.

Two subscriptions and $2.50 either one of the following articles: Special Help for W. M. Sec. or S. D. one set of Gavels, one Lodge Diploma.

Three subscriptions and $3.75, one copy of either of the following books, Cross' Masonic Chart, Simons' Jurisprudence, Mackey's Mystic Tie, Pierson's Traditions of Masonry, Signet of King Solomon, Revelations of a Square, Theocratic Freemasonry, Spirit of Masonry, Masonic Persecutions, Symbol of Glory, Secretary's Memorandum book.

Four subscriptions and $5.00, one Regulation book, one Lodge or Chapter Biographical Register.

Five subscriptions and $6.25, one Mackey's Lexicon, or Masonic Dictionary, one Visitor's Register, for Lodge or Chapter, one Black Book.

Six subscriptions and $7.50 one No. 1 size Record book.

Eight subscriptions and $10.00 one Secretary's or Treasurer's Ledger, new style, for Lodge or Chapter,

Nine subscriptions and $11.25 one black walnut Ballot box.

Ten subscriptions and $12.50 one No. 3 size Record.

Twelve subscriptons and $15.00, one Seal, valued at $8.00. When a seal is wanted please write plainly what you want engraved upon it.

Thirteen subscriptions and $16.25, one seal value $9.00.

Fifteen subscriptions and $18.75, one seal value $10.00, or one No. 2 size Record.

The Gavels, Record books, Ballot boxes, and Seals, will be sent by Express, the charges to be paid by the persons to whom they are sent.

All the other articles will be sent by mail at my expense.

Benjamin Brown French.

This good man, exemplary Christian, and zealous Mason, departed this life at Washington, Aug. 13, aged nearly seventy years. In the July number we stated the main incidents of his Masonic life. The whole Masonic Fraternity with the citizens in general did honor to his memory, and his funeral is said to have been the largest that ever occurred in Washington. On the 23d of August a Lodge of Sorrow was held under the auspices of the Supreme Council Scottish Rite, S. J. of which the deceased was the second officer.

Albert Pike presided, the Assistant Episcopal Bishop of Maryland officiated as Chaplain, and Gen. Pike and Dr. A. G. Mackey, Grand Sec. Gen., delivered orations. The services were of the most solemn and appropiate character.

The deceased was an active Episcopalian, his heart was full of benevolence, and his hands were at work in every matter of charity and beneficence.

Unmasonic.

There are very few men however fortunate who do not sometimes find webs and complications entangling them, from which it is difficult to extricate themselves, and when unusual, but honest and honorable measures are necessary to preserve credit, insure solvency, and maintain personal honor. Even more than this; one may be in a position where such measures, though honorable and honest, may be distasteful to him and his friends, but when the alternative is presented of honor or dishonor, credit or bankruptcy, there should be no hesitation. Such has happened to us, and a few good friends have helped us in sore need, and we have preserved honor and credit, and hope our house is reasonably solvent. Good brethren, if you had struggled, worked, and sacrificed to reach such an end, would you regard it as friendly, honorable, humane or Masonic to arraign you as wrong-doers? It is not pleasant to dwell upon this, especially in view of the intent of such accusations, and with the above bare allusion, we dismiss the matter.

Please Notice.

The Grand Lodge will meet at Farwell Hall, Chicago, on the first Tuesday in October next, at ten o'clock A. M. It is important that every lodge be represented by its Master, if practicable, and if not, then by one of the Wardens. Proxies will probably be admitted as contemplated by the By-Laws, yet it is a matter of question, whether proxies are permissible under the Constitution. The question will be brought forward by the Committee on Masonic Jurisprudence for consideration. Every one will see the necessity of being represented by the Master or a Warden.

The matter of District Grand Lodges, Masonic Temple, location of the Grand Lodge, various amendments to the By-Laws, and matters which will be verbally communicated, will come up for consideration.

It is estimated that the session will occupy four days at least. It is important that every lodge be represented when the Grand Lodge is opened, and remain represented until its close.

Corner-stone at Freeport.

The corner-stone of the new court-house of Stephenson county, was laid by the Masonic Fraternity, Aug. 16, R. W. Bro. L. L. Munn, P. G. H. P. acting Grand Master. Neven's Chicago band discoursed the music. The Freeport Zouaves lent interest to the occasion. The Masonic bodies in the county were out in force. The Odd Fellows, Turners and Fire Department did their share. Rev. F. A. Read acted as Chaplain.

Past Grand Master Turner was the orator of the day, and in well chosen words, the old citizens were made to live their early times over again. The whole affair was pleasant, everybody was gratified, and the recollections will long be fresh with the young folks of good Stephenson county.

Nice Pears.

Our good brother, W. Jeptha Dudley, W. M. of Bodley Lodge No. 1, at Quincy, has been pleased to send us a box of large, unblemished, excellent pears, for which he has the thanks of editor, publisher, wife and family; no fruit could be more acceptable, for who can resist a luscious pear?

Grand Meetings.

The Grand Chapter of R. A. Masons will meet in Chicago, on the first Friday in October—John M. Pearson, Godfrey, G. H. P., James H. Miles, B. 5984, Chicago, G. Secretary.

The Grand Council Royal and Select Masters will meet in Chicago, on the first Thursday in October.

The Grand Lodge of Missouri meets on the second Monday in October, the Grand Lodge of Kansas on the third Monday in October.

Spirit of Masonic Exchanges.

Kentucky Freemason, July.—Bro. Hodges, senior editor, Republican, indorses Bro. Henderson, junior editor, Democrat, for Superintendent of Public Instruction. Then Bro. Henderson returns thanks for the Templar Orders conferred on him by Louisville Commandery.

The Widows' and Orphans' Home is rapidly progressing. The statement of value is, for grounds, $20,000; buildings, $27,000; ladies' fund, $7,200. Total, $54,200. One wing is being rapidly completed, and will cost when completed and furnished, $40,000.

M. W. Bro. I. T. Martin, P. G. M., died in Cynthiana, June 29. He was a native of Pennsylvania, was elected Grand Master in 1864, and State Senator in 1866.

Courier, July 31, Aug. 7.—Gen. Grand High Priest Austin has lately revived a chapter at Honolulu, Sandwich Islands, and has granted a dispensation for a Royal Arch Chapter at Shanghae, China.

The editor pitches into the anti-Memphisians. Grand Master Anthon approves warmly, of the movement to hold a pic-nic for the benefit of the Hall and Asylum Fund.

Review, June and July.—Sir Knight Davis, E. C., Reed Commandery, Dayton, Ohio, has been presented with an elegant sword. Adrian, Mich., has three lodges, one chapter, one council, and one commandery. In speaking of the anti-Masonic convention recently held at Cincinnati, the editor says: "Bro. Reynolds, don't send any more such 'scallawags' to our city from Illinois. Most of the leading members, we believe, were from that State, and of all the curiosities that were ever packed on the prairies, those 'antediluvians,' as some one called them, are the greatest."

Pretty good for the land of Tom Corwin. Let us assure our brother that we had no hand in sending them, but even if it were true that we had, *they were the very best of the kind.*

Charles McCue, the son of a Mason, was initiated in Ireland, in 1775, and died May 5, at Ingersoll, Canada, aged 112 years, 10 months and 25 days.

The editor is appropriately indignant at the treatment of General Robert Anderson, now an invalid in Europe.

The Grand Master of Ohio says he has arrested no charters of lodges for working on Sunday, for the very good reason that he knew of no such cases. He took good care to add that he would do so if occasion offered.

Our Toledo Templar fraters had a grand time awhile ago at Put-in-Bay.

The editor, wasting rapidly in the "Old Chair," is sighing

"For a pleasure trip up to the Poles."

Michigan Freemason, July.—This is No. 1 vol. 2, and is published at Kalamazoo, Mich., by Chaplin & Ihling. Monthly, at $2 per annum. The article by H. M. L. is sound, but pardon our asking if it would not be better to avoid the necessity for such?

Sir Knight John H. Hoffman, a member of Peninsular Commandery No. 8, was married, at Kalamazoo, Mich., in the commandery room, Sir Knights in line, June 27, to Miss Lizzie Rollins, by Rev. Dr. Foster, assisted by Rev. Mr. Watts. The whole affair was elegant.

The Freemason's Magazine, Boston, August.—The Colorado brethren at Denver and vicinity, had a fine celebration at Denver, June 24, at which time the corner-stone of the new depot was laid, and an address delivered by Bishop Randall. There were three hundred brethren in the procession, and the Templars performed escort duty on black horses.

A Provincial Grand Lodge has been formed in New South Wales, subordinate to the Grand Lodge of Ireland.

Masonic Mirror, August.—The *Boston Pilot* is given as authority that all Freemasons belonging to the Catholic Church are to be expelled, by decree of the Ecumenical Council. Why then is Napoleon retained in the bosom of the church?

The August number completes the first volume.

Freemason (St. Louis), August.—A grand fair is to be held under the auspices of the ladies in Kansas City, Mo., in October, in aid of a Masonic Widows' and Orphans' Home.

In some remarks upon "War," the editor says that Mike McCoole could have crushed Henry Clay with a blow of his fist. Not quite; Mr. Clay was a good pugilist in self-defense, and has laid more than one man on his back.

Record of Western India, June.—Bro. James Gibbs is appointed District Deputy Grand Master of Bombay. Symbolic, Royal Arch, and Templar Masonry are prosperous in Bombay and Lanlowee, and Symbolic Masonry flourishes in British Burmah, Secunderabad, and Jubbulpore.

Masonic Record, August.—The Supreme Grand Chapter of Scotland has 123 chapters, and 23 Mark Lodges. One of these chapters is at Smyrna and one at the Cape of Good Hope.

From the *Bauhutte* it is ascertained that a Grand Lodge has been formed in Hungary, Bro. Frank Pulsky, G. M. We extract for another place, remarks made by Bro. Wills. The editor says we are interesting ourselves about Cuban Masons; how much, brother?

The Freemasons' Journal, July.—If the statement in regard to the transactions in the Grand Lodge of Canada at its session recently held at Toronto, be true, then, it seems to us, passion and not reason ruled the hour. We do not justify the formation of the Grand Lodge of Quebec; we condemn it decidedly, but we are satisfied that certain influences in the Grand Lodge of Canada were and are averse to the fair consideration of the needs and rights of the Fraternity in the provinces or Quebec and Ontario, both before and since the organization of the Quebec party, and recognition, which might have been avoided by fair treatment, may become a necessary measure of justice.

Home Advocate, August.—The Grand Lodge of Indiana postponed the question of recognizing the Grand Lodge of Quebec until the next meeting.

Martin H. Rice was re-elected Grand Master; Geo. W. Porter, was elected Deputy; W. T. Clark, S. G. W.; Christian Fetta, J. G. W.; and John M. Bramwell, of Indianapolis, Grand Secretary. The *Advocate* is now owned by Grand Master Rice, who is assisted as editor by Past Grand Masters Hacker and Fravell, and by Hon. John Caven. The latter is a modest gentleman, and was several years Mayor of Indianapolis; in real ability, we feel sure that he has few superiors.

Voice of Masonry, August.—Dr. Franklin willed to the city of Boston one thousand pounds in 1791; it amounted to $133,494.36 on the first day of January last, and is to continue increasing to the end of one hundred years; then one hundred thousand pounds is to be expended for public works, the remainder to continue on interest another hundred years, when a portion is to go to the city, and the remainder to the State.

St. John's Lodge No. 3, Glasgow, Scotland is one hundred and twelve years old.

It seems that some feeling has grown out of our appointment of Bro. Bailey on the Committee on Correspondence. We appointed Bro. Rounseville, Chairman, because of his learning and acknowledged ability; Bro. Bagby, because he is W. M. of one of our oldest lodges, and is an able man; and we appointed Bro. Bailey, because he is the editor of a Masonic journal, and, with the other two, is an *honorable man.*

The editor takes strong ground against District Grand Lodges.

The Evergreen, July.—In a letter from Bro. Luse, we learn that Gov. John Bigler, of California, was once sick with fever in an Indian wigwam in the Wabash country, where he was recognized as a Mason and was lovingly attended, and not suffered to depart until he was thoroughly well. We knew Bro. Bigler afterward as editor of a paper at Mt. Sterling.

In a lengthy notice of Hon. Alfred E. Ames, M. D., of Minneapolis, Minn., it appears that in the winter of 1842-3, both Dr. Ames and the editor the of *Evergreen* were students in Rush Medical College—Dr. Ames being a married man and twelve years older than the then sedate boy, now the sedater editor of the *Evergreen!* It also appears that Dr. Guilbert's father was the *first* Master of the *first* lodge in Chicago—Lafayette No. 18. We might have suspected this before, but there was no *u* in the name, only *i*. It is not always best for *i* to be alone; it is often better for *u* and *i* to live together. Dr. Ames presided over four lodges in Illinois, was both Representative and Senator, and then went to Minnesota, where he founded a lodge, chapter and commandery; was Surgeon in the U. S. Army; member of the Constitutional Convention, and has been Grand Master, Grand High Priest, and Grand Commander.

Dr. Guilbert was initiated, passed and raised in Union Lodge No. 78, at Waukegan, in 1851, and appeared in Grand Lodge the same year as representative, and was immediately appointed S. G. Deacon, *pro tem.* The returns of the following year show him demitted from No. 78, and a member of Elgin No. 117. Of the latter, he was S. W. in 1853, and W. M. in 1854. He demitted soon after and removed to Dubuque. No man has impressed himself more thoroughly upon Masonry in Iowa than he.

The editor may rest assured that while we occupy the Grand East, any Masonic subject which the representatives desire to discuss in Grand Lodge will have a full hearing. The created assumes no power over the creator.

The Freemason's Magazine, London July 16, 23, 30, and August 13.—The rejection of twenty-five candidates out of seventy-three propositions in Washington Territory, is mentioned as worthy of imitation in England.

The annual summer fete and distribution of prizes in the "Royal Masonic Institution for Boys," was held at the school grounds and buildings, Wood Green, Tottenham, July 8. A large number of prizes were distributed, the attendance was large, and all passed off pleasantly.

At the meeting of the Provincial Grand Lodge of Surrey, ten pounds ten shillings was voted to the Boys' School, and a like sum, one-half to the aged Freemasons' fund, and half to the Widows' fund.

The Provincial Grand Chapter of Yorkshire, was held at Whitby, July 6.

The Provincial Grand Conclave K. T. for Lancashire, met at Bolton, June 3. Five pounds was voted to Sir Knight Ledward, a Mason of fifty years standing, and the oldest Mason in the province.

The Lodge of Benevolence met July 21, and appropriated, in the name of the Grand Lodge, the sum of one hundred pounds to cases deserving assistance. The Provincial Grand Lodge of Cornwall met at Truro, July 19. The representation was very large. Sixty-six pounds were voted—20 to Widows' Fund, 20 to the Cornwall Annuity fund, 5 to a widow, and 21 to the Boys' and Girls' Schools.

The Provincial Grand Lodge of Devon, met at Tiverton, July 21, and contributed 20 guineas to the Boys' School, 20 to the Girls' School, and 20 to the Fortiscue Annuity fund. The P. G. Lodge of Kent met at Dartford, June 24. The sum of 140 guineas was granted to the Girls' School, twenty pounds to the female fund, five to one brother and twenty to an aged member. The P. G. L. of Suffolk met at Aldeburg, July 26, and distributed charties as follows: five pounds to a distressed brother; twenty-one pounds, half to the Boys' and half to the Girls' school, and ten pounds, half to the Institution for aged men, and half to that for aged women.

The Supreme Grand Chapter of England met in London Aug. 3. The Earl de Grey and Ripon was installed as Chief. Charters were granted for four new chapters.

The editors take decided ground against the Quebec party.

Dispatch Aug. 7, 14, 21.—At a meeting to consider the expedency of having a pic-nic to aid in raising funds for the Masonic Temple, held Aug. 13, 55 lodges were represented. Charles Roome, D. D. G. M., presided, A committee of 34 was appointed, Bro. Simons, Chairman. The *Courier*, Pomeroy's *Democrat*, and the *Landmark*, agree to labor earnestly to make the matter a success. The time fixed for the grand pic-nic is Tuesday, Oct. 4, at Funk's Park, foot of sixty-second street, East River.

The Freemason London, July 16, 23, 30, and Aug. 6. 13,—Mention is made of the death of Stephen Blair, Prov. G. M. for Lancashire; his funeral was very large. Also, of the death of Jacob Christian Cosmos Brastnep, Grand Master of Denmark, and Minister of Justice and Worship.

Freemasonry is progressing in Egypt.

On the 22d of March a Freemason's hall was consecrated at Adelaide, Australia.

The late Stephen Blair, P. G. M., East Lancashire, bequeathed twenty thousand pounds to build and furnish a hospital for sick persons. In 1735 Sweden was a Masonic Province under England; Couut De Schiffer was P. G. M. The King is now perpetual Grand Master of the Swedish Grand Lodge. The Mark Grand Lodge of England met in London Aug. 2. Measures were inaugurated whereby the Mark Grand Lodge, Order of the Red Cross of Rome and Constantine, and the Supreme Council of the 33d degree, would recognize each other and in case of expulsion from one body, it should operate as an expulsion from all.

The Ark Mariner's Grand Lodge was annexed to the Mark Grand Lodge.

Freemasonry is flourishing at the Cape of Good Hope.

The Landmark, July 23, 30, and Aug. 6, 13, 20.—A correspondent writes that "like a fool" he loaned a Gen. H. B. Williams, who hailed from Utah, the sum of $20. There are plenty of such men to take the spare funds of lodges and brethren.

R. W. Bro. Jerome Buck, late D. D. G. M. of New York City, was lately serenaded by Mozart Lodge, at the Continental Hotel, Philadelphia.

Keystone Aug. 6, 13, 20, and July 30, mislaid.—Theodore Tilton gets $7,500 for editing the *Independent.* He ought to have more than that, to *ease his conscience* in his attempts to overthrow the marriage covenant.

The population of Berlin exceeds 800,000.

Six sons and two daughters of Charles Dickens survive him.

Agreement.—The Quakers of Philadelphia discourage costly weddings, and the Catholics of New England discourage costly funerals.

Objection is made to the pic-nic in New York in aid of the hall fund, on account of the "looks of the thing," and borrowing is suggested as a better course. We don't see it. Our New York brethren mean to own their house when built, and enjoy themselves while building it. When built, there is no debt, no interest. Then we look for a home for the aged, the invalid, and the orphan. On with the picnic!

Tidings, August 1.—The Free Methodists held an anti-Masonic Camp-Meeting at Newfane, N. Y., July 16. It was a pretended Christian meeting with the Christian left out.

Aug. 15.—A good number, but nothing for comment.

Christian Cynosure, Anti-Masonic, July 26, Aug. 9, 23.—The principal editor, in his correspondence makes war on a woman, and styles her a piece of "mouldy virtue." How do you know that, Mr. President?

The President calls upon *"friends of God and haters of secret societies,"* to act as agents for Wheaton College. Are we to understand that a *"friend of God"* who is not a hater of secret societies, and a *"hater of secret societies"* who is not a friend of God, are ignored as agents? And how about those friends of God who reject Christ? Are they wanted?

The editor who signs himself "H." takes a general tilt at Masonic editors and writers all round. He accuses the *Monthly* of trying to imitate the Nasby papers, but thinks it succeeds about as well as the ass did in the fable, when trying to imitate the lap-dog. H. is better in the application of fables than in anything else.

Masonic Review Western India, July.—We regret to learn the death of Bro. Wm. H. Hoff, which occurred at Simla, June 30.

The Hon. James Gibbs was installed District Grand Master July 2.

Home Book, August, has compassed Oliver's Masonic Dictionary from "knee-bent" to "sacred." Bro. Alfred T. Jones is now associated with Bro. Hyneman, in the business of publishing.

Courier, Aug. 14.—The Masonic editor says it is intended that the Masonic pic-nic, in aid of the Hall Fund, shall rival the great fair, at which over $55,000 was realized.

Aug. 21.—It has the best notice of Bro. French we have yet seen.

Mystic Star, August.—Very good. No news.

Evergreen, August.—The dog story has a splendid ending.

In an article in our last number in regard to the names of lodges, while speaking of St. John's Lodge No. 13, a statement is made in regard to St. John the Evangelist and is, credited to the *"old lectures."* These are not Trowel articles, as the editor supposes, and as thus far they appear to be, but are furnished by a contributor who, for reasons of his own, will stand in the back-ground for awhile. We are surprised at the attack upon Webb, and at the allegation that, as we infer, the *"fable,"* as the editor calls it, first appeared in the *Trestle-Board.*

On the 28th day of February, 1851, Vitruvious Lodge dedicated a new hall at Wheeling, Cook county, Ill. On that occasion, R. W. Bro. George Davis, who, in 1844, was made a Mason in the lodge of which the editor's father was first Master, delivered an oration on the occasion of said dedication, and dwelt at length upon the character and history of the two Sts. John. He could not have made his draft from the *Trestle-Board,* for his comments are much more lengthy and circumstantial. Bro. Davis was a man of fine education, character, and accomplishments. He was several years Clerk of the County Court, and his memory is reverenced by every old Mason in Cook, Lake, and DuPage counties. The address may be found commencing on page 173 Vol. X., Moore's *Magazine.* If the editor will inspect the U. M. L., we think he will find more about it.

The Masonic Record, August.—Felix Grundy, a member of Cumberland Lodge No. 8, Nashville, Tenn., was buried Dec. 20, 1837. Bro. T. A. Thomas, agent of the "Masonic Orphan's Home," reports that he has secured $57,210 subscriptions from fifty-nine lodges.

The death of James Penn, a Mason of distinction in Tennessee and Alabama, is kindly noticed by the Consistory at Memphis, where the illustrious brother formerly resided.

The Grand Lodge of Tennessee has appointed August Schroeder representative to the Grand Lodge of the Three Globes at Berlin, Prussia, which is reciprocated by the appointment of R. W. Bro. Geo. S. Blackie as representative near the Grand Lodge of Tennessee.

Transactions.

New York.—The proceedings are out in good time. The laying of the corner-stone of the new temple, has been already properly noticed in The Trowel. Six hundred and twenty-four lodges were represented.

M. W. Breth. Robert Rusling, G. M. of New Jersey, A. A. Stevenson, G. M. of Canada, B. L. Peters, G. M. of New Brunswick, J. H. Drummond, P. G. M. of Maine, Winslow Lewis, P. G. M. of Massachusetts, D. B. Bruen, P. G. M. of New Jersey, and R. W. Breth. W. E. Pine, D. G. M. of N. J., Robert White, D. G. M. of West Virginia, Wm. Sutton, P. G. S. W. of Mass., R. L. Dodge, G. Treasurer of Arkansas, and N. D. Larner, G. Secretary of District of Columbia, were present as visitors.

The Grand Master made mention of the decease of M. W. Robert D. Holmes, P. G. M., and of W. R. Merriam D. D. G. M. The Grand Master recited a case where for swearing to the truth against a brother, a member was tried and expelled. The Grand Master justly condemned the proceeding, and took especial occasion to say that no law of Masonry exculpated a man from any duty which he owes to God, his country, his neighbor or himself, but that Masonry requires that all such duties shall be done.

Non-intercourse with the Grand Lodge of Hamburg and the Grand Orient of France still continues.

Three hundred and forty thousand dollars have been raised for the temple, and the Grand

Master estimated the further sum of $300.000 to be necessary. It is the intention to borrow nothing, keep clear of debt, and to make no delay in building. *Three good intentions.* We hope and believe they will prove to be realities.

The Grand Master decided that a lodge may lawfully assess its members equally to pay a sum sufficient to satisfy the amount of its existing indebtedness. To this we decidedly demur. The Grand Secretary reported that he had received for dues, warrants, dispensations, certificates, diplomas and seals $65,598, 34.

The G. Treasurer reported debits, $70,467.18; credits, $62.594.69; balance, $7,872.49.

The Grand Secretary reported the assets of the Hall and Asylum fund (temple) at $384,887.58.

Bro. Simons presented the report on correspondence. It fully sustains the writer's reputation, but we are compelled to pass it over.

F. W. Herring presented the portrait of Jas. Herring, deceased, formerly Grand Secretary, and his name was placed upon the painting as the founder of the Hall and Asylum fund.

The committee on the District Grand Lodge system were discharged, and the whole matter was abandoned.

John H. Anthon was elected Grand Master, and James M. Austin, Grand Secretary. The Grand Lecturer reported that he had visited and lectured forty-seven lodges. The sum of $1.305 was distributed in charities.

The salary and clerk hire of Grand Secretary was fixed at $5,000; Grand Treasurer, $500; Grand Pursuivant, $200; Grand Tyler, $200; Translator, $150; Committee on Correspondence $250. Warranted Lodges, 650; Initiations, 6,778; Members 75, 262; increase, 1,183.

Indiana.—We have noticed the proceedings of the Grand Lodge of Indiana at considerable length from the published proceedings in the *Home Advocate*, under the head of "Spirit of Masonic Exchanges."

The sum of $8,121.70 was paid out in milage and per diem. The recapitulation shows 420 lodges; 2,241 initiations; 22,333 members; average 53.

Maine.—Grand lodge met at Portland, May 3. John H. Lynde, Grand Master. Representtatives appeared from 150 lodges.

The Grand Master took decided ground in favor of the Grand Lodge of Quebec. His views were powerfully sustained by Bro. Drummond in his report on correspondence, and concurred in by the grand lodge.

Grand Treasurer's debit, $5,937.60; credit, $4,525.43; balance, $1,412.17; charity fund, $15.600.00; total $17,012.17.

Bro. Drummond reviewed the proceedings of thirty-five grand lodges and the proceedings of Quebec, in his usual masterly manner. "Foreign Flummery" is good.

The following are the footings of Bro. Drummond's enumerations in the United States and British America, viz.:—Grand Lodges, 46; members, 483,535; increase since 1868, 96,133.

The tables in Maine show 154 lodges, 1,130 initiations; average over 7; 14,726 members; average nearly 96.

British Columbia.—We have heretofore alluded to the formation of a new grand lodge in that part of British America lying immediately north of Washington Territory. We now have the proceedings of their second annual meeting, and the organization now proves to be a Provincial Grand Lodge. It met at Victoria, Vancouver's Island, May 1, 1869. Four lodges were represented. I. W. Powell, M. D., Prov. G. Master; H. F. Heisterman, G. Secretary, both of Victoria. Olympia, of Washington Territory, and Victoria are both upon the Gulf of Georgia, and not more than 150 miles apart by water.

Texas.—Grand Lodge met at Houston, June 13. Philip C. Tucker, Grand Master. Representatives appeared from 142 lodges.

Dispensations were reported for six lodges, and ten charters were granted.

The report of the Grand Master upon disciplinary matters was very full. The grand lodge takes a high stand for landmarks, and is thorough in discipline. One brother was expelled where the lodge had failed to administer proper discipline; another for making false charges, and another a W. Master, upon direct trial.

The committee on so much of the Grand Master's address as relates to Quebec, examined the precedents, and compared them with the present condition of Masonic matters in Ontario and Quebec, and in conclusion recommended the recognition of the Quebec party, and upon the motion of Grand Master Tucker, the report was adopted. For ourself we desire to say here, that we look upon the movement as partaking of a rebellious character, upon the organization as irregular, and upon much that has been done by the Quebec party as factious and indefensible. On the contrary there are lodges in the Quebec district which have continued in obedience to the Grand Lodges of England, Scotland and Ireland; sound policy and political division indicate the necessity for a grand lodge in each of the divisions of Ontario and Quebec in which all the lodges should be incorporated; the Grand Lodge of Canada has not met the question fairly, nor manifested any spirit of conciliation, but has resorted to the most doubtful of all Masonic measures, violence and force. All things considered, we have determined to join the movement for recognition.

The recapitulation shows 528 lodges; 1,268 initiations; 11,502 members; average, 22.

Clinton M. Walker, Corsicana, G. Master; T. J. H. Anderson, Deputy; Wm. Bramlett, S. G. Warden; J. F. Miller, J. G. Warden; Geo. H. Bringhurst, Houston, G. Secretary.

Georgia.—The Grand Lodge met at Macon, October 26. Two hundred and eighty lodges represented.

Samuel Lawrence, was elected G. Master; D. N. Austin, Deputy; J. M. Mobley, S. G. Warden; J. I. Wright, J. G. Warden; J. Emmett Blackshear, Macon, G. Secretary.

Illinois State Fair.

The State Agricultural Society will hold its next Annual Fair at Decatur, from Sept. 26, to Oct. 1. Wm. Kile, M. D., Paris, is President, and Hon. John P. Reynolds, of Chicago, Secretary.

President Kile, Ex-Pres. McConnell and Vice Pres. Cobb, Committee of Reception.

The extraordinary success of our Agriculturists and Horticulturists give promise of unusual and rare attractions to all interested in in home prosperity.

We acknowledge a polite complimentary.

Will be Late.

In consequence of the meetings of the Grand Bodies, and in order that our readers may be informed of their transactions, The Trowel for October will be issued from five to ten days later than usual.

Tidings.

Items.

The editor of *The Cynosure* of May 17, in commenting upon Samuel Adams, says that the first Grand Lodge of Massachusetts was formed in 1733.

If a man lose all else, and four things are left him, he can take no harm—temperance, cheerfulness, truth, and trust in God.

A lady, in reply to some guests that praised the mutton on her table, said: "Oh yes, my husband always buys the best; he is a great *epicac.*"

A Kentucky postmaster gives notice as follows; "After this date, everybody must lick their own postage stamps, for my tongue's give out."

A Piute Indian seized the handles of an electrical machine at Virginia, Nevada, "Hi-you, whoa, you stopee wagon, do 'im small."

A. T. Stewart's income is stated at $1,420,000; W. B. Astor's at $1,273,000; Helmbold's at $182,000; Vanderbilt's at $400,000. We will give all of ours for a hundredth part of either.

Washington and Wyoming.—We have a letter from a correspondent in Washington Ter., requesting that all who write letters to either Territory will please write in full. W. T. means either one. Our exchanges will please notice this.

Many thanks to the Journal of Commerce, St. Louis, for an elegant engraving of the adventurous and enterprising Capt. John J. Roe, deceased.

Regulations and premium-list of the seventeenth Annual Fair of LaSalle county. Agricultural Society to be held at Ottawa, September 6, 7, 8, and 9th.

English Catalogue of Regalia.

We have just received from Bro. Geo. Kenning, of London, a price-list of the articles he deals in. It is printed in blue and gold, and contains exact representations in the different colors of the several articles of regalia and jewels he has for sale, and it is the most complete and beautiful regalia advertising catalogue we have ever seen. Price, including postage to America, one dollar, in gold.

We would advise brethren in America who are interested in regalia, and wish to become acquainted with foreign patterns and fashions, to send for one of these catalogues.

Address, George Kenning, 2, 3, and 4, Little Britain, London, E. C., England.

Mistake.

It seems that Macomb and Kile Lodges did not consolidate after all. It was supposed to be done, but suppositions are not facts. Bro. Irvin did not say that the consolidation had taken place, but neither he nor we at the time had any reason to suppose otherwise.

McGregor, Iowa, June 30, 1870.

The following is a list of officers of the Masonic bodies in McGregor, Iowa:

Bezer Lodge No. 135.—Wm. Kinnard, W. M.; Wm. Moncreif, S. W.; Joseph Wilson, J. W.; J. C. Rounds, Treas.; Robert Grant, Sec.; M. L. Miller, S. D.; J. M. Dewey, J. D.

Clayton Chapter No. 27.—D. Bough, H. P.; L. Isaacs, K.; George Keen, Scribe; George Croaks, C. H.; Wm. Monereif, P. S.; Tim. Hopkins, R. A. C.; Wm. Kinnard, Sec.; P. Hubbard, Treas.

Honorius Commandery No. 8.—P. Hubbard, E. C.; A. W. Daugherty, Gen.; W. A. Bunton, C. G.; D. Baugh, Prel.; T. M. Hopkins, S. W.; Wm. Moncreif, J. W.; F. G. Wilsey, Warder; J. L. Hayensie, Rec.; Wm. Kinnard, Treas.

☞ In this list we publish the names of brethren who send us subscriptions, and the number sent. In several cases, however, brethren neglected to inform us that they sent the list of subscribers, therefore we give credit to the first name on the list, not being able to tell who is the right person.

Almy B.	1	Alexander T.	1
Adams A.	1	Aked Thomas	1
Allington J. S	1		
Brewer, R. W	1	Betterman, Henry	4
Bowman, M. S	1	Bell, John	1
Bailey, D. M	8	Brooks. W. O	1
Burlington, J. C	1	Bean, B	9
Bennett, James	4	Brown. W. H	1
Brown, J. A	6	Bibb, H. H	11
Butler, J. J	2		
Chittenden, G. N	1	Cross, H. C	1
Canfield, John C	18	Cutler, J. O	1
Cooper, Wm. H		Chase, H. W	1
Collins, D. W	1	Cox, Joel L	3
Clow, Robert	3	Cochran, Thos	4
Clark, Jonathan	1	Clark, E. G	4
Carling, William	1	Crenshaw, Geo. W	4
Davis, J. O	4	DeGeer, Mrs. M. E	1
DeGeer, Mrs. M. E	12	Douglas, James	4
Dodson, Jas. E	6		
Fleming, W	8	Frizzle & Fritts	1
Gassaway, Erastus	1	Gott, James	1
Gibson, A. A	10	Glover, Morton	1
Griffin, Wm. A	2		
Hills, C. T	2	Harper, Jos. W	4
Harwell, J. W	5	Hodges, Joseph	1
Hargraves, A. M	4	Heinz, Charles	1
Homburgh, George	2	Hampshire, J. H	1
Harwood, J. M	1	Harmony Lodge	1
Johnson, J. C	4	James, S. J	2
Jackson, Geo. F	1		
Killion & Prewets,	7	King, S. L.	1
Knapp, S. B	1	Locke, M. R	3
Levnard, S. B	9	Lee, Albert A	1
Lynch, Adam	10		
Mackray, F. A	1	Morse, W. K	1
McLean, W. C	1	Myers, Joseph	1
Middleton, John	1	Milburn, N. J	1
Millard, F. R	4	Matthis, G. V	1
Pace, J. T	10		
Reynolds, H. G. Sr	10	Renwick, A. M	4
Rice, William	4	Rothchild, D. C. H	2
Reed, W. L	1		
Stapleton, Peter	4	Storms, Rev. R. R	4
Sawyer, A. Y	1	Sinclair, J. D	1
Sherman J. L	1	Stearns, S. C	1
Smith, M. H	1		
Trainer, J. C	4	Tanner W. W	11
Travers, Robert	6		
Wider, D. M	16	Watson, Henry	5
Workman, Wm	5	Wiley, W. D	1
Youlen, Wm	1		

Total..........314
Whole number of subscriptions, received in the year 1870 up to September 7th..........6.640
Average per week,.......... 184
" " month,.......... 798

Impostor.

NAPLES, Ill., Aug. 6, 1870.

H. G. Reynolds, Esq., G. M., Springfield, Ill.:

DEAR SIR AND BRO.—For the good of the Fraternity in general, I send you the inclosed letter which, with the following facts, will explain itself: A few weeks since, a young man calling himself E. J. BALL, and claiming to belong to Friendship Lodge No. —, Holly Springs, Miss., came to me and through his *representations*, obtained from me the sum of $5.00. Said BALL is about 6 feet high, brown hair, about 27 years of age, rather slim, and a very smooth and fair talker. His operations appear to be numerous, and a notice from you through the columns of THE TROWEL, will, I hope, guard against further impositions on the Craft by this scoundrel.

Respectfully and fraternally yours,

H. ABBOTT, S. W.,
Naples Lodge No. 68.

HOLLY SPRINGS, Miss., Aug. 4, 1870.

DEAR SIR—Your favor of 30th ultimo to hand. In reply, I have to say that there is no such lodge as Friendship Lodge here or in the State of Mississippi, nor do I know anything of E. J. BALL. The lodge here is Holly Springs Lodge No. 35, and we have never had a man by the name of E. J. Ball belonging to this lodge. He is an impostor and swindler, who seems to be doing a wholesale business in your State, as within the last six weeks or two months I have received four or five letters from different parts of the State, making the same inquiry that you do. Only a few days since one came from Tallula, and a week ago one from Gilman. Your people ought to advertise and have him arrested if possible.

I have the pleasure to be,
Very respectfully and fraternally,
JAS. T. FANK,
W. M. Holly Springs Lodge No. 35.

HENRY ABBOTT, Naples, Ill.

Expulsions.

By Fraternal Lodge No. 58, Monticello, Aug. 6, WM. P. NELSON. Published by order of the lodge.

J. M. HOLMES, Sec.

By Mithra Lodge No. 410, Chicago, GUSTAVE FISCHER, late Sheriff of Cook county, August 3. Published by order of lodge, as certified by R. W. Bro. FRANKS.

By Ramsey Lodge No. 405, at Ramsey, Fayette county, BENJAMIN A. HUNTER, Aug. 9. Published by order. Exchanges will please notice.

J. F. JONES, Sec.

By Warren Lodge No. 14, at Shawneetown, Aug. 2, Dr. T. G. S. HEROD, and Aug. 9, H. P. BRADLEY. Published by order. J. H. HART, Sec.

Died.

Very suddenly, July 14, at Knoxville, Ill., Bro. JOHN GRIMES, S. D. of Pacific Lodge No. 400, aged 59 years.

Our brother left a wife and three children to mourn his death. He was a good man and a zealous Mason.

At Mascoutah, St. Clair county, Aug. 6, Bro. RILEY FETRICK, S. W., of Douglas Lodge No. 361. The lodge resolutions commend him highly.

Miscellaneous Reading.

The Grey Mare in the Garret.

In the portal of the ancient church at Reculver, dedicated to the blessed Saint Mary, hung, many centuries ago, a picture, the portrait of a certain Dame Mary Maycote and her two children, of whom this singular story is related. The picture was covered by a curtain which she worked with her own hands.

Her husband, Sir Cavalierro Maycote, was in the year of 1140, a rich burgomaster of the flourishing city of Canterbury, though he resided latterly in the fair town of Reculver, living at the sign of the Paroquet, in the Market Place.

During his lifetime a fearful plague desolated the south-west quarter of Kent, and among others he fell sick; though his wife, Mary, who also fell sick of the pest, never recovered, but to all appearances died.

After the usual period had elapsed she was buried in the vaults of the church at Reculver dedicated to the blessed Saint Mary. She was buried, as the custom then was, with her jeweled rings on her fingers, and most of her rich ornaments on her person. These tempted the cupidty of the sexton of the church. He argured with himself that they were of no use to the corpse; and he determined to possess them. Accordingly, he proceeded in the dead of night to the vault where she lay interred, and commenced the work of sacrilegious spoliation. He first unscrewed the coffin lid; he then removed it altogether, and proceeded to tear away the shroud which interposed between him and his prey. But what was his horror to perceive the corpse clasp her hands together; and, finally, to sit erect in the coffin. He was rooted to the earth. The corpse made as though it would step from its narrow bed. He fled, shrieking, through the vaults. The corpse followed, its long white shroud floating like a meteor in the dim light of the lamp which, in his haste, he had forgotten. It was not until he had reached his own door that he had sufficient courage to look behind him; and then, when he perceived no trace of his pursuer, the excitement which had sustained him so far subsided, and he sank senseless to the earth.

In the meanwhile, Sir Cavalierro Maycote, who had slept scarcely a minute since the death of his dear departed wife, was surprised by the voice of his old man servant, who rapped loudly at his chamber door, and told him to awake and come forth, for that his mistress had arisen from the dead, and was then at the gate of the court-yard.

"Bah!" said Sir Cavalierro, pettishly; "go thy way, Jacob; thou art mad or drunk; or thou art surely in a dream. What thou sayest is impossible. I should as soon believe my old grey mare had got into the garret, as that my wife was at the court-yard gate.

Trot. trot, trot, suddenly resounded high over his head,—trot, trot, trot.

"What's that?" he asked of Jacob.

"I know not," replied Jacob, "an, it be not your old grey mare in the garret, Sir Cavalierro."

They descended in haste to the court-yard, and looked up to the window of the attic.

Lo, and behold! there was, indeed, the grey mare with her head poked out of the window, gazing down with her great eyes on her master and his man, and seeming to enjoy very much her exalted situation, and their surprise and consternation at it. Knock, knock, knock, went the rapper at the street gate.

"It is my mistress!" exclaimed Jacob.

"It is my wife!" exclaimed Sir Cavalierro, both in the same breath.

The door was quickly unfastened, and there, truly, stood the mistress of the mansion, enveloped in her shroud.

"Are you alive or dead!" exclaimed the astonished husband.

"Alive, my dear, but very cold," murmured the lady faintly, her teeth chattering the while, as those of one in a fever chill; "help me to my chamber."

He caught her in his arms and covered her with kisses; then he bore her to her chamber, and called up the whole house to welcome and assist her.

She suffered a little from fatigue and fright; but in a few days she was as well as could be expected under all the circumstances.

The thing began to be the talk of the good town of Reculver; and thousands flocked daily to see not alone the lady that was rescued from the grave in so remarkable a manner, but also the grey mare who strangely contrived to get into the garret, and so contribute to that rescue.

This excellent lady lived long and happy with her husband; and, at her death, was laid once more in her old quiet resting-place.

The grey mare, after remaining in the garret for three days, was got down by means of ropes, pulleys, machinery, and on inclined planes, quite safe and sound. The interesting animal sometime survived her mistress, and grew to be a general favorite with the good people of Reculver. When she died, her skin was stuffed and placed in the arsenal of the Roman station as a curiosity.

The sexton went mad with the fright he had sustained, and in a short time entered that bourne whence he had so unintentionally recovered the wife of the rich burgomaster.

Inventions.

Inventions commonly supposed to be recent, often turn out to be of ancient date. Something very like printing was in use by the Egyptian monarchs, who stamped their names on bricks. The inscriptions found on Babylonian bricks also appear to have been impressed wirh a stamp; and a similar practice was common in China at a very remote epoch. Interlinear translations are also very ancient, and were not, as might be supposed, invented for the benefit of those students who think the easiest way through college is the best.

The earliest race that is known to have inhabited Babylonia go by the name of Akkida; and this people not only understood the art of writing, but they had an abundant literature. Their works were written on tablets of baked clay, in letters or characters composed of arrow-headed or wedge-shaped marks, and commonly called *cuneiform* characters. These Babylonian tablets were collected into libraries, and accompanied by interlinear translations, to explain the Akkad language to the Assyrians.

We often see in old books a word placed under the last line of one page, and repeated at the top of the next. The Akkadi had an arrangement equivalent to this; only instead of catch-words, they had catch-lines. At the end of the inscription on one tablet a line was drawn, and the first line of the tablet next in the series was written. As one of their works sometimes consisted of more than a hundred tablets, and these tablets could not be bound in volume, it was only by these catch-lines that a reader could find the separate parts of his book.
—From Oliver Optic's Magazine.

◆

Frenchman.—"Madame, you charge ver mooch too big price for zat room."

Landlady.—"Oh, you know we at the watering places must make hay while the sun shines."

Frenchman (*indignant*).—"Madame, you shall never make ze hay of me. You must not zink because all flesh is grass zat you can make hay of me."

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The HAIL COLUMBIA WASHING MACHINE has been in use over three years, and in every family where it has been introduced, it has given entire satisfaction.

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We need not say much of this Machine or its principles. Any one can call and see the Machines at the places herein mentioned. *HOPPING & RIDGELY*, Sash and Blind Factory, Third between Market and Jackson Sts., *FOX & HOUSE*, Hardware Merchants, North Side of Square.

The following testimonials will show in what estimation the Machine is held by those who have it in constant use:

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I have in use two of the Hail Columbia Washing Machines, and hereby certify that it does thoroughly and well all the work claimed for it by the inventor.
Z. R. ROCKWAY,
Sup't Detroit House Correction.

MR. HARTT—I have done the whole of my washing to-day, and cannot say I am much more than ordinarily fatigued. I have not done a washing before in five years, and did not suppose I could. Permit me to say you deserve a place among the benefactors of the human race. MRS. KATIE UHL, Dixon, Ill.

I think your Machine embraces every principle in washing. REV. EPH. MILLER, Springfield, Ill.

This is undoubtedly the best machine of the kind before the public. REV. MR. PAINTER,
Springfield, Ill.

I think, sir, your Machine involves common sense principles, and I think it could not help being a success. MRS. JOHN J. BAGBY, Detroit, Mich.

You certainly deserve great credit for furnishing to women a *time, health,* and *life* saving machine.
MISS MARGARET BUDONAN,
Convent of Sacred Heart, Chicago.

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In report of New York Insurance Department, *the Craftsmen's ranks as one of the four highest* of thirty-three Companies in "*the ratio of realized assets,*" and in the Massachusetts report as "*to security,* furnished to *Policyholders* by *assets,*" LEADS ALL OTHER COMPANIES.

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The Association on the 1st of April, had **$31,608,600** Insurance in Force, on which Premiums amounting to **$2,291.557,** had been paid. During the month of March, 1870, 603 Polices were issued, insuring **$3,214,000.** Annual Premiums on the same, **$154,882.58,** which was the largest business since its organization.

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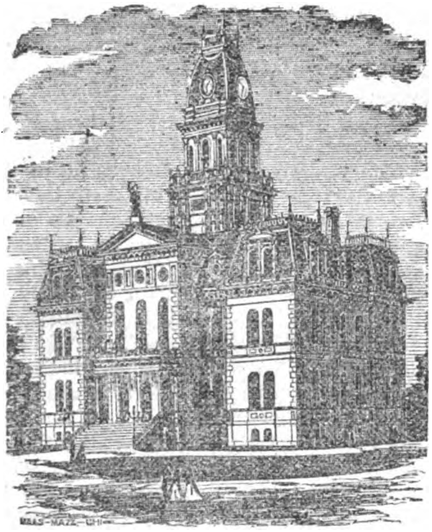
The Masonic Trowel.

"The grand object of Masonry is, to promote the happiness of the human race."--Washington.

VOL. IX. SPRINGFIELD, ILLINOIS, OCTOBER 15, 1870. WHOLE NO. 106.



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FOR SALE.—By J. C. W. Bailey, 164 Clark street, Chicago, a pamphlet containing the debate between Mrs. De Geer, and Mr. C. A. Blanchard, son of President Blanchard, of Wheaton, at Lisle, Ill., on the subject of Freemasonry. Price, 25 cents.
apr15-1y

THE CHICAGO, ALTON & ST.LOUIS R. R. leaves Springfield, going south, at 3:25 and 6:25 A. M., and at 6:25 P. M.; going north at 11:53 A. M., and 10:00 and 11:53 P. M.

PEORIA, PEKIN & JACKSONVILL E. R. leaves Peoria at 7:20 M., and 6:10 P. M., leaves Jacksonville, north, at 9:00 A. M., and 5:00 P. M.

THE TOLEDO, WABASH & WESTERN R. R. leaves Springfield, going east, at 3:00 and 10:45 P. M.; going west at 6:25 A. M., and 3:35, P. M.

Married.

In Coleta, at the residence of Bro. E. Brookfield, Esq., September 18th by Rev. J. C. Killam, Bro. W E. EFNER, Senior Warden of Coleta Lodge No. 640, to Miss LOVINA DILL, both of Coleta, Illinois.

Died.

Suddenly at his residence in New Boston, Illinois, September, 21st Bro. CHARLES H. TOLLE, member of New Boston Lodge No. 59, at the age of 44 years. The Lodge passed resolutions and the deceased was burried with Masonic honors.

A Keokuk, Iowa, Sept. 27, Bro. J. W. SPONSLER, formerly of the St. Nicholas Hotel, in this city, aged about forty years.

The deceased was a member of St. Paul's Lodge, and of the Chapter, Council, Commandery and Consistory, in Springfield.

Near Springfield, Sept. 26, Bro. JOHN McGRADY, aged about 45 years. A member of Central Lodge, and of the Chapter and Commandery.

In Springfield, October 15th, Bro. NICHOLAS STROTT, aged 32 years. Further notice hereafter.

Grand Lodge of Illinois.

Five hundred and twenty-six lodges, represented by 371 Masters, 106 Senior Wardens, 57 Junior Wardens, and 125 proxies, put in their appearance at Farwell Hall in Chicago, Tuesday, October 4.

The Grand Officers present were:

H. G. Reynolds, Grand Master.
D. C. Cregier D. G. Master.
J. A. Hawley, G. S. Warden.
G. E. Lounsbury, G. J. Warden.
Harrison Dills, Grand Treasurer.
O. H. Miner, Grand Secretary.
J. C. Reynolds, Deputy Grand Secretary.
Rev. J. W. Agard, Grand Chaplain.
H. P. H. Bromwell, Grand Orator.
Sylvester Stevens, Grand Pursuivant.
John W. Ross, Grand Marshal.
Wiley M. Egan, Grand Senior Deacon.
S. C. Stearns, Grand Junior Deacon.
E. E. Myers, Grand Standard Bearer.
John Evans, Grand Sword Bearer.
O. N. Stafford, Grand Steward.
A. R. Robinson, Grand Steward.
John P. Ferns, Grand Tyler.

John W. Clyde, G. W. Barnard, E. H. Baker, W. A. Levanway, Rodney Ashley, Joseph Holland, Peter Bogue, R. D. Hammond, Sylvester Stevens, J. M. Stillwell, A. A. Glenn, A. A. Murray, D. G. Burr, W. H. House, H. W. Hubbard, E. T. Hollister, Henry Palmer, Thos. Moore, G. W. Staley, A. W. Blakesley, J. O. Cunningham, D. D. Grand Masters.

Past Grand Masters Wm. Lavely, Ira A. W. Buck, H. P. H. Bromwell, J. R. Gorin.

Past Deputy Grand Masters J. C. Baker, and Chas. Fisher.

Past Senior Grand Wardens Isaac R. Diller, A. J. Kuykendall, and A. W. Blakesley.

Past Junior Grand Wardens E. M. Haines, and W. H. Turner.

The Grand Lodge was opened in ample form.

After the prayer, Bro. Blodget presiding at the organ, Breth. S. C. Campbell, C. S. Frederick, J. S. Whitney, T. P. Lawrence, D. W. Perkins, M. Jones, A. E. Clark, and T. B. Townsend, under the lead of R. W. Bro Fred. Widows, of St. Cecile Lodge New York, sang the following ode, in which they were accompanied by the voices of the Grand Lodge, viz:

1. Genius of Masonry, descend
    And with thee bring thy spotless train;
Constant our sacred rites attend,
    While we adore thy peaceful reign.

2. Bring with thee Virtue, brightest maid;
    Bring Love, bring Truth, and Friendship
While kind Relief will lend her aid, [here,
    To smooth the wrinkled brow of care.

3. Come Charity, with goodness crowned,
    Encircled in thy heavenly robe;
Diffuse thy blessings all around,
    To every corner of the globe.

4. To Heaven's high Architect all praise,
    All praise, all gratitude be given,
Who designed the human soul to raise,
    By mystic secrets sprung from heaven.

The following committees were appointed:

To Examine Visitors.—Thos. J. Wade, Rodney Ashley, Leander Church, Sylvestor Stevens, J. W. Banker, J. L. Dewey, M. S. Bowman.

On Credentials.—J. C. Winslow, Oliver Crissey, and J. F. Burrill.

On Lodges U. D.—C. H. Flower, J. C. McMurtry, G. M. Davis, Louis Zeigler, S. M. Martin.

Order of Business.—I. E. Hardy, W. W. Fisher, J. C. Reynolds.

M. W. Bro. Thomas J. Pickett, formerly G. Master in this State, and representative near the Grand Lodge of Kentucky, was introduced and welcomed with the grand honors. R. W. Bro. W. S. Coombs, Grand Secretary of the Grand Lodge of Minnesota, was also introduced by M. W. Bro. Wm. Lavely, and welcomed with the grand honors.

During the session the same honors were

accorded to Breth. O. H Miner, as representative of the Grand Lodges of Florida and Oregon, R. W. Bro. W. T. Palmer, Grand Secretary of Wisconsin, and H. G. Reynolds, Grand representative of the Grand Lodge of Kentucky.

We now give such portion of our address as would be new to our readers, and is of a nature proper for publication in a journal like this.

ADDRESS.

Most Worshipful, Right Worshipful, and Worshipful Brethren of the Grand Lodge of Illinois, A. F. and A. Masons.

One year more has receded from our view, and now contributes its share of history to the measureless past. Gathering strength from its events, and wisdom from its experience, it is our duty to improve the present and prepare for the future.

The Infinite One, in whose hands our breath is, with whom our lives is but a moment's space, and our whole being but an atom, has seen fit to spare us until this present hour; not a hair of our heads has fallen to the ground without his notice, and each thought of each one of us is registered in His Book of Remembrance. We have professed our trust in Him; let us be thankful for His goodness, and prove our gratitude by obeying His laws.

DISTRICTS, DEPUTIES AND REPORTS.

In conformity to the order of the Grand Lodge, I divided the State into twenty-four districts, and appointed the brethren whose names are mentioned on pages 364 and 365 proceedings of the Grand Lodge for 1869, as Deputies for their respective districts.

Reports have been received from all the Deputies. These reports show a remarkable degree of unanimity, peace, and concord, in which we all rejoice. The Deputies have been great helpers and assistants in my work, and their advice, always cheerfully given, has been sound and impartial.

The district system has thus far worked well. I would fraternally recommend that the number of districts be increased to thirty. Our territory is very large, and the number of lodges largely increased. I think it advisable to make the districts large enough to give respectability to the office of Deputy, and yet of such size as to be conveniently traversed, and not render the office a burden.

It is my duty to return my grateful thanks to the Deputies for their services, counsel, and cordial co-operation, but special mention is due to Deputies Clyde, Barnard, Stevens, Hammond, Hollister, Stilwell, Hay, House, and Palmer, for their efficient and timely services in settling difficulties and enforcing discipline.

I have had occasion to call to my aid the services of several brethren as special deputies, among whom are R. W. Breth. Thomas J. Wade, A. L. Virden, John C. Winslow, and John D. Hamilton, all of whom rendered important service, and are entitled to your thanks.

* * * * * *

I have thus brought before you some of the principal cases requiring my attention. Other cases under different heads, will be mentioned, while very many others amicably adjusted or involving a point of law, will be entirely omitted.

In this connection, permit me to say that Masonry is no hiding-place for criminals or shelter for crime. If a Mason should be a good man and true, and should strictly obey the moral law, then we have no room in our lodges for criminals and deliberate violators of the laws of the land, nor have we any use for lodges which harbor offenders against the peace and security of society. The idea that a Mason is to shield a brother guilty of crime, or screen him from just punishment, is a portion of the anti-Masonic code, and is in no sense justified by any Masonic teachings or practice.

FOREIGN JURISDICTIONAL QUESTIONS.

In July 1869, I received a communication from the M. W. Grand Master of the State of New York, that H. W. Bigelow Lodge had conferred the degrees upon one George Van Houton, a resident at the time of Rochester, New York, and who had previously made application to Genesee Falls Lodge No. 507 at Rochester, and had been rejected.

I communicated by letter with the W. M. of H. W. Bigelow Lodge No. 438, who defended the action of the lodge and insisted that Van Houton was at the time a legal resident of Chicago.

Communications passed between the M. W. Grand Master of New York and myself, and I became satisfied that Van Houton was really a citizen of Rochester at the time he was initiated, and placed the matter in the hands of R. W. Bro. Clyde, D. D. G. M., and from him I learned that H. W. Bigelow Lodge would endeavor to make a settlement of the matter with Genesee Falls Lodge and so the matter stood at your meeting last year.

In the latter part of November I received another communication from the Grand Master of New York alleging that no adjustment had been made.

The correspondence satisfied me that Van Houton had been guilty of gross deception, that he was really an unworthy man, that he had exercised important functions as a citizen of Chicago, when in reality he was a citizen of Rochester, New York, where his family resided, and that he ought to be expelled.

Charges were therefore prefered against him in H. W. Bigelow Lodge, upon which he was tried and found guilty and expelled. The correspondence is lengthy, and in some cases quite sharp, but courteous and fraternal. The whole of it is subject to inspection.

In October, 1867, M. W. Grand Master Gorin caused charges to be forwarded to the Grand Secretary of the Grand Lodge of New York against Cosmopolitan Lodge No. 585, charging said lodge with initiating one Mark Pollack, a sojourner, who had been twice rejected in Chicago Lodge No. 437, and who was at the time of his initiation, passing and raising a citizen of Chicago.

Charges were preferred in said Cosmopolitan Lodge against said Pollack, upon which he was tried and definitely suspended. From the testimony it appears that Pollack asserted that he had never been rejected, and in this matter he and others involved W. Bro. Charles Cohen, who was at the time W. M. of Chicago Lodge.

On the 31st of Dec., 1868, the M. W. G. Master New York, addressed a letter to me, charging that Bro. Cohen aided and abetted said Pollack in obtaining the degrees in said Cosmopolitan Lodge, and that he was a party to the misrepresentations of said Pollack.

That letter I referred to R. W. Bro. Clyde, D. D. G. M., who reported to me, that he had been unable to gain any information from any one except from Bro. Cohen, who asserted that he never had any knowledge or information in regard to the application of said Pollack, until he had taken the degrees. I supposed that I had communicated this to the M. W. Grand Master of New York, but if I did, it never reached him. I regarded the matter at rest, until I received a copy of that portion of the address of the M. W. G. Master of New York delivered before the Grand Lodge of that State in June, 1869, which was followed by a letter from Bro. Cohen calling my attention to the matter and desiring an investigation. I then procured from the M. W. G. Master of New York, a complete copy of the testimony and documents used in the said trial of Bro. Pollack, and sent the same to R. W. Deputies Clyde and Barnard for further investigation.

It appears that when Bro. Pollack returned to Chicago, he applied to Chicago Lodge for admission to visit, and was objected to by Bro. Cohen himself, then in the chair, for reasons which he stated to the lodge.

I am credibly informed that no one in the city of Chicago stands fairer in character than Bro. Cohen. His statement, corroborates at great length and with minuteness the statement made to R. W. Bro. Clyde, and this is supported by statements from Breth. Jacob Koch, Morris Kohn, and Deputy Barnard, which resulted in a firm conviction, that Bro. Cohen was in no way directly or indirectly obnoxious to the charge preferred against him, and I so expressed myself to the M. W. Grand Master of New York, who, among other things, in a letter of date June 2, said: "the evidence is convincing so far as any evidence can be where only one side is heard, that Bro. Cohen is guiltless in this matter."

Another party is involved besides Breth. Cohen and Pollack, but I am of opinion that enough has been done.

On the 27th day of January last I received an official letter from the R. W. Grand Secretary of the Grand Lodge of Missouri in regard to an alleged invasion of jurisdictional rights by Mt. Nebo Lodge No. 76. After some correspondence with said lodge, I visited Carlinville, and gathered up the facts in the case, and thereupon addressed the following letter to the M. W. Grand Lodge of Missouri:

To the M. W. Grand Master, R. W. Deputy Grand Master and Grand Wardens and Brethren of the M. W. Grand Lodge of Missouri:

M. W., R. W., and Dear Brethren:—Health, Salutation, and Peace. The M. W. Grand Lodge of Illinois, and the Grand Master of Masons send you fraternal greeting.

It pleased your Grand Master, M. W. Bro. John D. Vincil, at your communication in Oct. A. L. 5869, to say as follows:

"There are others. A lodge over the river in our sister Grand Lodge of Illinois, perpetrated the same wrong upon our rights." Mr. Adam Tappan, for some years a resident of the Territory of New Mexico, went (in the spring of 1868), on a visit to his relations in Illinois. While there he was made a member of Mt. Nebo Lodge No. 76, "and after an absence of *four* months, he returned to Santa Fe, a full grown Mason. He also visited Montezuma Lodge No. 109, until Bro. Green interfered. I issued the same order in his case as in the other. I dislike to speak harshly or judge uncharitably, but am constrained to utter the conviction that, seeking the honors of Masonry in places remote from the *residence* of the applicant throws a dark cloud of suspicion about the case. It ought to raise a doubt in the minds of the brethren where the application is made, and that doubt should only be removed by the most indubitable assurances of worthiness, accompanied by all necessary *legal* authority to work up such material."

W. Breth. Wm. H. Stone, Martin J. Hubble, and J. A. Price, Committee, were also pleased to report upon the above subject with others as follows:

JURISDICTIONAL RIGHTS.

"Your committee are pained to learn of the invasion of this jurisdiction by Monitor Lodge No. 528 of New York city, Mt. Nebo Lodge No. 76, in Illinois, and St. Merron Lodge No. 129 Paisley, Scotland, and fully endorse the emphatic protest of the M. W. Grand Master in the premises, and had supposed that the firm and unswerving position of this Grand Lodge was fully understood by every other jurisdiction, to the extent that our rights would not be again invaded; but, believing that the above acts were committed by subordinate lodges, ignorant of Masonic rights and usage, and that ample redress will be afforded when the grievance is properly presented to the respective grand lodges, we therefore recommend that the Grand Secretary express in suitable terms, the solemn protest of this Grand Lodge to Grand Lodges named, against this action by their subordinates, and that the parties so made Masons be recognized only as clandestine, until they be properly *healed* by the lodges to whose jurisdiction they properly belong, entertaining, as we fully do, the belief that the Grand Lodges named will make ample apology, and punish the offending lodges."

On the 26th day of January last, I received a letter from the R. W. Grand Secretary of the M. W. Grand Lodge of Missouri from which I give the following extract:

> "By reference to pages 25 and 65 of published proceedings of the Grand Lodge of Missouri, you will notice the complaint made by the M. W. Grand Master, of Mt. Nebo Lodge No. 76, of your jurisdiction in the invasion of the rights of Montezuma Lodge 109 New Mexico under charter of this Grand Lodge.
>
> Also that it has been made my duty to express to you, fraternally, the firm position of this Grand Body in respecting the jurisdictional rights of other grand lodges, and this Grand Lodge is naturally jealous of her own; and to express the belief that you will administer the reprimand which the case justifies, and to prohibit to the extent of your ability a repetition of causes for such complaints."

The facts in the case are as follows:

Bro. Arthur Daniel Tappan, a native of the State of New York, came while quite a youth to Illinois to reside. For several years he resided with his brother, Bro. Henry Tappan, at Alton, for three years with him at Jerseyville, and for some time with another brother at Bunker Hill, who is now deceased. At or before the decease of this brother, Bro. Henry Tappan, removed to Bunker Hill, and there remained until he was elected Sheriff of Macoupin Co., when he removed to Carlinville where he now resides, and is a member of Mt. Nebo Lodge No. 76. The deceased brother represented Macoupin county in the Legislature in 1847, and both he and Bro. Henry Tappan were men of unusual intelligence, capacity and enterprise. Bro. Henry Tappan, served the lodge in several capacities at Bunker Hill. He was the natural guardian, and stood as father to Bro. Arthur D. Tappan, and the latter considered his home to be with his brother Henry.

Before the latter brother left Bunker Hill, Bro. Arthur D. Tappan, then, ever since, and still a single man, went west, and traveled over California, Arizona, and New Mexico for several years. That he was at Santa Fe and did business there, is admitted, but that he considered it as his home, is denied. In 1867, the Indian troubles induced him to return to his brother Henry, at Carlinville, where he arrived in the fall. He came with the intention, stated previously by letter, of going into business with his brother. Before doing so, he determined to visit his birth-place, and there spend the winter. Up to this time he had entertained no serious intention of becoming a Freemason. But at his first home, in company with his relatives, he found that his father had been a devoted Mason; that he was witness to the terrible persecutions of the anti-Masons; had suffered himself, and that he had left behind him a noble record and many memorials of his devotion to the Order. This awakened in him a strong desire to become a Mason, and he communicated to his brother Henry his desire to take the degrees in *his* lodge where he was known, and as he had received intelligence that his affairs in New Mexico demanded his attention, that he would like to receive them as soon as practicable. Mt. Nebo Lodge No. 76, at Carlinville, is not obnoxious to the belief that she is "ignorant of Masonic rights and usages." Her membership will compare favorably with that of any lodge in Illinois, Missouri, or elsewhere, for character, learning, or Masonic intelligence. She has always been loyal to Masonic law and usages. Enrolled upon her list of Past Masters are the names of the present Governor, judges, members of both branches of the Legislature, clerks of courts, and regimental, brigade, division, corps, and department commanders during the late civil war. Col. Thaddeus Phillips, the present Master, was elected in December, 1855, and served as such until 1861, when he entered the service as Captain, and left it in 1866 at the head of a regiment. In December, 1867, he was again called to the Oriental Chair, and is now in his third term of second service. I have been thus particular in detailing these facts in order that the supposition of ignorance of Masonic law and usage on the part of either Mt. Nebo Lodge or Bro. Henry Tappan, may be dispelled.

No lodge now in existence would repel more promptly any invasion of her jurisdictional rights, or be more careful to respect the rights of lodges, than Mt. Nebo Lodge No. 76. Of this I am myself a cheerful witness.

The Grand Lodge of Missouri has no sovereignty beyond her own State lines. Every Grand Lodge in the United States has a right to occupy the Territory of New Mexico, in common with all the others. The fact that there was any lodge in New Mexico was wholly unknown to either Mt. Nebo Lodge or Bro. Henry Tappan. It was natural for the younger brother, when resolved to become a Freemason, to apply to the brother who had been the guide of his youth, with whom he still intended to become a business partner, and at the place where he intended to reside. The facts, as communicated by Bro. Henry Tappan and as understood by the lodge, were made known to the Grand Master, who granted his dispensation to confer the degrees upon Bro. Arthur Daniel Tappan without regard to time. More than eight months after he left New Mexico, to-wit: on the first day of June, 1868, he was initiated, passed June 6th, and raised June 13th, and was demitted the same day.

With this demit he went to Santa Fe, was admitted to visit the lodge, and was subsequently exalted in Santa Fe Chapter, a part of the members of which, if not all of them, were members of the lodges in Santa Fe, under the jurisdiction of the Grand Lodge of Missouri.

Having closed up his business, Bro. Arthur Daniel Tappan, in pursuance of his previous intention, in the winter of 1868–9 returned to Carlinville, entered into business with his brother Henry, affiliated with Mt. Nebo Lodge, but not suited with his prospects, demitted again in May, 1869, and returned to Santa Fe.

The Grand Lodge of Illinois has ever been careful of the rights of her sister Grand Lodges. No lodge is permitted to receive petitions from the borders of adjoining States, without the consent of the lodge holding jurisdiction, with the approval of the Grand Master.

The present Grand Lodge of Illinois was formed in 1840, and was immediately recognized by the Grand Lodge of Missouri; yet, instead of withdrawing from our territory, I do certainly know that as late as 1847, Col. H. P. Boyakin, of Salem, Marion county, was D. D. G. M., and it is my belief that the Grand Lodge of Missouri continued to hold jurisdiction over a lodge at Salem, if not over others, as late as 1851; for all this, the Grand Master of Illinois exerted all his authority to prevent one of our subordinate lodges from initiating a candidate who had applied from Missouri, on the ground of convenience, during his term of office in 1850–51.

Even if all the statements and suppositions of M. W. Bro. Vincil, your honorable committee, your M. W. body, and of your R. W. Grand Secretary in your behalf were true, I cannot conceive upon what principle of Masonic law or common justice you can require of us to treat Bro. Arthur Daniel Tappan as a clandestine Mason. He petitioned and was accepted in due form. He was made in a regularly constituted lodge, and by the authority of the Grand Lodge of Illinois. As I understand the term "clandestine" it applies to *Masons* working without lawful consent. While I understand that a brother may be irregularly made in a regular lodge, yet I have never learned that such irregularity is to effect *his* standing. On the contrary, unless previously forbidden, his making is considered good, but the party guilty of the irregularity is subject to censure or discipline.

If Mt. Nebo Lodge has invaded the jurisdiction of a subordinate lodge in New Mexico, she is subject to discipline and should make atonement, and if she has been aided and abetted in so doing by the Grand Lodge of Illinois, ample apology should be made. But the demand to hold an innocent party to be clandestine, is one which we hold to be unlawful, and one which I fraternally decline to entertain.

Far be it from me to criticise your M. W. body upon the manner or the mode in which you may seek for justice or demand reparation for violations of Masonic law or jurisdictional rights. But in no other instance have I any recollection of any such matter being brought to the notice of this Grand Lodge, without first giving our authorities or the M. W. Grand Lodge of Illinois due notice and opportunity for explanation, apology, or defense. The first notice or knowledge that came to the Grand Lodge of Illinois or any of its subordinates, came through your printed proceedings, accompanied by the letter herein alluded to from your R. W. Grand Secretary. May I be pardoned in saying that M. W. Bro. Vincil charges us in explicit terms with wrong; admits and justifies the use of harsh language, not to say an uncharitable judgment? That your honorable committee assume our guilt, and that your M. W. body has rendered judgment, and demanded execution at our hands without notice or trial? M. W., R. W., and W. Brethren, have you done by the M. W. Grand Lodge of Illinois as you would expect her to do by you? We are your equals; nothing more; nothing less. And in a friendly and brotherly spirit, I do claim that we should have had notice, and opportunity for explanation, apology, or defense. In conclusion, I say:

1. That Bro. Arthur Daniel Tappan (not Adam) if a resident anywhere, was a resident of Illinois.

2. That he was well known personally or by reputation at Carlinville, and known to be worthy.

3. That the character of both Mt. Nebo Lodge and of Bro. Henry Tappan, forbids the idea that any violation of law or jurisdictional rights was intended or thought of.

4. The indifference of Bro. Arthur Daniel Tappan to the subject of Masonry until his visit to New York, and his want of any knowledge of Masonry in New Mexico, preclude the idea of any mercenary or improper motive on his part.

5. Bro. Arthur Daniel Tappan was a single man, with no fixed and determinate residence, but with a constant idea of *home* in Illinois; it has been the custom to respect that idea, and to permit some flexibility in such cases.

6. All the parties are worthy; all have acted sincerely and in perfect good faith.

7. The M. W. Grand Lodge of Illinois and all her subordinates have the highest respect for your M. W. Grand Body, and will at all times observe the laws of comity and jurisdiction, and will not permit them to be violated, and most sincerely desire to live on terms of perfect amity and friendship with you, all your subordinates, and every Mason in your jurisdiction. Your glory is our glory; our success is your success, and there is no interest affecting the one that does not affect the other.

Regretting any difference, trusting to your calm consideration of the whole subject, I shall lay before the M. W. Grand Lodge of Illinois this letter, and its action thereon will be communicated to you at the earliest convenient moment. Renewing my assurances of high fraternal consideration,

I am fraternally yours,
HARMAN G. REYNOLDS,
G. M. of Masons, Ill.

I respectfully ask that my action and the foregoing letter may be approved and indorsed by your M. W. Body, and that the same may be instantly communicated with fraternal assurances, to the M. W. Grand Lodge of Missouri, through our Grand Representative, R. W. Bro. Martin Collins. That able body will be in session next week at St. Louis.

INSTALLATIONS.

December 23d I installed the officers elect of Wenona Lodge No. 344. The ladies provided a fine supper.

January 11th, I installed the officers of Lincoln Lodge No. 210, and of Logan No. 480, at Lincoln. Two marked events attending this installation deserve special mention. The Rev. Mr. Anderson, 82 years of age, was initiated in Jonesboro, Tennessee, fifty-four years ago, came as a traveling preacher to Illinois in 1829, and was then a colleague of the celebrated Peter Cartwright. The old patriarch acted as Chaplain, and was treated with great affection by the brethren.

R. W. Bro. John M. Scott, now a Justice of the Supreme Court, delivered an address replete with sound doctrine and convincing arguments, which was severely classical and delivered with great eloquence and power. Strenuous efforts were made to procure the address for publication, but his well known desire to avoid noteriety could not be overcome.

A splendid banquet was served up by Bro. J. W. Sponsler.

EXEMPLIFICATIONS OF WORK.

On the 4th, 5th and 6th days of March last, Grand Examiners Chamberlain, Fisher, Prickett, and Barnard, with myself, held a Grand Lodge of Instruction at Odin, which is at the crossing of the Illinois Central and Ohio & Mississipi Railroads. The attendance was large from the neighboring lodges, several degrees were conferred, Masonic ceremonies were taught, and instruction was given in the ritual. The Worshipful Master of Odin Lodge, Bro. T. J. Whitehead, is a thorough proficient in the work, an eloquent degree worker, and an accomplished gentleman. Bro. H. S. De Pew, the Secretary, is an able supporter.

On the 26th, 27th, and 28th days of April, Examiners Chamberlain and Barnard, with Secretary Ide and myself, held a meeting at Galesburg, at which nearly fifty lodges were represented. Degrees were conferred by Alpha, Galesburg and Vesper lodges, followed by the same degrees conferred by the Examiners, and the differences were specially noted and corrected. Instruction was given in the ritual and in Masonic ceremonies, and good order and attention prevailed. Important assistance was rendered by the brethren at Galesburg, and by Grand Lecturers Stevens, Dewey, Hammond and Thompson. Both at Galesburg and Odin, ample provision was made for the comfort of brethren from abroad.

MASONIC TEMPLE.

At your last Grand Communication, the committee appointed the previous year to consider the most feasible method for the permanent location of the Grand Lodge, and the erection of a Masonic Temple, made a very able report, and demonstrated to the satisfaction of the Grand Lodge, that if a temple is to be built for the purpose of deriving a revenue from its use and rental, that it could not be made so largely profitable upon the money expended, in any place so well as in Chicago. An increase of more than 160,000 in its population within the last ten years, very greatly confirms this opinion.

The following resolution was offered and adopted after the adoption of said report, to-wit:

> "*Resolved,* That a committee of five be appointed to select a suitable site in the city of Chicago, on which to build a "Temple", or building for the Grand Lodge, *and procure a refusal of said site,* until all the lodges in the state can be made acquainted with such selection, and have received a printed copy of the report just made, and when a majority of such lodges shall have sanctioned such selection, the committee shall be empowered to complete such purchase or lease, and proceed in the usual way to make an offer for the same."

After considerable reflection, I resolved to act carefully in the selection of the committee, and to select such as would command the confidence of this Grand Lodge and of the business community.

Accordingly, after considerable consultation, I appointed R. W. Bro. Wiley M. Egan, formerly President of the Board of Trade, of unquestioned foresight, probity and business sagacity, and associated with him P. G. M., T. J. Turner, of Freeport, a good lawyer, R. W. Bro. John M. Pearson, of Alton, who presides over the Grand Chapter, and R. W. Bro. Wm. H. Turner of Chicago, P. G. J. Warden, a gentleman of character and business capacity, and your Grand Secretary, whose financial ability was so thoroughly demonstrated as auditor of State.

The committee held several meetings, selected a site in a commanding business location, but found that a large sum of money must be advanced as a forfeit, and that large sums, utterly beyond their power to raise, must be paid at short intervals until the whole sum was paid. Nor could any other desirable property be purchased on any better terms. One piece of property which was offered your coommittee on such exacting terms, in ten days thereafter was sold at five per cent advance in price and on much better terms to the selling party.

The committee found themselves embarrassed with terms with which it was impossible to comply. No means had been provided them, nor any made by which they could be raised. They had no authority to borrow, and even if they had been authorized to borrow, the act of incorporation restricted them to one thousand dollars.

But under the terms of the resolution it was clearly ascertained that the refusal must await the action of the lodges, and that until their sanction could be obtained, no purchase could be made. Every Chicago representative—every representative in this Grand Lodge at all acquainted with operations in real estate in this city, will at once see, that while the report presented the matter fairly, that the resolution under which the committee were compelled to act, completely blocked their progress, for no transactions can be had in such real estate as this body would demand under that resolution. Of course further action and expenditure of money was unnecessary.

What is to be done? It is not for me to recommend, neither do I express any opinion in regard to the manner in which a temple shall be built or where it shall be located.

But the difficulties which environ our brethren in Massachusetts, Maryland and Missouri, should be carefully avoided. A temple can be built, it should be built, and if for revenue, then it can and should be built of such proportions and magnitude as to ensure a revenue far over-reaching all other possibilities of additional or extra expense, and in such a manner as to reflect credit on our Craftsmen and State. This should be planned and deliberately perfected, and so as to avoid all discord and confusion.

The following plans have been suggested to me in brief:

1. A joint stock arrangement.

2. An amendment to our act of incorporation, and the issuance of bonds.

3. An investment of our surplus funds from year to year, by commissioners, in Chicago real estate, until the amount becomes sufficient to build a temple free from embarrassment.

4. To resort to the methods practiced in New York to raise money. These two latter propositions might be united.

5. To locate the Grand Lodge at some central point, and erect a plain building sufficient for its wants.

M. W. Bro. Thomas J. Turner having advised me that he cannot attend at this Grand Communication, I have appointed R. W. Bro.

Isaac R. Diller, Past Senior Grand Warden, upon the Temple Committee.

DECISIONS.

I have made the following decisions:

1. The lodge found a brother guilty upon charges preferred and voted a reprimand; the W. M. neglected to perform the duty, and removed from the State; held, that the S. W. should administer the reprimand, or cause the same to be done.

2. An objection before balloting made to the Master is equivalent to a rejection, and the ballot should be stayed until the objection is removed.

3. The charter members of a new lodge, are liable for dues for the quarter or term in which such charter was granted to the lodge of which they were members at the time such charter was granted.

4. It is the duty of every non-affiliate to join some lodge, but he is privileged to join such one as suits him best, without regard to local jurisdiction.

5. The right to visit is not absolute, but conditional. The right to ask implies the power to deny, and the power to deny rests with any member of the lodge, and must be respected.

6. Where a negative ballot is cast upon application for initiation, advancement or affiliation, no brother has any right to disclose how he voted, and any such disclosure should be followed by effective discipline, except in cases where it is clear that *the* negative was the result of misapprehension or mistake.

7. The officers of a lodge named in a charter hold their positions after installation, until the time set for election in the by-laws, when an election should be held, even if it should occur on the next day after their installation.

8. When a candidate is declared rejected, the lodge has no further power over the matter, until the W. M. orders another ballot under section 42, Grand Lodge By-Laws.

9. In voting by show of hands, the W. M. does not vote, unless his vote may be necessary to a tie, or as a casting vote. The W. M. never has but one vote, and may vote whenever a ballot is taken.

10. The "any other lodge" mentioned in section 26, Grand Lodge By-Laws, includes any lodge wherever located.

11. A brother wishing to visit a lodge must first satisfy himself of its legality by inspection of the charter and the usual test; the Master of the lodge must then require proof in the usual way that the brother is a just and upright Mason.

12. The test should precede all examinations; two brethren may examine each other for their mutual satisfaction, but they cannot vouch for each other upon such an examination: the only cases where vouchers are permitted are where the brethren have sat in lodge together, or where a satisfactory examination has been had by authority of the W. M.

13. It is unlawful to give a suicide Masonic burial, unless the evidence of insanity is clear.

14. A two-thirds vote restores a member suspended indefinitely to membership.

15. In the absence of any lodge by-law, a majority vote is sufficient to grant a demit.

LIABILITY OF ONE LODGE TO ANOTHER.

Northern Light Lodge No. 81 F. and A. M., at Maustin, Wisconsin, submitted an account of June 13, 1870, giving items against Marengo Lodge No. 138 for the sum of $105, charges for attending upon Bro. H. Nickerson.

Woodbridge Lodge No. 138, F. and A. M., at Woodbridge, California, also submitted an account of date May 24, giving items, against said Marengo Lodge No. 138, for the sum of $619.00, charges for supplies and attention in sickness bestowed upon Bro. A. L. Wheeler. The sum total is $724.00.

I received a letter from the W. M. of Marengo Lodge No. 138, asking if the lodge was obliged to pay such demands; I advised that the whole matter be referred to you for authoritative decision.

I am clearly of the opinion that one lodge cannot hold another in a legal sense beyond its contracts, or the provisions of its by-laws.

A lodge does not assume the obligation binding upon its individual members, and it seems to me that no lodge has the right to incur expenses at the charge of another unless upon a promise to pay or a plain provision in the by-laws. The W. Master of Marengo Lodge avers that his lodge cannot pay these demands. As a matter of good policy, it may be expedient for this Grand Lodge to pay them, asserting that no more such accounts can be allowed unless by promise to pay in some form.

But I submit the whole matter for your decision.

AUDITING ACCOUNTS.

I would respectfully suggest to this Grand Lodge that some method should be devised to meet its demands and necessities in some methodical form. It is hardly possible for a finance or auditing committee to do justice to the questions and business which comes before it during your sessions.

I would therefore recommend that an estimate be made of sums necessary to meet the regular and legitimate expenses of the Grand Lodge during its recess, that the necessary sums be appropriated, and that the Finance Committee be required to meet quarterly and pass upon all bills and accounts which may be presented, and that, upon the certificate of the said committee orders be issued, and in no other case, except as now provided by the by-laws.

GRAND LODGE OF QUEBEC.

That section of North America formerly known as Upper and Lower Canada, New Brunswick, and Nova Scotia, was, some years since, joined together under one government known as the "Dominion of Canada," and the Provincial Grand Lodges in New Brunswick and Nova Scotia have been formed into sovereign Grand Lodges.

As long since as 1855, many lodges in both Upper and Lower Canada united in forming an independent Grand Lodge, with a jurisdiction over the whole country. It was followed by a serious confusion, and while the differences were mainly adjusted in 1858, but many lodges retained their connection with their respective Grand Lodges in the old country.

The old provinces of Upper and Lower Canada are now known by the names of Quebec for Lower Canada, and Ontario for Upper Canada. In October last, a convention of delegates from eighteen lodges, upon the Canada Registry, two upon the Registry of the Grand Lodge of England, and one upon the Registry of the Grand Lodge of Scotland, met at Montreal, adopted a constitution, and formed a Grand Lodge under the name of Quebec. Among many reasons urged in favor of this movement was the similarity of condition by Quebec to that of the separate States of our Union, and the right to form a Grand Lodge for that reason. To that the Grand Lodge of Canada replied that her jurisdiction extended over the territory of both Ontario and Quebec. This was met by the fact that the Grand Lodge of Canada never did exercise exclusive control over said countries. It has resulted in more violence and ill-feeling than is at all justifiable among Masons. I deemed the proceedings of the Grand Lodge of Quebec irregular, but the necessity for a separation is clearly demonstrated. It was hoped that the Grand Lodge of Canada would come to some compromise, whereby the lodges in Ontario should retain the Grand Lodge of Canada, and those in Quebec should be formed into another Grand Lodge.

Notwithstanding the most strenuous exertions by M. W. Bro. William Mercer Wilson, the first Grand Master of Canada, and the powerful co operation of several eminent Masons, the Grand Lodge of Canada has refused all compromise, and nothing is now left but to recognize or refuse to recognise the Grand Lodge of Quebec. It is certain that the formation of the Grand Lodge of Quebec is no more schismatic or rebellious than was the formation of the Grand Lodge of Canada. This Grand Lodge unhesitatingly recognized the latter; the former has been recognized by several Grand Lodges, and I think the matter may as well be set at rest by a general recognition of the Grand Lodge of Quebec.

CONDITION OF MASONRY.

With the charters which will be granted this session, this Grand Lodge will have nearly 650 chartered lodges, and something over 36,000 affiliated Master Masons. The increase has not been as great as in former years. This is to be ascribed to the scarcity of money, emigration westward, and a closer watchfulness over the ballot box. It would naturally be inferred that the frenzy of anti-Masonry would debar many from seeking admission, but it is a singular fact that in the region where anti-Masonry is the most furious, the average of initiations is equal to any other portion of the State.

The Grand Lodge met in this city in 1849. M. W. Bro. William Lavely, now an active member of your body, was Grand Master at that session, and R. W. Bro. William McMurtry, at that time Lieutenant Governor of the State, was in attendance as Grand Treasurer. R. W. Bro. E. R. Roe, Deputy, is now the able editor of the *Pantagraph* at Bloomington. M. W. Bro. W. C. Hobbs was elected Grand Master from the station of Junior Grand Warden. A most thorough scholar and gentleman. R. W. Bro. William Mitchell, Grand Secretary, died immediately after reaching his home at Peoria. No Secretary ever excelled him. R. W. Bro. Geo. Davis, deceased, was Grand Orator. Prominent among the members was M. W. Bro. Harrison Dills, since Grand Master and now Grand Treasurer, and R. W. Bro. John C. Bagby, who now represents No. 9. Of the officers and members, Breth. Whitaker, Russell, Cabiness, Gilson, Wallace, Heyl, Noyes, Barrett, and probably several others, are dead. Of the others, Breth. Wade and myself are with you now. Several have since been Grand or Deputy Grand Masters, one of whom, M. W. Past Grand Master Picket, our representative near the Grand Lodge of Kentucky, we are glad to welcome to-day. The Grand Lodge met in a spacious and convenient hall for those days on Lake street near LaSalle, and the third day the Grand Lodge and members of the Fraternity in this city formed in procession under the escort of Apollo Commandery, R. W. Bro. John R. Case, Commander, and proceeded to a hall on Randolph street, between State and Dearborn, where a most elaborate and polished oration was delivered by Bro. Davis. The whole number of lodges represented did not exceed forty, and yet we thought it a grand affair. The old Sherman, on the site of the present Sherman, had sufficient room for us all.

In 1866, the Grand Lodge met here the second time, and now, just twenty-one years after the first meeting here, I presume that 575 lodges are represented, and that from 600 to 800 representatives are present.

Is there anything singular in this? Yes. In 1850 the population of the State was over 850,000. The affiliated Masons did not exceed 2,500, an average of one to 340 inhabitants. Now the population of the State is 2,500,000, and the average is one to every 70 inhabitants. Romantic as the increase of the population may seem, the increase in Masonry almost exceeds the range of credulity. What has kept pace with this? Everything good—everything noble. Equality among the people, universal education, the magical spread of the arts and sciences, a higher range of civilization, a higher tone of personal honor, and a decided improvement in the moral culture of the people.

It will be asserted that some lodges are low in the scale of morals, efficiency, or usefulness. Admit it. The same is true in every department of human society. Banks are sometimes compelled to close, merchants fail, farmers and mechanics do not succeed, and demoralization reaches churches and other societies. Masonry cannot be expected to escape the fate of all other earthly things. Yet, the advancement of Masonry is the advancement of improvement, civilization, religion, morality, culture, learning and law, and its cosmopolitan influences bring good men in contact, and contribute to bring about that time when all men shall love one another. Wherever there is civilization there is Masonry. Wherever Masonry advances darkness disappears. Wherever it declines, fanaticism obscures the light of culture and learning, and barbarism, rudeness, and lawlessness override order and law.

While Masonry is essentially social, and a large system of charity, it is not license. Where I find the majority of members of a lodge in dram-shops, addicted to profane swearing, loose in morals and personal honor, and ready to excuse immoral or unmasonic practices, I tremble for the community where it is located. Such lodges are the blots upon our fair system, and are no better than birds of prey. They are a moral pest, and should be cleansed or closed. My brethren, is this the case with any of your lodges? Let it be so no longer.

OUR LAMENTED DEAD.

The Rev. James I. Davidson of Decatur, Grand Chaplain, and Past Grand Orator, died at his residence on the 10th day of January last, aged about forty years. A native of England, and a machinist by occupation upon arriving at his majority. As early as twelve years of age he was known as the "boy preacher." He came to this country when twenty-one years old, and commenced preaching in the Methodist Episcopal persuasion. He was originally licensed in this country at Quincy, by the Quarterly Conference, of which our R. W. Grand Treasurer was a member. He passed regularly through the orders, and had become a famous preacher when our late civil war broke out. He entered the service as Chaplain, but was soon elevated to the rank of Lieutenant Colonel, and displayed in several engagements the most daring, heroic, and soldierly qualities. At Chattanooga he was severely wounded, and was transferred to the presidency of a court martial at Nashville.

After leaving the service, he preached for three years in the first Methodist Society in Springfield, one year in Decatur, and one year since he was made presiding elder. He left a widow and an adopted child. Elwood Commandery, of which he was a member, went from Springfield to Decatur and escorted his remains to Oak Ridge Cemetery, near Springfield, our M. W. Bro. William Lavely, commanding, and the deceased was buried with Masonic honors.

Bro. Davidson was a remarkable man. He attached his friends to him very strongly; his mind was of a philosophical cast, but he studied oratory, and his preaching, always effective, was occasionally very eloquent. The wounds received at Chattanooga were the ultimate cause of his death; he suffered much, but bore all patiently, was serene and tranquil, and in the possession of his reason, died happily and in peace.

R. W. Bro. Phares A. Dorwin, Grand Lecturer, and Past Master of Central Lodge No. 71, at Springfield, died of consumption on the second day of February last, at the age of forty-eight years, leaving a widow and three minor sons. The deceased was Master of Central Lodge several years, was one of the brightest workmen in the State, and an elder in the Presbyterian church.

Hon. D. D. Shumway, of Taylorville, for several years Master of Mound Lodge No. 122, county judge, member of Legislature in 1846–7, and of the convention which immediately followed, died May 8th, leaving a widow and several children. The deceased was a gentleman and an honorable man.

I cannot avoid mentioning the decease of Col. Lawrence S. Church, of Woodstock, a member of the Constitutional Convention, and for several years a member of the Legislature, and who, though never Master of a lodge, was most influential in favor of Masonry. His death occurred on the 21st day of July last. The deceased was a able man, a talented legislator, and an honorable gentleman.

I presume there are others whom I ought to mention here, but I leave that for the Committee on Obituaries.

The deaths of M. W. Breth. Robt. D. Holmes, Past Grand Master of New York, who died on the 12th of March last, and Benjamin B. French, Past Grand Master of the District of Columbia, who died on the 13th day of August last, have caused profound regret and sorrow. Their Masonic lives furnish a large portion of the history of Freemasonry in this country since 1849.

In April, 1837, at Montpelier, Vt., I bid adieu to father and mother for the last time on earth; exchanged farewells with brothers and sisters, among whom was the youngest child—a lad nine years old. The father had suffered at the hands of anti-Masons as few men suffered. The eldest son—myself—came by stage and boat to Detroit, and thence to Rock Island on foot and alone. Upon reaching the verge of the bluff overlooking Rock Island, Fort Armstrong, Davenport, the town of Rock Island, the Mississippi and the mouth of Rock River, as the sun was declining in the west, a scene of beauty and grandeur burst upon my vision such as I had never witnessed before. Two other brothers with myself, became Masons in this State, but the parents having passed away, the younger lad, grown to man's estate, went to California, and from thence to Virginia City, amid the Sierras of Nevada, where he, too, became a Mason, married, and in a few years sickened, and though kindly cared for by stranger Masons, closed his eyes upon the scenes of earth in September, 1868. In July last, the body was brought to Rock Island, and on that same bluff not far from where I stood in 1837, four brothers—three of us Freemasons—looked again upon the well-preserved features of the lad I had left in 1837, with his emblems of Masonry resting upon his bosom. There we buried him. In that hour, where was ambition? Where was wealth, or the pleasures of this world? In the midst of the sorrow and weeping, I felt in my soul to declare, "O, Lord, in the midst of life we are in death; have compassion upon the children of thy creation, and administer them comfort in the time of trouble."

My brethren: I have again brought back the gavel you placed in my hands one year since. I have tried to use it in such a way as to promote harmony and good-will, morality, culture and elevation of character. It is now yours. And it will ever be my prayer, that the God of Abraham, Isaac, and Jacob, may be your God, your Father, and your trust. For all your forbearance with my faults, for all the honors you have conferred on me, I feel profoundly grateful. I have been honored far beyond my ability or deserts, but in every position in which I have been placed, I have tried to give you honest service, and wherein I have failed it has never been for want of good intention. May good order, unity and courtesy govern your deliberations, and may the Grand Architect of the Universe crown your labors with abundant success.

The address was referred to Breth. H. P. H Bromwell, Ira A. W. Buck, John M. Stilwell, E Powell, J. W. Ross, C. H. Patton, and James Lowe.

AFTERNOON SESSION.

Bro. Winslow presented Report on Credentials.

The following committees were announced, to-wit:

On Masonic Correspondence.—Breth. Wm. Rounseville, John C. Bagby, and John C. W. Bailey.

On Masonic Jurisprudence.—Breth. J. R. Gorin, William Lavely, Ira A. W. Buck, J. O. Cunningham, John M. Pearson, John Bennett, and O. H. Miner.

On Finance.—Breth. James Lowe, B. J. Van Court, and William E. Ginther.

On the Library.—Breth. Grand Secretary, Deputy Grand Secretary, and Hugh Ervin.

On Constitution, Manual, and Laws.—Breth. Wiley M. Egan, A. W. Blakesley, D. P. Bunn, Wilson Hoag, J. N. Ryan, and H. G. Reynolds, as previously appointed.

Temple Committee.—Breth. Wiley M. Egan, Isaac R. Diller, John M. Pearson, Wm. H. Turner, and O. H. Miner.

On Chartered Lodges.—Breth. Jas. C. Luckey, J. G. Robinson, John Porter, John McLaren, E. K. Conkling, B. F. Thompson, G. P. Randall, Robert B. Smith, and James Ross.

On Appeals and Grievances.—Breth. Francis Hudson, J. B. Samuel, L. L. Munn, George Mason, and H. W. Hubbard.

On Mileage and Per Diem.—Breth. John D. Hamilton, O. F. Price, J. Freudenstein.

On Petitions.—Breth. W. S. Easton, D. W. Thomson, Jeptha Dudley, William H. House, and J. H. Mowry.

General Committee.—Breth. Daniel Dustin, W. M. Avise, A. T. Darrah.

On Obituaries.—Breth. Joseph Robbins, T. J. Whitehead, and John McCullough.

We would here remark that much that transpired is omitted, because a subsequent statement of results is all that is necessary.

Bro. Flower presented the report on Lodges U. D. Charters were granted to the following named lodges: Comet Lodge, 641; Apollo, 642; Cregier, 643; Oblong City, 644; San Jose, 645; Somonauk, 646; Blueville, 647; Camden, 648; Hinsdale, 649; Irvington, 650; Centre Star, 651; Polar Star, 652; Greenview, 653; Woodford, 654; Yorktown, 655; Mozart, 656; Lafayette, 657; Rock Island, 658; Lambert, 659; Grand Chain, 660.

The dispensations of Mayo and Phoenix Lodges were continued.

In the evening the work was exemplified at Oriental and Blaney Halls, by R. W. Breth. Chamberlin, Barnard, Pricket, and Ide.

Wednesday Morning, Oct. 5.—The Committee on Finance presented their report, which showed that the Grand Treasurer had on hand

October 5, 1869	$5,284.62
Rec'd from Grand Secretary	24,570.50
Total	$29,855.12
Vouchers, commissions, and expenses	$23,383.17
Balance in hand	$6,461.95

That the Grand Master has received and paid to Grand Secretary $1,000 for dispensations for new lodges, $535.00 for dispensations to confer degrees, and $50.00 for other dispensations, being in all $1,585.00.

That the Grand Secretary had received $23,646 dues for 1870, $1,149.00 dues for 1869, and $54.00 dues for former years, making $24,899.35; for dispensations and charter fees including the foregoing amount received from Grand Master $1,982.00; on Masonic Hall stock, $275.00; miscellaneous, $39.00. Total, $27,195.35.

From this sum the mileage, per diem and expenses of present year are to be paid.

Cleveland Lodge paid $241.50; Oriental paid $214.50. The lodges in Chicago paid $2,563.75.

Pontiac and Buda Lodges, having lost their halls by fire, their dues were refunded.

R. W. Bro. W. M. Egan, from the Temple Committee, made a report similar to the statement contained in the address, which was laid on the table for future consideration.

The Grand Lodge proceeded to the election of Grand Officers, and Breth. Chamberlin, Whitehead, Barnard, House, Prickett, Davidson, Winston, Hammond, Sample, Slayton, and Lowe were appointed tellers, and the several ballotings resulted as follows:

D. C. Cregier, Chicago, Grand Master.
J. A. Hawley, Dixon, D. G. Master.
G. E. Lounsbury, Mound City, S. G. Warden.
Jas. C. Luckey, Polo, J. G. Warden.
Harrison Dills, Quincy, G. Treasurer.
O. H. Miner, Springfield, G. Secretary.
Rev. J. W. Agard, Wyoming, G. Chaplain.
John M. Scott, Bloomington, G. Orator.
John P. Ferns, Chicago, G. Tyler.

The following appointments were subsequently made:

T. J. Whitehead, Odin, G. Pursuivant.
J. F. Burrill, Springfield, G. Marshal.
Isaac E. Hardy, Alton, G. St. Bearer.
W. J. A. De Lancey, Centralia, G. S. D.
H. W. Dyer, G. J. D.
H. E. Hamilton, Chicago, G. Steward.
W. H. Long, Mt. Carroll, G. Steward.
Geo. O. Ide, Princeton, Grand Examiner for four years.

On Masonic Correspondence—Breth. Joseph Robbins, Quincy; Wm. Floto, Chicago; J. C. McMurtry, Henderson.

On Masonic Jurisprudence.—Breth. H. G. Reynolds, Sprihgfield; J. R. Gorin, Decatur; J. M. Pearson, Godfrey; A. W. Blakesley, Quincy; Wm. Rounseville, Peoria; W. M. Egan, Chicago.

On Library.—Grand Secretary; J. O. Cunningham, Urbana; C. H. Brennan, Chicago.

Thanks were tendered Oriental Lodge for use of its hall and rooms for the use of the Grand Lodge; also to several railroads for commutation of fare, and to the Young Mens' Christian Association, and the Chamber of Commerce, for polite invitations to attend their meetings.

The resolution forbidding the use of the name of any living man for a new lodge, was repealed.

Three O'clock P. M.—Report on milage and per diem presented and adopted.

Bro. Bromwell from the Committee on the Grand Master's address, submitted the following report (the most of which is here given), which was adopted.

The committee to whom was referred the adddress of the Most Worshipful Grand Master respectfully and fraternally report, that they have considered the same as well as the limited time and opportunity allowed them would permit, and they are of the opinion that the address of the Grand Master together with the large volume of documents, including correspondence with the Masonic authorities of several jurisdictions, give evidence of great zeal, care, and industry, on the part of the Grand Master, and also shows that he has well and ably maintained the honor and dignity of this Grand Lodge, both at home and abroad, in a manner which must be gratifying to all Masons of the jurisdiction.

In regard to the questions arising between this Grand Lodge and that of New York, touching the case of George Van Houton, involving the action of Bigelow Lodge No. 438, and also in the matter of the complaint against Seneca Lodge No. 582, we recommend that the action of the Grand Master be approved, also his action in relation to the case of Bro. Mark Pollack, and the proceedings of Chicago Lodge No. 437.

In relation to the controversy between M. W. Grand Master Reynolds and the M. W. Grand Master of Missouri concerning the action of Mt. Nebo Lodge No. 76 in initiating Arthur D. Tappan, which action is alleged by the Grand Lodge of Missouri to be in violation of the territorial jurisdiction of the Grand Lodge of Missouri, your committee would say that in their opinion the act of the Grand Master of Illinois, in the premises has been such as to entitle him to the warm thanks, and approbation of this Grand Lodge, and the law in such cases as held by the Grand Master properly held and applied, and the whole controversy shows a thorough mastery on his part of all the questions involved.

In the first place it is clear to this committee that according to the facts in the case of said Bro. Tappan, as ascertained and set forth by Grand Master Reynolds, he Bro. Tappan, was at the time of his initiation a resident of the Sate of Illinois, and Mt. Nebo Lodge was justified in treating him as such.

Your committee are surprised at the doctrine laid down by the Grand Lodge of Missouri, namely, in that the said Bro. Arthur D. Tappan having been initiated in a regular lodge is by reason of his residence being without the jurisdiction thereof, a clandestine Mason.

It is a matter beyond the understanding of this committee that a regular lodge working under a charter from a regular existing grand lodge can make a clandestine Mason in any way.

We hope the Grand Lodge of Missouri, for which this Grand Lodge and all our lodges and brethren entertain so high a respect and regard will reconsider their expression of Masonic law which we feel sure must have been uttered without that due reflection which usually characterizes the acts of that illustrious body.

To conclude this matter briefly, we recommend that the action of our Grand Master be approved; that the action on our part be communicated at once to the Grand Lodge of Missouri, with fraternal greeting and assurance of high esteem on our part toward that body.

Your committee further indorse the opinion of the Grand Master, in relation to recognizing the Grand Lodge of Quebec, as the only course now left by which the subject can be disposed of to the benefit of the Craft, and accordingly offer the following resolution:

Resolved, that this Grand Lodge recognizes the Grand Lodge of Quebec, as a regular Grand Lodge, and extends its Masonic welcome to said Grand Lodge as one proper to take a place among the regular Grand Lodges of the Masonic world.

Your committee beg leave to congratulate the Craft, upon the happy condition it has maintained throughout our jurisdiction during the last year, as shown by the statements of the Grand Master, concerning the laying of corner-stones, dedications, installations, anniversaries, and meetings for exemplification of work attended by him. We understand that the meetings at Odin, and Galesburg, have been particularly useful to Masons in those sections of the State, and recommend that such meetings be held in other quarters.

We join with the Grand Master in his touching tribute to the honored and lamented dead, who have been called from among us during the past year. May their names be long cherished, and their virtues imitated by the Craft who have enjoyed the benefits of their illustrious example.

Finally, your committee beg leave to join with the Grand Master, and this Grand Lodge in thanks to all the officers, to whose efforts the Craft are so much indebted, and in congratulation to the whole body of the Craft, upon the good order, the harmony and brotherly love which pervail among us, and in an invocation to the Grand Architect of the Universe that he may continue his blessings and approbation upon our labors.

The Committee on Jurisprudence submitted a report, which was adopted, and the amendments were laid over one year.

To the Most Worshipful Grand Lodge of Illinois, A. F. and A. Masons:

Your Commtttee on Masonic Jurisprudence to whom was referred various resolutions heretofore adopted by this Grand Lodge, and known in the printed proceedings as "Resolutions in Force," would respectfully report that they have carefully considered the same and their origin. They find that the object of the adoption of Resolution No. one, having been accomplished, in the compilation and publication, by Bro. John C. Reynolds, of a creditable history of Masonry in Illinois, they recommend that it be dropped.

They find that while the principle expressed in Resolution No. five is good, yet while the issue of dispensations is a prerogative of the Grand Master, with which the Grand Lodge cannot interfere, except by amending the constitution, recommend that said resolutions be rescinded, leaving the issue of dispensations in the wise discretion of the Grand Master.

Your committee also find that in their opinion the continued existence of Resolutions No. six, nine, ten, and twelve, in relation to the work known as the Conservator's work, serves only to keep in mind the recollections of an era of ill-feeling, now so happily passed, and therefore recommend that they be dropped.

The committee find that Resolutions No. seven, eight, fourteen, and fifteen, being only the expression of opinion of the law and of policy to be pursued for the time, need not further encumber our printed proceedings, and therefore recommend that they be dropped.

Your committee have had their attention especially called to Resolutions Nos. two, three, four, eleven, thirteen, sixteen, seventeen, and from eighteen to thirty-three inclusive, and find that while the regulations sought to be established thereby are good and wholesome, and they have, so far as the committee are advised, been obeyed as law, yet owing to the manner of their adoption, have, in the opinion of the committee, no binding force. Sec. eighty-six of the By-Laws of this Grand Lodge wisely provides that no alteration or amendment shall take place in the By-Laws except the amendment be proposed in writing, at a regular meeting of the Grand Lodge, spread upon the minutes and printed proceedings; and if a majority of the members at the next regular communication shall agree to the same, it shall become a part of the By-Laws. In the opinion of this committee, any regulation aiming at the dignity of a By-Law, must take the course here indicated, or be of no force. Therefore, deeming the objects aimed at in the resolutions last above-named wholesome and desirable, they have embodied the same in the form of amendments to the By-Laws, appended them hereto, and recommend them for adoption as such.

The committee believe that the practice of adopting resolutions intended to govern the action of the officers or members of the Grand Lodge or of subordinate lodges, and which practically amount to amendments to the Constitution or By-Laws, is subject to great abuse, and ought not to be tolerated.

Your committee have likewise had under consideration the subject of a Board of Examiners, provided for in Resolutions thirty-two and thirty-three, and believe the right exists in the Grand Master to call to his aid any Master Mason, and to incur any reasonable expense in maintaining and teaching the work; but that such appointment does not make the persons so appointed members of this Grand Lodge, nor is a provision by the Grand Lodge for their appointment necessary.

Your committee have likewise considered the recommendation of Grand Master Gorin made in 1867, and concurred in by the Grand Lodge of that year, that Entered Apprentices and Fellow Crafts, not applying for advancement within one year, be dropped from the rolls, said to have the force of a resolution in force, and, believing that the relation of Entered Apprentices and Fellow Crafts to their lodges cannot be thus summarily severed, recommend that the same be dropped.

Your committee have likewise had under consideration the subject of non-intercourse with the Grand Orient of France, declared in Resolution No. 34. They believe that it is likewise the province of the Grand Master, for what may to him seem good cause, to withdraw official connection from any body of Masons, and in like manner to renew such intercourse; therefore believing such resolution has served its purpose, recommend that it be dropped, leaving to the Grand Master, to renew official connection with the Grand Orient of France, when in his opinion, such recognition shall be proper.

The following amendments to the By-Laws of the Grand Lodge, are proposed by the committee:

Amend section 7, by adding after the last word the words "Any lodge failing to comply with the requirements of this section, shall forfeit its claim for mileage and per diem for its representative in the Grand Lodge."

Amend section 11, by striking out all in relation to Committees on Appeals and Greivances, on Mileage and Per Diem, on Lodges Under Dispensation, and on Chartered Lodges.

Amend section 11 further, by adding after the word "referred," in the third line of the sixth clause, the following: "to destroy all paid Grand Lodge orders surrendered to them by the Grand Treasurer, after being satisfied that the same have been paid, cancelled and listed, and their report on the same has been approved by the Grand Lodge."

Amend section 12 by adding after the third clause of the same, as "fourth," "fifth," "sixth," and "seventh," respectively, the clauses in section 11 pertaining to committees, Lodges Under Dispensation, on Chartered Lodges, on Appeals and Grievances, and on Mileage and Per Diem.

Amend section 12 further, by adding after the seventh clause thus provided for, the following: "All of which committees shall assemble at the call of the Grand Master.

Amend section 12 further, by striking out the word "three," where it appears in the second line, and insert the word "seven."

Amend section 13, by adding after the last word the words: "Which petition shall not be acted upon by said lodges, until the same shall have been presented at a regular meeting, and laid on the table for one month."

Amend section 18 by adding to the same the words: "And the secretaries of such lodges, shall record at length, with the proceedings, the dispensation under which the lodge is convened, and when chartered, the secretary shall likewise record at length, the charter."

Amend section 33 by adding to it the following words: "When two or more lodges desire to consolidate their membership into one lodge, they may do so by taking one of the names, and one of the numbers of said lodges and officially informing the Grand Master of such action, that upon such consolidation being perfected, the title to tho property of the two lodges shall be vested in said consolidated lodge, and a new special charter shall be issued by the Grand Master to said lodge, by its new name and number, without fee: *Provided*, that no proposition looking to such consolidation shall be acted upon by any lodge until the same shall have been presented at a regular meeting, and laid on the table for one month, and: *Provided*, further that such consolidation shall only be affected by the unanimous consent of all members present when such proposition shall be acted upon."

Amend section 35 by adding after the word "to" in the first line the following words:

"Receive any petition for membership or the degrees, unless the petitioner shall in such petition set forth whether he has or not ever made application to any other lodge for admission."

Amend section 35, by adding the following paragraph:

"When the petition of a non-affiliated Mason for membership in any lodge in whose jurisdiction he may reside, shall be rejected, he may again petition the same or any other lodge for membership without regard to time, in towns or cities in this jurisdiction where two or more lodges exist, upon the presentation of any petition to any lodge in such town or city, either for membership or the degrees; notice shall at once be given to each lodge in such town or city, of the presentation of such petition and of the time when the same will be acted upon,"

Amend section 36, by adding the words: "Nor shall any petition for membership or the degrees be received unless the petitioner shall have signed the same with his full name; and all lodges are required to preserve in their records the full name of each person hereafter becoming members thereof."

Amend section 40, by adding the following:

"And all lodges are expressly forbidden to confer either of the degrees or to transact any other business, save such as pertains to a lodge of sorrow, on the Sabbath day."

Amend section 46, by adopting in its stead the following:

Section 46. "No candidate shall receive more than one degree on the same day, without a dispensation from the Grand Master; and no candidate for the second and third degrees shall be advanced to such degrees, unless upon examination in open lodge he shall show a satisfactory knowledge of the lectures of the degree upon which he stands, except upon a like dispensation; nor shall any lodge confer any degree upon more than one candidate at the same time."

Amend section 49, by adding thereto the following: "That no lodge may interfere with the right of private ballot; and if a member of a lodge expresses to the Worshipful Master an objection to conferring a degree upon a petitioner, even after such petitioner shall have been elected to such degree, such candidate shall stand as rejected, and shall be so entered on record, and shall so stand until such objection is withdrawn; nor can the reasons for such objection be demanded. Where a candidate for the second and third degrees has been rejected by the lodge, such rejection shall not debar him from applying for such degree at the next or any subsequent meeting."

Amend section 61, by adding after the last word the following: "And will likewise sustain any lodge in administering any reasonable punishment upon any member who shall attempt to give the aid of Masonry in organized or individual form, to any lottery or gift enterprise."

Amend section 81 by adopting in its place the following:

"This Grand Lodge hereby interdicts all recognition of all persons claiming to hail from lodges within the bounds of the United States or of British America, unless such lodges are directly subordinate to the Grand Lodges in correspondence with this Grand Body, in the State, Territory, Dominion, or District from whence they hail."

Add to the By-Laws the following section:

"Section —, When for any reason the charter of any lodge shall be annulled, the Grand Secretary may, upon being satisfied that any member of such lodge free of charges, and in good standing, has paid all dues against him, issue to such member a demit under the seal of this Grand Lodge. And the Grand Secretary may, in like manner, issue demits to Masons made in lodges under dispensation, where for any reason such dispensations have been returned and no charter granted to such lodge."

Charter granted Bethesda Lodge No. 661.

The Committee on Petitions made report.

Several re-instatements were recommended, and several changes of location, which were concurred in.

Called off until 8 o'clock to-morrow morning.

In the evening the Grand Officers were installed, and the work was exemplified at Oriental and Blaney Halls.

THURSDAY MORNING.—R. W. Bro. William T. Palmer, Grand Secretary Grand Lodge of Wisconsin, was received with grand honors.

M. W. Bro. H. P. H. Bromwell, Grand Orator, delivered his oration, which commanded undivided attention. It will be published in the next number. A copy was requested for publication.

The amendment pending to change the location of the Grand Lodge from Chicago to Decatur, was lost by yeas, 265; nays, 948. All other amendments proposing a change of location were lost.

Sections 81 and 82 were repealed by ayes, 599; noes, 455.

Section 38 Grand Lodge By-Laws is amended by adding the following words: "No subordinate lodge shall entertain a petition from a candidate who may have been rejected by any lodge in this jurisdiction, until after the lapse of one year from such rejection.

The first part of Sec. 7 Grand Lodge By-Laws is amended so as to read: "Every lodge subordinate to this Grand Lodge shall on or before the fifteenth day of September annually pay to the Grand Secretary for the use of the Grand Lodge, the sum of seventy five cents for each Master Mason belonging to their lodge at the time of making the annual return, but every lodge shall pay at least ten dollars annual dues;" the rest of the section reads as before.

Sec. 11 Grand Lodge By-Laws was amended so as to make the Committee on Lodges U. D. consist of five, and the Committee on Chartered Lodges to consist of seven.

Paragraph 7, section 11, Grand Lodge By-Laws was amended, and now reads as follows:

"A committee on mileage and per diem, consisting of three members, whose duty it shall be to ascertain the distance necessarily traveled by each officer and representative entitled to mileage and per diem, and report the same to the Grand Lodge. The grand officers, members of the Committee on Masonic Correspondence and Masonic Jurisprudence, and the representative highest in rank from each lodge under this jurisdiction, shall be allowed five cents per mile going and returning, for every mile traveled from his place of residence, computed by the necessarily traveled route, and two dollars per day for each day's actual attendance at the Grand Lodge. No one shall draw mileage both as a grand officer and representative. Said committee shall make up the orders for mileage and per diem, and issue the same, and may employ such assistance as may be necessary."

Sec. 35, Grand Lodge By-Laws was amended by striking out the words "lunar month" and by inserting the words "four weeks." By this amendment petitions for initiation and affiliation are not required to lie over longer than four weeks.

Sec. 69, Grand Lodge By-Laws is amended by striking out the word "should" and inserting the word "shall."

The dispensation of Clement Lodge U. D. was continued.

The Committee on Constitution, &c., submitted a report which was amended, seconded, and referred to the lodges. The section relating to new lodges in Chicago, was ordered to be submitted separately.

A code of by-laws was also submitted which lies over one year. The report of the Temple Committee was adopted and the committee discharged. The charter of Rantoul Lodge was restored.

We never knew a committee labor so earnestly and incessantly as the Committee on Chartered Lodges. On Monday morning Bro. Luckey had every error which could be amended, in a condition for correction. We may safely say that fully three-fourths were subsequently corrected, and were not noted in the report, a large sum of money was saved, and much mortification avoided. But many irregularities and deficiencies remained which are reported. We hope that the Grand Secretary will take efficient measures to have the lodges avoid such mistakes in the future, though how he is to do more than he has done, we do not clearly see.

The Committee on Appeals and Grievances submitted a masterly report, but as it alludes to matters that ought not to have much publicity, the most of it is passed over.

In the case of Van Houton, the expulsion by H. W. Bigelow Lodge was confirmed. On motion of Bro. Hudson, the beloved and R. W. Bro. J. B. Samuel, M. D., of Carrolton, was elected an honorary member of the Grand Lodge.

On motion of Bro. Cunningham, it was

Resolved, That the thanks of this Grand Lodge and of the Craft in Illinois, are due to M. W. Bro. Harman G. Reynolds, for the courteous, dignified and masterly manner in which he has discharged the duties of Grand Master during the year now brought to a close.

Resolved, That we tender to our M. W. brother, our sincere wishes for his prosperity and our assurance of appreciation of the valuable services he has rendered the Craft.

Bro. Cunningham, from the Committee on Jurisprudence submitted the following report which was adopted:

To the M. W. Grand Lodge of Illinois:

Your Committee on Masonic Jurisprudence, to whom was referred the decisions of the M. W. G. Master, reported to the Grand Lodge in his address, would fraternally report that they have considered the same and approve of all except those numbered "2" and "13."

No. 2 reads as follows:

"An objection before balloting made to the Master, is equivalent to a rejection, and the ballot should be stayed until such objection is withdrawn."

Your committee are of the opinion that a ballot on every application to a lodge for membership or a degree is, according to the Landmarks of Masonry, and the By-Laws of this Grand Lodge, imperative, and know of no authority in the Master to dispense with, or to needlessly postpone, such ballot in any case.

The decision of the Grand Master numbered 13 reads as follows:

"It is unlawful to give a suicide, Masonic burial, unless the evidence of insanity is clear."

Your committee are of opinion that the right of Masonic burial is the right of every affiliated Master Mason in good standing at the time of his death, without regard to the cause of his death or condition of his mind, at the time of death.

Bro. Thomson from the Committee on Petitions submitted a report recommending the reinstatement of Bro. A. B. Hammer, which was concurred in.

An effort was made to require the Grand Secretary to keep his office and the archives at Chicago, which was laid on the table.

Several amendments were proposed to the By-Laws.

The calculation made by order of the Grand Lodge, in regard to the amount of mileage to be paid to Decatur, Springfield, Peoria, Chicago and Cairo, shows the following result:

To Decatur,	$8,414 40
To Springfield,	$8,593 30
To Peoria,	$8,944 30
To Chicago,	$11,183 80
To Cairo,	$17,391 10

The Grand Lodge closed.

THE MASONIC TROWEL,

HARMAN G. REYNOLDS
Past Grand Secretary and Past Grand Master of the Grand Lodge of Illinois, Editor,
IS PUBLISHED BY THE FIFTEENTH OF EVERY MONTH, BY
H. G. REYNOLDS, & SON

One copy, one year..$1 25

All communications should be addressed to H. G. Reynolds, or The Masonic Trowel, Springfield, Ill.

The place of birth, age, name, time and place of death, and membership of deceased brethren, are solicited. Resolutions are declined.

For one subscriber to The Trowel, accompanied with the money, $1.25. I will send the person who gets the subscription, one copy of The Trowel for three months free of charge.

For 2 subscriptions and $2.50, one copy six months.
For 3 subscriptions and $3.75, one copy nine months.
For 4 subscriptions and $5.00, one copy one year.

The money may be sent in a Registered Letter or by a Postoffice Order, at my risk, and the postoffice charges on the same may be paid out of the subscription money.

SPRINGFIELD, ILL., OCT. 15, 1870.

☞No communication or advertisement is likely to receive attention, if received after the first of each month, in the issue immediately following.

Brethren, a Candid talk.

Three Things. *First.* The Grand Lodge has seen fit to repeal the 81st and 82d sections of the Grand Lodge By-Laws, whereby persons of color were in all forms excluded from entering our lodges. The history of this matter will be given in a future number. For the present a bare statement must suffice. Our brethren, many of them, seem to think that the door is open to a general admission of negroes. No such thing. There is no Grand Lodge in our knowledge that has any such regulation as the one just repealed. One year since, the Grand Lodge declared that it held exclusive jurisdiction over the terirtory of Illinois. This excludes all pretended lodges of colored Masons, and all who pretend to hail from them. The ballot will exclude all who are not desired; there is not one lodge in the State, we think, where a colored man can be elected to initiation. The law of objection will prevent the visit of any colored Mason, or any other man claiming to be a Mason, where any single Mason objects. That the 81st and 82d sections were in the face of the landmarks, cannot be denied. But three saving clauses are above reserved as landmarks, whereby every Mason can protect himself against unlawful or uncomfortable intrusion. The law of disabilities excludes every slave, every one who has been a slave, and every son of a male or female slave from initiation. This is a landmark which comes down from Sarah and Hagar, when Sarah declared her son should not associate with the son of the bond-woman. Now we stand upon the landmarks.

Second. We have had much fault found with us for withdrawing as a candidate for Grand Master. Well, let us say that the Grand Mastership was a serious financial disadvantage to us. Our ambition was fully gratified. We consented to be a candidate for the sole purpose *only*, of protecting and disseminating our work. The Grand Master elect, pledged himself, man fashion, to sustain the work. Then we withdrew, and we did right. The Grand Master will sustain the work. He has given the very best evidence of this by his pledge made at his installation, and by the nomination of Bro. Ide for Examiner. The Grand Lodge has also ordered that Grand Lodges of Instruction be held in several places. R. W. Breth. Chamberlain, Barnard, Prickett and Ide, have the work in their hands for two years, and they work precisely alike. The other Grand Officers will sustain them. *When any party undertakes to disturb the present order in regard to work,* it will raise a storm that no disturber can resist. Surely the time has come, when, all being a unit in the matter of work, *party strife ought to cease.* Brethren! please give the M. W. Grand Master your cordial support and co-operation.

Third. A project is afoot to divide the Grand Lodge, and create a Northern and Southern Illinois Grand Lodge. Nothing can be so suicidal to every Masonic, political, religious, moral, industrial or educational interest in Illinois. Whoever gives countenance to such an idea, is an enemy to Masonry, and an enemy to Illinois. Brethren, better to bear such ills as we have, than to fly to those we know not of. We pray you to discard such an idea as you would discard treason or crime.

Centennial Memorial.

We are in receipt from W. Bro. Ezra Palmer, M. D., W. M. of the Lodge of Saint Andrew, of a beautiful book of 292 pages, containing memorials of the formation of the lodge Nov. 30, 1756; the organization of the Grand Lodge of Ancient Masons Dec. 27, 1769, Joseph Warren, Grand Master; of the purchase of the Green Dragon Tavern estate, March 31, 1764, and of the Massachusetts Lodge, formed by Gen. Warren, May 12, 1770.

The book is embellished with engravings of the new Masonic temple; the banner of the *Lodge of St. Andrew*; lodge seals; the temple erected in 1830; the Green Dragon tavern, &c. The work is full of information. Many thanks to Bro. Palmer, and many good wishes for the *Lodge of Saint Andrew.*

Be of Good Cheer.

Some friend has sent us "The World's Crisis," with an article headed "Masonry developed" with a request to answer it. We decline. Our brethren will find that by pursuing the even tenor of their way, and leaving all such attacks wholly unnoticed, that no outside pressure or influence can seriously harm them. A few will get excited and rant, and maybe whole communities may be exercised, but men cannot always live in malice and vindictiveness, and reflection will make them more friendly than ever. Keep cool and silent, and let every Mason learn to be patient; watch and wait.

Refutation.

In an article headed "Look well to the East" in the *Mystic Star* for October on page 185, it is stated that the Grand Lodge made us a donation of $500 in 1869; the Grand Lodge never made us any donation. It is also stated that in 1869, we received $5,217 out of the Grand Lodge funds; we received $1,500 as compensation for our services as Grand Master and our traveling, printing, postage, and stationery expenses, amounting in the whole to less than two thousand dollars, and that is all we received. The whole article is of a similar character, and here we dismiss the slander and its publisher.

Upton's Tactics.

D. Appleton & Co., 90 Grand St. New York, have sent us a neat, portable book, containing a system of tactics for non-military bodies, interspersed with valuable plates, which will be very valuable to such bodies as sometimes desire to march in procession.

Colorado.

The Grand Lodge met the first Monday in this month, and the following Grand Officers were elected and appointed.

H. M. Teller, G. M.; C. J. Hart, D. G. M.; H. M. Orahood, S. G. W.; E. T. Stone, J. G. W.; W. W. Ware, G. T.; Ed. C. Parmelee, G. Sec.

Grand Master Teller appointed the following officers:

B. T. Vincent, G. C.; L. B. France, G. O.; J. A. Burdick, G. L.; O. A. Henry, G. M.; M. H. Slater, S. G. D.; Geo. C. Munson, G. J. D.; D. A. Hamor, G. S. B.; M. C. Kirby, S. G. S.; W. A. Corson, J. G. S.; A. T. Randle, G. T. P. G. M. Van Deren, assisted by P. G. M. Mason, as Grand Marshal then installed M. W. Henry M. Teller, Grand Master elect, who installed the other elective and appointed officers, who assumed their respective stations.

The Grand Master appointed A. Mason, A. J. Van Deren, and C. Withrow, a Committee on Masonic Jurisprudence; and W. D. Anthony, G. G. Brewer, and M. H. Slater, a Committee on Foreign Correspondence.

Grand Lodge of Washington.

Met at Olympia, Sept. 15, R. W. Bro. James H. Blewitt, D. G. M., presiding, R. W. Bro. T. M. Reed, Grand Secretary.

The following officers were elected for the ensuing year: J. T. Jordan, G. M.; J. H. Blewitt, Deputy; G. O. Haller, S. G. W.; D. C. H. Rothschild, J. G. W.; T. M. Reed, Grand Secretary, Olympia; B. Harned, G. T.; R. Willard, Grand Chaplain; C. B. Plummer, G. Lec.; R. Frost, G. S. D., A. S. Miller, G. J. D.; E. A. Light, G. Mar.; H. Crockett, G. Bible B.; D, Shelton, G. S. B.; A. Haines, J. Mildall, G. Stewards; Wm. Billings, G. Tyler.

Exchanges Received.

With Masonic Departments.—*New Age, Brazos Eagle, Mobile Register.*

Others.—*The Bright Side, Heptasoph, Chicago Postal Record, Chicago Courier, Journal of Commerce, Manufacturer & Builder, Technologist, Good Health, American Sunday School Worker, Printing Gazette, Peter's Musical Monthly, Herald of Health.*

We received a circular from Messrs. Laflin Butler & Co., of which we give below a copy; it was too late for the September Trowel. We cordially recommend these gentlemanly and accommodating paper dealers to our printer friends.

LAFLIN, BUTLER & CO.

To their many friends and customers throughout the West and North-west, Greeting:

Gentlemen—We have as you know, just passed through a fiery ordeal.

Our spacious store from which we filled your valued orders, has been swept suddenly out of existence, with an immense stock of all the requisites for Book-binding, Printers, Publishers and Paper Makers. We desire to inform you that we have risen from that desolating blow with renewed energy and vigor. Before the flames were conquered we had secured new quarters temporarily at No. 39 Madison street, and our orders for an entirely new and enlarged stock, were on the way to our manufacturers.

We have received letters and telegrams in rapid succession from these gentlemen assuring us of their readiness to run their mills at once on our orders, so that our large business will proceed with scarcely a perceptable interruption.

You may depend upon having your valued commands filled promptly, accurately and satisfactory.

Yours most respectfully,
Laflin, Butler & Co.
Chicago, Ill., Sept. 7, 1870.

Several Visits.

Business called us to Macomb September 17. We had a cordial welcome from the W. Masters of Macomb and Kyle Lodges, met several brethren, and were the guest of W. Bro. Hugh Ervin, P. M.; had a very graceful welcome from his wife and daughters, one of whom is resting from labor at Alton as a teacher, while the other gave us "Sweet Home," accompanied by music upon the piano in fine style. Lingering among dear home associations, we came near being left.

Monday Sept. 19, starting at 4 P. M. by the Springfield, & Illinois Southeastern R. W., we made close connection with the Illinois Central at Pana, and at 8 P. M. were among the brethren of Temperance Lodge No. 16, at Vandalia, in their excellent lodge-room, and for awhile talked of matters of olden and present time. Owing to a mistake in time of meeting, we promised them another visit, when we will give them more extended mention. Vandalia is a beautiful location, and was the seat of government from 1822 until 1838. The road from Terre Haute via Effingham, crosses here, and passes via Greenville to St. Louis. We tarried with Bro. Duffey formerly of Paris and Terre Haute, who now keeps the Dieckman House, where there is comfort and plenty.

Tuesday morning found us in charge of R. W. Bro. H. W. Hubbard at Centralia. With him, we visited the office of the *Sentinel*, where we found Breth. Cooper and Fletcher, with a capital, well arranged office, a large business, and ready pay. Then to the machine shops, where Bro. Oxley, Master Mechanic, politely conducted us through the shops and buildings of the Illinois Central Railroad.

Centralia has 4,000 people, two large schoolhouses, several churches, and all the institutions that make city life comfortable. Bro. Hubbard, after his utter wreck twice by fire, in Cairo, with dauntless courage, sustained by a noble wife, is contriving to wring prosperity from adverse fortune, and now has a small fruit farm, which bids fair to yield him a handsome return for his labor. We were made his welcome guest. In the afternoon we visited the fruit farm of Bro. John Betz, where we found a hospitable host and hostess, a charming residence, twenty acres of Catawba, Concord, and Virginia seedling grapes, and a large plantation of all sorts of fruit. Bro. Betz manufactures large quantities of wine, and sends off great amounts of fruit.

Centralia is in the midst of vast orchards and vineyards, and is the centre of an immense fruit trade.

At night, Centralia Lodge, W. Bro. W. A. J. DeLancey, W. M., was out in its glory. Brethren were present from Mt. Vernon, Irvington, Ashley, Richview, Salem, Odin, Patoka, and Onarga. Bro. Hubbard is always in harness, and the third degree was conferred in a most admirable manner. Some talk followed, and we think than Bro. De Lancey proved himself master of the situation. A banquet followed. From small beginnings, Centralia Lodge has become a power, and is now sustained by a chapter, council, and commandery. Our efficient agent, Bro. W. S. Pease, presides over the chapter, and Em. Sir Kt. Hubbard presides in council and commandery.

Thence on the 21st to Duquoin, where we found W. Master Messmore, and Past Masters Johnson and Standing. At the residence of the latter we found an excellent wife, whose love for Masonry is like the love of David and Jonathan.

Brief as was the notice, the brethren assembled in force, our reception was good, and we discoursed upon the practical duties of Masonry, until time for leaving. Duquoin has an excellent lodge and chapter, about 3,000 people, and will soon have a cross-road from Paducah to St. Louis. The site is beautiful, and schoolhouses and churches abound.

From Duquoin to Carbondale by the night train, where we found rest and refreshment in the hospitable family of Bro. Chapman, *once more*. A chat with the brethren in the morning, and thence to Cairo, where a committee escorted Bro. Hubbard and ourself to the St. Charles, where we found elegant quarters prepared and ready.

The St. Charles is kept by Bro. Jewett Wilcox, who is a pattern landlord and a thorough gentleman. W. Bro. Winston, Master of Cairo Lodge was assiduous in his attentions, and through his kindness we saw much of Cairo. In addition to a Court House, school houses, churches and hotels, Cairo has a government building for its courts, post-office, revenue offices and customs, which is a fine structure and a credit to the city. The streets near the levee are graded up so that all parts of Cairo are now easily traversed by the heaviest teams. The population is over 6,000, energetic, full of life and vigor, and, after the depression which followed the war, Cairo is now springing forward with renewed life. The St. Charles Hotel on the Ohio levee at the terminus of the Central, and is one of the institutions of Southern Illinois.

Cairo and Delta Lodges assembled at their elegant hall in the evening, and our reception by W. Master Winston and the brethren was the heartiest and most graceful that we ever received. We were surprised at the number present, and at once conceived a high respect for Cairo Masons.

R. W. Bro. Geo. E. Lounsbury and representatives from Mound City, Dongola, Anna, Villa Ridge and Centralia were in attendance, and the lodge-room was literally packed.

The third degree was conferred, R. W. Bro. Hubbard presiding, and W. Bro. Lufkin, Master of Delta, conductor on the floor. It was an impressive, dignified and imposing scene. The gavel was transferred to us, and after brief remarks we closed the lodge. Under the lead of an old acquaintance, Bro. Reardon, the brethren repaired to the old hall, where a fine banquet received due honor, and good music graced the closing scenes. A few remarks from Rev. Bro. Foote, R. W. Breth. Lounsbury and Hubbard, W. Masters Winston and Lufkin, and several others, and the brethren separated fully appreciating the sentiment,

"Happy to meet, sorry to part, and hope to meet again."

Cairo Lodge has about eighty members and Delta about forty-five. The chapter, council and commandery are prosperous bodies, and all are moving in harmony. As we sit here in the St. Charles writing this, we are in full view of the junction of the Ohio and Mississippi, freighted with boats, travel and commerce, with the sun apparently rising in Western Kentucky and setting in Illinois.

Such is the singular location of Cairo, and it is emphatically a delta. We shall soon start for Metropolis and before reaching there, we expect to be headed for every point of the compass.

The destiny of Southern Illinois is no problem. Its mines in coal, marble and lead are rich, and it is adapted to the culture of grain, cotton, tobacco and fruit. It will be divided into small farms, and no agricultural part of the world was ever, or will in the future be more densely populated than this highly favored region.

From Cairo we went by boat to Metropolis where we found R. W. Bro. Thomas Moore ready to meet us, and by whom we were made welcome to his hospitable home, happy with wife and son. In the evening we met the brethren in their large and convenient hall, gave them a talk, and held a social for some time.

Metropolis is situated on a point which is washed on three sides by the Ohio river, and it rises beautifully and gradually from the river for a mile and a half, and is well laid out at right angles. It is the seat of extensive boat building, and has a population of 4,000, and the largest gang saw mill in the world. Boats can land at any stage of water at any part of the shore along the town.

A short, pleasant visit, a sleep to Cairo, a ride to Odin, an interview with Breth. Whitehead and De Pew, thence to Pana and home.

Visit to Joliet.

On Tuesday, Sept. 27th, in pursuance of a previous invitation, in company with R. W. Breth. G. W. Barnard, Grand Examiner, O. H. Miner, Grand Secretary, and J. C. Reynolds, D. G. Secretary, we visited Joliet and were kindly received by R. W. Bro. S. C. Stearns, J. G. Deacon, Rev Bro. Gilbert, Gr. Prelate of the Grand Commandery, and W. Breth. Wm. E. Spears, W. M. of Mt. Joliet Lodge, and H. T. Woodruff, W. M. of Matteson Lodge.

In the evening we visited the lodges above named, and were very cordially welcomed by Bro. Stearns on behalf of the lodges and with the grand honors. Delegations were present from Channahon, Wilmington, Gardner, Peotone, Dwight, Plainfield, Rockport, Odell and other places.

The third degree was admirably conferred Bro. Barnard presiding, assisted by the officers of the lodges in Joliet. After the degree was complete, we made a few remarks, when about two hundred brethren sat down to an elegant banquet. The hall at Joliet is quite an improvement on the old one, which was very good, but was some time ago consumed by fire.

Its first room is a general reception hall; to the right is the banquet room, large enough to seat one hundred and twenty; south of the reception room are several apartments for committees and visitors, and to the left of the reception room is the lodge-hall capable of holding two hundred very comfortably. All the rooms are substantially finished, but the construction of the hall, its furniture, paintings, frescoing and style, can be excelled only by Oriental and Blaney halls. Every possible pains was taken to make our tarry agreeable and pleasant, and our reception, treatment, and good fare at the stone hotel, are among the pleasant things long to be remembered.

W. Bro. Geo. Mason.

We are under renewed obligations to the above named excellent brother, of Parkersburg, Richland county, for extra efforts recently made in behalf of TROWEL. For three years he has served on the committee on Appeals and Grievances.

Corner-Stone.

By virtue of authority granted by the M. W. Grand Master, a Grand Lodge was formed on Tuesday, Oct. 11th, at the grounds of the Sangamon county Poor House near Buffalo, as follows:

H. G. Reynolds, Grand Master.
Miles H. Wilmot, Deputy G. M.
Oliver P. Hall, Sen. Grand Warden.
Rufus K. Hawley, Jun. Grand Warden.
William G. Jack, Grand Treasurer.
Wm. M. Warren, Grand Secretary.
Gov. John M. Palmer, Grand Orator.
R. W. Diller, Grand Marshal.
Rev. David King, Grand Chaplain.
Virgil S. Ruby, Grand Sen. Deacon.
J. S. McDaniel, Grand Jun. Deacon.
James M. King, Isaac Mitchell, G. Stewards.
J. W. Wilson, Grand Tyler.

The corner-stone was laid with appropriate ceremonies and an instructive and very able address was delivered by Gov. Palmer, which was eagerly listened to by about one thousand ladies, citizens and brethren. A good basket dinner, keenly relished, closed the scene.

The Mystic Sign.

A Masonic Tale.

BY ROBERT D. HOLMES.

Bro. Reynolds:

Will you please correct an error, by giving notice through the columus of the TROWEL, that the beautiful story with the above caption was written for and originally published, in the *Masonic Mirror and Keystone,* of which we were the publisher and editor. The story was published in the issues of February 16, 23, and March 2, 1853, of Vol. 2, commencing page 49, and ending page 66. The error of original publication in the *Dispatch,* to which paper the credit is given by those who have copied the tale was quite natural, as our talented and deeply lamented Bro. Holmes was for many years, but subsequent to its first appearance in print, the editor of the Masonic department of the *Dispatch.* We only ask what we believe to be just and right, that to Ceasar be rendered that which belongs to Ceasar, and correcting the error by simply stating the source of original publication by those who have copied the tale of "The Mystic Sign."

Fraternally, Leon Hyneman.

Grand Bodies.

For Grand Lodge, please see our notice of proceedings.

The Grand Commandery will meet in the Temple at Chicago on the 4th (25th), Tuesday in this month.

We shall be obliged to defer full notices of the Grand Chapter and Grand Council until our next number. The officers are as follows:

GRAND CHAPTER

Augustus A. Murray, G. H. P. Decatur.
James A. Hawley, D. G. H. P. Dixon.
James C. Luckey, G. King, Polo.
Geo. E. Lounsbury, G. Scribe, Mound City.
Harrison Dills, G. Treas., Quincy.
James H. Miles, G. Sec., Chicago.
John C. Reynolds, G. C. H. Springfield.
Rev. A. P. Forsyth, G. Chaplain, Kansas.

GRAND COUNCIL.

H. W. Hubbard, G. P., Centralia.
W. A. Levanway, D. G. P. Dixon.
G. E. Lounsbury, G. Th. Ill., Mound City.
John F. Burrill, G. P. C. W., Springfield.
W. F. Bromfield, G. C. G. Mendota.
Charles Fisher, G. Treas., Springfield.
E. Blackshaw, G. Conductor, Urbana.
John C. Reynolds, G. Recorder, Springfield.

Tidings.

Items.

Fifteen thousand persons of both sexes and $15,000, 000 are engaged in the oyster trade at Baltimore.

August, Railroad Earnings.—Chicago & Alton, $510,049,86; Illinois Central, $861,357,88; Chicago & Northwestern, $1,216,213,00; Missouri Pacific, $343,194,00; North Missouri, $229 099,99.

Twenty-nine persons own 74,362 acres in Morgan county. If the same land belonged to 464 persons, it would add thousands to the population.

Large stock yards are being constructed at Galesburg.

Indiana and Iowa have paid their public debts.

The North of England Co-operative Wholesale Society, in its last quarter's report exhibits sales to the amount of $635,940 through three hundred minor societies, at a saving of $7.865 to its members.

We are in receipt of invitation from Hon. P. C. Wright, G. H. P. of Iowa, to attend a banquet at Clinton, October 18. We regret that prior engagements prevent our attendance.

Thanks to Secretary Tucker and committee of arrangements for invitation to attend the 25th anniversary of the formation of Oriental Lodge No. 33.

THANKS to Bro. Morris R. Locke, for card of invitation to the Jersey County Fair, held at Jerseyville, Oct. 11, 12, 13 and 14.

Jurisprudence.

To the law and the testimony.—ISA. 8, 20.

Opinions by the Editor.

1. Examinations between two brethren for their own satisfaction, without the order of the Master, does not constitute a basis for a voucher beyond themselves.

2. Jurisdiction between lodges is governed solely by air lines. Any other rule would lead to many complications and much litigation.

3. Demits can lawfully be granted to—

First. Those desiring to join a nearer lodge.

Second. Those desiring to leave the State.

Third. Those whose peace in their families or churches require them—and to no others.

4. Expelled Masons are restored to rights and benefits of Masonry by the Grand Lodge upon the two-third recommendation of the lodge which expelled, and to membership only upon the unanimous recommendation of such lodge.

In Memorium.

R. W. Bro. Alonzo Ramson, Master of Richmond Lodge No. 143, at Richmond, McHenry county, and D. D. G. M. for the third Masonic District, departed this life at his home in Richmond, on Tuesday, Oct. 11. The deceased was an excellent citizen, a good husband and father, and a devoted Mason.

Bro. Ransom was initiated, passed and raised in St. Marks Lodge in 1854, and the same year was one of the petitioners for Richmond Lodge and its first Senior Deacon, which station he held for three years. In 1857 he was elected Senior Warden and Master in 1858, which station he has held by continuous elections until his death.

In chapter Masonry he served one year as High Priest at McHenry.

We believe that he was a membsr of the commandery at Woodstock, and some years ago he received the degrees of the A. & A. Rite in Occidental Consistory at Chicago. One year ago, he was appointed D. D. G. Master, and he adorned and dignified the station. We have a letter from Bro. Cotting, stating that he was buried by Woodstock Commandery, and that a large concourse of Masons and citizens attended the funeral. We tender our sincere condolence to the widow and family, and to the lodge over which he so worthily presided.

During the week before the meeting of the Grand Lodge M. W. Bro. Wm. Lavely, attended three funerals of Masons, in Springfield: one was Bro. Casey, brought here from Taylorville, for interment; another was that of Sir John McGrady, long known in this city as a liveryman; the last was that of Sir J. W. Sponsler, formerly proprietor of the St. Nicholas in this city, more recently of the Spitley House at Lincoln, and at the time of his death, of Keokuk, Iowa. Bro. Casey was buried by Springfield Lodge No. 4, and Breth. McGrady, and Sponsler, were buried by Elwood Commandery of which they were members. The death of Bro. Strott will be noticed in November.

Quebec.

As will be seen by reference to the proceedings of the Grand Lodge of Illinois, the Grand Lodge of Quebec was fully recognized at the late session. On our return from Chicago, we found a letter from M. W. Bro. A. A. Stevenson, G. M. of the Grand Lodge of Canada, deprecating recognition, accompanied by a circular, giving a historical resume of the matter. Quebec is gaining slowly, and as the G. L. of Canada has obstructed rather than accommodated matters, recognition will soon be universal.

Spirit of the Masonic Press.

Keystone, Aug. 27, Sept. 3, 10.—With our cotemporary we are fain to inquire, what is the matter in the post offices? Our papers are sent under printed directions, and yet how frequently comes the cry, "I do not get my paper?"

The late admiral Farragut who died recently at Portsmouth, N. H., was a Mason in practice and a sterling man and christian. His funeral was very large, and the Masonic services were imposing. He knew no fear.

The Corner Stone—Is a nice little paper published in the interest of the great pic-nic Oct. 4, and is sold for one cent. Published by S. W. E. Beckner 532, Broadway, N. Y.

The Mystic Star for September—Is a good number.

The Freemason's Journal, Montreal, Aug.—The Grand Lodge of Quebec is the burden of most of the articles. They are pointed and pungent.

Figaro, August 20.

Dispatch, Aug. 28, Sept. 4, 11.—In reply to the *Keystone,* the *Dispatch* says, that the Fraternity once had a good Grand Lodge Hall in New York, in which they put twenty thousand dollars, and that the remaining sums were borrowed, and that the whole was eaten up with interest, and sold by the sheriff. Now they do not intend to borrow a dollar. We say good, *better,* BEST.

A wheel-barrow race is proposed between the Grand Secretary and the Grand Treasurer of New York. O, for a railroad pass and a quarter.

Michigan Freemason, August.—Czar Jones, P. G. H. P. was indefinitely suspended Aug. 6, by Peninsular Chapter No. 16.

Elihu Mather, was born in Marlboro, July 26, 1782. In August, 1803, he was made a Mason, and soon after became a member of the Presbyterian church, of which he died an honored member January 29, 1866. We regret to learn that M. W. Bro. Coffinbury is in feeble health.

The editor well says that the *Magazine*, Boston, is the champion of the Masonic press.

The Landmark, Aug. 27, Sept. 3.—The National Grand Lodge of Germany, celebrated its centennary on last St John's day.

Anna Raymond says the "less refinement, the less the culture, the more fond the women of display." The same is true of men.

Review, August.—Caught up at last; good. The editor thinks the scene on the boat Mississippi on the excursion from St. Louis to Jefferson Barracks, as depicted by a graphic pen, somewhat colored. Not a particle. We were on the Lady Gay, and have no doubt of the literal truth of all that is said, and much more.

He designates Brennan's *Freemason anti-Masonic.* Grand Master Newcomb laid the corner-stone of the new State Lunatic Asylum, July 4.

Magazine, Boston, September.—William, King of Prussia, was initiated in 1840. He is protector of Masonic lodges in Prussia. St. John's Provincial Grand Lodge was formed by the Grand Lodge of England in 1733, Henry Price, Grand Master; the Massachusetts Provincial Grand Lodge (St. Andrews) was formed in 1769, by the Grand Lodge of Scotland, Dr. Joseph Warren, (Gen.) Grand Master. They were consolidated in 1792.

It is suggested by Bro. John H. Shepherd that there is but one man living who can write the history of anti-Masonry. True. That is Charles W. Moore. By all means let him write it.

The Freemason, London, Aug. 20, 27, Sept. 3.—This paper is very able and sustains the Grand Lodge of Quebec. The brethren of Halifax, Nova Scotia, had a fine pic-nic at McNab's Island, June 24.

In Everton Lodge, Liverpool, ten pounds ten shillings were voted to a worthy brother, and seven pounds to enable a brother to come to America.

Magazine, London, Aug. 20, 27, Sept. 3.—Councils of Royal and Select Masters have been formed in St. John's, New Brunswick, and Halifax, Nova Scotia. Col. Mainwarring, and Ashmole, the great antiquary were initiated at Warrington, England, in 1648. The Grand Lodge of Germany celebrated its centennial birthday on the 24th day of June; the Crown Prince is Grand Master. The Grand Lodges of England, Sweden, Denmark, the Netherlands and Belgium were represented.

Masonic Monthly, August.—Courteous and fraternal.

The Gavel, Orillia, Ontario, September.—We can assure Bro. Ramsay, that quoting anti-Masonic authorities will not be likely to accelerate the recogniton of the Grand Lodge of Quebec.

Quebec and Rites are the staple subjects of discussion. The Grand Master of Canada sat with Masons he declared suspended in Grand Chapter and Grand Priory.

Freemason, St. Louis, September.—The editor takes the ground that a man who cannot read or write should not be made a Mason. It is unfortunate for a man that he cannot read and write, and the fact should have its weight, and no more.

The Masonic Advocate—Is the successor of the *Home Advocate*, Indianapolis, monthly, published and edited by Grand Master Martin H. Rice, at $1.25 per annum.

It is in the form and is the same size of The Trowel. The number before us for September, is elegant in appearance, and full of good Masonic matter. We rejoice at this evidence of success, and wish our esteemed cotemporary much comfort, success and profit in his enterprise.

The Cynosure.—The late numbers of *The Cynosure* indicates insanity or inexcusable ignorance. Among other things, Presidents Pierce and Grant, and Gen. Jefferson Davis are *asserted* to have been or to be Masons. Neither of them ever were Masons. The *assertion* seems to have been made for a purpose. Now odium is attempted to be cast upon the memory of Benjamin B. French, by insinuating that he could as clerk have done much mischief. The whole matter is set at rest by the vote of John Q. Adams, in his favor, in opposition to his party. In noticing the attendance of Dr. Mackey upon the lodge of sorrow, he is represented as a partizan of secession. The reverse is the fact as *everybody* ought to know. And such untruthful assertions, to our knowledge, are frequent in the *Cynosure*. We therefore dismiss the concern from our columns, until, at least in matters of notorious fact, it can tell the truth.

Courier Sept. 4.—The lodges in New York have resumed work.

Voice of Masonry, September.—One of Bro. Bailey's best numbers. The editor takes strong ground for a temple *as do we.* It appears to be the organ of the Knights of Pythias, which seems to be becoming formidable. Handsome mention is made of our feeble effort at Young's grove, and of the festive scenes of that occasion.

Chicago Commandery went over to Plymouth, Indiana, to assist in laying the cornerstone of the new court-house. We find Sir Knights Gurney, Gibson, Letz, Barnard, Atkins, and Crane, *were there.*

The Masonic Mirror, -No. 1, Vol. 2, San Francisco, California, comes to us in the form of the Trowel, at $3.50. Sixteen pages, weekly, by the Masonic Publishing Company, 608 Market street.

The Order of the Eastern Star is making rapid progress in California.

Pomeroy's Democrat, Sept. 7—Bro. Tisdall is staunch for Quebec.

Kentucky Freemason, August.—Kentucky has over 30,000 Master Masons. The editor says he has had kindly relations with the *Tidings, Record, St. Louis Freemason, Keystone,* and Trowel, has tried to please somebody else and failed. He gets after the Cincinnati anti-Masonic convention with a two-edged sword.

SECOND EDITION.

We are unable to give our usual miscellany, and must confine ourselves to mere mention, or brief notes.

Moore's Magazine, Boston, for Oct., received.

Freemason, St. Louis, October, good.

Record Western India for August at hand.

The Freemason's Journal, Montreal, and the *Gavel,* Orillia, for September, received.

The Gavel and *Freemason's Journal,* united, comes to us for October from Orillia, Ontario, Robert Ramsey, Editor. $1.50 per year, monthly.

Kentucky Freemason for September.

The Landmark, Sept. 10, 17, 24, and Oct. 1.

Freemason's Magazine, London, Sept. 10, 17, 24.

Voice of Masonry, October.

The Masonic Record, October. We thank Bro. Blackie for an offer of asylum; but our pastor is a K. T. Safe at present.

Pomeroy's Democrat, Sept. 14 and 21. Thanks to Bro. Tisdall for kind words.

Evergreen, Sept.

The Courier, Sept. 11, 18, and Oct. 1. We reciprocate the good wishes of the editor.

Masonic Advocate for October. We thank the editor for his kind notices. He is at liberty to count our circulation.

Dispatch, Sept. 18, 25, Oct. 2. Three of our articles are copied in the last.

Masonic Mirror, Sept. 10, 17, 24, Oct. 1. It is worthy of the patronage of our Pacific brethren.

Keystone, Sept. 17 and 24, Oct. 1 and 8.

Figaro, Sept. 10.

Home Book, Sept. Two copies Oliver's Dictionary from "Sacred Name" to the end, and six pages of the "History of Initiation."

Masonic Ritual is the title of a new weekly, published every Saturday at 75 Gold St., New York, by E. D. & R. J. Ayers, at $1.00 yearly. It is a 4 page sheet, and has a large advertising patronage.

Bulletin du Grand Orient de France comes regularly.

The Cynosure, anti-Masonic, Oct. 4. Uncharitable and insane.

The Masonic Token. Quarterly. It argues the Quebec matter.

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Exchanges.

Whitney's Musical Guest.—This excellent monthly is welcome to every household. It is bound sheet music size, from nine to twelve pages of music in each number, costing in sheet form from thirty to fifty cents each, but here presented for a little less than three cents, thereby making during the year, about $15.00 worth of music for $1.00. The September No. contains the following music, which is also published in sheet form: "*Minnie Moyne.*" "*Parting at the Gate.*" "*Tulip Schottisch.*"

Terms $1.00 per year. Specimen copies ten cents. Address, W. W. Whitney, Toledo, Ohio.

Herald of Health.—The September number is good. The editor has the faculty of preparing the right articles for the season. Monthly; 13 & 15 Laight St. New York. $2.00 yearly.

The Mobile Weekly Register.—Is an excellent family paper, edited with talent, and devoted to the developement of all the material interests in the south. It always has a good story in progress. $3.00 per annum.

The *New Age*—Is always welcome and *always* good.

The Odd-Fellow's Companion, Columbus, Ohio, for September, has its usual complement of good things.

The Bright Side.—September 8, is good.

The West.—Is a new work, of a literary character, 32 pages Trowel size, monthly, published by Hamlin & Co., 410 Market street, St. Louis at $1.00 per year. The paper, mechanical execution and matter are first class.

The "*Mother's Journal*"—for September is at hand, with its several engravings, and its entertaining reading matter for the whole household. As a magazine of real worth and benefit to the family it is not surpassed. Monthly at $2.00 per year. Specimen copy sent free. Address, "*Mother's Journal,*" Chicago, Illinois.

Publications Received.

Chestnut Circular.—Send to Storrs, Harrison & Co., Painesville, Ohio.

Sheldon's Dry Goods Price List, New York.

The Progress, New York.

The Chicago Courier.

The Chicago Postal Record.

Woods' Household Magazine for Aug., 1870. If a notice which is read by 30,000 or 40,000 persons is not worth a regular exchange, then the object is unworthy of a notice.

The Period.—We thank our old friend J. N. Holmes for a copy, published at Atlanta, Ga.

The New Age comes regularly.

Oliver Optic, Monthly, Sept.—Plane and Plank concluded; the best of all the stories yet. Monthly, in weekly parts. $2.50. Lee & Shepard, Boston.

St. Louis Home Journal.

From the Chicago Tribune.

The Blanchard Case.

Decision of the Referees—President Blanchard Gives False Impressions, Imputes Wrong Motives, and Violates Christian Fellowship.

The referees in the case of President Blanchard, of Wheaton College—who complained of the "card" published by C. G. Hammond, Esq., Rev. H. L. Hammond, Rev. S. C. Bartlett, D. D., Rev. W. W. Patton, D. D., and Rev. G. S. F. Savage, D. D., in which those gentlemen utterly denied certain charges which President Blanchard had printed and circulated, and declared that he was either a slanderer of his brethren, or else was not in sound mind—have made their report. The three referees were selected by the signers of the "card" from a list furnished by President Blanchard as acceptable to him. Their report is as follows:

To the Christian Public of Illinois;

The Committee of Reference of certain matters of misunderstanding between Rev. J. Blanchard and C. G. Hammond, Esq., Rev. W. W. Patton, D. D., Rev. H. L. Hammond, Rev. G. S. F. Savage D. D., and Rev. S. C. Bartlett, D. D., report: That the committee regret the delay in making their report in consequence of the absence from town of some of their number; that having heard the parties at length, and examined the documents submitted to them, namely, thirty-one letters, seventeen printed papers, a certified copy of extracts from the minutes of the Council at Lombard, and a written statement of three pages from C. G. Hammond, one of six pages from Rev. S. C. Bartlett, one of thirteen pages from Rev. W. W. Patton, one of thirteen pages from Rev. H. L. Hammond, one of four pages from Rev. G. S. F. Savage, and President J. Blanchard's reply of fifty-three pages, and the parties submitting these documents and statements as the case for decision, and requesting the committee to decide on the facts and allegations thus submitted, and to publish their decision, and both parties having signed a written agreement to abide by the deliverance as final; the committee find that the dispute is concerning statements of alleged fact and of motives imputed, published by Rev. J. Blanchard, which the other parties severally allege to be erroneous, offensive, and injurious.

Your committee, after reviewing the evidence, feel impelled to say that the facts fully show that President Blanchard has fallen into many historical errors in the statements he has made, has so connected one thing with another, or has placed words or expressions of others in such connections as to give false impressions to the public about his brethren, and has imputed motives of conduct which did not exist; and your committee think that in this he has violated that Christian fellowship which he ought to have preserved with his brethren.

(Signed)

Robert Patterson,
Thomas M. Avery,
Charles M. Tyler.

Chicago, Oct. 5, 1870.

We still adhere to our statement in the September Trowel, that we believe Pres. Blanchard to be honest and sincere, but we also believe him to be of unsound mind, and will have no more controversy with him. Henceforth his name is dismissed from our columns, and the *Cynosure* from our exchange list.

* * *

Masonic Ambition.

There is nothing so pleasing to the venerable Masters in Masonry, as that ambition in the young which tends to assist the advancement of the Order and expand the genius of the Craft. The flowers of evening are gathering about the hoary locks of those beloved sires, and they look upon aspiring youth with more than a fraternal interest and gratification. As the valley they are descending grows deeper, and the paths they tread are becoming greener, they look back on the light of the past and behold with rapture their young friends pressing after them in the temple. Their mantles are about falling, and a score would lift them reverently and with honor, ere they touch the ground. Their jewels are still blazing, but the hand trembles as it reaches them, and many a vigorous, hearty grasp is put forth to steady, and if need be, to becomingly assume them. The various paraphernalia of office must descend to other shoulders, and if youth preserves its spotless integrity with the same care that age has guarded its sacred instillments, then the Craft will do itself infinite credit in the future and reflect a blazing splendor on the past.

Ambition in any station of life, in any condition of circumstances or education, when untrammelled by insatiate greed, is always a noble element of the mind. Without it the world would not have moved one degree beyond the barbaric ages, and all the conveniences of civilization would be still the secrets of another sphere. Without it advancemens would never lift its eye to Heaven, but rank obscurity would fetter the incoming multitude. Helpless, mild, unchristian, and deformed humanity would have abruptly terminated in savage dens by violence and bloodshed, where now the peaceful strains of saint-like music accompany the departing soul into a future life. How may we often thank the "All-seeing One" for his great beneficence in implanting in our bosoms a desire of prominence!

If other men in the ordinary channels of life are impregnated with the aspiring element, and if it is necessary to the success of the world, that man in general should be inoculated with ambition, how much more necessary is it for the Craft to possess the elevating motives of a soaring mind? In works of benevolence we should be known by all, while words of comfort would drop from our lips, which should reconcile the fevered patient to his lot, even as the flowers cast at the feet of the wearied, sun-bronzed soldier, remind him of home and love and peace. If we were as ambitious to do good to others as we are to benefit ourselves, how many more weak hearts would flutter up to bright Hope and ask a boon of Fortune; how many eyes would shine forth with the assurance of Faith in the future, which now only dimly reflect the sad despair of the present.

How important, then, it is to keep ourselves awake and fully alive to passing events in the existing active state of the world. We may be humble, but if we are ambitious and watch closely for an opportunity our turn will come, when we may cast off the shackles of ignoble origin and leap into the company of the distinguished, when we can exchange ideas with noted statesmen, sip a genial bowl of wine with the celebrated artist, or have thought-wrestles with a famous Grand Master.

If we be not ambitious, then a thousand opportunities may come and pass, and no reckoning be made of them. Our plummet, then, seeks only to measure the depths of the brooklet, when we should be sounding the restless sea; our axe aims only at the sapling of learning, when we should be hewing at the great poplar in search of secret truth. Without ambition we are mere instruments without the ability to expand or soar—the tool of others, fit only to serve at the footstool on which greatness steps, in its mighty effort to reach the highest round of the ladder. We may be strong, but we only lift our neighbor up; our voices may be sweet, but we only sing another into fame; our brain is active only at a friend's bidding. Living thus, we fill but a line in the world's record, when our history should occupy a page; we are one of the leaves of the forest, we should be the stately trunk itself.

Let us all, therefore, take on some aspiration in the brotherhood. Let us have an aim, and that a high one. In seeking to reach the opposite shore of light, we may arrive at the island midway in the stream; in aiming at the eagle, we may hit the hawk; and in striving for the office of "Worshipful," we may at least reach the Warden's chair.—*Magazine, London.*

Martin Luther.

The great reformer was a Freemason. We give Luther's own statement regarding it, as given to his son, Martin Gottlieb, Christmas eve, in 1536, at his home in Wittenberg, who requested him to sing "that strange song" which he had learned when he got his *medal.* It has become the "Mark Master's song."

"During the night of Christmas, 1520, when I had, just fifteen days before, publicly burned the Pope's Bull, I sat in my study, weary and heavy laden. For the bold act, while it drew my staunch friends closer around me, alienated also at the same time the more timid multitude, and I was left to a certain degree alone. Melancholy and a certain sad feeling crept over me, as the twilight passed away and darkness threw a still greater gloom over the study. But at last I aroused myself, and said: 'A helper will be raised up for me—I will have faith in this my darkest hour.' Hardly had I come to this conclusion when there came a rap at the door, and three men entered and congratulated me upon the bold steps I had taken that day. The eldest inquired of me whether I had considered the danger and risk I ran in thus bidding defiance to the whole Papal power. I replied that I did not stop to consider the probable peril in my way, as long as I knew myself in the path of duty.

"'Well said brother Martin,' replied Hans Stauffenacher, who had until then stood behind his companions; 'well said! The Guild has long thought that in thee we have found a kindred spirit, and is now ready, therefore, to throw its protection around thee. What sayest,' art willing to become one of us?"

"I answered, 'but I am not skilled in the implements of thy calling; how can I then become one of you?' A quiet smile played around Hans' mouth, as he said: 'Ah, there are other implements we use than thou wot'st of, implements which thou wilt find that thou canst wield with a master's hand. In the meantime, for thy satisfaction, thou mayest know that many honorable knights and princes have been made free of the Guild, and they know far less of its implements than thou. We have departed from our ordinary usage in making thee this offer, but the Guild thought that thou wert not only a kindred spirit, but a master, in carrying out the great principles of true and untrammeled religion; it is therefore ready to extend to thee its privileges and help.'

"After a few seconds of hesitation I answered: 'Hans, I have known thee for many years, and am fully convinced that thou wouldst not lead me into any place, where, inconsistent with my calling, I ought not to go; but thy coming to-night seems to have been a special providence, for only a few moments ago did I feel cast down in my soul, when the thought that God would raise me up help, strengthened me. I am ready, therefore; lead on, I'll follow.'

"My three companions then conducted me to the Guild hall, where I was with many and ancient ceremonies, introduced among the brethren of the Mystic Tie. Judge my delight and surprise, when the first thing I beheld in the room was a beautiful copy of the Holy Bible, the book which I ever acknowledged the rule for our faith. I was then told that volume lies ever open in the hall, to be consulted by the brethren. Rapidly was I advanced that night, from step to step, until I reached the grade which entitled me to wear this medal, and know the meaning of its mystic inscription.

That night I learned, too, the beautiful song which you seem to like so much.

"Months passed by, and the multiplicity of my labors did not permit me to meet my brethren more than once, but they did not forget me.

"On the 2d of April I was waited upon by three of the Guild, who presented me, in its name, with this medal which I was now entitled to wear. They at the same time, earnestly entreated me always to wear it when abroad, and particularly when surrounded by enemies.

"A few days after this interview I left for Worms, to defend myself before the Diet. I need not now repeat to you what took place there. You and your mother have made me relate it so often, that you ought to know it by heart. Enough; the trial over, and I set out on my way home. Twice before I reached Moera, the residence of my grandmother, was I accosted by riders in rather a suspicious way; but at each time, when they caught sight of the medal, they stopped short, asked permissin too examine it, cast meaning glances at one another, then shook hands with me and left.

"When we came near the castle of Altenstein, I perceived one of the riders who had been left with me, become sad and cast down; at the same time he always kept close to my side. I entered into conversation with him, and endeavored to ascertain the cause of his grief. At first he remained silent, until it appeared that the words forced themselves to his lips, when he said: "Thy danger, Brother Martin, makes me sad. I felt a great struggle between my duty to keep concealed the order of the Holy Vehme, and the duty which I owe to thee as a brother of high degree in the Ancient Guild.

I have, however, given notice to the Guild, of which the noble Elector, Frederick the Wise, is an illustrious member.

"When I had heard the cause of his uneasiness, I replied: 'Be not troubled on my account; the Lord will raise up help for me.' Hardly had the words escaped my lips, before a troop of savage-looking riders, perfectly disguised, rushed down upon us, tore me from my horse, and, tying my hands, one of them took me up behind him, while the rest surrounded him, and then they all galloped off in a westerly direction. Rapidly they now continued to ride through the woods, nor did they slacken their pace until the Wartburg was in sight.

"When they drew up before the bridge of that stronghold, they lifted me gently from my horse, and led me into the hall of the castle. When arrived there, and I looked around me, I found assembled many of the noblest knights of the empire, and among them, the venerable elders of the Guild; and each of them, as well as those who were my late captors, wore upon their breast a medal similar to the one you now see.

"I was then told that my enemies had succeeded in arousing the Vehme against me; but the man who had charge of it, seeing the medal upon my breast, and having himself received one like it, informed the Elector of the pending summons, and the place where it was to be delivered. The trusty brethren of the *Mark*, when informed thereof, immediately assembled to rescue a brother from the clutches of the dark tribunal. You have seen how they executed their task.

"'But now, my brother, you must change your garb, and assume that of an esquire, until this storm shall have blown over.'

"My theological and literary labors, in which I engaged during my stay at the Burg, were much facilitated by the love which I found among the brethren of the Guild; and the connections I formed during that time, have continued to be among the dearest and most profitable I have made in life. I shall ever bless the day when I became free of the Guild."

"And I, too, will join the Guild when I shall be big enough," exclaimed little Martin Gottlieb.

In 1759 was buried in Dresden, Martin Gottlieb Luther, a lawyer, and worthy member and P. M. of the Guild, and the silver *Mark* was placed in his coffin, in accordance with his last request.—*Mirror*.

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Colored Lodges.

We give the following extract from the very able address delivered by Grand Master Gardner before the Grand Lodge of this Commonwealth at its Quarterly Communication, March last. It furnishes a concise and intelligible history of the origin of the colored lodges in this country, and as clearly and intelligently defines their character and legal Masonic status, and ought to be, and it is to be hoped will be received as the conclusion of the whole controversy:

October 1, 1773, the Massachusetts Grand Lodge, after mature deliberation, decided that neither the Lodge at Castle William, nor any other travelling lodge, "has any right to make Masons of any citizen."

I have no doubt that, on the 6th of March, 1775, the day after Warren delivered his celebrated oration in the Old South Church, where he was menaced by British troops, Prince Hall and thirteen others received the three degrees in a traveling lodge attached to one of the British Regiments in the army of General Gage, by whom Boston was then garrisoned; that Prince Hall and his associates met as a lodge thereafter in Boston, without any Warrant or authority, until May, 1787.

In 1784, application was sent to England for a charter. The letter of Prince Hall, dated March 1, 1784, accompanying the petition to the Grand Lodge of England for the charter of the African lodge, says: "I would inform you that this lodge hath been founded almost eight years." "We have had no opportunity to apply for a Warrant before now, though we have been importuned to send to France for one, yet we thought it best to send to the fountain head, from whence we received the light, for a Warrant."

On the 29th day of September, 1784, a Charter was granted but it did not arrive at Boston for nearly three years.

April 29, 1787, it was received, and, on the 6th of May following, Prince Hall organized the "African Lodge" at Boston, ten years after the Massachusetts Grand Lodge had asserted its freedom and independence; ten years after the American doctrine of Grand Lodge jurisdiction had been established.

Without any other authority than that contained in the warrant for said lodge, Prince Hall, the Master thereof, it is said, on the 22d of March, 1797, granted a dispensation, preliminary to a warrant to certain persons in Philadelphia. Soon afterwards, Prince Hall established a lodge at Providence, R. I. African Lodge, of Boston, continued to act as a subordinate Lodge until 1808, when, with the assistance of the lodges at Philadelphia and Providence, established as above stated, it organized a Grand Lodge at Boston, which body granted Charters to several subordinates, not only in Massachusetts, but in several other States.

In June, 1827, the African Lodge declared its independence, and published its declaration in one of the newspapers printed at Boston.

It is unnecessary to argue the Masonic and legitimate effect of this Declaration. It was a surrender of their Charter, and a public declaration that from thenceforth they ceased to act under it, or to recognize its validity or the authority from whence it was derived. If the "African Lodge" had any existence at this time, by force of this declaration its existence came to an end.

In 1847, a National Grand Lodge was formed; and, says the petition of Lewis Hayden and others to this Grand Lodge, set out on page 132 of our printed Proceedings for 1869, "the African Lodge of Boston, becoming a part of that Body, *surrendered its Charter*, and received its present Charter, dated December 11, 1847, under the title of Prince Hall Grand Lodge of Free and Accepted Masons for the Commonwealth of Massachusetts, and by which authority we this day exist as a Masonic Body."

Under the direction of Prince Hall the Lodge prospered; but after his death, which occurred December 4, 1807, Æ 72, it became dormant, and ceased to have any actual existence. In 1813, upon the union of the Grand Lodges of England, African Lodge, which had been registered as No. 459 and as 370, *was removed from the list*, and was never after recognized by the United Grand Lodge. The Declaration of 1827 complains that the members of African Lodge could open no correspondence with the Grand Lodge of England, and that their communications and advances were treated with the most studied deglect.

Boyer Lodge, No. 1, was organized at New York City by the African Lodge or the Prince Hall Grand Lodge. The members of this lodge applied to the Grand Lodge of New York for recognition in 1812, 1829, and again in 1845, Grand Secretary James Herring made a report in 1846 which contains a letter from our Brother Charles W, Moore, Grand Secretary. which throws some light upon the condition of the African Lodge in Boston at this time.

Why this Charter was granted without the consent of the lodges in Massachusetts, and without any correspondence concerning the propriety of the step, is a question which can be answered by every American who remembers the bitter hostility existing in England at that date towards the successful rebels against the crown of Great Britain. This Charter, in common form, conferring no extraordinary powers upon the petitioners, authorizing them to hold a lodge, enter, pass, and raise Masons, and no more, was undoubtedly granted by the Grand Master of England, and under it the petitioners commenced work. The successors of the persons named in that Charter have magnified the powers granted by it; have construed it to confer upon them Grand Lodge powers; have set up, by virtue of it, Grand Lodges, and finally a National Grand Lodge, with subordinate State Grand Lodges; and have established an "American doctrine of Grand Lodge Jurisdiction" peculiar to themselves, distinct and separate from any other Grand Lodge government known to man.

Their National Grand Body "claims and exercises Masonic authority over these United States, with full power and authority to settle all Masonic difficulties that may arise among the Grand Lodges of these States."

The original Charter, granted September 29, 1784, under which the successors of the persons named therein have claimed to act from April, 1787, to the year 1847, and which was the only plausible authority by which they could hope to be justified in their proceedings, was not only surrendered by operation of Masonic law, June 18, 1827, by reason of the declaration then made; but on the 11th of December, 1847, was actually, in set form of words and with premeditation, abandoned and surrendered; and if they aow possess the parchment upon which it was written, it is kept only as a curious relic of the past, emasculated of its virility.

With a National Grand Lodge, State Grand Lodges, and subordinate lodges, they have so complicated the primitive difficulty, that it will not be easy for them to escape from the triple bonds with which they have bound themselves, although many of them may be dissatisfied, some with their form of goverment, and some with their associates.

This is simply a question of Grand Lodge Jurisdiction, a question which was settled and determined by this Grand Lodge, September 17, 1797, when it incorporated into its Constitutions this Section:—

> "The Grand Lodge will not hold communication with, or admit as visitors, any Masons, residing in this State, who hold authority under, and acknowledge the supremacy of any foreign Grand Lodge."

This provision, in some form of language, has existed in our Constitutions from 1797 to this day. It now stands in the following form:

"No Lodge of Ancient, Free, and Accepted Masons can legally assemble in this Commonwealth under a Warrant granted by any foreign Masonic Power."

This is, as I have said, simply a question of Grand Lodge Jurisdiction, and we can consider it calmly and without prejudice.

The Institution of Freemasonry is universal. It stretches from East to West, from North to South, and embraces within itself the representatives of every branch of the human family. Its carefully-tyled doors swing open, not at the knock of evrey man, but at the demand of every true and worthy man, duly accepted whatever his religion, his race, or his country may be. This Grand Lodge stands upon the high vantage ground of this catholic society, and recognizes the great principles which must necessarily underlie an institution which has a home on the continents and on the islands of the seas.

When that celebrated play of Terence, styled the "Self-Tormentor," was first introduced upon the Roman stage, before the great amphitheatre crowded with senators, knights, citizens, and men of rank, some of whom had been found worthy of a Roman triumph, and Chremes, in his reply to Menedemus, repeated the words,

> "Homo sum; humani nihil a me alienum puto,"
> "I am a man; nothing which relates to man is alien to me,"

the vast assemblage rose up, impelled by a common sentiment, and rent the air with reiterated plaudits. The words of Chremes have not yet ceased to reverberate. We bear upon the Masons' arms of Massachusetts, and have inscribed upon our Grand Lodge banner, the motto,—

"Humani nihil alienum,"
"Man every where our brother."

◆

We are informed that a Masonic co-operative relief association is being formed at Cohoes, in this State, on a plan similar to that already existing in Brooklyn, but on a much more extensive scale. From the names connected with it, we can assure the brethren that its promises will be faithfully performed, especially as in addition to this is the fact of the deposit of $10,000 in this city as security to members.—*Dispatch.*

For Our Lady Readers.

On one of those fine summer evenings which have been so frequent lately, we sought rest and change of air under the hospitable roof of a dear friend and brother, who resides near the Neeshamony before it outflows into the river Delaware.

It was a lovely night; the stars were bright; the sky cloudless; the air fresh and invigorating; and we were induced by some ladies and gentlemen, who, like ourselves, were guests, to walk and enjoy the freshness, and hear the voices of the night, learn and listen to the joyous music which innumerable living things were giving from their tiny unseen homes.

It fell to our lot, lame as we are with gout, to have for a companion a sweet, charming, artless woman, whose bright eyes, quick perceptions, cleverness, and cultivation made us in our old age young again. Very soon after the walk began, she archly asked if it was true that we were a Mason. We propose to give the dialogue as near as we can now remember it.

"My child, why do you ask that question?"

"Oh, because I do so want to know all about Masons, and Pa tells me that he cannot give me any information."

"Then your father is a Mason, is he?

"Yes, I think so."

"Why do you think so?"

"He stays out late every now and then, and he says he was at the lodge."

"Is that the only reason you have for thinking so?"

"He often talks about Masons, and from what he says, it appears that he knows all the Masons do."

"Well now, tell me, what do you wish to know?"

"I want to know the secrets, all the Masons do in the lodge, what they say, and how they do."

"Well my child you could not understand the secrets if I told you."

"Yes, I could, if you would explain what they are."

"Will you let me ask you a few questions before undertaking to tell you the Masons' secrets. It may enable me to make you understand them the better."

"Yes, certainly sir, and I will answer them if I can."

"Did you ever in your young, bright life feel a vague, undefined, but powerful influence, which exercised over your thoughts and actions a spell, which made you at times happy and then taciturn, joyous and desponding by turns, the central object of all your reflections being some one whom you had more or less frequently met in society."

"Oh, I know exactly what you mean; but I won't tell you any of my secrets. You are not my father confessor, and of course I won't confess to you."

"Pray, my child, why will you not answer my question, yes or no. Surely there is no telling your secrets by just giving a reply to that one question."

"Oh yes there is. If I say I have felt what you describe, then you will say I have been in love, and that is a secret I won't tell."

"Do you admit then that simply answering a question is divulging the secrets of your heart, shut up as they are in that holy temple, and guarded by your modesty, loveliness and discretion."

"Yes, to a certain extent it would be telling my secrets, or those of any lady; for if she admitted she had these feelings, the reason is obvious, and no one ever lived as long as I have, and not been under that spell as you describe it."

"Then you, who have lived so long as you say, must have been under this spell, for you certainly cannot be an exception to your own rule."

"Now that's not fair for you to put such a construction on what I said."

"Why, my child, you said it thoughtfully, did you not?"

"I said it in answer to what you said."

"Am I then not to believe it, only because you said it in reply to my remark? What test is to be given in mutual conversation as to the real opinions uttered, if replies are not the thoughts of the speaker?"

"Oh, you are mixing up things so. You bother me, and I will say more than I intended to."

"Darling child, I don't wish to bother you, or make you say more than you intend, by simply asking one single question."

"No, I know you don't; but I can't answer your question."

"Why, because if you do, you will tell me your secrets?"

"Yes, that's it exactly."

"Well, then, you do not think you ought to tell me your secrets?"

"Why, no, certainly; why should I?"

"Don't you think they will interest me?"

"No, and if they did, they are my own affair, and not to be told."

"Ah, then your heart, the lovely temple where your affections and virtues, wishes, hopes, all that is sacred, are kept enshrined, is not to be opened to the gaze of every questioner, and yet you wish me to open the great Masonic temple, where are kept the secrets of the Masons, and tell you their secrets."

"Is a Mason's temple like a heart, and are Masonic secrets like those holy thoughts that dwell in our hearts?"

"Yes, my child, exactly. Woman's heart is a temple: the door can only be opened *first* to her love, and once so opened, she can have nothing in her heart which can live without the care and confidence of that love. The Masonic temple can only be opened to that first holy desire to 'have light,' and when closed, it can never be opened except as at the beginning. There is no partnership in Masonry as there is in love, and the secrets of the Mason live in his heart, and die with him, till his immortality reveals before God all things that were."

"You are preaching a sermon?"

"Oh no, child, not a sermon. I am telling you the secrets of the Masons: you asked me to tell them."

"You have not told me a single thing, for I listened attentively, and you have not said anything about the secrets of Masons."

"You have not answered the question I proposed before complying with your request, and which you said you would answer."

"Oh that has nothing to do with Masons' secrets."

"No? it has to do with your secrets, you say."

"But it is the Masons' secrets I want to know —not to tell you mine."

"Why should you expect greater confidence *from* me than you choose to give *to* me?"

"I don't know."

"Listen, my fair young friend, if you won't tell me your secrets, why should I tell you mine?"

Our friends who were in the walk, had preceeded us; by this time were lost to memory and view. We were diverted from our reverie by the sound of voices calling out for our whereabouts. They found us at last, and were very curious to know about the flirtation, as they called it. All their efforts were unavailing, for both my charming companion and myself were both Masons enough then, *to keep our own secrets.—Keystone.*

◆

What Masonry Is.

One of the great mistakes of the present day is, that what is technically called the *work* of Masonry is Masonry itself. This is, indeed, a serious error, and, unless speedily corrected, will most assuredly tend to lower the importance and dignity of Masonry, and degrade her character as well as her mission.

Masonry, as we understand it and wish it to be understood, is an organization of principles —of principles drawn from the highest sources of human reason and divine revelation—of principles in their nature profoundly philosophical, and in their practical exhibition of untold value to the human family. Masonry, it may be truly said, is a system of symbolic mysteries, full of allegory, wisely designed to attract, enlighten and purify—to elevate fallen man, and reinstate him in his primeval grandeur—it is social and moral, but not strictly religious, for we have no waters of Jordan, in which the soul leprous with sin and defilement, can wash and be clean. We should encroach on the attributes of the Deity—we should touch with profane hands his altars, and offer strange fire thereon did we assert such claims. But we do not claim too much in asserting that Masonry is a moral teacher and reformer. Her mission is a noble one, and not near its end; and we most fully believe that she has a high destiny to achieve, as one of the principal aids to civilize the world.

Thus believing, we should be careful not to remove the Ancient Landmarks which our fathers have set. "Let us search and try our ways," and if we have wandered abroad or been led astray, let us return at once to the old paths. The *universal language* and the *universal laws* of Masonry are landmarks, and the key to that universal language, and those universal laws is love—love to God and love to man; this is what constitutes the solidity of Masonry, and its oneness, and the key thereto may be most readily found by an humble and diligent reading of the first great Masonic light—the Holy Bible. Conscious of man's impotency, and of the unstability of all earthly things, Masonry is based upon revelation, and places her *"trust in God."* This is the reason why Masonry has remained unmoved amid the convulsions which have agitated the political world. All other institutions of human origin have trusted themselves to their own supposed excellence or inherent nature based alone on the wisdom of man. Not so with Masonry. With the same foundation, *"trust in God,"* we may rest satisfied that we cannot improve the superstructure by altering its form or features; but put the knowledge we received at its altar to its proper use. Masonry, therefore, is something more than what is technically called *the work.—Pomeroy's Democrat.*

◆

Anecdotes of the Indians.

As a specimen of the Indian mode of thinking on the subject of religion we give a paragraph from the speech of the famous chief, Red Jacket. When the missionary mentioned the crucifixion, Red Jacket replied—"Brother, if you white men murdered the son of the Great Spirit, we Indians had nothing to do with it, and it is none of our affair. If he had come among us, we would not have killed him, we would have treated him better. You must make amends for that crime yourselves!"

Red Jacket took part with the Americans in the war of 1812, and becoming attached to a colonel, who was ordered on a distant service, took his farewell of him in the following speech:

"Brother, I hear you are going to a place called Governor's Island; I hope you will be a governor yourself. I understand you white people think children a great blessing: I hope you may have a thousand. And above all, I hope, wherever you go, you may never find whisky more than two shillings a quart."

A chief of the Five Nations met in battle his own father, fighting for the enemy. Just as he was about to deal him a deadly blow, he discovered who he was, and said, "You once gave me life; now I give it to you. I have paid the debt I owed you—let me see you no more."

A white man sold some powder to an Indian, telling him if he sowed it in the ground, he might raise his own powder. The Indian watched his ground for a long time with great patience, but at length began to suspect that he had been imposed upon. He said nothing, however, but went to the trader, who had forgotten the trick, and obtained credit for a quantity of goods. When the time of payment came, the trader requested the money, but the Indian, with great complaisance, only replied, "Me pay you when my powder grows!"

An Indian, notorious for his falsehoods, laid the following plan to obtain a drink of cider. He stopped at the house of an acquaintance, and told him that he had just killed a deer, and for a certain sum would tell him where to find it. "You know such a meadow?" said he. Yes. "You know such a tree?" Yes. "Well, under that tree lies the deer." It may be easily supposed that no deer was found. Some time after, the duped man met the Indian, and began to censure him for his deception. "Why," said the Indian, "You find him meadow?" Yes. "You find him tree?" Yes. "Then what for you find fault—me tell you two truth to one lie!"

An Indian woman, in a canoe, being drawn by the current into the rapids of Turner's Falls, in the Connecticut River, seized a bottle of rum, and drank it all off at a draught. The boat went down the falls uninjured, and she was found floating in it some miles below, alive, but drunk. Being asked how she dared drink so much in the prospect of certain death? she replied she "was unwilling that any of it should be lost."

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Selected Poetry.

Did Ye Note Their Noble Bearing?

BY BRO. JAMES DOUNAN, OF CITY LODGE. NO. 408.

On the laying of the Corner-Stone of the Masonic Temple, June 8th, 1870.

Did ye note their noble bearing
As they marched in faith along?
Did ye mark their gallant footsteps,
Full forty thousand strong?
There was not a serf among them
To any creed or clan,
There was nothing in that phalanx
Save the brotherhood of man.

Did ye see within their number,
A despot or a knave?
Did ye see beneath their ensign
A monarch or a slave?
Were they not as brethren equal?
Did they not as brethren stand,
Ever ready, ever willing,
To obey the loved command?

Of the Master, as he bade them
To assist him while he laid
The corner-stone of Friendship,
By the true Masonic grade,
Of Square, and Plumb, and Compass,
Of Faith, and Hope, and Love,
The emblems of our Temple,
And the Temple grand above.

In that gathering of the noble,
There were men of will and mind,
The best blood of the nation,
The choicest of mankind;
There was but one common purpose,
Prevailing through them all,
To obey the love born summons
Whenever it should call,

For them to aid the needy,
Wherever they should be,
In the realm, or with the stranger.
On the land, or on the sea.
Masonic Love is holy,
Masonic Love is blest,
'Tis the hope of the hereafter,
'Tis of Charity the best.

Did ye note their noble bearing,
As they marched in Faith along?
Did ye mark their gallant footsteps,
Full forty thousand strong?
A braver band ne'er rallied
Upon the earth's green sod;
A truer class ne'er gathered
'Neath the canopy of God.

—*Ritual.*

◆

Funeral Hymn.

1 Wreathe the mourning badge around—
Brothers, pause! a funeral sound!
Where the parted had his home,
Meet and bear him to the tomb.

2 How his life-path has been trod,
Brothers, leave we unto God!
Friendship's mantle, love and faith,
Lend sweet fragrance e'en to death.

3 Here amidst the things that sleep,
Let him rest—his grave is deep;
Death has triumphed, loving hands
Cannot raise him from his bands.

4 Dust to dust, the dark decree—
Soul to God, the soul is free:
Leave him with the lowly slain—
Brothers, we shall meet again.

◆

Job's Comforters.

The torrent came swirling the drowning man
Rider and horse; and the fish spoke thus:
Cried the grayling and the salmon trout,
"Why don't you swim like us?"

Down, lightning-struck, the æronaut fell,
Down through a mile of sky;
Cried the eaglets and the eagle king,
"Creature, why don't you fly?"

The mole came where the dead man slept,
The mole and his brother scout,
And said, "You soldiers that were shot,
"Why don't you burrow out?"

Masonic Work.

BY WILLIAM ROUNSEVILLE.

In a former paper we ventured some strictures on the preliminary measures to introduce a candidate to the lodge—what might be called the outside work of the Fraternity. We propose now to remark on what may properly be denominated the inside work of the lodge, that which is performed within the secret door. We would ask the reader to remember what was said about the ridiculous and false impression sometimes made upon the mind of the candidate by officious members who are more zealous than wise. With this impression, which he cannot in a moment shake off, he is ushered into the lodge.

The first duty required of him is to address the Almighty Ruler, asking him for guidance and protection in all his future life, and especially in the business in which he is then engaged. Was there ever such an incongruous succession of circumstances as is here presented? But to make this incongruity still more prominent to the perception of the candidate, he is formally and solemnly required to make a profession of his faith and trust in God, as a requisite for him to proceed in the ceremonies.

What must be the effect of these scenes upon the mind of the initiate. On the outside of the door he has been bantered, and made to believe the whole business in which he is about to engage is ridiculous and trifling in the extreme, and when he arrives across the threshold, he is required to profess in the most solemn manner a belief in the most important truth in the Universe; one that underlies all real good, all true religion. If he is a man of thought and judgment he can do little else than come to one of two conclusions: he may conclude that the whole matter is a wicked farce, the outside influences being the real power of the Institution; or he may believe that the solemn services within have had very little influence on those members he has met in his progress to the Masonic altar. In either case a false impression is given, and the neophyte loses the best influences of the ceremonies he is yet to pass through.

But the candidate is conducted still farther, and inducted more deeply into the mysteries of Masonry. The circumambulation is performed. Much of the effect of this part of the ceremony depends upon whether it is made to conform in its spirit to the outside or to the experience of the candidate. It may be that the mind of the neophyte, impressed by the solemn and sacred ceremonies through which he passed as he stepped over the threshold, is in a frame to appreciate in a suitable way what is to follow, should the first impression be followed up by other ceremonies equally solemn. But are these ceremonies, as frequently performed, of that character?

We naturally move slowly and with measured step when our minds are imbued with the solemnity incident to an impressive ceremony. We naturally conclude that it is worthy of the time it will consume if done in an appropriate manner. No Christian partakes of the Eucharist as though he was starving or dying of thirst. No one goes to the baptismal font as though traveling for a wager. We do not precede our friends to the grave at the top of our speed. Quick and agile movements are inconsistent with solemnity, and are as much out of place in the lodge work, as a waltz at a funeral.

But how often do we see the circumambulation performed with all the lightness of manner and movement of the clown in the circus-ring. And not only that, it is sometimes made with so little regard to fitness that it partakes of the nature of violence towards the candidate. When this is the case the impression on the candidate must be thrown upon the side of the outside Institution, and accumulate in his mind still more arguments in favor of the trifling character of the Institution. What is worth doing at all is worth doing well, and abundant time should be taken to give the ceremony its full weight. A solemn, measured tread, the absence of haste and the presence of a serious and respectful regard for the occasion, are absolutely necessary on the part of the officiating officers. This remark applies as well to what is said as to what is done in this part of the ceremony.

As the candidate progresses in his initiation into the mysteries of the Fraternity he should still be met with a serious earnestness on the part of the officers of the lodge, that betokens a profound regard and reverence for the rites which he is called upon to perform. It is not enough that he has every word and syllable perfectly at his command as he delivers the charges and lectures of the Order. He is not a good officer who does not in some degree feel and appreciate the sentiments and truths which he enunciates. The best impression is made by the officer who enters so deeply into the spirit of the lecture that he pronounces as to identify himself with each thought, sentiment and sentence. He who does not do this can scarcely be said to be fit for the east of a lodge.

Suppose a candidate who has an idea of the fitness of things and the solemnities that ought to reign in a lodge of Masons, and has come up from the ante-room under the discouraging circumstances that we have said sometimes prevail, stands before the principal chair to receive the *finale* of the degree, and finds there as all along through the ceremony, there is an evident carelessness and negligence in the conduct of the work; that he finds no evidence of an appreciation of the beauties that even he can see are covered up in the indifference of the officials. Will he not be likely to become disgusted with the lodge which is so unmindful of the proprieties which they ought to preserve. That this is the legitimate influence of such a negligent, heedless and unimpressive way of doing the work of the lodge, few will dispute. That this is the cause of more than half the prevailing indifference among Masons, we profoundly believe.

If this be so, then it is the duty, the interest, and should be the pleasure of those who occupy stations of honor in the lodge, to amend their conduct in this respect. Do the work of Masonry in that solemn, reverential manner designed by those who created and established it; strive to be impressed with its importance; become permeated with its spirit; above all, do not so conduct, or so speak, as to give the impression to those with whom you come in contact, that Masonry is in any way a trifling institution, unworthy of the patronage of the serious and earnest men of the age.

But our limits admonish us to close. There are other points connected with those we have noticed, and which are important to the progress and welfare of Masonry, but we must make them the subjects of discussion in a future number.

Reminiscences and Recollections of the Grand Lodge of Illinois from Oct., 1848, until Oct., 1870.

NO. I.

On Monday, the 2d day of October, 1848, the Grand Lodge met in the hall of Piasa Lodge No. 27, in its ninth annual grand communication. What appears to be at one side now, was at that time more central to the desirable mode of travel than any other point that could be named. None traveled by stage or private conveyance who could travel by water. The representatives living along the Mississippi and Ohio, and near the Illinois River and the canal, traveled by boat. Of the 55 lodges entitled to representation, about forty might use the water, though some had to travel quite a journey to reach either river or canal. Those who traveled by water were liable to detention on the rapids or by sand bars, and the Grand Secretary and several representatives did not reach the Grand Lodge until the second day, having been delayed by reason of low water. Forty-five lodges were represented, by sixty-two brethren. The hall was a nice one, and for those times was thought to be spacious. The officers, members, representatives, and a few visitors, left no vacant room. One hotel, not as large as the American in Springfield, held all the guests, and high good humor prevailed. There was no peace or quiet in-doors or out, for the mirth, fun, and roars provoked by George Davis, of Chicago, Harrison Dills, of Quincy, and Dr. Cabiness and George Chatterton, of Springfield. There was no chapter at Alton and no Grand Chapter in the State. Councils were "attachments" to chapters, and Apollo Encampment at Chicago had long been, and perhaps was then, the only one in the northwest, west of Ohio. The entire membership did not exceed 1,500, while nearly 400 non-affiliates were reported. The Mexican war had just closed, and several who had distinguished themselves, appeared in Grand Lodge; among them were Col. Wm. B. Warren, who held Saltillo as governor during the conflict at Buena Vista, where Hardin, the last to retreat, gave his life to his country; Major Xerxes F. Trail, of Waterloo, who served under the chivalrous, Bissell, who held the pass against the entire Mexican army at Buena Vista; from that field Bro. Trail was borne, supposed to be mortally wounded. He had just been elected to the Legislature, but, before his term expired his wounds did prove to be fatal. Col. Stephen G. Hicks, of Mt. Vernon, was another whose more recent gallantry at Paducah, has covered his name with deathless renown. All three "rest in the stilly shade."

We will now proceed to notice the make up of the grand body itself. William Lavely was Grand Master. He received the degrees in Springfield Lodge No. 4, in 1842, was elected Master in 1843, and took his seat in Grand Lodge in October, 1844, and has held a deservedly high standing in Grand Lodge ever since. Many others have since come upon the stage, attained to high position and influence, and have died, gone away, or ceased to be active in Masonic matters. That year he was appointed Grand Sword Bearer, was elected Deputy in 1846, and, in his absence, Grand Master in 1847. He served his lodge as Master from 1843 until December, 1847; from December, 1857, until December, 1864, and by special urgency, one year since, making twelve years' service in all. He has served as Treasurer more years still, several years as Prelate, and two years as Commander in Elwood Commandery. A devoted Sunday School man, preeminent in Christian graces, pure in heart, blameless in life, scrupulously correct in business, lovely in the domestic circle, lively and social among his friends. Such is the man now sixty years of age—such for thirty-five years has been the man, who presided as Grand Master in 1848. Now, practically, the Father of the Grand Lodge.

John R. Crandall was Deputy. Of him we have spoken. Joseph C. Ketchum was Senior Warden of Piasa Lodge, and as such, represented the lodge at Quincy in 1847, and was also proxy for the Master of 31. He was elected Senior Grand Warden, and by his influence secured the meeting at Alton in 1848. It pleased the Grand Lodge to elect him to the same station in 1848 and 1849; he was a dignified and excellent officer, and would have been elected Deputy in 1848 and Grand Master in 1849, if he had been eligible. Fortune has been giddy with him, but we believe he is now in comfortable circumstances, with a good reputation.

Matthias Taylor, Master and representative of Lafayette Lodge No. 18 in Grand Lodge in 1847, was that year elected Junior Grand Warden. He was long noted as principal sojourner among Chicago Royal Arch Masons, and did at one time serve as High Priest. We believe he is still alive, at a great age, much honored and beloved. He did not attend the meeting of 1848, and Rev. W. W. Happy was appointed *pro tem.* He was then pastor of the Christian (Cambellite) church at Jacksonville, had been Master, and once or twice a member of the Legislature. He is still living at Jacksonville a worthy, good man.

William McMurtry was Grand Treasurer. He had been elected the previous year. Very few men located like Gov. McMurtry, have rendered such and so much real service to a community as he. He has ever been ready to advise out and help out of difficulty. It was his rule to keep out of difficulty, and had he been as careful in trusting others as he was to avoid unnecessary collision, he would have been immensely rich. He did his part in the Black Hawk war. In 1836 and 1838 he was elected to the House, and in 1842 to the Senate. In 1846, we had some influence in the Democratic party. Col. John Buford was then State Senator from Rock Island. He wanted Col. McMurtry nominated for Lieutenant Governor. Jos. B. Wells wanted to be nominated either for Lieutenant Governor or Congress. Julius Manning wanted to be nominated for Congress. He and Col. McMurtry lived in Knox county. We were authorized by Messrs. Wells and Buford to propose to Col. McMurtry, that if he or Mr. Manning would withdraw, we would join forces. Neither did withdraw and Mr. Wells was nominated and elected.

Two years after we were a candidate before the Democratic Convention for Lieutenant Governor. We had received the support of the largest delegation, and had we made a certain answer to suit them, would have been nominated on the next ballot. We knew this when we gave the answer, but we gave an honest one agreeably to our convictions at that time, although the answer would be honestly different now. Our vote fell off. Gov. McMurtry had just been named as a candidate, and we declined in his favor, and all the others followed suit, and the nomination was unanimous. He knew nothing of it until informed by one of the delegates on his return home. In 1854, when the anti-Nebraska excitement was at its height, he was nominated for Congress, and polled a full party vote. He was elected Grand Treasurer until 1862, and then declined because he was Colonel of a regiment raised for the service. No one is more welcome among *old members* than the plain, frank old Governor.

William Mitchell was Grand Secretary. We have spoken of him before, and shall have occasion to say more in our notice of the proceedings of 1849. Rev. S. Y. McMasters was Grand Chaplain. He remained as rector of the Episcopal Society until as late as 1860, when he went to some parish in or near St. Paul, where he has rendered efficient Masonic service, and stands deservedly high in his profession.

Dr. E. R. Roe represented Warren Lodge No. 14 at Quincy in 1847 as Senior Warden, and was elected Grand Orator. He had been Master, and was this year elected Deputy. Soon after he removed to Jacksonville, where he conducted a journal for some time. From there to Bloomington. During the late war, he acted in some capacity in one of the regiments, and on his return was elected Circuit Clerk. Again he resumed the tripod as editor of the *Pantagraph*, and is now a member of the Legislature.

William A. Dickey, Grand Lecturer and Master of No. 4, appeared in Grand Lodge for the first time. He was bred to the trade of a baker, but afterwards engaged with Bro. P. A. Dorwin in the tin and stove business. He was initiated by Bro. Lavely in 1856, and while traveling through Indiana fell into distress, and found it difficult to make himself known as a Master Mason. He came home and began to learn, and was appointed S. D. About this time John Barney was employed to lecture the lodge, and Bro. Dickey applied himself, and obtained the complete lectures, manner of working and of opening in every degree from the first to the ninth. And Bro. Barney gave him no Vermont, Webb, or Ohio work, but the Baltimore lectures complete. When Bro. Lavely was elected Grand Master, he appointed Bro. Dickey Grand Lecturer, and for two years he was sedulously employed in disseminating the work. As he taught the work, so Grand Examiners Chamberlin, Barnard, Prickett, and Ide teach it now. In 1846 he was elected Junior Grand Warden. In 1849, Central Lodge was formed of which Bro. Dickey was first Master. He was regarded as authority until his decease, which occurred in 1857.

The first dispensation granted by Grand Master Morse was to Bloomington Lodge in 1846. William C. Hobbs was the first initiate, and appeared as the first representative in Grand Lodge the same year, at Quincy, and was appointed G. S. Deacon. At Alton, he was elected Junior Grand Warden, and the following year at Chicago, was elected Grand Master. As his history, Masonically, is connected with the proceedings of 1849 and 1850, we will have occasion to allude to him several times hereafter. In personal appearance he resembled very few men. Erect in person; large, masculine form; expressive, mild eye; courteous manner; sweet, pleasant voice; and a face handsome as a blonde beauty; and in deportment combining both feminine and masculine graces, beauty, and manner. Charitable, just, and tolerant, he had no patience with cynics, bigots, or controversialists. In dress, always in fashion; in fact, the best dressed man wherever he might be found, and yet everything seemed to be as it ought to be. Pure, he wanted positive proof of impurity in others before giving any credence. Forgiving to such a degree that as governor, refusal to grant a pardon would have caused him exquisite torture. As a public speaker, he was easy, grace itself in manner, classical in diction, and wielded large influence. Both heart and hand were open, and of course he was always poor. The people of McLean elected him County Clerk in 1858; in February, 1861, he died, and but one other Mason—N. D. Elwood—was ever more sincerely or generally lamented. He served repeatedly as Master of Bloomington Lodge and with us took the Templar Orders at Chicago in 1849, and was the first Generalissimo of Elwood Commandery at Springfield. It was no task for him to govern a body of men, and none knew better how to resent an indignity and preserve his dignity and courtesy.

R. W. Bro. James B. Kyle, M. D., of Macomb, served as Grand Junior Deacon, *pro tem.* It was his first appearance in Grand Lodge. Soon after he was elected Master, and has probably served full half of the time since. Then and still in full practice, he is one of the first men in McDonough county, and bids fair for many years of life still. No Mason in Fulton, McDonough, and Hancock counties has exerted more or better influence than Dr. Kyle.

Peter Sweat was Grand Marshal. He had been several years Master of Peoria Lodge No. 15, was at that time Senator from his district, had previously filled the office of Sheriff, and subsequently did that of Quartermaster General.

In Capitular Masonry he served as High Priest and Grand Scribe.

W. W. Bennett, brother of R. W. Bro. John Bennett, of Petersburg, filled the station of Grand Pursuivant, *pro tem.*, and represented No. 31 at Mt. Vernon as Master. In 1850 he was elected S. G. Warden at Shawneetown, and afterwards removed to Jacksonville, and after leaving that place, his history has been lost.

Anti-Masonry of the Last Century.

In the closing numbers of the last volume of the *Evergreen* we had occasion to refer to the anti-Masonic-*ism* of certain probably well-meaning but unquestionably very bigoted members of a somewhat irregular branch of the Methodist organization, and in the same connection, in the December number, we spoke of the papal antagonism to Masonry. It seems pertinent to give something more than a passing glance at these constantly recurring evidences of the special ill-will which intolerancy and illiberalism have ever nursed against our Order. It may be news to these gentry that their recent efforts have not even the merit of originality. From the earliest dates to which our printed archives reach, they contain full accounts of similar action by the different synods, conferences, etc., who were emulous of the fame of the Pope's Bull against the comet, and sought a similar glory by, in their own way, co-operating with his His Holiness in his fulminations against Masonry. We have in our library a copy of the—

"ACT OF THE ASSOCIATE SYNOD CONCERNING THE MASON OATH.

(First published in the Scott's Magazine for August, 1757.)

"EDINBURGH, 25th August, 1757.

"Whereas, an oath is one of the most solemn acts of religious worship, which ought to be taken only upon important and necessary occasions; and to be sworn in truth, in judgment, and in righteousness, without any mixture of sinful, profane or superstitious devices;

"And, whereas, the synod had laid before them, in their meeting at Stirling, on the 7th March, 1745, an overture concerning the Masonic oath, bearing, that there were very strong presumptions that among Masons an oath of secrecy is administered to entrants into their society, even under a capital penalty, and before any of those things which they swear to keep secret be revealed to them; and that they pretend to take some of these secrets from the Bible; besides other things, which are ground of scruple, in the manner of swearing the said oath; and therefore overturing that the synod would consider the whole affair, and give directions with respect to the admission of persons engaged in that oath to sealing ordinances;

"And, whereas, the synod, in their meeting at Stirling, on the 26th of September, 1745, remitted the overture concerning the Mason oath to the several sessions subordinate to them, for their proceeding therein, as far as they should find practicable, according to our received and known principles, and the plain rules of the Lord's word, and sound reason;

"And, whereas, the synod, in their meeting at Edinburgh, on the 6th of March, 1755, when a particular cause about the Mason oath was before them, did appoint all the sessions under their inspection to require all persons in their respective congregations who are presumed or suspected to have been engaged in that oath to make a plain acknowledgment whether or not they have ever been so; and to require that such as they may find to have been engaged therein should give ingenuous answers to what further inquiries the sessions may see cause to make, concerning the tenor and administration of the said oath to them; and that the sessions should proceed to the purging of what scandal they may thus find those persons convicted of, according to the directions of the above mentioned act of synod in September, 1745;

"And, whereas, the generality of the sessions have, since the aforementioned periods, dealt with several persons under their inspection about the Mason oath, in the course of which procedure, by the confessions made to them, they have found others, beside those of the Mason Craft, to be involved in that oath, and the synod, finding it proper and necessary to give more particular directions to the several sessions for having the heinous profanation of the Lord's name by that oath purged out of all the congregation under their inspection: Therefore, the syned did, and hereby do, appoint that the several sessions subordinate to them, in dealing with persons about the Mason oath, shall particularly interrogate them if they have taken that oath, and when and where they did so; if they have taken the said oath, or declared their approbation of it, oftener than once, upon being admitted to a higher degree in a Mason lodge; if that oath was not administered to them without letting them know the terms of it till in the act of administering the same to them; if it was not an oath binding them to keep a number of secrets, none of which they were allowed to know before swearing the oath.

"Moreover, the synod appoint that the several sessions shall call before them all persons in their congregations who are of the Mason Craft, and others whom they have a particular suspicion of as being involved in the Mason oath, except such as have been already deal with, and have given satisfaction upon that head, and that, upon their answering the first of the foregoing questions in the affirmative, the sessions shall proceed to put the other interrogatories before appointed; as also that all persons of the Mason Craft applying for sealing ordinances, and likewise others concerning whom there may be any presumption of their having been involved in the Mason oath, shall be examined by the minister if they have been so, and upon their acknowledging the same, or declining to answer whether or not, the minister shall refer them to be dealt with by the sessions, before admitting them to these ordinances; and that all such persons offering themselves to the sessions for joining in covenanting work, shall be then examined by the sessions as their concern in the aforesaid oath.

"And the synod further appoint that when persons are found to be involved in the Mason oath, according to their confessions, in giving plain and particular answers to the foregoing questions, and professing their sorrow for the same, the said scandal shall be purged by a sessional rebuke and admonition, with a strict charge to abstain from all concern afterwards in administering the said oath to any, or enticing any into that snare, and from all practices of amusing people about the pretended mysteries of their signs and secrets. But that persons who shall refuse or shift to give plain and particular answers to the foregoing questions, shall be reputed under scandal incapable of admission to sealing ordinances, till they answer and give satisfaction as before appointed.

"And the synod refer to the several sessions to proceed unto higher censure, as they shall see cause, in the case of persons whom they may find involved in the said oath, with special aggravation, as taking or relapsing into the same, in opposition to warnings against doing so.

"And the synod appoint that each of the sessions under their inspection shall have an extract of this act, to be inserted in their books, for executing the same accordingly."

The high ecclesiastical standing of this synod, and the personal character of its members, gave to their action on this, as on other subjects of their attention, an importance far beyond that of any of the spasmodic outbursts of the bile of the short-lived, illegitimate associations like that of which the *Free Methodist* is the mouth-piece.

The action of the associate synod was ably reviewed in the *Edinburgh Magazine* for October, 1757, and we commend the following extracts from this review to the calm and honest consideration of all who, from whatever cause, have, either actively or passively, acquired feelings inimical to the welfare of Masonry as an organization:

"The society of Freemasons, which, notwithstanding the opposition of human power, civil and ecclesiastic, has now subsisted for many ages, and always maintained its inseparable character of secrecy prudence, and good manners, stands at this day in such high repute that an apology in its behalf is certainly unnecessary.

"Public esteem has always been reputed a crime in the eyes of malevolence, and virtue and goodness have always been held as declared enemies, by hypocritical sanctity and bigot zeal. To such impure sources alone can be attributed a very extraordinary act lately pronounced against this venerable society by the synod of the associate brethren, and published in the *Scott's Magazine* for August, 1757. From this act the practices of this holy association appear so agreeable to those of the Roman Catholic church that they afford a shrewd suspicion that the principles from which such practices result are of the same nature, and have the same dangerous tendency, with those professed by the Roman See.

"In the year 1738, his Holiness, at Rome, by the plenitude of the apostolic power, issued a declaration condemnatory of the society of Freemasons, with an absolute prohibition to all the faithful in Christ to enter into, promote, or favor that society, under no less penalty than an *ipso facto* excommunication; and the help of the secular arm is commanded to enforce the execution of this declaration. By an edicts consequent to this declaration, information, are commanded, under the severest corporal punishment, and encouraged by an assurance from the Infallible Chair, '*That oaths of secrecy in matters already condemned are thereby rendered void, and lose their obligation.*' Let it be recorded in history, to the honor of their holinesses, the associate synod in Scotland, that, in the year 1757, they also thundered out their tremendous bull against the Freemasons, whereby all their votaries are enjoined to reveal everything which, under the sanction of a solemn oath, they are obliged to conceal; they are thereafter to abstain from such societies themselves, nor are they to entice others to enter into them, under the terrible certification of being reputed under scandal, debarred from sealing ordinances, and subjected to higher censure, as there should appear cause.

"The professed reasons which brought the Fraternity under the papal displeasure were, that they confederated persons of all religions and sects, under a show of natural honesty, in a close and inscrutable bond, and under certain ceremonies which, by an oath taken on the Bible, they obliged them, by the imprecation of heavy punishment, to preserve with inviolable secrecy.

"These, urged by the seceders as the motive of their proceedings, are: That the Masons administered their oath of secrecy under a capital penalty, without first declaring what the matters to be concealed are, and that some of these things are taken from the Bible. And the publishers of the *Scot's Magazine* very quaintly insinuate another reason—that the whole matters thus communicated, under the strictest ties of secrecy, are a bundle of trifles and inconsistencies, unworthy of the solemnity of an oath. This they do by a reference made to a pretended discovery of the secrets of Masonry, published in their magazine, 1755, p. 133, and communicated to them, it may be presumed by the same correspondents.

"The great conformity betwixt these two bulls leave small room to doubt but the last, as well as the first,, would have had the sanction of corporal punishments if God, for the curse of mankind, had strengthened the hands and seconded the intolerating views of its authors with secular power. They have not, however, omitted what was within their grasp, but have attempted to erect a dominion over the consciences of mankind, by assuming a power of dispensing with human obligations. This is a privilege which, however envied, the reformed clergy have hitherto left, together with his pretended infallibility, in the possession of their elder brother at Rome, till, in this more enlightened age, these bold asserters of the Christian rights have dared to reclaim and vindicate it as their own; for, should antichrist enjoy any benefit which the saints are not better entitled to?

"This is not the least engine which has been successfully employed to rear up and support port the enormous fabric of Roman hierarchy. The most solemn treaties betwixt princes and states, the allegiance of subjects to their sovereigns, the obligations of private contracts, the marriage vow, and every other the most sacred bond of human society, are dissolved, and fly off at the breath of this dispensing power, like chaff before the wind; and to this, as to their native source, may be ascribed those many wars and devastations, rebellions, massacres and assassination, with which every page of the history of the Christian world is defiled.

"The cause of introducing oaths into civil society affords another forcible argument against this dispensing power. The natural and indispensable obligations to justice and equity, even assisted by the fear of civil punishments, were found insufficient to correct the depravity of the human mind, and prevent a bias to apparent self-interest in the performance of mutual contracts. It was found necessary to assume the aid of religion, and upon the faith of an oath to establish a mutual trust. This arises from a confidence that he who swears will never violate that promise to which he called God to be his witness, and of the breach whereof he has obtested him to be the judge and avenger. But, if there is anywhere on earth lodged a power of absolving from these obligations, mutual terror and diffidence must take place of the happiness and tranquility expected from civil society, of which the utter subversion must ensue.

"However extraordinary this claim may appear, his Holiness, the Pope, arrogates it to himself, very consistently with his other attributes. He is the viceroy of God, and, under him, the spiritual lord of the universe; all mankind are his subjects, and every oath, every contract is with a reversion of its being to him well pleasing.

"But upon what consistent bottom their holinesses, the brethren of the association, found their *absolving power,* is not so evident. Perhaps, like the Jesuits, those expert casuists and subtle divines, they will distinguish, and resolve it into a declaratory, whereby, from their profound knowledge, they only show that certain oaths, from the peculiar circumstances that attend them, are unjust or wicked, and performance of them will not, therefore, be expected by God; nor is it exigible by man, or obligatory on the conscience.

"In this view let us examine their conduct towards the Freemasons, and endeavor to explore on which side the imputation of blasphemy and impiety will fall.

"In this conflict the match is very unequal. A Freemason, while he defends the mysteries of the Craft, is at every step under the awe and reverence of his oath. He cannot, therefore, exhibit those mysteries to view, or subject them to examination. He must, then, like the lion in the fable, suppose the picture such as it is represented by his antagonist.

"Untainted probity frequently meets with strong opposition from villainy supported by fraud. Experience has taught her to oppose prudence to cunning, and secrecy and resolution to the dark designs and dire machinations of her foes. But the depravity or facility of mankind soon discovered the difficulty of attaining that degree of secrecy upon which the success of enterprise must often depend, and from a confidence of which resolution and activity result. To remedy this defect, religion interposes, and affords the sanction of an oath, under the security of which the schemes suggested, and maturely planned by judgment, are entrusted to prudence and resolution for their execution. Hence oaths of secrecy have become one of the necessary hinges of government—they have been adopted by every civil state, and every branch of administration requires them. To them must be ascribed the success of the greatest enterprises. Under their influence the noble, generous plan of British liberty was matured into execution, and the purposes of popish tyranny rendered abortive by the revolution; and to them the Freemason owns his grateful acknowledgments for the unrestrained liberty of defending his Craft, and of detecting the damnable principles and black practices of the pretended messengers of Christ, without the dread of a merciless inquisition. The innocence of such oaths cannot then be doubted, and their necessity sufficiently sanctifies their use.

"But it seems the seceders hold it a crime to exact an oath of secrecy before the things required to be kept secret are revealed. Can anything be more ridiculous than this objection? The purposes of such oaths would thereby be disappointed, for the secret would be communicated without any security or obligation to preserve it, and it would then become optional to grant it or not. Cromwell, that arch politician, when he imagined his secretary's clerk, who was fast asleep, had overheard him deliver some important orders, would not trust to the security of a subsequent oath, and thought that security could be assured only by his immediate death. The common practice of the world refutes the objection, which could only proceed from those whose want of modesty equals that of their honesty. Mankind is so prone to religion that it requires only confidence enough for any persons, however unqualified, to assume the character of spiritual guides, and they will not fail to obtain votaries. These, from that same tendency, soon yield up their judgment and consciences to the direction of their teachers, and their affections or antipathies, which become no longer their own, are pointed at particular objects, as the zeal or private interest of their priests shall dictate. One distinguishing characteristic of the associate brethren seems to be an abhorrence of every oath not devised by themselves, and framed to promote the interest of faction, rebellion and schism.

"[They have, in their synods, condemned as unlawful the clauses in Burgess oaths, with respect to religion and allegiance to the king.]

"They have not, as yet, however, perverted the morals of all their followers; some of them, notwithstanding of all their endeavors, still retain a regard for an oath as the sacred and inviolable bond of society. This, they perceived, was a check to their ambitious views of an unlimited obedience from their people. It was, therefore, necessary to diminish that reverence, in hopes that when their deluded flock had learned to overleap the fence in one instance, they would not be scrupulous to do it in any other.' And for this end, the nature of an oath of secrecy is deliberately misrepresented, and rashness and profanity ascribed to it.

"Oaths have almost universally had some rite or ceremony annexed which, however insignificant in themselves, were originally expressive of something that tended to increase the awe and respect due to that solemn act. The casuists all agree that, though the oath is equally obligatory without them, the perjury is, however, increased by the solemnity. All nations have adopted them—the Hebrews, by putting their hand below the thigh of the person to whom they swore (Gen. xxvi, 2; xlvii, 29); the Pagans, by taking hold of the altar (Et, ut mos Græcorum est, Jurandi causa, ad aras accederet, cic. pro Balbo), and both, protending their hands to heaven (Gen. xiv, 22).

"Suspiciens cœlum, tendit que ad sidera dextram,
Hæc eadem, Ænea, terram, mare, sidera Juro.
Virg. Æ l. 12, v. 196.

In which last they have been followed by all Christian nations, some of whom, particularly our sister kingdom, when they take an oath, touch or kiss the holy Gospels; and not only so, but every private society, every court of justice, have forms of administering oaths peculiar to themselves. Shall not, then, the society of Freemasons be allowed that privilege, without the imputation of superstition and idolatry?

"The *matter* of the oath comes next under consideration. The Freemasons pretend to take some of their secrets from the *Bible*. A grievous accusation, truly! 'Jack, in the Tale of a Tub, could work his father's will into any shape he pleased; so that it served him for a night-cap when he went to bed, or an umbrella in rainy weather. He would clap a piece of it about a sore toe; or, when he had fits, burn two inches under his nose; or, if anything lay heavy on his stomach, scrape off and swallow as much of the powder as would lie on a silver penny—they were all infallible remedies.' But it seems Knocking Jack of the North will not have all these pearls to be cast before swine, and reserves them only for his special favorites. What magical virtues there can be in the words of the sacred passage mentioned in the act (1 Kings, vii. 21), the world will be at a loss to discover; and the holy brethren, so well versed in mysteries, are ~~the~~ most proper to explain.

"But there are other things which are ground of scruple, in the manner of swearing of the said oath. This the synod have not thought fit to mention; but their publisher has supplied the defect by a reference to a Mason's confession of the oath, word and other secrets of his Craft (vide *Scot's Mag.* 1755, p. 133) which indeed contains variety of matters insignificant and ridiculous in themselves, and only fit for the amusement of such persons as the ignorance and incoherence of the author display him to be.

"The Freemason, conscious of his integrity, and persuaded of the good tendency of his principles to promote the purposes of virtue and human happiness, beholds with contempt the impotent efforts of envy and ignorance, however sanctified the garb, or dignified the title they may assume. In his lodge, which he considers as the school of justice, love and benevolence, he is taught to oppose truth to misrepresentation, good humor and innocent mirth to sourness and grimace—the certain signs of malice and imposture. To attend the importunate calls of his enemies, would be to interrupt his tranquility; and, therefore, wrapt in his own innocence, he despises their impotent attacks, and for the future will disdain to enter the lists with champions so weak and ignorant, so deluded and deluding."

In the language of the author of the review in question, "The Freemason does not think himself at all concerned to defend and support whatever nonsense shall be fathered upon the Craft by the ignorant and malevolent. The honor of the Fraternity is not in the least tarnished by it."

Though this was written more than a hundred years ago, yet we know not how we could improve either the sentiment or the expression of this able and courteous defense of the Craft, and we can only close our present reference to the subject by, in the kindest spirit, asking our defamers to contrast the bitter wordings in which their assaults are clothed, with the temperate style in which the responses are made.—*Evergreen.*

How I Became A Freemason.

BY AND OLD MASON.

It is now many years ago, and I was a young man. My father was not a Mason, nor my elder brothers, nor any of my intimate friends. The war of the anti-Masons was raging violently, and political demagogues were availing themselves of the excitement to ride into power. Minsters of the Gospel were hurling their anathemas from the pulpit, and the public teemed with violent invectives against the Craft. I had no means of knowing anything about the truth or falsehood of these public and vehement charges, but suspected that much of it was manufactured by politicians, as political capital, for personal and party purposes. The whole country at a distance resounded with the agitation; but as I did not live in the immediate vicinity, and being quite a young man, just assuming the responsibilities of life, I had but little time or inclination (for I was not personally interested) to examine closely into the merits of the controversy.

Just about this time, a new influence was brought to bear upon me, to induce me to prejudge the case and declare myself an anti-Mason. I was a member of the church, and somewhat zealous in the religious activities of the day. My most intimate personal friend in the ministry, was a man somewhat advanced in life, very pious and very zealous. He was a man of ordinary mental abilities, but his education had been sadly neglected. His appearance and manners were a little uncouth, his address quite awkward, and his preaching abilities below mediocrity. The consequence was that, though no one doubted his piety or sincerity, he did not succeed in making himself acceptable in the congregations to which he ministered. The field of his labors was frequently changed, and he was unfortunate in being assigned to poor and out of the way stations. His salary was in consequence quite limited, and often even the small amount was not all paid.

He felt all this keenly, for he was very sensitive and looked around to discover the reason for ~~his hard lot. He was not a Mason, and had~~ an unfavorable opinion of the Order. He soon discovered that some whom he imagined were instrumental in having him assigned to poor stations were Masons. He at once put the two facts together and felt assured that one was the sequence to the other. The conclusion was immediately reached that Masonry was the direct cause of his hard lot; from that moment every mishap and misfortune that befell him was attributed to the Freemasons. He was doubtless sincere in this, and believed it most religiously. No wonder he was an anti Mason. Had he paused to inquire, or looked nearer home for the reason why he was assigned to poor and obscure stations, he might have arrived at a different conclusion; but having found a scape-goat, he at once bound the burden upon him, and then sent him forth with all the maledictions he could heap upon his head.

I was very intimate with this mistaken good man. He was my pastor, and I being young, he took especial care to give me instruction in things pertaining to the Christian profession. Among other matters he was careful to warn me against the great evils and pernicious influence of Masonry. Viewing it from this stand point, and through the medium which colored and clouded it to his eyes, it was a fearful and most dangerous organization. By its pretentious professions, it captivated the unsuspicious youth, and lured them in its toils. Once there, they were bound hand and foot, head and heart, and led away the helpless captives of an art that could only have originated with the Prince of Darkness. He set all this before me, related terrible stories of the wickedness of the Order, pictured its direful influences upon society, and faithfully, earnestly, and with tears in his eyes, warned me to have nothing to do with Masonry; it would blast my morals, destroy my religious enjoyment, injure my reputation in life, and send me to perdition in the world to come! Such were my instructions, and such the solemn warnings I received from my spiritual adviser, in whose piety and sincerity I had unlimited confidence. It would not have been strange had I become as bitter an anti-Mason as himself. But I did not.

Young as I was, I thought I could see where the difficulty lay; that the good man had conjured up from his perturbed imagination a hideous monster that had no real existence. There was not a Mason that I knew of, in all the circle of my personal acquaintances, yet I could not believe that the members were guilty of robbery, murder, treason, and all the fearful catalogue of crimes with which they were charged. So I patiently listened to the good man's fatherly warnings, without permitting them to have any influence in warping my judgment, or moulding me into an opposer of what I knew nothing about.

In a year or two my venerable friend removed to the west, and I never saw him again. But in a few years I too concluded to transfer my residence to Ohio, and settled in a prosperous town where there were two lodges. I thought not of Masonry, for my attention was given closely to business and the cares of a growing family. It chanced that among my acquaintances I discovered that two or three were Freemasons. They were men of standing in the community, honorable, honest, and highly respectable. I did not trouble myself about their Freemasonry, nor did one of them ever introduce the subject with a view to proselyting me, nor did I ever express to him any opinion on the subject of Masonry. I knew nothing about it with any certainty, and therefore had nothing to say either for or against it.

One day I received a letter from my former friend. It was a mere letter of friendship, but the writer availed himself of the opportunity to renew his cautions against Freemasonry; to which was added the usual philippic against the dreadful and dangerous institution. It happened that I was in company with a Mason, at the time I received and read the letter. Turning to him I stated its contents, and asked him in all sincerity if there was anything in Masonry to justify my friend's fierce opposition to the Order, and remarked, jocosely, that I was tempted to join the Freemasons to see if it was the dreadful institution that some represented it to be. The gentleman assured me that there was not the slightest cause for this anti-Masonic spirit, and the bitterness with which many pursued the Order; that it was a moral, charitable, social organization, designed to cultivate the social virtues and benefit society at large. I knew this gentleman to be a man of honor and truthfulness; that he had no motive to mislead me, and was incapable of doing so, even if there were motives.

After a full and free conversation on the subject, I came to the conclusion that I would make application for membership, and so expressed myself. My friend said that he would not advise or persuade me to do so, but if I had determined on it, he would present my application to the lodge, and aid me in any way he could. I excepted his kindly offer, and at the next meeting my name was presented for initiation. In due time I was accepted, and initiated. Since that day I have taken, not only the three degrees of symbolic Masonry, but those pertaining to the Chapter, Council, and Commandery. In all I have ever seen or heard, in all the duties enjoined, in all the instructions received, I have yet to discover anything of a pernicious moral influence; on the contrary, I have acquired much valuable knowledge, enjoyed many social advantages, formed many valuable personal acquaintances, and been benefitted in various ways. I believe Masonry to be a good institution, and capable of being made much better and more useful. Some of its members may be bad men, but they would be such, and possibly worse if they were not Masons.—*Masonic Review, Cincinnati.*

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IT is quite possible that our remarks on Bro. Findel were not conceived in a spirit of admiration, for we by no means intended they should be. We do not undertake to criticise his history, but to express our opinion of his intolerable self-sufficiency and his frequently expressed and offensive contempt for American Masonry and Masonic government in the United States; for his ill-concealed desire to break up our Grand Lodges, and to applaud the intrusion of Hamburg on our territory, and follow it up with others of like character, till every other lodge on our soil would owe fealty to a different Grand Lodge, or to none at all, as might be most convenient. He is, in fact, a common barrator, and as he persists in scolding American Masonry, we are determined that he shall understand, without any mincing of terms, that we know our own business, and are quite competent to transact it without any of his impertinent interference. He professes to be only a symbolic Mason. Let him attend to that department in his own country, and, so far as he can, persuade the brethren to follow him, run it according to his own notions, but when we want him to teach us what is good for us, we will send him word. The myths and legends of our degrees may be very silly, but they are such as we have received in trust from our predecessors, and we propose neither to change them ourselves, nor, so far as we can prevent it, suffer others to do it for us, and especially one who, like Findel, wraps up his would-be instructions in an envelope of superciliousness.

In the paragraphs of the communication above, to which we have appended small figures, our correspondent points out practices of former times, which have been amended with us, and asks if we do not call them reforms. We answer without hesitation that we do not, in the sense he would evidently attach to them. They are very decided, and much to be applauded improvements in the conduct of Masons; but they are not reforms in Masonry. Masonry is a great principle, a most laudable rule of action, a mystic bond of union and friendship, the same yesterday, to-day, and forever. It is not in human wisdom to reform it, for when humanity has arrived at the level of its sublime teachings, the end of earthly things will have been reached, and reform will not be needed.

The conduct of Masons may very well be reformed, and in view of what has already been accomplished, we may look forward with hope to the time when profession and practice will more nearly assimilate. If our grandchildren can improve so much the better for Masonry in their day and generation; it will have a lighter burden to bear, and a smoother road to travel.

In the statement set forth by our correspondent in the concluding paragraphs of his letter, we fully concur, though we take a more cheerful view of the facts than he does.

The reason why the distinguished magazine of intellect, mentioned by him, does not shed a portion of its intellectual energy on Masonry, is because "literature, business, and politics," *pay*, and Masonry does not. It is on the contrary a matter of sacrifice, and those whose time is a gold mine, and whose lightest words are transmutable into dollars, prefer to make that use of them to wasting their talents on the mere uplifting of the *oi polloi*, when no gain can possibly come from it. Henry Clay and DeWitt Clinton were distinguished Masons because they were distinguished men apart from Masonry, and they would have been so esteemed though they had never set foot in a lodge after their initiation. Clinton gave much time and thought to the Institution, but the labors of his whole Masonic life could hardly equal the labors and sacrifices of the Grand Master of New York in a single year, with the present proportions of the Fraternity. We shall have to try and get along without the distinguished illustrators of the liberal arts and sciences, but, God aiding, we will do for and in the name of Masonry greater work, and by patience and perseverance, weave for it a remembrance that will live when they and their works are forgotten.

Few men are so constituted as to be able to serve two masters at once, and so it is that he who so makes himself the servan of Masonry as to merit the term of "distinguished" among the brethren, must to that end forego the opportunities of distinction in the world, and be content with the passing fame of his Masonic labors. We know several who have been content to wear away the best years of their lives in that service, who will go down to the grave with no other blazonry than the love of the brethren, but who will, we doubt not, be lovingly remembered when the great ones of earth are no more mentioned among men.—*J. W. Simons, Dispatch.*

Oh How Tender!

That a man's private griefs and misfortunes, the scorns of adversity, and all the ills that mark our passage through this life, should be borne by himself with such fortitude as may be given him, is, we presume, a proposition that will meet with general assent. But the best established rule may have its exception. We feel that in this place we are not addressing the general public, but brethren, linked to us not only by the mystic bonds of the institution, but by the steel hooks of warm personal friendship. Many of these are located in distant places, and will only know of our great loss when these lines fall beneath their eyes. We may then be pardoned a brief tribute to the memory of one who has so long been the sharer of our life, and who has apparently so untimely been called to leave us. Of a peculiarly unselfish nature and genial temperament, she had the faculty of making friends of all who knew her, and of leaving in the hearts of all who were separated from her, a feeling such as we all experience when we part from an old and valued friend. So loving and devoted a wife was she, that during all the quarter of a century of our married life, she never gave her husband an unkind word nor angered him with cold and averted looks. Knowing us better than we know ourself, she guarded us against our inherent weaknesses, and encouraged whatever was likely to lead us in the better way. A most tender and devoted mother to her children, a sincere friend and wise counsellor, a true and loving wife, she has gone from the duties which she bore as her share of the heat and burden of the day, to that rest which has been prepared from before the foundation of the world. Nature bends before the trial, and cries out against the bereavement; but our better judgment points to the saint, and teaches us that it were cruelly selfish to recall the loved one from that presence so infinitely beyond the power of man to understand. We leave her in the hands of one who doeth all things well, and we trust it may be given us and to her many friends for whom these lines are written, to find consolation in the thought, that from her home beyond the gates of "Orient pearls" she looks down upon us and them with infinite and tender love.

We desire to express to the many, many friends, who, in the hour of supreme distress have gathered around us with words of sympathy and acts of kindness, our most greatful thanks. The ladies of Alpha Chapter No. 1, and Olive Branch No. 7, Order of the Eastern Star, for their great kindness and genuine, womanly sympathy, have our deep and grateful acknowledgements. The Knights of De Witt Clinton and Clinton Commanderies, and the brethren of Normal Lodge have laid us under obligations which can never be forgotten.

Out of our affliction, we at least learn, that there is a consolation in human sympathy, and that the loving tie of the Craft is a bond which even death cannot divide.—*J. W. Simons, Dispatch.*

The Kentucky Widows' and Orphans' Home.

The Widows' and Orphans' Home at Louisville was dedicated recently by the Grand Lodge. It was in August of last year that the Board of Directors invited architects to prepare designs for a building to cost about one hundred thousand dollars, offering a premium of $300 for the adopted design. From among those submitted that of Messrs. Strugby & Mergell of Louisville, they selected as the most suitable for execution. The corner-stone of the present bnilding was laid by the Grand Lodge on the 17th of October, 1869, and the erection of the building commenced in April of the present year.

The entire front of the building, according to Messrs. Strugby & Mergell's design, is 128 feet. The depth of each wing 100 feet, the height to cornice, 65 feet, to top of towers, 125 feet.

The cellar and foundation walls are to be of the best rubble masonry, the brick walls to start from a good stone base course.

The basement, which is entirely above the ground, will contain the general dining-building room, 50 by 80 feet in the center, and kitchen, pantry, store-rooms, and china closet on one side; and wash-room, laundry and drying-room on the other; with servants' hall and bath and wash-rooms, closets, &c., for girls, in the north wing, and work-room and wash and bath-rooms, closets, &c., for boys in the south wing.

The principal story will contain in the center, the public office, private office, with vault, reception parlor and library; also two chambers, with wash and bath-room attached, and a dining-room with pantry and china closet, for the superintendent; on one side the sitting-rooms, lavatory and nursery; on the other the recreation halls, with two large school-rooms with matron's rooms attached in each wing

The second-story will contain, in the center, twelve chambers for two beds each, giving accommodations for twenty-four widows; also a double parlor. On the sides there will be four large dormitories with lavatories, water-closets, &c., attached. In the north wing there will be an infirmary 349 by 22 for ten beds, with wash and bath-rooms, closets, &c., for girls, also a dormitory 34 by 22 feet. The south wing will be arranged in a similar manner for boys.

The center of the third story contains an exhibition hall for boys 50 by 80 feet. The side buildings and wings are divided into dormitories, with wash-rooms, &c., attached.

There will be in all sixteen dormitories, each to contain from twenty to twenty-six beds, giving room for from 300 to 400 children. The attic story may be arranged to give bed room for fifty more.

The plan of the entire building has been arranged so as to give a free and full circulation of air and light to every part of the same. Wide halls and stairways are so laid out as to give easy and convenient communication to or from every part of the building.

In designing this edifice care has been taken to avoid the monotonous and prison-like appearance which most buildings of this character present, where only the purpose of securing strength, durability and space is taken in regard.

The entire plan is divided into three principal parts, the center, and the north and south wings.

The center projects about thirty feet in front of the side building. The faces of the walls are ornamented with quoins, banded pilasters, and projecting courses. The windows are surmounted with brick projections, all protected by stone courses. The roofs of the wings will be covered with tin. The central portion of the building is designed to have a French roof and two towers with ornamental iron railing.

There will be stone porticos, with balconies, and steps and buttresses to front and side entrances. The entire building will be crowned with a galvanized iron cornice of bold projection.

The estimated cost of the entire building is about $100,000.

Only the north wing has been contracted for at present. There are four cellars, furnace and store-room, occupying about 54 by 80 feet.

The first floor contains the office, recreation room, kitchen, 30 by 22 feet, dining-room, 60 by 22, with pantry and china closet attached, store-room, wash room and laundry, and wash and bath rooms for boys.

On the second floor are the Superintendent's rooms, store and linen-rooms, wash and bath-rooms, for girls, sitting-room, nurseries, school-room, 22 by 33 feet, with recitation-room, 16 feet 6 inches by 24 feet attached.

The third and fourth stories are arranged for dormitories to accommodate about 100 children, with the attendants.

A broad stair is continned from the cellar to the attic, and a corridor 9 feet wide extends through the entire length of the building from north to south in center of each story. An additional temporary stair leading from basement to attic, is placed in the south end of the corridor.

The building will be provided with all the modern conveniences, and heated by steam. —*Kentucky Freemason.*

M. W. Hon. H. P. H. Bromwell.

TRIBUTE OF RESPECT.—At a regular meeting of Charleston Lodge No. 35, A. F. and A. Masons, the following resolutions were unanimously adopted:

To the W. Master, Wardens and Brethren of Charleston Lodge No. 35, A. F. and A. Masons:

Your committee, appointed at a special meeting of the members of Charleston Lodge No. 35, to draft suitable resolutions in expressing he sense of the members of your lodge in regard to the well-wishes to our M. W. Past

Grand Master, H. P. H. Bromwell, who has emigrated to the far West, beg leave to submit the following preamble and resolution:

WHEREAS, Our M. W. Brother H. P. H. Bromwell, Past Grand Master of the M. W. Grand Lodge of Illinois, and Past Master of Charleston Lodge No. 35, A. F. & A. Masons, in changing his place of residence from among us, to locate in the far West, Charleston Lodge No. 35 will be deprived of one of its bright ornaments, as well as a great supporter of its institutions; the Grand Lodge of a distinguished past grand officer and orator, and the Fraternity of the great State of Illinois a scientific Mason, Masonic philosopher, lecturer, counselor and adviser. Therefore,

Resolved, That we, the members of Charleston Lodge No. 35, as Ancient Free and Accepted Masons, as well as citizens, most deeply regret the departure of our M. W. Brother; that we will remember our M. W. Brother when upon our knees before the altar in our devotion to the great I Am; that He may guide and protect him while traveling through the checkered scenes of life; that we will at all times be happy to meet our M. W. Brother, and rejoice at his welfare. His virtues, lights and lessons, which he has so frequently spread among us, has made a deep and everlasting impression upon our mind and memory, and as we have met from time to time upon the common level, acted upon the plumb and parted upon the square, by faithful reliance we hope again to meet our M. W. Brother upon the Grand Level above and never, never, no, never to part.

The Lord bless thee and keep thee,
The Lord make his face shine upon thee,
The Lord lift up his countenance upon thee,
And give thee peace.

W. M. CHAMBERS.
SAMUEL LEVINSON. } Com.
WM. E. GINTHER,

Attest: T. C. LAWRENCE, Sec'y.

In Weal and Woe.

From an address by Bro Thomas E. Garfield, Grand Master of Missouri.

Let us look in, and picture a scene; for there will be little vexatious domestic scenes beneath every roof. The weaker and fairer members of that family discover that there has been a change which annoys them principally because they are not in the secret. The young wife sees the husband's preparations to leave the house, alone, after the cozy evening meal, and curiosity, or something, impels her to ask:

"Where are you going to-night?"

The reply is: "To the lodge."

"To the lodge! I can't see the good of the lodge, and do not like it because it calls you away from me.

With his arm tenderly about her, and his voice full of endearing music, he rejoins:

"On the contrary, it brings me nearer to you. The lodge is my friend, and it is your friend, too."

"It is a friend, then, that deprives me of your society—me, your dearest bosom friend. It compels late hours; these objections I know. Among your secrets there may be others I do not know. I do not like Masonry, and am determined never to be friends with your lodge—never!"

And the little foot stamped a sharp exclamation point, and the dress rustled away as if vexed through and through. With increase, rather than diminution of affection, he goes to the lodge, nevertheless, and continues to go at intervals whenever Masonic duties call him there.

How many times this little parlor play was repeated in the happy months and years that followed its first rehearsal, it matters not. The filmy cloud of feminine regret often floated into the otherwise clear evening horizon of that home, and sometimes it rained a few drops, but the morning sun dispelled the mists, and all was well again—it may be, fresher and brighter for the rain.

There is a touching sequel to this scene, and the incidents are true.

A dark storm cloud came, bearing in its heaving bosom the thunder bolts of war. The husband responded to his country's call for patriotism and valor on the field of battle. At the tearful parting from the fond partner of his joys, his last words were:

"Remember the lodge—the friend I have told you of; you may trust him—he will be your brother! And our little ones—he will be a father to them till I return to you."

He has gone.

There was a dark and terrible day, which sent the driving mists of sorrow and despair into a thousand homes from the storm that had burst far away. The dark fogs of cheerless grief, and even more racking uncertainty, put out the lights, drowned the hearthstones, crept into the wild throbbing hearts and struck them with a sickly chill, and all was hushed as death, and desolate as the open grave.

A great battle had been fought. Legion was the name of the wounded, and long was the list of the slain. The mother sat motionless, clasping her children with convulsive tenderness, breathing the name of their father so low that Heaven alone could hear. A crumpled newspaper, which told of a heart wrung with anguish, lay on the floor beside them.

"He is missing—perhaps, O! it cannot be, a prisoner? May be wounded, and left on the field to die. My poor little ones—fatherless."

Such were her thoughts, but she did not breathe them aloud.

A stranger stood at the door clad in the uniform of gray. He was not alone, but his companion in blue lay stretched on a litter which might be his bier. He moved not, he gazed not; he did not seem to breathe. No word was spoken. The stranger handed the woman a paper on which was written in a trembling hand, this most singular introduction:

"This is the *friend* I told you of. He has made me a solemn promise which I know he will keep. I am wounded and weak. When you read what I am writing, you shall see me in life or death. This man was my foe; he is now my friend. Trust in him as I do—he will tell you all."

The paper dropped from the woman's hands, She gasped:

"Is there life?"

The stranger replied, "He still lives."

"Thank Heaven! he is ours again!"

And she sprang to her husband's side, and folded his unconscious form in her arms. What miracles a woman's hand can work on a man's fevered brow, especially when tempered with the heart's undying affection. He lived; and he still lives, and when he goes to the lodge, which he does with conscientious regularity, there are never any more clouds or rain-drops in the happy home.

One noble woman was at least thoroughly converted to the belief that there is something good in Masonry. She knows one of the secrets; and notwithstanding her very sensitive assertion to the contrary, she has become perfectly good friends with the lodge.

Formation of Grand Councils.

The following history of the organization of the several Grand Councils, in the United States, we find in the *Masonic Token*, condensed from Comp. Drummond's report on Foreign Correspondence to the Grand Council of Maine:

The Grand Council of Alabama was formed by twenty-seven R. & S. Masters who received their degrees under the authority of the Southren Supreme Council 33°, of the A. & A. Rite; that of Arkansas by councils chartered directly by that Supreme Council; those of Florida, Georgia, North Carolina, and South Carolina in the same manner; those of Kentucky and Ohio, by councils chartered by the agent of that Supreme Council and its authority; that of Mississippi by councils chartered by the Grand Council of Princes Jerusalem, of that State, under the same authority; those of Connecticut, Vermont and Virginia by councils founded by Jeremy L. Cross or under his authority; that of California by two councils chartered by the Grand Council of Alabama, one chartered by that of Tennessee and one by that of Texas; that of Illinois by councils chartered by the Grand Council of Kentucky; that of Indiana by two councils chartered by Ohio and one by Kentucky; those of Iowa, and Missouri, by councils chartered by Illinois; that of Kansas by councils chartered by Missouri; that of Louisiana by one council chartered by the Southern Supreme Council, one by Kentucky and two by Alabama; that of Maine by councils chartered by Massachusetts; that of Massachusetts by self-formed councils, though perhaps some of them took charters from New York, and some from Cross; that of Michigan by councils chartered by Connecticut; that of New Hampshire by one self-formed council, one chartered by an old Grand Council, and one Chartered by Connecticut; that of New Burnswick by councils chartered by Maine; that of New Jersey by one council chartered by New York and two by Pennsylvania; that of New York by a union of two Grand Councils, one formed by Joseph Ceneau, and the other formed by councils chartered by Connecticut; that of Pennsylvania originally by two councils located in that State, and one located in Texas; that of Rhode Island by one council founded by Cross, one by Massachusetts, and one by Connecticut; that of Tennessee by two councils chartered by Kentucky, one by Alabama, and two under the authority of the Southern Supreme Council; that of Texas by one council chartered by New York, one by Kentucky, and one by Alabama; and that of Wisconsin by councils chartered by Ohio.

It will be perceived from this statement that none of the following Grand Councils, or their subordinates, viz: Alabama, Arkansas, California, Florida, Georgia, Illinois, Indiana, Iowa, Kansas, Kentucky, Louisiana, Mississippi, Missouri, New Jersey, North Carolina, Ohio, South Carolina, Tennessee, Texas, and Wisconsin derived their origin in any part, directly or indirectly, from Jeremy L. Cross. To the nineteen of these now in existence, Pennsylvania should probably be added.

Death of Bro. Samuel Reed.

This venerable brother, so well known in Ohio, in former years, died in Covington, Kentucky, December 27th, 1870, in the 74th year of his age.

Bro. Reed was born in Penn Yan, New York, September 19th, 1797. In early boyhood he removed with his parents to Olean, on the Allegheny river, and in the spring of 1819 came to this city where he resided until 1851, when he removed to Covington. He was initiated in Miami Lodge, No. 46, in this city, in 1821, and subsequently received all the degrees in the York Rite, including the Christian Orders.

He soon became a very active Mason, and was particularly efficient as a ritualist and workman in the different departments of the Order. He not only filled the chief offices in the several bodies, at different times, but was Grand Lecturer for this State for several years. As a Masonic instructor, he traveled extensively over this State, as well as Indiana and Arkansas, and was everywhere regarded as a superior ritualist, while his genial and sunny nature won for him the warmest affection of thousands wherever he went. After his removal to Covington, though burdened with advancing years, he transferred his membership to that city, and continued his activity and zeal in the cause of the Order. At his death he was Secretary of his lodge, (Golden Rule, No. 345) and we believe of Covington Commandery also.

Bro. Reed was a good man, and a sincere and consistent Christian. His death was calm and peaceful. His funeral was attended by large numbers of the Craft, and the funeral service of the Knights Templar was read by Sir Kt. Rev. J. M. Worrall, of Covington.—*Review*.

ITEM FOR MASONIC HISTORY.—The Norfolk *Journal* has an article on the origin of the Grand Lodge of Virginia, setting forth that the convention of English, Scotch and Irish Masonic lodges in that State, assembled at Williamsburg, on May 6, 1777, determined to form a Grand Lodge of that State, and recommended "His Excellency, General George Washington," as the first Grand Master. The convention met again on October 13, 1778, when Brother George Washington having been prevented by public duties from accepting the office, Brother John Blair, of Williamsburg, was chosen Grand Master of Virginia, and was installed on October 30th, with Rev. Robert Andrews as D. G. M. Since that time the Craft has increased from five to two hundred and thirty-three Lodges, and M. W. Brother Thomas F. Owens is now the G. M. of Masons in Virginia. Under such a leadership the Craft must flourish.—*Ritual*.

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☞No communication or advertisement is likely to receive attention, if received after the first of each month, in the issue immediately following.

The Masonic Trowel.

In April, 1862, we commenced the publication of this paper. It was our intention then to publish it so long as necessary for the purpose which originally prompted its publication, and no longer. It grew on our hands. Our friends insisted on its continuance. We have had some pride in it. We had nearly 13,000 subscribers at one time. But that was when the St. Louis *Freemason*, the *Evergreen*, Kentucky *Freemason*, *Landmark*, *Mirror*, Michigan *Freemason*, *Tidings*, *Record*, *Advocate* and *Keystone* were not in being, and several other papers maintained only a precarious existence. In addition to the above publications, the *Masonic Review*, *Voice of Masonry* and *Mystic-Star* may be considered as well established, while the *Magazine* of Boston holds on its accustomed way, able and steady.

A large number of local papers have Masonic departments, and several small publications are issued occasionally. In the face of all this, we have kept up a good circulation, and on the first day of January last, it stood at near 10,000. At the commencement of the fourth volume, our second son, then twenty years old, became a partner, and so soon as age permitted, became a Mason. Our duties were arduous and laborious, and our sphere of trade was much enlarged. In the autumn of 1864, we were attacked with catarrh, neuralgia, and finally rheumatism, both external and internal, and barely escaped, to be a wreck and invalid for nearly two years. From that time until now, Harman managed the financial and business concerns of The Trowel office and its appendages, and from March, and in fact from January, 1869, until October last, he was sole publisher and conductor of The Trowel business. He gave the business order, arrangement and system, and built up a large trade; but one or two business operations so crippled the concern, that serious embarrassment followed, the business was contracted, cheaper quarters were sought, and a rigid system of economy enforced.

It falls to the lot of the son to become unable to grapple with disease and failing health, and he seeks a southern clime, to restore his elasticity and vigor, and perchance to secure a remunerative employment. The business falls again into our hands. We find a good custom, and large subscription list, with considerable indebtedness, growing out of old affairs. Our course will be as follows:

1. We shall keep the office and paper in good trim, and thoroughly provided for. We are prepared to do this.

2. All that we can realize and earn over and above the necessary means to keep our business active and remunerative, will be faithfully applied to the indebtedness now pending.

The Trowel will be issued regularly, and everything connected with the office will be under our direct personal control.

A few words in regard to The Trowel and personal matters. Our brethren sometimes complain in regard to receipt of papers. No printing office escapes them, and there are many ways for such errors to occur. The names sent may be improperly written, or names may be omitted. Errors may occur in entering, and here again names may be omitted in entering or mailing. Then there are the chances of loss or mistake in carriage or delivery. It is the interest of publishers to be careful, but unintentional errors and mistakes will occur. To this matter we shall give our personal attention, and no complaint received at this office shall go unheeded.

The price of The Trowel is $1.25. It ought to be $1.50, and we ought to realize $1.25 for each copy sent from the office. We hope our brethren will bear this in mind. Further, we desire to receive every brother's subscription, wherever it can conveniently be done, from his own hand. This is now our business and means of support, and we desire the closest possible contact with our brethren, and their confidence, sympathy and earnest good will.

We are sixty years of age, but in good health. Nearly all of twenty years has been devoted to the interests, growth, reputation and glory of symbolic, capitular and cryptic Masonry in Illinois. In our advancing years, we are accused of speculating off of the Grand Lodge. The charge is wholly untrue. We had no interest in the Grand Lodge printing while we were Grand Master, and the printing of the proceedings of 1867 and 1868, with the history, was at a positive loss of several hundred dollars. Besides, Bro. Lowe says that we are *not paid* for printing the proceedings of 1865 and 1866. In this matter we simply vindicate ourself. Nothing more. We make no complaint and seek justice only. *There is no human being that we would not befriend*, neither do we carry malice or ill-will against any. Trusting in the great Giver, we hope to live and die in peace with all men. Our labors are increased, but our courage is in no wise abated.

Having devoted the best days of our life to Masonry, we feel sure, now that we devote ourselves exclusively to Masonic journalism, that we have a right to a liberal support of The Trowel, and a fair share of the printing business.

Is it too much to ask every brother who reads this in Illinois, or in any jurisdiction where no journal is published to give us, *now in our need*, a hearty and cordial push forward and upward. Surely, out of the 40,000 Masons in Illinois, and 75,000 in Wisconsin, Minnesota, Kansas, Colorado, Texas, Arkansas, and Mississippi, we ought reasonably to hope for 20,000 subscribers. Will our brethren so gladden us?

Sixty Years.

Six decades have passed away since we came into the world. In the time of our second decade we saw anti-Masonry rear its envenomed head, hiss and rattle, poison and kill, divide and conquer, and in our third it died, a dishonored, wretched, inglorious death.

Before we were twenty years old the Erie canal was an accomplished fact, and De Witt Clinton the most popular man in the nation. Steam was made practical for navigation, and Fulton was regarded as the king of inventors.

In our third decade railroads were introduced, and the great exodus to the West commenced. And we were married.

In our fourth decade Masonry sprang up all over the land as if by magic. Its onward march no earthly hand could stay. Mormonism loomed up in Ohio, emigrated to Missouri, located at Nauvoo, tottered and fell, and its remnants fled to the deserts. The Mexican war resulted in the triumph of our arms. The telegraph system burst upon our vision and now encircles the world.

In our fifth decade we commenced the Masonic official career which has just terminated. The Illinois Central Railroad was built concurrently with, and succeeded by, a magnificent system of inter-communication by land and water, and by ocean steam navigation.

In our sixth decade commenced our terrible internecine national strife. Its terrible progress is history; its close, a lesson. Our Masonic strife, the same. The Pacific Railroad has been built. Oriental populations no longer travel westward. *To the Mississippi Valley "the Star of Empire wends its way."* Our children have married and grandchildren are around us.

The commencement of our seventh decade finds us in fine bodily health, but toiling *harder than ever*. In sadness we laid away a bright and beautiful grandson. Our State is commencing under its new constitution. Two brave and rival generals, Logan and Blair, are elected to represent the Empire States of Illinois and Missouri in the most august body in the world—the United States Senate. What they may accomplish time will tell.

The two grandest events of any age are the application of steam to locomotion, and the flash of intelligence over the electric wire. What is in the future none know. Vice and corruption will destroy any nation, overthrow churches and institutions, demoralize whole communities, and undermine both individual and public integrity. Virtue and intelligence are the safeguards of a free people. And God will forget the nation that forgets Him.

Good-By.

To the thousands of subscribers to The Trowel, and my numerous customers in the other branches of business in which I have been engaged, I am compelled to bid a reluctant farewell. On the first day of October, 1864, nearly seven years ago, I commenced acting as the manager of The Trowel. I was then an inexperienced boy. I had just been discharged from the army, was enfeebled by disease contracted in camp, and was suffering from a bullet wound in my arm. I found The Trowel with a small circulation, not paying its expenses, and no business connected with it. By steady work, averaging sixteen hours per day, I have succeeded in putting The Trowel on a good basis and have purchased a fine printing office. But in doing so, my health has failed, and it becomes necessary for me to enter into some occupation which will be conducted in the open air, and which will not require night work. I have made arrangements to move south, and make that my future home. Four times since the war closed have I been down and through the south. It is a magnificent country and a fine people that inhabit it, and I believe, judging by my own observation, and the tide of emigration that is going there, that country will soon be the wealthiest section of America. There has been twenty-two Masonic magazines and papers started in the United States since we commenced publishing The Trowel. Of these six have died, and one (the *Masonic Monthly* of Boston) I have reason to believe is dead, because we have not received a copy for several months, nor have we seen any notice of it in our Masonic exchanges. The Trowel and business connected with it will be kept up without any change except that my father will be sole proprietor and manager.

Fraternally yours,
H. G. Reynolds, Jr.

Sidney.

We regret that in our notice of visits, we omitted the proper notice of Sidney, Champaign county.

By invitation we visited our brethren there December 27, and installed the officers elect. It was our good fortune to replace our W. Bro. Geo. W. Hartman, M. D., once more in the Master's chair; a chair that he has filled for several years with honor. After the installation followed an address, and then a bountiful dinner, prepared by the wives and lady relatives of the brethren. The occasion was interesting, and, as before, we were the guest of our Worshipful brother. Sidney is the second station east of Tolono, and is a place of considerable business. We took quite full notes while there, but have lost them. One thing is certain; the people there are sober, intelligent and happy. We like them; like to go there, and hope to see them again.

We are in receipt of our Masonic exchanges, with the exception of the *Monthly* at Boston. We have also received the *Manufacturer and Builder, Postal Record, Odd-Fellows' Companion, Technologist, Good Health, Musical Monthly, Happy Hours, Journal of Commerce,* (St. Louis), *Young Peoples' Helper, Mother's Journal, Peoples' Literary Companion, Qui Vive, Western Odd-Fellow, Rock River Farmer, Herald of Health,* and many other valuable periodicals and publications not now in hand.

We are also under obligations to Grand Secretaries, Grand Representatives, and other kind fraters for copies of the proceedings of the Grand Lodges of Missouri, New Brunswick and Ohio, Grand Chapters of Iowa, Kentucky, Missouri, Nebraska, Ohio, and Oregon; Grand Commanderies of Kentucky, Missouri and New York. From R. W. Bro. Hough, we have part 1, Origin of Masonry in New Jersey; and from Bro. R. E. Richards, a historical sketch of early Masonry in North Western Ohio.

Also, from some brother the proceedings of the Grand Lodge of the U. S., I. O. O. F.

Public Works, Chicago.

Through the politeness of M. W. Grand Master Cregier we have been furnished with the ninth annual report of the Board of Public Works for 1870. It is a pamphlet of 193 pages, besides many plates, plans and diagrams. Omitting allusion to all else, we will notice the matter of water. The total quantity pumped was 6,801,146,720, being an increase of 1,427,000,000 over the previous year, and being a daily average of 14,750,000 gallons. The cost of delivering 1,000,000, is $11.71. The total expenses for the year is $79,648.44. A larger engine than any now in use is demanded. Bro. Cregier is engineer of the pumping works. A new tunnel will soon be indispensable.

Evil Effects.

At one of the places we visited last month half a dozen copies of the *Cynosure* are circulated. The town is small; the country around is well settled. Three brothers are members of the young lodge, besides several others, all rich and in high standing, good farmers and full of good works. Some two miles away from the town lives a well-to-do farmer, of good character, but ignorant and naturally suspicious. Notwithstanding the good character of these brethren, that man, from reading the *Cynosure*, is afraid of assassination from the hands of Good Templars and Freemasons, and dares not go to or from town in the night. More insanity.

How Foolish.

All over this land, and all over every other land of civilization and freedom, there are many Freemasons, able, sound, talented, public spirited, honorable, humane, charitable men. Philo Carpenter is going to blot out that set of men by the use of some of his money, aided by the labors of Mrs. De Geer's competitor, a son of President Blanchard, and by the fanatical teachings of the crazy *Cynosure*. Why, either of the three Funks that belong to Shirley Lodge could buy Philo out and hardly know that they had paid out any money. A nice time in crushing out!

Another Caning.

R. W. Bro. Gilbert W. Barnard, one of the Grand Examiners, for *sticking to* Ashlar Lodge, has been most thoroughly caned by some of its members; it had a large gold head, finely wrought and elegantly inscribed. Grevious as such affairs are, yet there are *not a few* who would like to experience a similar infliction.

We are in receipt of the proceedings of the first meeting of the American Association for the cure of inebriates held in New York, Nov. 29 and 30, 1870. Dr. P. J. Wardner, formerly of this city, but now Superintendent Washingtonian Home, Chicago, was a conspicuous member. Willard Parker, M. D., Binghamton, N. Y., presided.

W. Bro. Maynard, Master of Bluff City Lodge, at Council Bluff, Iowa, was surprised on New Year's eve, with a solid silver jewel, from which was suspended a gold trowel. Hon. B. F. Montgomery presides in chapter, and a council is being organized.

We shall be from home fully one half of our time, for many months to come, and when from home, shall be so continuously, of which notice will be given in The Trowel in advance. We intend to be at home from the 5th of every month until the 17th.

Judge Hugh McCurdy, of Corunna, Mich., is the new Grand High Priest in that jurisdiction. We know how to sympathize in his affliction.

England has 1,250 lodges, 380 Royal Arch Chapters, 120 Mark lodges, 110 Encampments K. T., 40 conclaves Red Cross, and 34 Rose Croix chapters.

Rev. J. S. Hanna's article in January Trowel is copied into the New York *Dispatch* with remarks of decided commendation.

Bro. Rounseville's article on the "Political Influences of Freemasonry," is copied into the *Freemason's Magazine*, London.

The Odd Fellows have six Encampments, twenty-two lodges and two Rebecca lodges in Chicago.

Eastern Star.

On the 17th day of January we constituted Coronation Chapter No. 45, at Towanda, McLean county. Bro. Dr. E. Holderness, W. P.; Mrs. Minnie Holderness, W. M.; Mrs. Sarah A. Henderson, A. M. The degrees were conferred on sixteen brethren and ten ladies. This chapter has talent, worth and wealth.

On the 19th day of January, we issued a charter for Hermon Chapter No. 46, at Hillsboro. W. Bro. Isaac H. Shimer, W. P.; Mrs. Augusta D. Marshall, W. M.; Mrs. Eveline C. Harris, A. M. On the 4th day of January, twenty brethren and fifteen ladies were present at the conferring of degrees. It is not possible for this chapter to fail.

On the 26th day of January we constituted Ransom Chapter No. 47, at Richmond, McHenry county. W. Bro. Geo. P. Wodell, W. P.; Mrs. Mary Cotting, W. M.; Mrs. Mary Jane Ransom, A. M. Bro. Wodell succeeds the lamented Bro. Ransom as W. M.; Mrs. Cotting is the worthy companion of the venerable Bro. C. G. Cotting, and Mrs. Ransom is the widow of our late brother, for whom the chapter is named. We conferred the degrees on twenty-eight brethren and twenty-four ladies.

On the 28th day of January we constituted Golden Rule Chapter No. 48, at Palatine, Cook county. M. E. Comp. N. P. Keyes, W. P.; Mrs. Susan Wyles, W. M.; Miss Emma Sutherland, A. M.; Bro. Keyes is the able H. P. of Palatine Chapter; Mrs. Wyles is the accomplished wife of Bro. R. W. Wyles, J. W. We conferred the degrees on twenty-nine brethren and eighteen ladies.

On the 1st day of February we constituted Orient Chapter No. 49, at Dundee, Kane county. P. D. H. Goff, W. P.; Mrs. Lavansia Hibbard, W. M.; Mrs. Mary Andrews, A. M. We conferred the degrees on eighteen brethren and twelve ladies.

On the 2d day of February we visited Queen Esther Chapter No. 2, at Elgin, and gave instructions. Bro. M. N. Frederick, W. P.; Mrs. W. H. Batchelor, W. M. This is a very fine chapter.

On the 3d day of February we constituted Amity Chapter No. 50, at Turner Junction, DuPage county. W. Bro. John H. Lakey, W. P.; Mrs. Julia Lakey, W. M; Mrs. Mary K. Bradley, A. M. Bro. Lakey is the first W. M. of Amity Lodge, and has railroad matters under his supervision at this point. He is well assisted and supported. The degrees were conferred upon twelve brethren and fourteen ladies.

On the 4th day of February we constituted Morning Light Chapter No. 51, at Aurora. Hon. and W. Bro. James Walker, Mayor of the city, W. P.; Mrs. Bertha Henock, W. M.; Mrs. Jane A. Walker, A. M. The degrees were conferred upon twenty-four brethren and twelve ladies. The make up is excellent, and the officers selected ensure success.

On the 9th day of February we issued charters as follows:

To Wyoming Chapter No. 52, at Wyoming, Stark county, Rev. John W. Agard, Grand Chaplain, W. P.; Sarah Otman, W. M.; and Emeline S. Eggleston, A. M.

To Metamora Chapter No. 53, at Metamora, Woodford county. Rev. James M. Berry, W. P.; Mrs. Sidney Whitmire, W. M.; Mrs. Melissa Whitmire, A. M.

To Mayo Chapter No. 54, at Newton, Jasper county. Bro. O. Morrell, W. P.; Mrs. T. J. Martin, W. M.: Mrs. Martha J. Brown, A. M.

To Willow Hill Chapter No. 55, at Willow Hill, Jasper county. Bro. W. H. Eidson, W. P.; Mrs. Martha Pera, W. M.; and Mrs. Elizabeth Stuart. A. M.

Visits, Calls, Travels.

Shirley.—This place is the first station south of Bloomington, on the C., A. & St. L. R. R., and is immediately north of the princely Funk estate, now divided among seven sons, who live on their respective shares and "dwell together in unity." George, the eldest, is in the Legislature. La Fayette, now S. W., with his brothers, Isaac and Peter, are members of Shirley Lodge. The town is new and small, but a large business is done in cattle by the Funks and their neighbors. The Christian persuasion has a good house, and a flouring mill is in operation which cost $25,000.

On the 16th of January we found the trees from Atlanta north, bending, breaking and broken, lines down, orchards in ruins, and shrubbery destroyed from the effects of the sleet upon them; untold damage to forest, fruit and horticulture is the inevitable result. W. Bro. James F. Boulware, Master of Shirley Lodge No. 542, met us at the depot and conducted us to his fine farm-home, where we found genuine Kentucky hospitality. He came eighteen years ago, with his mother and wife, from Madison county, Kentucky, and has done his share towards developing the resources of McLean, and as a reward, lives in rural comfort and security. The mother is now eighty-five years old and bids fair for several years more, while the Kentucky lady dispenses the honors of the house with dignity and grace. The lodge was chartered in 1867, has comfortable quarters, well furnished, and now numbers about twenty. Including three brethren from Heyworth, we had an audience of twenty or more, and talked of matters Masonic. After the meeting we were kindly entertained by Bro. A. H. Nelson until the arrival of the train.

Towanda. — A station eight miles from Bloomington, northward, on the C., A. & St. L. Population, 550. Presbyterian, Methodist and Baptist meeting-houses, large school-house, and a shipping place for cattle. Breth. Cyrus and Nelson Jones, are noted dealers in blooded stock, together with several others in the vicinity. Not a forty-acre tract anywhere near is now open ground. Bro. Cyrus Jones, W. M., has again gone to Florida to winter. His farm, near town embraces more than 600 acres, and his brother, Nelson, has a farm quite as large. Upon our arrival on the 17th, we found our old correspondent, Dr. Holderness, waiting to receive us. At his house we found a genteel lady and agreeable hostess, and with a good practice and plenty of friends life is prosperous and happy. In the evening we met the lodge, Bro. Frank M. Jones, our efficient agent and the S. W., in the chair. He is brother to Cyrus and Nelson, and is one of the influential men in the county. Towanda Lodge No. 542 was chartered in 1867, and now numbers twenty-seven members. We are now quite well acquainted with the lodges at McLean, Shirley, Towanda, Lexington and Chenoa, all on one line of road in McLean county, and all but the last would come under the term rural, and we seriously question whether a single church organization in the State can present a higher average of character than either of them. And we do not intend by this in any sense to depreciate the character or usefulness of any church or persuasion whatever. But our view presents two important facts; that the people where these lodges are, are fair in character, and that the lodges select sound and fit material. We gave some instruction with a short talk, and left a good lodge and pleasant hall to make ourself useful elsewhere.

Pontiac.—All along the road and in the towns the work of King Frost is terrible. It is peculiarly so in Pontiac. Tops of large forest trees are broken to pieces, many thrifty trees are broken or bent to the ground, and shining crystal covers everything. In 1835 Livingston county had less than 250 people, and Pontiac was then the county seat. Now Pontiac, with no forced growth, has a population of 2,000, and the county, 32,000. Last season our brethren of Pontiac Lodge No. 294, suffered the loss of their hall, charter, furniture and fixtures by fire. On the same spot a fire-proof building is erected, and they are occupying an unfinished hall, which, when complete and suitably arranged, will be difficult to excel. W. Bro. H. H. Hill is the new W. M., and he enters upon his work with every prospect of success. He is County Superintendent of Schools. We were with the brethren all day, and gave them such teachings and encouragement as we were able. The city is governed by Bro. B. F. Culver, Mayor. Bro. Byron Phelps is County Clerk, and Bro. Aaron Weider, County Treasurer, both members of 351, at Fairbury. Bro. J. E. Morrow, of 294, is Circuit Clerk. Five church-houses, a large school-house, two flouring mills and a woolen mill. The town is situated on the Big Vermilion river, which empties into the Illinois river at La Salle. Our friends who visit Pontiac will find good fare at the "Secor House."

Aurora.—By the C. & A., Central and C., B. & Q., via Normal and Mendota, we reached Aurora at 2:30 P. M., Saturday, January 21, in less than fifteen hours, five hours of which were spent in repose and refreshment at the convenient and well-kept Normal House. Aurora is forty miles from Chicago, on the C. B. & Q. Railway, and is situated on both sides of the Fox river, with an island of considerable size, on which is located the Post Office, Court House and Masonic Hall. Fox River is noted for picturesque scenery and beautiful localities. Aurora is like an amphitheater, and requires some examination to realize all its advantages and beauty. Its water power and railroad shops are its leading features, but by no means all. The principal shops of the C., B. & Q. Railway are located here, and 1,400 men are employed in them. On the pay-day in January more than $80,000 was paid here. The population of the city exceeds 12,000. Hon. James Walker, P. M., H. P. and Past Commander of Templars, is Mayor. He is also the Master Mechanic of the iron department in the railroad shops. Withal he is one of Nature's noblemen. Jerusalem Temple Lodge No. 91 was chartered at Shawneetown in 1850. It now numbers over 200 members. W. Bro. Samuel Hoyles is the present W. M. Aurora Lodge No. 254 was chartered in 1859. Its members exceed 100, and both lodges meet in a magnificent hall, spacious, well proportioned, well furnished and conveniently arranged for symbolic, capitular, cryptic and Templar work. The Catholics have three churches; Episcopalians, one; Lutherans, one; Methodists, three; Presbyterians, one; Congregationalists, two; Universalists, one; and Baptists, two; four substantial churches are in process of erection. The Young Men's Christian Association is building an edifice to cost $10,000. President Joy of the C., B. & Q. has donated the Society $1,000 for a library. Aurora excels in schools; the Jennings Seminary, named in honor of a lady who paid the debts of the institution, is five stories high, and is open for both sexes. There are high schools on both sides of the river, besides one known as the Brady School, and several large edifices. Among specialties in business are one iron foundry, three extensive carriage factories, silver-plating factory, three flouring mills, a woolen mill, cheese factory, sash and blind factories and a large trade in pork, wool and building rock. The C., B. & Q. Railroad has its main line here from Chicago to Galesburg and its round house will hold one hundred engines. It also has a branch known as the Fox River Valley Railroad, which extends from Aurora, via Ottawa, to Streator; and another branch complete from Aurora to Rochelle, Ogle county, which is to extend onward to the Mississippi, and also branch northward, via Oregon, to Rockford. The route is now being surveyed to Joliet. At the lodge-room we met Father Burr Winton, the first S. W. of Jerusalem Temple, who, in his old age, is the neat and pleasant Tyler for all the bodies. On Sunday we listened to Rev. Bro. W. D. Clark, the son of the talented and lamented first Pastor of the church of which we are a member. "To be spiritually minded, is life and peace," is a rich theme, and handled it was with power and eloquence. At his house we found a modest, beautiful wife, attractive daughter, and two bright boys; two daughters away, one married, and the third generation in being. Pleasant social converse, a return to our good hotel, the Aurora House, where we spent the evening with several brethren.

Batavia.—Population, 3,600. Situated on both banks of Fox River, and abounds in beautiful residences, the most conspicuous of which is that of Bro. John Van Nortwick, formerly President of the C., B. & Q. Railroad. Batavia Lodge No. 404 has more than 100 members, of which W. Bro. Frank P. Crandon, Clerk of the County Court, is the gentlemanly and popular Master, and Hon. J. W. Eddy, State Senator, is a member. The membership is excellent, and the lodge room, with rooms and furniture, is a credit to the lodge. Large paper mill; wagon and carriage factory, 150 feet long, employs seventy-five men; two factories for wind-mills and corn-grinders; Catholic, Congregationalist, Methodist, Baptist, Christian, German and Colored Methodist churches; large school-house, east side; larger west, and finished inside like parlors. A very important feature is the limestone, from which large quantities of lime is manufactured, and some portions of the quarries are suitable for cement. The quantity of stone sent in every direction is amazing. Some has been sent to Denver City. All the public buildings, factories, and many of the shops and dwellings, are built of this beautiful stone. The Revere House, on the west side, kept by Bro. Smith, formerly a member of Golconda Lodge 131, and the first W. M. of this lodge, is the gentlemanly landlord, who knows the meaning of "Mine Host" and "Our Guest." Lastly, but not least, this is the residence of the incorruptible, pure old Mason, Hon. Samuel D. Lockwood, Attorney General of this State before 1824, and from that time until 1848, a Judge of the Supreme Court, and in 1847, a member of the Constitutional Convention from Morgan county. Upon his motion Almighty God was recognized in the Constitution of 1847. After ceasing to be judge, he removed to Batavia, and now more than eighty years old, he walks every day three-fourths of a mile to the post office, and is passing serenely along to his earthly end.

At Aurora and Batavia we had good audiences and willing listeners. Bro. A. N. Merril was the outgoing Master at Batavia, and Bro. Theophilus Porter in No. 90, at Aurora. They retire with honor.

Turner Junction.—We were warmly welcomed by several brothers in waiting, and most hospitably entertained by Dr. Joseph McConnell and his matronly lady at their tasty and home-like residence, on the elevated plateau overlooking the Valley of Fox River. The Doctor is a cousin of the late Hon. Murray McConnell, and is an accomplished gentleman of the old school. In the evening the beautiful and convenient lodge-room of Amity Lodge No. 472 was filled, and we witnessed a correct and well-rendered conferring of the third degree, after which we "freed our mind." W. Bro. F. F. Loveland is now in his second term, and he is earnestly supported by W. Bro. J. H. Laky, former Master, and by his officers. The town has 1,000 people, and the country about is well settled. There are four meeting-houses, a large school-house, with three grades; the town is the station where trains diverge for Dixon, Galena, Richmond and Aurora; it has a large cheese factory, repair shops, and about $10,000 is paid out here by the C. & N. W. R. W. Co., monthly. Large quantities of corn, beef, pork, milk, cheese and butter are sent from this station. The lodge was chartered in 1866, is very harmonious, free from debt and has sixty members.

Clintonville.—We arrived here on the morning of the 25th, and were met by W. Bro. T. W. Tefft, W. M., and several brethren, and were conducted at once to the lodge-room, and from thence to the residence of Bro. Haglow, where a sumptuous dinner awaited several keen appetites, sharpened by the bracing air of this wintry region. Then the handsome daughter gave us all a rich treat of music, and thence to the lodge-room, where work, instruction and speech followed. Not content, Bro. A. W. Harding introduced us to his family and we found the daughter of Gen. McClure, formerly of Elgin, as hostess, with her beautiful daughter, son and daughter-in-law, happy and entertaining. Bro. Harding has been station-agent here for ten years, and his residence overlooking Fox River, and its scenery is enough to tempt one to "covet." Two flouring mills, tannery, foundry, paper mill, two good school-houses and one meeting-house. The lodge has a good room, is well officered, and has thirty members. Population, 600.

Richmond.—By the cars to Richmond, under the direction of that jewel of a brother and gentleman, H. A. Newcomb, Conductor, we arrived at Richmond about nine o'clock, where were met by Bro. Geo. P. Wodell, W. M., our good friend, Bro. C. G. Cotting, and several other brethren, and were conducted to the lodge-room, for general introduction. As before, we were again the guests of Father Cotting, wife and daughter, at their choice residence, on the bank of the beautiful Nippersink. As in duty bound, we waited upon and condoled with the widow of our late distinguished and lamented brother Alonzo Ransom. Then to the lodge-room to impart instruction. In the afternoon twenty-eight brethren and twenty-four ladies received the degrees of the Eastern Star, and Ransom Chapter No. 47, was formed. A talk and adieu in the evening; a nice supper at the hotel, entertainment by Bro. Wodell and lady, a night of repose and early departure on the 27th. Richmond has 700 people, three churches, carriage manufactory, large house for school, with three grades, the largest cheese factory in the county, and is the terminus of Fox River Valley R. R. This is the residence of that sterling gentleman, Hon. W. A. McConnell, member of the Legislature.

McHenry.—This is a splendid location, situate upon Fox River and along a large creek which empties into it, both streams furnishing fine mill power. From the depot, one finds a town there; over the hill, on the creek, is another, and over another hill on the Fox is another, so that the town is about one mile long, upon two spurs running back from the river. It was the first county seat, and has a population of about 1,200, and is the centre of a large business and much wealth. McHenry Lodge No. 158 has fifty members, and McHenry Chapter has 35; both together have a splendid newly furnished hall, and they are in good condition. This was the residence of Hon. A. H. Nixon, once a member of both branches of the General Assembly. In honorable repute here, lives Hon. George Gage, in comfortable circumstances, formerly Senator and member of the Constitutional Convention of 1847. Four churches, one planing mill, one machine shop, one plow and wagon factory, at which the Bishop plow is extensively manufactured. A school-house, which cost $6,000.

Palatine.—Bro. Russell W. Wyles, Junior Warden of 314, and Passenger Agent of the Michigan Central, Illinois Central and St. Louis & Chicago through lines, resides here, and was in waiting for us. We found a beautiful and attractive home, an intelligent and accomplished lady, and three beautiful children, all happy and content. Our brother is a generous, gentlemanly business man.

We met a large number of brethren and ladies, and formed Golden Rule Chapter No. 48, E. S. In the evening the lodge-room was full. We were gratified to meet our brother J. H. Pahlman, who, past sixty, is still vigorous and hearty. Palatine Lodge No. 314 has 50 members, and is prosperous. W. Bro. H. C. Batterson presides. Comp. N. P. Keyes presides over Palatine Chapter.

The town is situate on the C. & N. W. R. W. on the route from Chicago via Woodstock to Madison, Wisconsin; has 700 population, two churches, a school-house which cost $10,000, and a school which attracts many residents. It has four grades. Several Chicago business men reside here. The situation is beautiful, and the country around is rich and thickly settled. This is a large milk station.

Nunda.—This is the crossing of the railroad from Elgin to Richmond, along the valley of Fox River, and the road from Chicago to Madison, Wis., and is known among railroad men as Crystal Lake Crossing. Both belong to the C. & N. W. This point is elevated and sightly, and is situate but a short distance from Crystal Lake and the town of the same name. It has but recently commenced to improve, but is now growing, and Warner's good hotel improves its condition. On the 30th January we were made a welcome guest by O. Mansfield, Esq., and found comfort and good cheer at his dwelling. The wife and daughter make the home attractive, and our excellent brother is the Senior Warden of Nunda Lodge No. 169. The lodge convened after dinner, and the W. M., Bro. John H. Palmer, introduced us to the lodge in an eloquent address, attended by all the honors. Bro. Palmer is a superior man, and only lacks opportunity to develope into a strong man in Masonry or in the State. His charitable disposition and careful prudence are well balanced, and well cultivated.

For some time the lodge was without any fixed home, and then suffered by fire. In the midst of much disagreement, we located the lodge at Nunda, where it has a fine hall, and is gathering up its working tools again. This is one of the places where anti-Masonry holds its seat. We met a band of brethren that day that will never be driven, separated, or cowed by any force that may be arrayed against them. The armor of silence, secrecy, and caution is well girt on, and *steady* is the word along the line. Having learned that the principal founder of the lodge, R. W. Bro. J. R. Mack was quite sick, we went out four miles to his house with Bro. Palmer, accompanied by several brethren. We found him very ill, and in a bad condition, but cheerful, resigned, and as clear-headed and conversational as ever. He spoke freely of his South American trip and Rocky Mountain adventures, and in his remarks about the Masonic bodies at McHenry and Woodstock, and especially at Nunda, he exhibited considerable emotion. In speaking of a desire to pry into the future, he remarked that our Common Father knew best how to deal with his children, and that of all the aphorisms in the Great Light, none were truer, or more true to nature than this: "Take no thought for the morrow." And then what a treat it was to hear him apply this to the general and special conditions of men, instancing, among others, this: that if a father was to know three days beforehand the precise moment that his child would die, his brain would be crazed, while by the gradual approach of death, the mind became prepared, and to a certain extent reconciled. We left him feeling comfortable, and with hope of a speedy and permanent recovery.

Algonquin.—W. Bro. James Philp, the Master of Algonquin Lodge No. 256, met us at the cars and took us to his pleasant home, where we were welcomed by his matronly wife, daughter, son, and a family inmate, Bro. W. H. Hill. Bro. Philp and wife are natives of England, and by dint of skill, hard labor, and economy, are now wealthy, with a fine library and good tastes, and with their children settled and settling around them, are prepared at the noon of life to enjoy the fruits of their labor. Here, too, we met Col. Henry, formerly of Washington county, N. Y., now nearing seventy years of age, who was excluded from the church because he was an "*adhering Freemason.*" With a certificate stating the fact, he presented himself to a church of the same order at Troy, and was unanimously accepted. He speaks with uncommon energy and vim of the trials and persecutions he endured in the tornado of 1827.

Algonquin Lodge has had 64 members at various times; has 28 now, and is growing. We have met no lodge where the *members* were so well posted. For beautiful scenery and pleasant landscapes, no part of Illinois can surpass Fox River. And, to our mind none are *equal* to this in landscape or variety, and few surpass it in natural advantages. The railroad touches Fox River here for the first time after leaving McHenry, and this is also the junction of the stream issuing from Crystal Lake with the river. The creek has a fall of thirty-two feet in one mile, and the river is dammed for milling and manufacturing purposes, furnishing a large water power. The town has about 300 people; three flouring mills and a carriage manufactory. Twenty-five farms supply milk, and a car is loaded every morning for Chicago. On the premises of Bro. Philp is a mineral spring which discharges at all seasons an even stream, cold in summer, of the same temperature in winter, and never freezes. It is highly impregnated with iron, and is beginning to attract attention. Two churches and a $6,000 school-house.

Dundee, February 1.—This is where the Rev. J. L. Barlow refused to administer the ordinance of baptism to Bro. Augustus Johnson, after having been accepted by the Baptist Church, unless he would renounce Freemasonry. This brother is now twenty-eight years old, has a fair education, and came to this country from Sweden seventeen years ago, and most of the time since he has resided at or near Dundee, and is a skillful workman at his trade. His character before presenting himself for church membership was good in all respects. The church would not recede; neither would Mr. Barlow; it would seem that in a petulant state of mind he resigned; it was instantly accepted. Because worthy Bro. Johnson would not renounce, and because the church took Mr. Barlow at his word, he assumes to be a martyr. *Of one thing let Mr. Barlow and all like him be fully persuaded;* NO MASON HONESTLY PROFESSING CONVERSION WILL RENOUNCE, UNTIL HE HAS BACKSLIDDEN, and to such an extent that his last state is worse than the first. Dundee is the largest milk station in Illinois. A very large car is loaded here every day, and much is sent to the butter factory at Elgin. The town has 1,200 people, six churches and a large flouring mill. Carpenterville is almost a part of Dundee, and has a cotton factory, foundry and flouring mill. The water power is owned by Hon. Mr. Carpenter, now a member of the Legislature. Dundee Lodge No. 190, was organized in 1856. W. Bro. Vining presided over it from 1858 until 1862. W. Bro. W. W. Norton is the present Master. Like most of the Fox River towns, Dundee is on both sides of the river, and is a handsome site.

Elgin, Feb. 2.—We gave quite a notice of Elgin a year since, especially of the watch factory. Ottawa, at the junction of Fox river with the Illinois, is the largest, Aurora second, and Elgin the third town in size on Fox river. The population exceeds 7,000. Here the C. & N. W. Railway road diverges, one to Richmond, up Fox river, and the other to Freeport, and thence by Central to Galena. The water power is excellent, and under good husbandry and control. The Northern Insane Asylum is near by on the west side, and the watch factory on the east, and in the city are two foundries, a woolen factory, milk condensing factory, fruit and vegatable packing factory, agricultural implement shop, cotton batting mill, four wagon and carriage shops, three graded schools, a college, nine church buildings, and near at hand are agricultural fair grounds.

Elgin Lodge 117, was formed in 1852; W. Bro. T. E. Lawrence is the present W. M., and the lodge numbers 100 members. Monitor Lodge 522, was organized in 1867; W. Bro. N. J. Bloomfield is W. M. Membership 89. L. L. Munn Chapter has 61 members; G. H. Daniels H. P. Cryptic Council has 20 members; H. B. Pierce, Master.

Bethel Commandery has 30 members; S. A. French Com. Queen Esther Chapter E. S. has 45 members.

All the bodies except Elgin Lodge meet in a spacious and beautiful hall; it is expected that all will meet there soon.

The place has many excellent and tasty buildings, and shows decided evidences of thrift, growth and power.

In the evening we met the members of both lodges in Monitor Lodge, and witnessed the conferring of the first degree by Bro. Bloomfield. He is Master of his work.

Turner, Feb. 3—A short tarry, and the guest of Bro. Alfred Cantelo, and his companion, where we found rest, refreshment and contentment.

Wheaton.—The same evening we were the guest of W. Bro. Melvin Smith and his young and intelligent wife. We were here shown an hour-glass which has been in Bro. Smith's family for more than 200 years.

Wheaton has 1,000 people, a new court house, and three churches. The lodge has over 80 members, *and will stand.* Such men as the Vallette's, Dr. Waterman and Bro. Smith *cannot be crushed out.* Blood, merit and ability will rule.

This is the site of Wheaton college. J. Blanchard, D. D., is President, and Messrs. Webster, Bent, Lumry, Whipple and Baker are professors. It has 100 pupils of both sexes.

We utterly repudiate all the free-love and divorce theories of our strong-minded women. The moral sense of all who believe in the Bible revolts at the idea, as monstrous and criminal. If women sincerely desire a share in the control of public affairs, a voice in shaping the laws which affect them and their children, they can surely do nothing so certain to defeat their wishes as to lend countenance to the wild and undisciplined vagaries of those women who would disintegrate HOME, and who shamelessly mock at the commandments of God. What woman needs is thorough training and practical education in the realities and actualities of life, so that she may guard against the evils of too early or unsuitable engagements and marriages, provide for her own needs, and in a spirit of personal independence and self-respect, thoughtfully accept her own situation, and when accepted, make the most of it. It cannot possibly be more dangerous to men to ignore the truth than for women, and the sterner sex have the advantage of more strength and vitality. *Let women think.*

WE expect to be in Murrayville, Tuesday, Feb. 14; Manchester, Wednesday, Feb. 15; Whitehall, Thursday, Feb. 16; Carrolton, Friday, Feb. 17; Kane, Saturday and Sunday, Feb. 18 and 19; Jerseyville, Feb. 20; Alton and Upper Alton, Tuesday and Wednesday, Feb. 21 and 22; Bethalto, Thursday, Feb. 23; Bunker Hill, Friday, Feb. 24; Gillespie, Saturday and Sunday, Feb. 25 and 26; Litchfield, Monday, Feb. 27; Butler, Tuesday, Feb. 28; Irving, Wednesday, March 1; Nokomis, Thursday, March 2; Shelbyville, Friday, March 3.

ONE would surmise, from reading the reports of Grand Masters and Committees on Correspondence, and hearing speeches from leading Masons, that a great deal of bad material is continually finding its way into our temple. Any bad material, however small in quantity, is too much; doubtless there is considerable, but in proportion to the whole body of Craftsmen, the amount is small, and growing less in proportional quantity every year. The ballot is fearlessly cast, and will be more fearlessly and conscientiously used in the future. While a ballot maliciously cast against a good man is a *criminal act,* yet the consequences are far less disastrous to Masonry, than a ballot charitably cast for a bad or useless candidate. Vote yes or no conscientiously.

Installation of Officers.

The officers of Palatine Chapter 117, R. A. M., were installed on Dec. 27th, 1870, by Comp. Henry Turner, Past High Priest, and assisted by Comp. J. O. Dickinson, as Grand Marshal of Corinthian Chapter 69, Chicago. The officers installed were, Comp. N. P. Keyes, H. P.; R. W. Wyles, King; H. C. Bateman, Scribe; F. S. Filbert, C. H.; H. M. Serick, P. S.; C. L. Whitcomb, R. A. C.; H. Webster, Chas. Cherry, M. Blum, G. M. of the Veils; A. Drotzkowki, Treasurer. F. J. Filbert, Sec. A. J. Bennett, Tyler. A very pleasant time in general was had by the members.

The officers of Palatine Lodge, No. 314, were installed by Bro. J. H. Pahlman, Past Master, on Wednesday evening, Jan. 4th, 1871. H. C. Batterman, W. M.; S. L. Keith, S. W.; R. W. Wyles, Jr. W.; F. J. Filbert, Sec. May the lodge prosper the coming year. All the officers elect are energetic men and Masons, not only in word, bnt in deed.

IN preparing the notes of Grand Lodge matters, the death rate of onr Grand Masters attracted our attention. The average of life is 30 years. Very few men are elected Grand Masters before that age, and the average at the time of election may be set down at 45, and at the time of death at 55. Past Grand Master Jonas and Helm outlived the allotted three score and ten. Dunlap, Warren, and Anderson lived far beyond the average; Hibbard died young; Herrick, Morse, Hobbs and Blair averaged 55.

Father Lusk must be near 80; Breth. Lavely, Gorin, Pickett and ourself will average 60; Bro. Buck is about 55, and Bro. Cregier is hardly 40.

THE Grand Lodge A. F. and A. M. for the State of New Jersey met on Thursday at Trenton.

The following officers were elected: W. E. Price, G. M.; W. W. Goodwin, D. G. M.; Nathan Haines, S. G. W.; W. B. Bentley, J. G. W.; W. R. Clapp, G. Treas.; Jas. H. Hough, G. Sec.; W. D. Ruton, D. G. Sec.; Rev. Henry Vehslage, G. Chaplain; T. N. Bentley, S. G. D.; H. Wells, J. G. D.; G. B. Edwards, G. Marshal; W. H. Page, G. St. B.; S. A. Burkhardt, G. Sw. B.; C. C. Chapman, G. P.; Amos Howell, G. Tyler; Wm. Meade, G. Lecturer. Eight new lodges were chartered.

IN our student days we knew Naphtili Shaw, of Bradford, Vt. He initiated Father C. G. Cotitng, in Charity Lodge, No. 35, at Newbury, Vt., Nov. 14, 1825, and raised him to the sublime degree of a Master Mason, Feb. 13, 1826. Bro. Cotting's father was a Baptist preacher in Rutland county, and wrote several notable comments upon the prophecies, and was a sharp controversialist.

THERE are now two working lodges in the port of Niphon Japan, one called Yokohama Lodge No. 1092, English Register, and the other O Tentosama Lodge, No. 1263. The membership of these two lodges is about three hundred, with a good attendance at each meeting.

The Engineer.

Ah! whoever thinks of the bold engineer,
As he stands by the throttle of steel,
And spurs on his steed to its maddened career,
In its thundering and ponderous reel!
Like a soldier begrimed in battle's dark strife,
And brave to the cannon's hot breath.
He, too, plunges on with his long train of life,
Unmindful of danger or death!
Through the daylight,
Into the night,
Dark, dark,
He knows no affright,
O'er ridges
And bridges,
Decayed or strong,
Like a mythic god he rushes along!
Who thinks of the bold engineer?

So true to his post like a statue he stands,
With his eyes fixed fast on afar;
Our own precious lives he holds in his hands,
Our wealth we give to his care.
For good must he be, the bold engineer,
As he dashes from village to town,
And brings us all safe, 'midst a smile or a tear,
To the forms so dearly our own!
Onward he goes—
His whistle he blows—
Deep, deep,
Through high-drifted snows
With crossings
And tossings,
In heat and in rain,
O'er the glittering track he pulls the long train,
All hail to the bold engineer.

I love the brave man, though accidents come,
With their heart-rending anguish and woe;
Still foremost he rides, to whatever doom,
Like the foam on a vessel's bold prow,
And he sweeps on like the wind through the land,
Away from "sweet home" and its charms,
For the sake of the "loved ones" and wife, may thy hand,
O God, protect him from harm!
On doth he ride,
No danger betide,
Swift, swift!
With bridegroom and bride—
The tallest,
The smallest,
The rich and the poor,
All follow his path, o'er river and moor,
Long life to the bold engineer.

A Brave Girl.

There are not many brave girls about in these days, let the girls say what they please to the contrary. We have been watching to see how they manævre, and this is the conclusion to which we have come: Many of them are real cowards—they are afraid to keep on the right side of truth. They may not be afraid of the dark, nor the dogs and spiders, but they are afraid to do what they think is right.

There was Hattie Stone, a bright-eyed, intelligent, sprightly, lovable creature, sitting by her mother, who was trimming her winter bonnet with gay ribbons and beautiful feathers, when Nellie Larkin, one of her playmates, entered.

"Is that your bonnet?" inquired Nellie.

"Yes," replied Nellie. "Isn't it pretty?"

"It is very pretty, indeed, I think," answered Nellie. "Mine is a poor looking thing beside that."

"Are you not going to have a new one?"

"No; mother says my old one must answer this winter, with a little repairing, and I think it will, myself."

"You will be the only girl in the meeting-house with an old bonnet on," said Hattie, "and that will make you feel badly."

"No, it will not make me feel badly at all," said Nellie. "I like your new bonnet very much, and at the same time I am contented with my old one."

"Well, I should be afraid that people would laugh at me when everybody else had new bonnets," responded Hattie. "I want to look as well as the rest."

"Mother says it is cowardly to be afraid of what people will say about us, if we are doing what we think is right."

"Then there are a great many cowards in the world," said Hattie, "and I suppose I am one. But you mean to be brave and wear your old bonnet," and Hattie smiled as she said it, for she evidently meant to ridicule Nellie's idea of bravery.

"I don't think it is necessary to be very brave to wear a last year's bonnet," replied Nellie. "I am sure that it is not a great cross to me, although I don't like to be laughed at any better than you do. Mother says she can't afford a better one, and that is enough for me to know, to be satisfied with what I have."

Now, Nellie really did not know that she was a brave girl in deciding to wear the bonnet that she had worn for a year. But she was the bravest girl in the neighborhood. Hattie—poor little mincing coward—was afraid somebody would laugh at her, if she did not have a bonnet as gay as a peacock's tail, and be in the height of fashion. She had not courage to say, "Let others think what they please, I shall do what mother thinks best." Poor, weak thing! Suppose everybody else should take it into their heads to go without bonnets, she of course, would not dare to do otherwise, and she would go bareheaded. How much nobler is Nellie, who dares to follow her mother's counsels, though she may not appear quite so fashionable. Yes, she is the genuine brave girl, unlike thousands who always stop and ask: "What will Mrs. A. or Jemima B. say about me if I do thus and so?" not having courage to do right, even lest some one laugh or sneer.—*Mirror.*

The Blasphemous Crow.

At a certain cross-road in the State of Alabama stood a small grocery or whisky-shop, where "busthed" and "chain lightning" were dealt out to the thirsty unwashed at five cents a drink, or twenty-five cents a quart.

The presiding genius of this institution was one Bill Sykes, who, among various pets had a domesticated crow, black as the ace of spdaes. This crow had learned, among other things to repeat quite plainly, the words "damn you," which he, of course, heard, frequently in the grocery. During the prevalence of a knock-down-and-drag-out fight, one day, however, the crow was frightened from home, and flew off to the woods, never to return.

About three miles from the grocery was a settlement meeting-house—an old tumble down affair, only used on certain occasions when a circuit, rider came that way. Into this building went the crow, taking peaceable possession; and two days thereafter the church was thrown open to preaching, and a large crowd assembled, among whom was a very old lady, who was compelled to use crutches in walking, who took her seat in the front pew, and was soon absorbed in the eloquence of the preacher. The reverend gentleman had scarcely got under full headway, and commenced thundering his anthemas at all grades of sinners, when a hoarse, croaking voice from above uttered the ominous words: "Damn you!"

The preacher and congregation looked aghast at such profanity, and each peered into his neighbor's face in vain to detect some sign of guilt. Quiet being at length restored, however, the sermon proceeded, but ere ten minutes elapsed the ominous "damn you!" again electrified the audience, and just as the preacher cast his eye upward to search for the delinquent, the crow flew down from his perch, and lighting on the Bible, calmly surveyed the terrified crowd and gave another doleful croak: "Damn you!"

The effect was electrical. Giving one startling and terrified glance at the intruder the preacher sprang from the window, carrying the sash, glass, and all with him, and set off at a break-neck pace through the woods, closely followed by his horror-stricken congregation, who had piled out of the building pell-mell after him. In the general scramble the old lady with the crutches had been knocked down in the church, where she lay, unable to rise; and on observing her, the crow, who was after something to eat, flew down beside her, and looking up very knowingly, croaked out:

"Damn you."

"Yes and damn you, too! I had nothing to do with getting up this old Methodist meeting, and you know it."

The poor old woman had mistaken the crow for the devil, and concluded, if possible, to propitiate his Satanic Majesty by denying all complicity in that affair. The world is full of just such people.—*Mirror.*

A Lesson of Perseverance.

One of the corporations of this city, being in want of a boy in their mill, a piece of paper was tacked on one of the posts in a prominent place, so that the boys could see it as they passed. The paper read, "Boy wanted—call at the office to-morrow morning." At the time indicated, a host of boys were in waiting at the gate. All were admitted, but the overseer was a little perplexed as to the best way of choosing one from so many, and said he, "Boys, I only want one, and here are a great many; how shall I choose?" After thinking a moment, he invited them all into the yard, and driving a nail into one of the large trees, and making a short stick, told them that the boy who could hit the nail with the stick, standing at a short distance from the tree, should have the place. The boys all tried hard, and after three trials each, signally failed to hit the nail. The boys were told to come again next morning, and this time, when the gate was opened, there was but one boy; who, after being admitted, picked up the stick, and throwing at the nail, struck it every time.

"How is this?" said the overseer, "what have you been doing?" And the boy, looking up with tears in his eyes said, 'You see, sir, I have a poor old mother, and I am a poor boy; I have no father, sir; and I thought I should like to get the place, and so help her all I can; and, after going home yesterday, I drove a nail into the barn, and have been trying to hit it ever since, and I have come down this morning to try again.'

The boy was admitted to the place. Many years have passed since then, and now that boy is a prosperous and wealthy man, and at the time of the accident at the Pemberton Mills he was the first to step forward with a gift of one thousand dollars to relieve the sufferers. His success came by his perseverance.

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The Parson's Joke.—A clergyman being rather addicted to practice joking, was once dining at a country inn. It was his custom to carry on his journey a small phial of pungent cayenne; and at dinner one of the party asked him for a "pinch or two of red salt." It was imparted without a word of caution. The potent pepper was not long in making the fellow's acquaintance. His face became scarlet; the tonsils of his throat began to swell; his eyes brimmed with tears; and he arose in an agony of distress, and "roared like the great brindle bull in his cattle yard at home." He caught at the parson's suggestion, "water," and almost drained a stone jug which stood upon a side-table replenished with cold water. As soon as he could speak, he said to his rural neighbor:

"Jedediah, for the land's sake, does my mouth blaze?"

"No, Hiram, it don't but it smokes."

The fiery victim of the clerical joke strode in front of the parson, with "indignation in his aspect," and said: "Do you know, mister, that I took you for a parson?"

"I am indeed an humble member of the cloth," was the reply.

"Oh! you be, be you? And do you think it anyhow consistent with your calling to travel about the country in this way, carrying hellfire in your breeches pocket."

Slurs on Women.

At a recent dinner in New York, at which no ladies were present, a man, in responding to the toast "Woman," dwelt almost solely on the frailty of the sex, claiming that the best of them were little better than the worst, the chief difference being in their surroundings.

At the conclusion of the speech, a gentleman present rose and said: "I trust the gentleman in the application of his remarks refers to his *own* mother and sisters, not *ours*."

The effect of this just and timely rebuke was overwhelming; and the maligner of woman was covered with shame and confusion.

This incident serves an excellent purpose in prefacing a few words on this subject.

Of all the evils prevalent among men, we know of none more blighting in its moral effect than the tendency to speak slightly of the virtue of woman. Nor is there anything in which young men are so thoroughly mistaken as in the low estimate they form of the integrity of woman—not of their own mothers and sisters, thank God, but of others, who, they forget, are *somebody else's mothers and sisters.*

Let young men remember that their chief happiness in life depends on their *faith in women.* No worldly wisdom, no misanthropic philosophy, no generalization can cover or weaken this fundamental truth. It stands like the record of God himself—for it is nothing less than this—and should put an everlasting seal upon lips that are wont to speak slightingly of women.—*Interior.*

Masters Elect as Reported to Grand Secretary, by the Numbers of Lodges, and not heretofore Reported.

No. 1, Albert Demaree; 2, Alfred Smith; 7, John D. Crabtree; 13, R. C. Hattenhauer; 16, B. B. Vance; 17, C. S. Churchill; 20, G. W. Batchelder; 31, C. P. Patton; 33, Edwin Powell; 36, Geo. Marshall; 37, M. L. Stansbury; 38, John P. Norvill; 39, Isador Benjamin; 42, John Gray; 50, W. R. Davis; 52, J. H. Carver; 53, W. Clements; 57, H. C. Cleveland; 58, Chas. Watts; 59, Wm. C. Benedict; 61, F. H. Stire; 63, Leander Church; 64, F. M. Youngblood; 65, C. M. Castle; 67, W. T. Mason; 70, Joseph Holland; 74, S. Widdowson; 75, H. C. Craig; 81, John D. Beach; 82, Theron D. Walden; 84, Joseph Freudenstein; 85, George H. Stempert; 87, John Weckel; 88, J. B. Paul; 90, Samuel Hoyles; 91, J. E. Roberts; 92, Paul A. Sweeney; 93, M. Shallenbarger; 95, N. D. C. Hume; 97, S. H. Polly; 100, B. C. Toler; 102, Seley Perry; 104, J. W. Ross; 105, J. M. Riggs; 106, J. L. Fahnestock; 108, J. H. Burgesser; 111, J. H. Samson; 112, J. H. Fawcett; 116, Wm. Alexander; 117; T. E. Lawrence; 118, E. D. Ward; 119, James G. Hull; 124, Edward Sanford, 125, T. C. Tutewiler; 126, W. P. Chain; 128, G. E. Burnett; 130, D. C. Jones; 131, J. B. Young; 133, J. C. Bryan; 137, J. W. Marshall; 139, A. McWayne; 141, G. R. McClellan; 142, G. C. Mills; 146, R. B. Evitts; 147, Jacob Hazlett; 149, J. B. Jones; 150, J. B. Kuykendall; 151, F. W. Cross; 152, J. H. McGriff; 153, Chas. Houghlaling; 155, W. R. Hoyle, Jr.; 157, M. S. Brown; 159, W. T. Cross; 161, A. L. Virden; 164, W. C. Clark; 168, J. A. McConnell; 171, M. C. Breisford; 173, B. B. Spencer; 174, S. J. Dodds; 175, H. T. Woodruff; 176, M. A. McKey; 177; Jas. Davis; 180, Bartley Scarlett; 182, F. A. Feder; 183, M. M. Morse; 187, J. C. Luckey; 190, W. W. Norton; 191, J. W. Westcott; 194, William aul; 197, C. T. Bannister; 198, G. A. Gilbert; 199, J. E. Gorham; 200, W. H. Gilbert; 201, C. F. Lape; 204, P. J Raymond; 207, Henry Clay; 208, Henry Jones; 209, D. H. Kilmore; 210, G. W. Parker; 212, James Christopher; 214, Thomas Rose; 216, Simpson Johnson; 219, John Rutherford; 221, Abiram Johnson; 222, J. L. Kenner; 231, Christian Schoetler; 236, James Gowenlock; 238, Thomas Ruggles; 245, John B. Reid; 247, M. A. Cushing; 248, T. L. Magee; 250, Ethelbert Callahan; 253, Oliver Crissey; 255, W. N. Allen; 260, M. W. Wilcox; 261, J. H. Tyler; 263. William Rounseville; 264, Wm. Forbes; 266, C. M. Grammar; 267, R. H. Bacon; 270, J. M. Wilson, 271, G. B. Carpenter; 272, J. J. McClintock; 273, J. C. Smith; 274, J. S. Kosier, 278, Merlin Carpenter; 280, W. H. Brown; 282, Hiram Carnahan; 284, William Jackson; 385, G. W. Tilton, 287, H. C. Robertson, 291, H. P. Wood; 292, Louis Zeigler; 297, Thomas Bailey; 298, D. Huntington; 310, John Sutton; 311, John D. Dyer; 312, John Quinlin; 316, T. N. Beoe; 318, H. A. Young; 319, H. A. Barnard; 320, R. F. Lintleman, 321, Wm. Lane; 322, H. H. York; 328, F. J. Glasier; 330, J. A. Florentine; 331, E. Blackford; 334, Z. D. French; 340, J. L. Drennan; 342, J. H. Merritt; 344, O. M. Southwell; 345, L. C. Belding, Jr.; 351, N. T. P. Robertson; 354; J. M. Stout; 356, Geo. Smith; 360, J. L. Blanchard; 361, Christs Lischer; 362, Henry Palmer; 365, C. F. Tenney; 369, W. A. Smith; 372, Wm, Livingston; 372, J. L. Metz; 374, M. V. Allen; 377, Chas. Stephani; 382, Richard Boston; 383, S. Z. Roth; 384, Alex. Wylie; 387, J. B. Pittman; 391, A. T. Darrah; 394, C. E. Miner; 297; Henry Wineheart; 398, T. W. Raymond; 401; Chas. Finefield; 402, H. R. Fuller; 404, F. P. Crandon; 405, J. C. Jones; 406, J. P. Cumming; 407, Newton Griffing; 411, C. H. Brennan; 413, B. K. Shryock; 416, Wilson Hoag; 417, W. E. Pritchard; 419, S. H. Bradley; 420, W. J. Mix; 422, T. C. Clark, 425, C. H. White; 427, T. J. McBride; 428, Samuel Taxon; 429, J. H. Sands; 432, J. B. Beadles, 433, W. M. Bolt; 436, F. S. Cone; 437, Joseph Spiegel; 439, Wm. Harvey; 440, A. Salisbury; 441, C. F. Hitchcock; 443, S. C. Rowell; 445, J. W. Lumpkin; 446, D. L. Jewett; 448, Benj. Kersey; 450, S. P. Coburn; 452, J. H. Askins; 454, Jos. Jones; 457, W. D. Deans; 459, Thos. Elliman; 461, John Tunnell; 462, W. B. Armstrong; 463, C. Capps; 465, W. H. H. Rader; 467, E. D. Cole; 469, J. L. Moore; 474, M. G. Nixon; 475, T. C. Kirkland; 477, S. S. Chapman; 483, J. P. Johnson; 488, J. T. Evans; 490, H. C. Shrader; 495, W. R. Mizell; 497, J. S. Greene; 498, Lemuel Wilson; 501, W. T. Dickinson; 502, Julius Tower; 503, T. J. Whitehead; 508, W. T. Wheeler; 509, B. F. Foster; 510, B. F. Middleton; 511, T. W. Tefft; 514, Harman Phenix; 516, James Cozad; 520, W. H. Willard, 521, M. H. Wilmot; 523, D. M. Vanderen; 526, S. G. Pitkin; 527, S. D. Lewis; 528, N. E. Weese; 529, J. W. Vickers; 531, H. H. Glenn; 536, Geo. Niver; 538, E. L. Gooding; 539, Chas. Weinland; 542, Cyrus Jones; 545, W. H. Davis; 546, J. C. Baugh; 547, Hugh Caughey; 549, C. H. French; 550, J. H. Welsh; 551, Robert Williamson; 558, G. F. Watson; 559, C. P. Bristol; 560, J. F. Robb; 561, E. C. Johnson; 562, J. W. Most; 563, M. J. Hull; 564, Benj. Pym; 566, J. M. Eaton; 573, Chas. Overrocker; 574, J. M. Harnit; 575, O. P. Burgett; 576, B. J. Vancourt; 577, Baldwin Milliken; 578, Joel Smith; 579, W. H. Stubbs; 582, J. F. Boulware; 583, Robert Suppiger; 584, J. L. Dewey; 587, R. B. Foster; 588, Samuel Rawson; 590, John Smoot; 591, J. S. Forsythe; 592, Wesley Park; 593, W. P. Gray; 594, E. P. Robertson; 597, E. F. Dougan; 598, S. S. Furber; 599, J. F. McCormick; 601, E. C. Park; 602, Francis Cooper; 604, H. W. Mead; 605, J. S. Lackey; 606, W. D. Catterlin; 607, J. C. Fulton; 609, A. C. Manter; 610, G. P. Randall; 611, L. A. Bebee; 612, Mennos Bowman; 614, Lucien Bullard; 615, A. G. H. Conover; 616, F. M. Wadley; 618, F. G. Mourning; 619, J. A. J. Smith; 620, Addison Robinson; 623, A. B. Leeper; 632, Jonah Hole; 634, H. B. Meserve; 635, R. J. McNeill; 637, A. J. Willing; 638, A. S. Swartz; 639, J. H. Dixon; 640, E. Brookfield; 642, M. A. Thayer; 644, D. Z. Condrey; 651, D. A. Meeker; 654, Frederick Cole; 656, J. Gluckselig; 659, G. Evatt.

Reported to us.—72, James Douglas; 603, P. F. Thornburgh.

IN OTHER JURISDICTIONS.

Virginia.—211, Robert Marks.
Montana.—1, F. C. Deinling.
Connecticut.—37, J. S. Watson.
Palestine Commandery No. 27, Paris.—R. L. McKinley, Commander.

Districts, Deputies and Lecturers.

NAMES OF D. D. G. MASTERS AND DISTRICTS.

District No. 1.—South Chicago and all that part of Cook county east of the Illinois & Michigan canal, together with the county of Will.—R. W. H. Frank Holcomb, Chicago, Cook county.

District No. 2.—All that part of West Chicago and the counties of Cook, DuPage and Kane, lying south of the Fulton branch of the Chicago & North Western Railroad, and west of the Illinois & Michigan canal.—R. W. John W. Clyde, Chicago, Cook county.

District No. 3.—All that part of the city of Chicago and the counties of Cook, DuPage and Kane lying north of the Fulton branch of the Chicago & North Western Railroad.—R. W. David A. Cashman, Chicago, Cook county.

District No. 4.—Lake, McHenry and Boone counties.—R. W. John C. Baker, Waukegan, Lake county.

District No. 5.—Winnebago, Stephenson and Jo-Daviess counties.—R. W. Loyal, L. Munn, Freeport, Stephenson county.

District No. 6.—Carroll, Ogle and Whiteside counties, (except Mystic T'e, No. 187)—R. W. Reuben N. Adams, Fulton City, Whiteside county.

District No. 7.—Lee and DeKalb counties, (except Dixon Lodge, No. 7)—R. W. William A. Levanway, Dixon, Lee county.

District No. 8.—LaSalle, Kendall and Grundy counties.—R. W., Thos. J. Wade, Ottawa, LaSalle county.

District No. 9.—Marshall, Putnam and Bureau counties—R. W. Joseph Holland, Hennepin, Putnam county.

District No. 10.—Henry, Rock Island and Mercer counties—R. W. J. Silas Leas, Rock Island, Rock Island county.

District No. 11.—Henderson, Warren and McDonough counties.—R. W. Richard D. Hammond, Macomb, McDonough county.

District No. 12.—Knox, Fulton and Stark counties.—R. W. Sylvester Stevens, Knoxville, Knox county.

District No. 13.—Peoria, Tazewell and Mason counties—R. W. William Rounseville, Peoria, Peoria county.

District No. 14.—McLean, DeWitt and Logan counties—R. W. Lee Smith, Bloomington, McLean county.

District No. 15.—Ford, Livingston and Woodford counties—R. W. Wilson Hoag, Paxton, Ford county.

District No. 16.—Kankakee and Iroquois counties. —R. W. Rodney Ashley, Kankakee, Kankakee county.

District No. 17.—Hancock and Adams counties. —R. W. Joseph Robbins, Quincy, Adams county.

District No. 18—Schuyler, Brown, Scott, Pike and Calhoun counties.—R. W. Archibald A. Glenn, Mt. Sterling, Brown county.

District No. 19.—Sangamon, Morgan, Cass and Menard, counties—R. W. Newton Bateman, Springfield, Sangamon county.

District No. 20.—Champaign, Douglass, Piatt and Macon counties—R. W. Joseph O. Cunningham, Urbanna, Champaign county.

District No. 21.—Vermillion and Edgar counties. —R. W. Daniel G. Burr, Paris, Edgar county.

District No. 22.—Moultrie, Coles, Cumberland and Clark counties.—R. W. William H. House, Mattoon, Coles county.

District No. 23.—Shelby, Christian and Montgomery counties.—R. W. Geo. M. Raymond, Litchfield; Montgomery county.

District No. 24.—Macoupin, Green and Jersey counties.—R. W. John Patrick, Bunker Hill, Macoupin county.

District No. 25.—Madison, Bond, St. Clair and Monroe counties.—R. W. Eli T. Hollister, Alton, Madison county.

District No. 26.—Clinton, Marion, Fayette, Effingham and Clay counties.—R. W. Hiram W. Hubbard, Centralia, Marion county.

District No. 27.—Jasper, Crawford, Richland, Lawrence, Wayne, Wabash and Edwards counties—R. W. John McCullough, Olney, Richland county.

District No. 28—Alexander, Union, Jackson, Perry, and Randolph connties.—R. W. C. Kirkpatrick, Anna, Union county.

District No. 29.—Washington, Jefferson, Franklin, Hamilton, and White counties.—R. W. C. H. Patten, Mt. Vernon, Jefferson county.

District No. 30.—Pulaski, Massac, Johnson, Williamson, Pope, Hardin, Saline, and Gallatin counties.—R. W. Thos. Moore, Metropolis, Massac county.

Lodges working in the German language in the first, second and third Districts—R. W. William Floto, Chicago, Cook county.

Good Counsel.

We commend the following to all Commanders and Templars.—ED. TROWEL.

OFFICE OF GRAND COMMANDERY OF WISCONSIN.
MILWAUKEE, January 28th, 1871.

"*My Dear Sir Knight:*

"As we are commencing another 'year of Pilgrimage,' let us start with the determination to so handle the great possibilities it shall place within our power, that at its close we may be able to write its history in 'fairest lines.'

"The restriction upon advancement, by requiring a year's probation between the chapter and commandery, having been removed, it is reasonable to expect there will be an unusual number of applicants for the 'honors and rewards that await the valiant Templar,' and it behooves us to exercise increased diligence in guarding against 'imposters.' It is ever a momentous question to distinguish between the worthy and the unworthy; and especially so in discriminating between those, whose belief in the fundamental truths of Christianity is a settled conviction, and those who care not a straw for any religion, but are willing to say they prefer the Christian system to any other, rather than not be admitted to our asylum, considering it but a 'part of the play,' having no relation to actual life.

"We have more than enough of such among us already, and it is high time to close the doors against any whose *character* is not a sufficient guaranty that they *mean* what they *profess*, in order to pass the pickets and get within our lines.

"Deeming the present an auspicious moment to call attention to these vital matters, I have taken advantage thereof to suggest that we should ascertain *beforehand* the honest sentiments of those who undertake the "pilgrimage" toward our asylum, there to unite with an 'Institution founded upon the Christian religion, *and the practice of the Christian virtues.*'

"The most effectual way to ascertain these important facts is to appoint the *right kind of men upon the committees*, to whom the petitions are referred, those who will faithfully and fearlessly execute the duties of the trust reposed in them, with an 'eye single' to the welfare and high character of the Institution.

"In a majority of cases, it is safe to say, committees exercise no vigilance at all; or, if they do, have not the moral courage to report adversely upon any candidate's claim, for fear of offending some one who may be interested in securing the election of a favorite. We may feel a deep interest in the advancement of our particular friends and associates. I like a true devotion to one's friends; that is according to the spirit of true Knighthood; yet we should recollect that all men are liable to err in their estimates of the qualities requisite to any particular station, and that right here is a society whose foundation consists in a pure and exalted motive, and that it is for the *true* interest of *all* in its fellowship not to vary its standard to suit those who may wish to take advantage of its benefits; but to require in them conformity thereto as a *condition precedent* to conferring it privileges upon any one.

"By reference to my report to the Grand Commandery at its last conclave you will learn my views relative to the general method of conducting our affairs, and the principles which should govern us. I have deemed it best to add these thoughts to those there expressed, and which were so kindly received, hoping that they may be as graciously accepted, and be incorporated into the working of our affairs.

"All which is courteously and fraternally commended to your consideration,

"A. V. H. CARPENTER,
"*Grand Commander.*

Names of Grand Lecturers.

Bro. M. D. Chamberlin, Freeport.
Bro. G. W. Barnard, Chicago,
Bro. G. O. Ide, Princeton.
Bro. T. J. Prickett, Carbondale.
Bro. Sylvester Stevens, (reappointed) Knoxville.
Bro. H. F. Holcomb, (reappointed) Chicago.
Bro. J. H. Fawcett, Princeton.
Bro. G. P. Randall, (reappointed) Chicago.
Bro. R. D. Hammond, (reappointed) Macomb.
Bro. H. G. Reynolds, Springfield.
Bro. J. H. Kilmore, Chicago.
Bro. D. G. Burr, (reappointed) Paris.
Bro. W. J. A. Delancy, (reappointed) Centralia.
Bro. Thos. J. Wade, (reappointed) Ottawa.
Bro. Jno. W. Banker, (reappointed) Quincy.
Bro. E. Cook, Chicago.
Bro. D. C. Jones, Salem.

MASONIC TROWEL.—This excellent Masonic paper is published at Springfield, Ill. by H. G. Reynolds, Jr., with H. G. Reynolds, Sr., as editor. The latter is well known to members of the Order all over the United States. THE TROWEL is a *good paper*, in every respect, and the Mason who does not have it in his family neglects an opportunity of instilling a high regard for the Institution in that family. We regard THE TROWEL as one of our most readable exchanges. *Canton Register*.

Died.

At his residence, in Dawson, February 1, 1871, of consumption, Bro. JESSE WHEELAND, a member of Dawson Lodge No. 556 and of Sangamon Chapter No. 124, aged thirty-four years.

Miscellaneous Reading.

John Oakheart and Son.

BY DION BOURCICAULT.

John Oakheart and Son are Baltic merchants. Young John entered his father's office as a clerk, at sixty pounds a year, of which he paid his mother forty for board, lodging and washing, and clothed himself with the odd twenty. Do not imagine that Mr. Oakheart's establishment required this assistance. The old gentleman desired to make his son feel independent—he was a man, he earned his own livelihood, and he should feel that he supported himself. At twenty-five years of age young Oakheart marries, receiving with his wife a moderate sum of money. He wants to purchase a share in his father's business; they cannot come to terms. Young John can make a better bargain with a rival house in the trade. The old man hesitates; he likes the sound of John Oakheart and Son, but business is business. Had his son married a penniless girl, the father would have given him what he now refuses to sell; but now, business is business, and, as a calculation, he can't do it. So young John becomes a chief partner in a rival firm to that which must one day be his, and trades against the old man whose only sin is to lay up wealth for his son.

Every day at four o'clock, leaning against a particular corner on 'Change, stands the elder merchant, his hands deeply sunk into his dog's-eared pockets. A young city man approaches; they exchange a quiet and careless nod.

"Feel inclined to discount for £1,200 at long date?"

"What security?" asks the old man.

"Turkish '54."

"Any names?"

"My own, only; it's a private matter, and has nothing to do with our house," replied the younger. "I will give you four per cent."

"I should want more than that, as money goes—say 4½."

"The brokers ask only 4½," replies the young man.

"Then give it." And they separate with an indifferent nod. That was father and son.

Every Sunday young John and his wife dine at Russel square in the same house where old Oakheart has lived for thirty years. His name has been cleaned out of the brass plate on the door. This house John still looks upon and speaks of as his house. All the associations of his childhood are there—every piece of furniture is an old friend—every object is sacred in his eyes, from his own picture, taken at four years old, with its chubby face and fat legs, to the smoke-dried picture of Gen. Abercrombie. They form the architecture of that temple of his heart—his home.

After dinner the ladies have retired. The crimson curtains are comfortably closed. The crackling fire glows with satisfaction, and old John pushes the bottle across to his son, for if old John has a weakness it is for tawny port.

"Jack, my boy," says he, "what do you want with £1,200?"

"Well, sir," replies young John, "there is a piece of ground next to my villa at Brixton, and they threaten to build upon it; if so, they will spoil our view. Emily," meaning his wife, "has often begged me to buy it and enclose it in our garden. Next Wednesday is her birthday, and I wish to gratify her with a surprise; but I have reconsidered the matter—I ought not to afford it—so I have given it up."

"Quite right, Jack," responded the old man; "it would have been a piece of extravagance," and the subject drops.

Next Wednesday, being Emily's birthday, the old people dine with the young folks. Just before dinner, old John takes his daughter-in-law aside, and places in her hand a parchment—it is the deed of the little plot of ground she coveted. He stops her thanks with a kiss, and hurries away. Ere the ladies retire, Emily finds time to whisper the secret to her husband. And the father and son are alone. Watch the old man's eyes fixed on the fire, for he has detected this piece of affectionate treachery, and is almost ashamed of his act, because he does not know how to receive his thanks. For a few moments a deep, gentle feeling broods upon the young man's heart; he has no words—it is a prayer syllabled in emotion that makes his lips tremble; he lays his hands upon his father's arm and their eyes meet.

"Tut, Jack, sir! pooh, sir! it must all come to you some day—God bless you, my boy, and make you as happy at my age as I am now." In silence the souls of those men embrace.

But what is that seraph that gathers them beneath her outspread angel wings? I have seen her at the fireside, fluttering like a dove from bosom to bosom. I have seen her link distant hearts parted by the whole world—she is the true genius of the Anglo-Saxon family—and her name is Home.

A Nut That Burglars Cannot Crack.

The London correspondent of the Boston *Commonwealth* narrates the following:

A stranger in Threadneedle street, standing in the narrow thoroughfare, shortly before ten o'clock in the morning, would have his curiosity aroused by the number of well dressed men whom he would see entering a silversmith's shop, and in a few minutes reappearing with small Japan boxes under their arms. If by further chance it so happened he was at the same spot between five and six o'clock in the evening, he would probably observe the same young men return to deposit the same Japan boxes on the counter of the same shop. The explanation is simple—the boxes, which contain the unbanked securities and cash of merchants and brokers, are locked up for the night in the silversmith's strong room, built in an excavation of sand rock far below the surface of the street, and upon which falls, when closed up for the night, a considerable flow of water. The merchants and brokers pay a rent for the use of this secure depository; and, acting no doubt upon this idea, a Mr. Streeter, an extensive jeweler, intends to give the wealthy possessors of costly jewels the opportunity of using his "Chatwood safe," with its hydro-pneumatic envelope and patent water-level guage. This safe stands on the floor of his shop, and is open to day-light. It rests upon a foundation of many details, and of sufficient solidity to support more than ten times sixty tons, the weight of the safe itself, which is encased in concrete, embedded in which is a water chamber connected with an apparatus and air tubes to give timely warning of sinister assaults. Besides this security, the safe is burglar-proof, engineer-proof, gun-powder proof, chemical-proof, miner-proof, and expert proof. It cannot be fused, melted, wedged, or bored, nor can the lock of the door, which weighs six tons, be picked or tampered with by the most skillful manipulator without bringing down on himself a detector. The key consists of four parts, each in the possession of different persons, so that danger is averted in that direction; while, supposing that the whole key be lost, the wards of the lock admit of no fewer than two thousand variations, and a new key could be made that would render the old one perfectly useless. Granting, however, the possibility of successfully breaking into the safe, it would require sixty hours to accomplish the feat; and, as before stated, the first blow, nay the merest scratch of the operator, would at once be shown by the index of a patent water-guage lever. The inventor is relieved of a good deal of anxiety in the protection the safe affords for his own valuable stock, and already many wealthy clients have secured space in it for the safe keeping of their jewels and title deeds.

A Brow-Beater Beaten.

A dropper-in tells us the following about a distinguished criminal lawyer of the Massachusetts bar, whose success, very marked, has been in a great degree owing to his rough manner in which he has dealt with witnesses. He once, however, met his match. He has the misfortune to be cross-eyed, and in addressing a jury, as they could not tell where he was looking, it was said by malicious ones that he got all round them without their knowing it.

In the instance under notice, the witness was one of the free and easy ones, of the class denominated as "vagabonds" in the English law—an actor, or utility man—and his testimony was of considerable importance to the case. He was therefore put on the stand.

"What is your business?" asked the lawyer.

"A cormorant," was the reply.

"A cormorant! what's that?"

"Why one that goes from place to place, devouring all he can get."

"Ah you call that being a cormorant, do you?" said the lawyer.

"Yes, sir."

"Very well, Mr. Cormorant, look at me and receive my questions as I shall give them to you, and give the answers to the jury in like manner."

The man turned towards him, and with nice professional power imitated his squint and manner exactly, and then to the jury with the same distortion of vision, returned his answer.

The jury smiled.

Another question was propounded and answered in the same way.

The jury grinned and simmered.

A third question was put with the same result.

The jury laughed outright.

"May it please your honor," said the annoyed counsellor, very red and angry, "I appeal to you, sir, to check this witness. By his grimaces and contortions he is disturbing the equanimity of the jury, and it is impossible to proceed."

The court replied that it could see no cause for complaint.

The counsellor, very red resumed his examination. The witness, as before, cocked his eye at the lawyer to receive his question, and then turning to the jury, with great gravity, but with awful obliquity of vision, gave his reply. Those twelve men broke down, upon this altogether. They lay back in their seats and crammed their handkerchiefs into their mouths, to keep from screaming.

The counsellor saw the position of things and with a flutter for a moment, he told the witness to sit down, who did so, giving, as he passed to his seat, a cock-eyed glance with one eye on the lawyer, and at the jury with the other.

The brow-beater was beaten.

St. Louis & Southeastern Railroad.

This new railroad, a division of which, 76 miles in length, was opened to business on the 10th of November last, gives to this city the control of a region larger, and far richer in natural resources, than all the so-called New England States, and is destined at no distant day to furnish a direct route to the Southeastern cotton States and the South Atlantic seaboard. The road was bugun in 1869, and 16 miles built; and in 1870, the 76 miles above alluded to, and 15 miles also in Gallatin county, were completed, extending from East St. Louis to Mt. Vernon to Shawneetown to Saline county line. The remainder of the line is being located this winter, bridging and ties are being prepared, and the entire line will be opened by the 1st of November, 1871. When the entire line and its extensions are are completed, they will afford the shortest and best possible routes between St. Louis, Louisville and Norfolk; St. Louis and Evansville; St. Louis, Shawneetown and Nashville; St. Louis and Savanah or Port Royal; St. Louis, Southeastern Illinois, Southern Indiana, Western Kentucky, Middle Tennessee, Georgia, North and South Carolina! The distance to Louisville by this route is 250 miles, fifty-two miles less than by the Ohio and Mississippi; to Evansville 100 miles, to Shawneetown 139 miles, to Nashville via Evansville 314, via Shawneetown 285 miles, or only 18 miles longer than an air line. The traffic of the road is very encouraging, both freight and passenger business steadily increasing, and every mile added to its length will add to its paying business.

* * *

A GOOD story is told of a guest at a prominent hotel, who, after ordering an elaborate repast, curiously scrutinized the diminutive proportions of the dishes which were set before him, and finally disposed of each at a single mouthful. Then, leaning back in his chair, he remarked to the waiter: "Your samples are all right—now bring on my dinner!"

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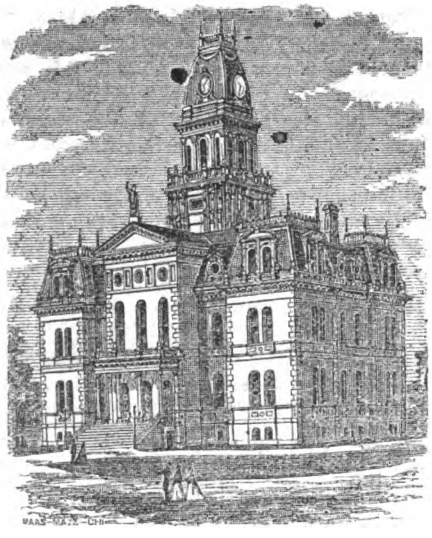

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VOL. X. WHOLE NO. 111. SPRINGFIELD, ILLINOIS, MAY, 1871. NEW SERIES NO. 1.

Selected Poetry.

Our Lives.

"Our lives are rivers, gliding free
To that unfathomed, boundless sea,
The silent grave!
Thither all earthly pomp and boast
Roll, to be gathered up and lost
In one dark wave.

Thither the mighty torrents stray,
Thither the brook pursues its way,
And tinkling rill.
There all are equal. Side by side
The poor man and the son of pride
Lie calm and still.

This world is but the rugged road
Which leads us to the bright abode
Of peace above;
So let us choose that narrow way
Which leads no traveler's foot astray
From realms of love.

Our cradle is the starting place,
In life we run the onward race,
And reach the goal;
When, in the mansions of the blest,
Death leaves to its eternal rest
The weary soul.

Did we but use it as we ought,
This world would school each wandering tho't
To its high state;
Faith wing the soul beyond the sky,
Up to that better world on high,
For which we wait."

—*Keystone.*

Lines by a Lady.

Oh! why should woman, who so truly needs
Mankind's protection, and so much admires
The truly noble, feel ought of bitterness
Toward Masonry? Methinks no truthful heart
Can e'er be moved with unkind feelings toward
The sons of virtue, charity, and love.
How can *I* but admire the mystic band
When *he?* whom I revere and truly love,
Whose every act through a long life, which counts,
Now, fourscore years, has been so truly pure—
An honored member is? Oh! well I know,
The gray-haired pilgrim I delight to call
By the sweet appellation, *father*, ne'er
Would approbate with his whole heart and soul,
An undeserving Order. Oh! I've seen
His mild eye kindle, as I sang to him,
That rich and plaintive song of Scotland's Bard.
I learned it when a child, and loved it too;
But love it better now, that 'tis a source
Which yieldeth joy to those I dearly prize.

Oh! woman, wherefore seek to learn, or censure,
What we can never know? Enough for us
To see and share the fruits borne on the tree
Which e'er, to us, must be invisible.
Are we, the daughters of our mother, Eve,
More wise than she, that we should not transgress,
Were we permitted to advance within
The sanctum? No! Then let us be content,
To know that sickly soil nor stunted tree
Can bear the fruits of CHARITY and LOVE.

Peace.

From the German of Paul Flemming.

Live not in regretting,
With fretting;
Be still!
What God shall say
Do thou obey,
O Will.

Do thou, without ranging
Or changing
Find rest;
If God ordains,
Then that remains,
The best.

Away flies thy sorrow
To-morrow;
And He
Who gives to all
Give also shall
To thee.

ANGUS MCPHERSON.

How to do the Work.

BY WILLIAM ROUNSEVILLE.

It is not every good Mason that is a good officer. He may be devoted to the lodge, and exemplify the principles of the Institution in practical life, and yet be perfectly unfit to preside in the East. In the choice of officers this fact is too often overlooked. We may go still further and say that a Mason may be familiar with the entire work, and be able to perform it without missing a word, or misplacing a letter, and yet he may be unfit for that responsible station.

The work of Masonry is emphatically of a dramatic cast. He who goes through the whole formula with the same intonations; the same pitch of voice; the same rapidity, fails to give it the power and force that legitimately belong to it. A monotonous, as well as a spiritless delivery, mars the beauty of the ceremony, detracts from its value, and in too many instances entirely fails to impress the candidate with the importance and beauty of the ceremonies.

In order to perform the work of the lodge well and effectively, the officers must not only understand, but they must feel it. They must not only know it, but they must lose their identity in the character which they represent. Think for a moment what a deep and lasting impression would be made upon the candidate, did every officer enter into the spirit of the ceremony, and exhibit fully and powerfully the characters that appear in the drama. Could this be done, there would be no complaint of a want of interest in the lodge meetings. Every heart would throb with the warm and benign principles of the Institution, and life and energy be infused into the whole system. This fact may be applied to the whole system of Masonry. It is as applicable to the higher, as to the lower degrees.

We have among us such an exposition of the fact for which we contend, that we cannot refrain from using it. The ceremonies of the order of Knights Templar are of the most solemn character. They are also pathetic, appealing to the sympathy of the human heart, well performed, and the charges feelingly delivered; their beauty, and the salutary impression they make, cannot be surpassed. And of all parts of this sublime ceremony, that performed by the Prelate is the best.

We are acquainted with two Prelates, who, each in his sphere is considered as nearly perfect. One delivers his charges and enunciates the lectures with the utmost precision. Not a word is misplaced; not an inflection offends the ear; not a discordant sound is heard. To a sonorous voice is added a commanding presence, and a perfectly easy and graceful carriage; the effect is astonishing. The asylum is always as silent as the house of death. Not a foot-fall is heard; not a whisper is pronounced. All stand in the attitude of listening admiration. But is the work done well? It is as beautiful as a statue by Power, and as cold! It is grand, but heartless. It is faultless, but without warmth. The candidate admires, but he does not love the institution. He is struck with wonder as was the queen of Sheba when she was brought to behold the glories of the temple, and that is all.

Can it be said that this is the fulfillment of the highest design of the Templar order. Does this perfect worker in the service of the temple come up to our idea of what that service should be? It fails, in our opinion, in the highest point of excellence. It instructs the head, but it does not warm the heart. No sympathy is kindled in the breast of the candidate. He is no better fitted for the duties of life than he was before the ceremony was performed. He has seen the beautiful proportions of the statue, but his heart does no more throb responsive with the great heart of humanity, than if he had looked upon a beautiful creation of the artist. This is one good officer. This effect is the product of that perfection in work of which he is the type. We acknowledge that this is better—far better than the ordinary performance of the work of the Templar order. But to us, it is not the highest excellence attainable. The creation should have a heart as well as a head. There should be a soul as well as life. There should be warm blood, as well as overpowering beauty.

We are acquainted with another officer whose style and method are almost diametrically opposite to that which we have portrayed. He professes no knowledge of elocution. He lays no claim to exactitude and correctness. He does not always pronounce his words according to the standard authorities. He sometimes hesitates for words to express his thought and feeling. As an orator he is probably a failure, if judged by the rules of the schools. His inflections are not always just or pleasing. And yet this man has a perfect control of the heart and emotions of his candidate. If he does not cause him to wonder and be astonished, he draws him to him by the cords of a common sympathy.

It is no uncommon occurrence to see the cheeks of the aged prelate bedewed with tears, and fully as frequently have we seen the candidate affected by the glorious truths so plainly enunciated to such an extent that utterance was impossible, while the knightly ranks wept in sympathy. In this manner the affections have been warmed and strengthened by the ceremonies, and the candidate goes forth to perform the duties of life with renewed determination—with warm sympathy for the suffering of the race, and strong resolutions to abide by the maxims of kindness and sympathy that have been rehearsed to him. This officer feels the truth of every word he utters, and to such an extent that he rarely fails to impress the same feeling upon the candidate.

There is no necessity that we should take it upon ourselves to say which of these two, the most perfect specimens of their respective schools, which we know, is the better officer. But if there be any moral to be drawn from these pictures, it is that a better than either would be found if the traits of character above delineated, could be concentrated in one person.

Though few persons could attain to this excellence, yet, should every one exert himself to that end, there can be no question that the standard of official character would be greatly elevated, the Fraternity be immensely benefitted, and Masonry, from the time of this reformation, would become a power for virtue and morality, for justice and truth, that it has never yet been.

In the light of these remarks, it is obviously the duty of members of lodges to choose their most capable brethren for offices; and the officers, when elected, should do their utmost to do well the work which the brethren have confided to their care.

◆

THE Grand Lodge of Quebec has been recognized by the Grand Lodges of Maine, New Hampshire, District of Columbia, Ohio, Illinois, Iowa, Arkansas, Nebraska, Wisconsin, Michigan, Kansas, Nevada, Texas, Mississippi and Nova Scotia.

◆

THE Craft at Logansport, Indiana, are about to erect a spacious and elegant Masonic edifice.

TO THE GLORY OF THE GRAND ARCHITECT OF THE UNIVERSE.

From the East of the Grand Lodge of Illinois, A., F. and A. M.

To the Masters, Wardens and Brethren of all Regular Lodges of Ancient, Free and Accepted Masons in the State of Illinois:

WORSHIFUL AND DEAR BRETHREN—The magnitude of our jurisdiction, both in extent of territory and number of Lodges, render the pleasure of an official visit to each Lodge impracticable. [illegible] therefore obliged to avail myself of the present medium of communication in order to address you upon matters [illegible] special and general interest.

The intelligence of the total destruction by fire of the archives of the Grand Lodge has already been communicated to you by the Grand Secretary, and doubtless the matter is one of universal regret. By this disastrous event, everything of value belonging to the Craft of Illinois became a prey to the relentless flames.

In 1850 the Grand Lodge met with a like disaster. The property recently destroyed was, therefore, the labor and accumulation of twenty years. Many valuable documents can never be replaced. The data for reconstructing the financial accounts and Masonic records must come from the several Lodges. I therefore evoke a prompt and zealous co-operation of the Craft, to assist in establishing order out of the present confusion.

Among the property destroyed were 1000 copies of printed Proceedings of the last session of the Grand Lodge. This unlooked for contingency will deprive the Lodges of their full quota of copies. Fortunately, however, a sufficient number of copies remained in the hands of the printer to supply each Lodge with two copies. It is therefore deemed best not to incur the heavy expense of replacing those destroyed.

Notwithstanding the unfortunate event alluded to, the Craft of Illinois have abundant reason to be thankful to our common Father for the manifold blessings and comforts vouchsafed to them.

I tender you my hearty congratulations upon the degree of harmony and prosperity enjoyed by the Lodges throughout our jurisdiction, and pray that nothing may occur to interrupt a continuance of your peaceful labors.

It may be well for every brother to ask himself how much of the general prosperity of the lodge is due to his individual effort. Do you attend all the regular meetings of your lodge? Have you been present with voice or vote at one-half or even one-quarter of them? or do you take part in the anual Communication only? If you are of the latter number you are convicted of a want of proper zeal, or else your cable-tow is indeed limited.

While the brethren will, of course, consult their own inclination and convenience in this matter, yet I would fraternally impress upon them the importance of attending

THE MEETINGS OF THE LODGE

as often as their duties will permit, not only as an index of appreciation of Masonry and respect for their Lodge, but, by their presence, encourage and assist the Master, and other officers in the agreeable labors, and assume a share of the important and responsible duty of guarding the "outer door," that none but the worthy may enter. This is the safeguard and protection of our Institution, which, in a great measure is in the hands of the

RECOMMENDING AND INVESTIGATING COMMITTEE,

whose duties are alike responsible and important. The former being primary and self-constituted, should exercise their privilege with the utmost care, for the good of Masonry, and not as a favor to the applicant. I regard it as a dangerous practice, inconsistent with propriety, and contrary to the spirit of the law, to recommend a man for the honors of Masonry unless we know him personally, have some knowledge of his disposition, habits and general character, and believe he is every way worthy to become a Mason.

Those who are charged with the duty of investigating the character of applicants, hold positions of distinction. They are the inspectors to examine the material wherewith to add wisdom, strength and beauty to the Temple. Be not careless, therefore, in the discharge of this high trust, but let the candidate understand that his character is subject to a close scrutiny, and that friendship cannot bias your action. If there be a doubt in regard to his fitness, remember your lodge is entitled to the benefit of it. A fearless discharge of this duty may subject the committee to the frowns of the rejected and his friends, but faithfulness will command the plaudits of every just craftsman.

In addition to the usual monitorial questions, the law demands that a candidate must unequivocally declare his belief in God, the Creator and Ruler of the Universe; that he has been a resident of the State of Illinois, at least one year, that his residence is within the territorial jurisdiction of the Lodge petitioned, and that he has never applied to or been rejected by a Lodge of Masons. I would recommend that these questions be propounded by the committee to whom the petition is referred, as well as by the proper officer at the lodge. Special attention is called to Sec. 26 and 36, G. L. By-Laws.

So much has been said and written in regard to

THE BALLOT,

that it ought to be well understood, but as it is one of the most important questions with which a Masonic lodge has to deal, and is sometimes the cause of much discord, it will not be amiss to call attention [illegible] it. It may be asked why this, more than any other question should disturb the harmony of a Lodge? There can be but one answer. It is because the law governing the ballot has been violated, either wilfully or through ignorance. The law is expressed in two simple comprehensive words, viz.: *Inviolable Secrecy.* These words have but one meaning, and any attempt to twist, turn or torture them into any other than a literal interpretation should subject the offender to discipline.

The secrecy of the ballot is not governed by the law of this or that Grand Lodge—it is a landmark—hence an unalterable and universal law of Masonry; real ignorance upon the subject must, therefore, be an exception, and a willful violation of the secrecy of the ballot should be met with prompt punishment.

All remarks or discussions in the lodge upon the merits of a candidate is calculated to impair the secrecy of the ballot, and is therefore unlawful.

It is unlawful to inquire, or seek by any means to know how a brother voted; it is equally a violation of law in the lodge or out of it, for any brother to disclose the character of his ballot, (unless it be for the purpose set forth in Sec. 42). Whether it be white or black, great injustice may be done with both. However, a conscientious use of the latter will not seriously injure Masonry, while a careless and indiscriminate employment of the former may work great mischief.

It is improper to ballot for more than one applicant at the same time, as it is liable to create confusion among the members, and is unjust to the applicants.

Sec. 50 of G. L. By-Laws must be strictly obeyed; when a ballot has been declared it *cannot* be reconsidered except as provided by Sec. 42. Any brother desiring to avail himself of the privilege of this Sec. must make it known in open Lodge.

Brethren, the ballot is placed in your hands as a sacred trust; in the exercise of it be just to your lodge, and just to the applicant; you are responsible only to your conscience and to God.

OBJECTIONS

by a *member* to the initiation of a candidate lodged with the W. M., even after election, is binding and must be respected, nor can the reasons for such objections be demanded. If the objections are not withdrawn within six months, the petition fee should be returned to the applicant.

Objections to advancement to the second or third degree will be governed by Sec. 45, G. L. By-Laws.

When a candidate for either the second or third degree is rejected by ballot, the brother may renew his application at the next or any subsequent regular meeting of the lodge; in either case he will be entitled to enjoy the privileges of the lodge, when open on the degree to which he has attained.

It has come to my knowledge that it is the practice in a number of lodges, in cases of non-affiliates applying for membership, to receive their demits as sufficient evidence of their being Master Masons. I fraternally warn the brethren that such a course is highly improper, and a direct violation of the regulation hereinafter referred to, as well as the 15th installation charge. And I hereby enjoin upon all Masters and Wardens of lodges to see to it, that a petitioner for membership is lawfully vouched for *before* balloting.

When a petition for affiliation is rejected by a Lodge, the applicant can re-petition the same or any other lodge, whenever and as often as he may choose.

When a brother avails himself of the

PRIVILEGE OF VISITATION

he should be subjected to the test, laid down in one of the old charges—

"Which direct that you are cautiously to examine him in such method as prudence shall direct you, that you may not be imposed upon by an ignorant, false pretender, and beware of giving him any hints of knowledge. But if you find him to be a true and genuine brother, it matters not of what country, sect or opinion he may be, you are to respect him accordingly."

A strange brother is one that cannot be lawfully vouched for as a Master Mason, although otherwise well known. All avouchments, whether by the Tyler or others, *must* be made *within* the lodge to the presiding officer.

I would recommend that in addition to the usual formula of examining a strange brother, that he be required to affirm that the lodge in which he received the degrees, and of which he is at the time a member, is working under and by authority of the Grand Lodge of the State or Jurisdiction in which said lodge may be located.

ALL REGULAR LODGES

recognized as such, within the bounds of the United States or British America, are held by authority of a duly recognized Grand Lodge, exercising Masonic jurisdiction over the State, Territory, Dominion or District in which it may be located.

The sovereignty of the Grand Lodge of Illinois over Ancient Craft Masonry within this State, is acknowledged and respected by the highest Masonic authority throughout the Continent of America. Hence the existence of any lodge within the limits of Illinois, without the authority of our Grand Lodge or the Grand Master, is unlawful, and all such lodges, and the persons claiming to be members thereof, are held to be clandestine, and cannot therefore be recognized as Masons by the regular lodges or brethren owing allegiance to the Grand Lodge of Illinois.

From certain information which has come to my knowledge, I deem it proper to say that the recent repeal of Sec. 81 and 82 Grand Lodge By-Laws do not in any manner change the status of unlawful lodges or their adherents, nor is the repeal of these sections to be regarded by the brethren as a license to hold Masonic intercourse with persons whom the Grand Lodge declare to be irregular and clandestine.

The full and absolute sovereignty of our Grand Lodge over Ancient Craft Masonry in Illinois, is a fundamental principle of Masonic government, essential to its dignity, and which must be maintained and unequivocally observed.

The custom of applying for

DISPENSATIONS

to initiate applicants in less time than the law prescribes, is calculated to deprive the members of a lodge of a fair opportunity to investigate the character of an applicant—a practice which I do not sanction. While I do not doubt the prerogative of the Grand Master to set aside the forms of law in cases of the kind, yet the necessity for the exercise of this power can seldom or never occur. However, when a clear case of emergency arises and is fully stated, I will authorize the *passing* and *raising* of a *brother* in less time than the law allows.

THE PHYSICAL QUALIFICATIONS

of a candidate for Masonry is important, and must be governed by Sec. 40 Grand Lodge By-Laws. I have been applied to frequently for authority to confer the degrees upon gentlemen whose mental and moral qualifications were of a high order, but physically they could not stand the test as provided for in the law referred to, which is not a mere local regulation, but a landmark. It is obvious, therefore, that the regulation *cannot* be set aside by the Grand Master, but must be conscientiously obeyed. The question is one of which the recommending and investigating committees should not lose sight, as it may frequently save a gentleman the mortification of being rejected.

I do not deem it just to cast a negative ballot on account of a physical disability *alone*, hence when there is none other, a lodge by unanimous vote and a full statement of the facts may be relieved of the force of Sec. 37, G. L. By-Laws, by virtue of a dispensation from the Grand Master.

In the formation of

NEW LODGES

I desire to call attention to Sec. 13 and Reg. 1, Grand Lodge By-Laws. Petitioners who are unaffiliated will be required to send with the petition their demits, and all others must send certificates of good standing in their respective lodges. The latter brethren should promptly notify their lodge when they become charter members of a new Lodge.

Much confusion may be avoided at

ANNUAL ELECTIONS

by a proper observance of the law governing the same.

Every lodge should elect and install officers annually, at the time prescribed by the By-Laws. If for good reasons the time passes without an election, the same should be held as soon thereafter as possible by special authority of the Grand Master. No brother can be installed as Master unless he has been previously regularly installed as Warden of a lodge, nor until he has been invested with the "secrets of the chair," except by dispensation, and not then unless the Past Wardens and others who *are* eligible, shall join in request for such dispensation. (Officers of lodges U. D. are of course not subject to the foregoing regulations.)

No officer of a Masonic lodge can be properly installed by proxy, nor should the installation ceremonies proceed in the absence of the Master elect.

There is more or less trouble arising from a violation of the law fixing the

TERRITORIAL JURISDICTION

of lodges. Nothing can be plainer than Section 36 Grand Lodge By-Laws. The words "nearer to another" lodge occurring therein do not mean by the nearest traveled road, but should be understood literally. It may sometimes happen that a strict observance of this law will interfere with the comfort and convenience of a candidate. In such cases a statement of facts, and a petition to the lodge having jurisdiction will save trouble, and if there are no objections to the applicant it would be but an act of fraternal courtesy to consider the circumstances and grant the request of a sister lodge. In cities or towns where two or more lodges are located, territorial jurisdiction is concurrent.

At the annual communication of 1869 the Grand Lodge adopted the work which is now

THE STANDARD WORK OF ILLINOIS.

In order that the same may be properly disseminated and thereby thoroughly established, there should be abundant facilities for the lodges to acquire it. I have therefore appointed Examiners with authority to test the qualifications of those who desire to become Grand Lecturers. Commissions will be issued to brethren to lecture upon recommendation of one or more of the Examiners, or by presenting to me a former commission.

Whenever a sufficient number of lodges or brethren desire, and will make application, I will organize a school of instruction in their midst in which they may qualify themselves for the duties of the lodge or as preceptors of the Craft.

No brother can lawfully instruct lodges in this jurisdiction as Grand Lecturer in the work of Ancient Craft Masonry without written authority from me.

A word to

THE WORSHIPFUL MASTER.

You are entrusted with powers and prerogatives of great importance, and so far as the lodge is concerned, are well-nigh absolute. While it is demanded by every consideration of right and justice, that these powers should be exercised with the most scrupulous regard for the rights of the members, yet a failure on the part of the Master to maintain discipline and harmony in the lodge is as culpable as the abuse of power. A generous and cautious mind will discover the "golden mean" between these extremes, which will command the respect and affection of the brethren, and insure peace, happiness and prosperity.

Freemasonry is cosmopolitan in the fullest sense of the term; therefore, no discussion of a political or sectarian character should be tolerated within its precincts.

Let the brother remember that our lodges are consecrated to good deeds. Forget not the solemn vows taken at the altar of Masonry. Let us thoughtfully guard our actions and keep watch and ward over every expression which may create ill-feeling or disturb the harmony of our lodges. It may be that few, if any, of our lodges need to be reminded of the matters herein referred to, still it is well occasionally to bring to the surface that which we unintentionally permit to sink from the mind, and thereby render us neglectful of the duties we owe to each other and to our beneficent Institution.

Let the foregoing communication be read in full at the first regular communication of the lodge after it has been received.

Given under my hand and seal, at Chicago, this 31st day of March, A. D. 1871, A. L. 5871.

DEWITT C. CREGIER,
Grand Master.

DECISIONS—BY THE GRAND MASTER.

1. Applications for demits must be made in writing, at a regular communication of the lodge, and may be granted, for good reasons, at a *subsequent* regular meeting, by a majority vote of members present, and compliance with Section 56.

2. When a petition from a non-affiliated Mason for membership is rejected, it may be recieved by any other lodge without the consent of the rejecting lodge.

3. The removal of E. A. or F. C. to a distant State or Territory, does not affect the jurisdictional rights of the lodge in which they may have been initiated.

4. Whenever E. A. or F. C. have been duly elected to advance, and fail to come forward for a period of one year or more, their character should again be subjected to investigation by committee. A new ballot is not necessary. If reported or otherwise declared *unworthy*, charges should be preferred.

5. Lodges are not required to give notice to neighboring lodges of the *rejection* of E. A. or F. C.

6. "Written notice and fair trial," (Section 60), of a brother for non-payment of dues, is due, and timely notice of the amount, an official demand for the same, and subsequent notice to appear at the lodge and show cause, etc. The official records and accounts of the Secretary are sufficient evidence against a delinquent.

7. Charges cannot be withdrawn after the accused pleads guilty thereto.

8. Charges and counter-charges may be received at the same time. The lodge will decide which shall have precedence.

9. A suspended Mason may be tried upon *new charges*, and expelled.

10. A brother objecting to the initiation or advancing of a candidate in any lodge *except* his own, should give his reasons therefor. The W. M. or lodge should decide as to their validity.

11. When an applicant has been unanimously *elected* by a lodge, and afterwards *objected* to by a member, he should not be recorded nor published as *rejected*.

12. When a petition is received and referred, and it is subsequently found that the candidate does not reside within territorial jurisdiction of lodge, the committee should report the facts, in which case, Section 37 is operative, by force of Section 36. The petition and fee therefor, should be returned *without balloting*.

13. A suspended Mason is not liable for lodge or Grand Lodge dues during term of suspension.

14. Every brother raised in a lodge is expected to become a member thereof. If by-laws are not convenient to sign, it should not debar him the rights of membership. If he refuse to sign when called upon, his rights as a member should cease.

15. When two or more negative ballots appear against a candidate, the W. M. cannot order a new ballot, under the provisions of Section 42, unless a *corresponding number* of brethren declare as therein set forth.

16. A brother who commits suicide does not thereby affect the claims of his widow or orphans upon the Fraternity.

17. A W. M. nor the Wardens of a lodge cannot resign or demit during the term for which they are installed.

18. Officers of a lodge must be installed as often as re-elected.

19. A summons need not be signed by the Master, but requires the seal of the lodge, and the signature of the Secretary.

NOTE.—All sections referred to, are Grand Lodge by-laws.

GRAND OFFICERS AND ADDRESSES.

M. W. Dewitt C. Cregier, P. O. box 375, Chicago, Grand Master.
R. W. Jas. A. Hawley, Dixon, D. G. M.
R. W. George E. Lounsbury, Mound City, S. G. W.
R. W. James C. Lucky, Polo, J. G. W.
M. W. Harrison Dills, Quincy, G, Treas.
R. W. Orlin H. Miner, Springfield, G. Sec.
R. W. and Rev. J. W. Agard, Wyoming, G. Chaplain.
R. W. John M. Scott, Bloomington, G. Orator.
W. John C. Reynolds, Springfield, D. G. S.
W. Thomas J. Whitehead, Odin, G, Pur.
W. Isaac E. Hardy, Alton, G. St. B.
W. John F. Burrill, Springfield, G. M.
W. William H. Eastman, Yates City, G. Sw. B.
W. W. J. A. DeLancey, Centralia, G. S. B.
W. Henry W. Dyer, Mound City, G. J. D.
W. Henry E. Hamilton, Chicago, G. S.
W. William H. Long, Mt. Morris, G. S.
W. John P. Ferns, Chicago, Grand Tyler.

GRAND LECTURERS.

Bro. M. D. Chamberlin, Freeport,
Bro. G. W. Barnard, Chicago,
Bro. G. O. Ide, Princeton,
Bro. T. J. Prickett, Carbondale.
} Exam'rs.
Bro. Sylvester Stevens, (Reappointed) Knoxville.
Bro. H. F. Holcomb, (Reappointed) Chicago.
Bro. J. H. Fawcett, Princeton.
Bro. G. P. Randall, (Reappointed) Chicago.
Bro. R. D. Hammond, (Reappointed) Macomb.
Bro. H. G. Reynolds, Springfield.
Bro. D. H. Kilmore, Chicago.
Bro. D. G. Burr, (Reappointed) Paris.
Bro. W. J. A. DeLancey, (Reappointed) Centralia.
Bro. Thos. J Wade, (Reappointed) Ottawa.
Bro. John W. Banker, (Reappointed) Quincy.
Bro. E. Cook, Chicago.
Bro. D. C. Jones, Salem.
Bro. Rodney Ashley, (Reappointed) Kankakee.
Bro. W. A. Clements, Shelbyville.
Bro. E. Spiller, Carbondale.
Bro. G. E. Lounsbury, Mound City.
Bro. John Patrick, Bunker Hill.
Bro. H. W. Hubbard, (Reappointed) Centralia.
Bro. John W. Clyde, (Reappointed) Chicago.

Communications.

JACKSONVILLE, FLA.,
February 24th, 1871.

Editor Trowel:

It affords me much pleasure of communicating to your excellent paper the proceedings of the forty-first annual Communication of the Grand Lodge of Free and Accepted Masons of the State of Florida, which was held in this city last week, commencing on Tuesday the 14th inst., and continuing three days. The session was harmonious and well attended. Much business of interest and importance to the Craft was transacted, fraternal harmony prevails; There was a number of by-laws introduced, changing the constitution, (which lie over one year,) lopping off the dead-heads that nearly all the subordinate lodges of this grand jurisdiction are more or less encumbered with. A by-law was passed prohibiting the Deputy Grand Master from holding the position of W. M. in a subordinate lodge. Other by-laws were passed of more or less interest to the Craft. I saw the 1st, 2d and 3d degrees exemplified by a committee appointed for the purpose. I think the interest of the Craft would be greatly improved by the appointment of Grand Lecturers, and they alone should exemplify the degrees in grand lodge so the work would be made, and kept uniform throughout the whole jurisdiction. The grand officers elect for the ensuing year, are Samuel Pasco, of Monticello, M. W. G. M; W. B. Taylor, of Live Oak, D. G. M.; Chas. F. Hiers, of Leavyville, S. G. W.; H. W. Long, of Ocala, J. G. W.; T. Preston Tatum, of Tallahasse, G. Treasurer; Dewitt C. Dawkins, of Jacksonville, G. Secretary; Rev. John Penny, G. Chaplain; F. J. Wheaton of Jacksonville, G. Orator; J. L. Taylor, of Tallahassee, S. G. D.; —— Junior Grand Deacon, E. F. Gilbert, of Jacksonville, and —— Grand Stewards, David Jones G. Tyler. The District D. G. Masters are, for the Eastern District, W. A. McLean, of Jacksonville; Middle District, A. J. Lee, of Madison; Western District, B. G. Alderman, of Marianna; Southern District, F. A. Branch, of Tampa. The M. W. G. Master delivered a very able address, replete with beautiful and touching incidents during the late war. The day following the close of Grand Lodge the members in a body, with their wives, daughters and *invited* guests, (among which was your humble correspondent,) went aboard the fine steamer "Darlington" for an excursion up the St. John's River to Green Cove Springs, and returning in the evening, after spending the day in the most splendid manner possible, without an accident to mar the feelings of any one, and all seemed to enjoy themselves hugely. The day was delightful; the wind blowing a fresh breeze, lent a charm that was truly magnificent in this delightful warm climate. Jacksonville is a beautiful town, situated on the St. John's River, twenty miles above its mouth, being, in fact, the principal commercial city of the state, and is growing very rapidly. It already spreads over quite a territory, containing a number of very fine hotels, the principal of which are the St. James and the United States, and a large number of good private boarding houses, which are at present filled with invalids and visitors from the north. Still there are not as many visitors in Florida this winter as were here last winter. This is certainly a delightful climate, and many avail themselves of its benefits.

CYRUS JONES.

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Fraternal Sympathy.

The following communication and proceedings are so similar to many which we have received, that we publish it *for the whole*, and in lieu of all others. Our heart has been made to rejoice and our whole soul has been full of thankfulness, as our brethren have lifted the clouds of gloom from our vision. May none of them ever know want or lack for friends. And we fervently pray the "Great Father" to bless them all.

DECATUR, Illinois, March 6, 1871.

At a regular meeting of Macon Lodge No. 8, A., F. and A. Masons, held at their hall, March 4th, A. D. 1871, A. L. 5871, the following, amongst other proceedings, were had:

"*Resolved*, That Macon Lodge No. 8 donate the sum of twenty-five dollars to M. W. Bro. H. G. Reynolds, P. G. M., and that a committee of three be appointed, of which the W. M. shall be the chairman, to prepare a letter expressing our sympathy with our M. W. brother in his misfortune, brought upon him by the recent fire in Springfield."

The following brethren were appointed said committee: G. W. Bright, J. R. Gorin and N. L. Krone.

H. G. Reynolds, P. G. M., Springfield, Illinois:

DEAR SIR AND BROTHER: We the committee in compliance with the resolution above, for ourselves, and in behalf of the members of old Macon Lodge No. 8, hereby tender to you our heartfelt sympathy for you in the sad misfortune which has befallen you in having, in a few short hours, the foundation of your earthly support swept away by the devouring flames; but these sudden reverses are calculated to draw the Christian closer to Him from whose teachings he may derive comfort and consolation even under the most adverse circumstances of life, and who has said, "Come unto me, all ye who are weary and heavy laden, and I will give you rest."

It is in these hours of darkness when we seem to be left alone and friendless, that in looking up we behold the Saviour of mankind looking lovingly down upon us saying:

Though the days be dark with trouble,
And thy heart be filled with fear,
Yet there's one that sees thee ever,
And will hold thee near and dear.

Every day's experience reminds us of the uncertainty of all earthly things, and brings to our minds the truth of the saying: "Riches take to themselves wings and fly away."

But remembering the teachings of Him who taught as never man taught: "Lay up for yourselves treasures in Heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." The Christian is enabled to rise above the impure atmosphere of earth and breathe the pure atmosphere of Heaven, and hope springs up, and bright and glorious visions of the future are presented to the mind, and the soul breaks forth in peans of praise to Almighty God for the glorious prospect of enjoying rest when the troubles of this life are o'er.

Ought not the heart to swell with emotions of gratitude to the Great Architect of the Universe when we remember that amidst the darkest gloom, under the severest afflictions, when we feel that scarcely a human soul on earth beats in sympathy with ours, that one has been provided, one to whom we may go, to whom we can unburden our hearts, and who lends a listening ear to the cries of the distressed ones of earth. We know in whom you trust, and that your Saviour sympathizes with you in your misfortune and the darkness which surrounds you; but you not only have his sympathy, we are happy to say, for there are hundreds of brethren throughout this great State whose hearts are beating in sympathy for you, and are ready to lend a helping hand in this your hour of distress, to assist you to rise, "Phœnix-like" from the ashes. We are happy to express our sympathy in a substantial way by enclosing herein a draft for twenty-five dollars, which we hope and trust will be only one of many hundreds of like amounts.

Besides this we are procuring subscribers for THE TROWEL, which we hope will reach fifty in number, and as many more as possible.

With sentiments of high regards and the hope that you may soon be on your feet again, we are

Truly and fraternally yours,
G. W. BRIGHT, W. M.,
J. R. GORIN,
N. L. KRONE,
Committee.

LOUISIANA.—*Grand Lodge.*—Samuel Manning Todd, G. M.; Amos Kent, Deputy; William Robson, S. G. W.; John B. Sorapurn, J. G. W.; Henry Rufus Swasey, G. Treasurer; James C. Batchelor, M. D., Grand Secretary. *Grand Chapter.*—M. E. Girard, G. H. P.; J. P. Hornor, Deputy; W. R. Whitaker, G. K.; Wm. Robson, G. S.; H. R. Swasey, G. Tr.; Jas. C. Batchelor, M. D., Grand Secretary.

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M. W. BRO. T. S. PARVIN, P. G. M. and Grand Secretary Grand Lodge of Iowa, is entitled to our cordial thanks for Vols. 1, 2, 3 and 4, Transactions Grand Lodge of Iowa, reaching down to 1867, together with Constitutions and Code of Trials.

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INDIANA.—*Grand Commandery.*—E. G. Hamilton, G. C.; Charles Cruft, Deputy; E. D. Palmer, G. G.; Chas. H. Fish, G. C. G.; Charles Fisher, Grand Treasurer; John M. Bramwell, Indianapolis, Grand Secretary.

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R. W. BRO. AUG. C. L. ARNOLD, one of the most brilliant and nervous Masonic writers of the day, died February 1, at Malden, Massachusetts.

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BRO. BAILEY.—Our good brother of the *Voice* designs visiting the old country. We hope he will have a good time.

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WE welcome the *Masonic Jewel*, published by our old friend, Bro. A. J. Wheeler, at Memphis, Tennessee. It is a good paper.

Rev. Dr. Anderson.

The following sketch of the celebrated composer of the first published English Constitutions, will be found worthy of perusal and preservation. It was contributed to the London *Freemason* by Bro. Chalmers I. Paton:

There is no name of greater celebrity in connection with the history of Freemasonry than that of the Rev. Brother James Anderson, D. D., the author of the "Constitutions of Freemasons," which ever since its publication, now almost one hundred and forty years ago, has been deemed by Freemasons in general an extremely valuable, and, indeed, a standard work of the highest authority on all questions concerning the laws and usages of the Craft. Dr. Anderson is also held in grateful remembrance by Freemasons throughout the whole world for the active part he took along with Dr. Desaguliers and others in the revival of Freemasonry in England in the beginning of the seventeenth century, when, from a very low and declining state, it was raised almost at once to great and previously unexampled prosperity, and began to extend itself over the whole world, its prosperity increasing and its extension becoming rapidly wider from year to year, till now the members of the Order are to be reckoned by tens of thousands, and its lodges are to be found in every civilized country. The readers of *The Freemason*, it may well be supposed, must desire some information concerning one whose name has long been familiar to them all, and cannot but still be often brought promptly before them. The information which we possess concerning the life of Dr. Anderson is, unfortunately, more scanty than that which biographical dictionaries and other such works afford concerning many of his contemporaries far less eminent. Perhaps the publication of the present very brief biographical sketch may induce some readers to direct their attention to the subject, and to seek for information in quarters of which the author has no knowledge, by which a desideratum in Masonic literature would be supplied.

Dr. Anderson was born at Aberdeen, Scotland, in the latter part of the seventeenth century, but the exact date of his birth is unknown. Nor do we know his parentage; but he was the brother—whether elder or younger is also unknown, but probably the elder, if we may judge from the dates of the publication of their respective works—of Adam Anderson, who was for forty years a clerk in the South Sea House in London, and finally rose to a high office in the service of the South Sea Company. The brothers seem to have possessed similar talents, and it would be hard to say which of them most excelled in ability for learned researches. Dr. Anderson is distinguished as an author, not only by his work already mentioned, "The Constitutions of Freemasons," but by another great work, evidently the fruit of much labor, entitled "Royal Genealogies; or, the Genealogical Tables of Emperors, Kings, and Princes from Adam to these times," which was published at London, in 1732, in one large folio volume. His brother, Adam Anderson, was the author of the first work of any importance on the Commercial History of England—"An Historical and Chronological Deduction of the Origin of Commerce, from the Earliest Accounts to the Present Time, containing a History of the Large Commercial Interests of the British Empire"—which was published in two volumes, folio, at London, in 1764, and is still of great value as a book of reference, being as remarkable for accuracy as for fullness of information on the subject of which it treats.

Dr. Anderson was educated at Aberdeen, and after passing through the usual curriculum of arts, either in King's College or in Mareschal College—although of which of them he was an alumnus is not known—he went on to the study of theology, and received a license as a probationer or *preacher* of the Church of Scotland, probably from the presbytery of Aberdeen. Of his early life nothing further is recorded in any work which has come under the notice of the present writer; but in 1710 he became minister of a Presbyterian congregation in Swallow street, London, in connection with the Church of Scotland, and from Swallow street he and his congregation removed, in 1734, to another meeting-house in Lisle street, Leicester fields.

Of his life in London, little more is known beside these few facts, except that he lived in a house opposite to St. James church, Piccadilly; that like many others at the same date, he lost a considerable part of his property by rash speculations in the South Sea scheme; and that probably from his dignified appearance and manner, he was often familiarly, although disrespectfully, spoken of among the Presbyterians in London as "Bishop" Anderson. He died on 23d May, 1739.

Meagre as is the information which we possess concerning Dr. Anderson's life, there is enough of it to make the notion very improbable, which is essential to the maintenance of the 1717 theory, that he was guilty of deception, along with Desaguliers and others, in imposing upon the world a newly-devised system of Freemasonry as of great antiquity. It is not on slight grounds that such a charge should be brought against one who has been long in his grave, but who was certainly respected while he lived, and who held for many years the office of a minister of the Gospel. How much Dr. Anderson was respected, how highly his talents and learning were appreciated in his own day, may in some measure be inferred from the list of subscribers to his work on "Royal Genealogies," which begins with the name of His Royal Highness William Augustus, Duke of Cumberland, the second name being that of Argyle and Greenwich, and the list including the names of many other noblemen and persons of distinction. That Dr. Anderson, although a dissenting minister, was respected even by dignitaries of the Church of England, appears from the occurrence of the names of some of them, as of the Right Rev. Dr. Chandler, Lord Bishop of Durham, in this list of subscribers.

The character of the man may be judged also by his works. Nearly every Freemason knows that in his Constitutions of Freemasonry there is nothing but what tends to the encouragement of virtue, and to imagine the author of that work guilty of willful and systematic deception, is to do violence to the laws of our own mental constitution, and to the feelings which must often, in some measure, control, and most beneficially control, our judgments.

There is little, of course, in the work on Royal Genealogies from which any idea of the character of its author can be derived, except as to the patient laboriousness with which he must have prosecuted his studies; but in the dedication, which is to "The most High Puissant and most Illustrious Prince, Frederick Lewis, Prince of Great Britain, Prince of Wales, Prince and Stuart of Scotland," &c., &c., we find a few sentences which may, perhaps, be deemed indicative of the morals and religious sentiments of their author. He speaks of his being led, "in compiling this work, to admire and set forth the startling miracles of the Divine Wisdom and Providence in propagating the various nations of the earth from one common parentage, and in strengthening this original relation by subsequent ties and renewals of consanguinity, and in making both the union and dispersion of mankind, the rise and fall of empires, the virtues, and even the vices, of rulers, with all the different vicissitudes and seeming inconsistencies of human affairs subservient to the steady prosecution of one regular plan of unerring wisdom and goodness, to the exact accomplishment of the predictions of the Old and New Testament, and to the gradual dispersion of the light of true religion into the remotest corners of the earth." Again, he tells the youthful Prince that the study of history is fitted to put him in mind "that the stability of families, and the welfare of kingdoms, next under the blessing of God, depend on the wisdom, the application and personal virtues of princes." Was the man who wrote this, it may be asked, a likely man to prosecute a scheme of imposture? Is he to be lightly suspected of such baseness? Those who pretend to honor him as one of the original authors of modern Freemasonry, are really guilty of traducing him, and, in oriental phrase, defiling his grave.

Select Competent Officers and there will be Light in the Lodge.

Within the body of the lodge, Masonic instruction, beyond the knowledge of the ritual, is becoming an exceedingly scarce article. As the applicants increase, it gradually diminishes, until, in too many jurisdictions we could name, it is whittled down to the little end of nothing. "The literature of Freemasonry," said the enlightened Most Worshipful brother, the Rev. J. N. McJilton, of Mayland, some ten years ago, "presents a theme for consideration, which claims the interest of every intelligent craftsman," and yet, the Masters of our lodges, who ought to be fully impressed with the importance of this fact, either entirely neglect it, or take such a limited view of it as to make the attempt to convey information ridiulous. Some there are, within our own knowledge, we regret to say it, who seem to consider that their time is too precious to be employed other than in repeating, like parrots, the prescribed ritual, or, as it is called in some jurisdictions, "Standard Work," in the lodge, the real intent and meaning whereof they hardly comprehend; and others, again, who are absolutely too lazy and indolent to devote one evening in the month, or even in three months, to illustrating the symbols of the society, teaching lessons of morality, or, in fact, communicating that information which every initiate is entitled to, and ought to have a knowledge of.

In a *brochure* now before us, and whose author visited many lodges in the city of New York, prior to 1850-51, he said, in writing to the representative of the Grand Lodge of New York, near the Grand Lodge of Saxony, "in all the lodges I have visited, I have observed, to use a mild phrase, such a lack of comprehension of the mission of Masonry, that I have witnessed the meetings with astonishment, and turned away from them in sadness and utter disappointment."

This picture, true, then, is not too highly colored for present application. The truth is, our lodges are given too much to *forms*, which are nothing but the types of purposes and principles, which latter are the body and soul of Masonry; and the officers consider, as a general thing, that being able to perform the ceremonies of initiation and advancement according to the prescribed ritual, which, almost yearly, is somewhat remodeled, and being letter perfect in the catechism of the same, is all that is required, and that it is of little consequence, even that these ceremonies should be repeated otherwise than with rapidity, and without any emotional expresssion whatever.

This state of facts cannot be denied; indeed, it is deplored by members of the Craft who expect something more than a motley mixture of scriptural texts, moral sentiment, prayers, legends without any historical basis, and puerile definition, which are at variance with the culture of this enlightened age, and with the aesthetic sense of educated men, lacking unity of argument; and causing searchers of real light to gradually cease their attendance for more congenial pursuits. And yet, the latter are the very persons, in a great measure, to blame by such neglect of duty, which they consented to perform. The remedy is in their own hands, and if they will but do their part, and demand at the hands of their fellow members that justice should be done, the majority will be found willing to second their efforts, and by the selection of competent and zealous Masters, and other officers, gradually, but surely, accomplish the great object.

It is an outrage, a gross wrong, and an insult to the Fraternity to elect brethren to office who are incompetent to discharge *all their duties*. No language can be too strong to censure or condemn a practise so injurious in its effects, not only to the lodge, but to the Craft, generally; for it is the election of such representatives to the Grand Lodge which leads, in that body, to nine-tenths of the senseless and frivolous debates which occupy its time, at the expense of its funds. The ritual they know as a school-boy does his lesson; but of the history, jurisprudence, or philosophy of Masonry, they are in a state of blissful (to them) ignorance. As the season of the year has now arrived when members of lodges will be called upon to select officers for the year to come, we would fraternally call their attention to the responsibilities which rest upon them, of making such a choice as will reflect credit upon themselves, their lodges, and the Masonic society.

Let them bear in mind this one fact that, next to opening the doors of the lodge to the unworthy, more discredit has been brought upon the Institution by the election of officers ignorant of their duties than by aught else; let them determine not to be influenced by friendship to favor any brother, or by the dangerous doctrine of rotation in office, but to be guided solely by the competency of those they elevate.

Let our advice be followed, and the increased respectability of the lodge will be apparent, inasmuch as its position and standard is determined by the intelligence of its officers. Above all things, let every member of a lodge discountenance office-seeking. Elect none to office, high or low, who resort to the tricks of the politician to obtain Masonic position. The office should seek the Mason, and not the Mason the office. This should never be forgotten, and it would be well if every lodge in the world had incorporated in its by-laws a section similar to the following, which is on the statutes of Mistletoe Lodge, No. 647, of Brooklyn, New York:—

"Any member who may be found electioneering for himself to any office in the lodge, will thereby be rendered ineligible to office, and (when the charge is established) the fact shall be placed upon the record, which shall fix his disability for five years; nor can it be removed after that period, except by a vote of the lodge."—*Pomeroy's Democrat.*

A Masonic Allegory.

The most conclusive proof of the antiquity of Freemasonry, and of its Oriental origin, is the fact that its teachings are exclusively enforced by means of symbols, allegories and legends. The earliest learning of the world was purely symbolical; the first Great Light of Masonry is full of sublime parables; and we, as "Sons of Light," adhere both to the wisdom of the ancients, and their immemorial and impressive manner of communicating that wisdom, by means of emblematic parallels and an individual personification of the leading events of the Solomonic era. The lessons of Freemasonry will need to be inculcated as long as the air we breathe is tainted with the contagion of death, and until we are raised to that higher life, where Time shall be no more, and death shall be swallowed up in victory.

He who has been raised to the sublime degree of Master Mason, can gather a richness and fulness of knowledge from many an event in history, and many a parable in literature, that is lost to one who has never been initiated into Masonic mysteries. He has learned not merely the secrets of the Craft, but possesses to a degree a key to the arcana of universal Nature. He constantly sees and hears, in the world of action and thought, works and words which suggest to him a wealth of instruction, that to the ordinary mind are without peculiar significance. Let us illustrate.

One of the most beautiful of Krummacher's parables, is that of the creation of the Caterpillar. We may render it thus: When the parents of the human race had been banished from Eden for their transgression, and the gentle Abel had yielded up his life under the heavy hand of his brother, the angel of death came to Jehovah and said, "The fiat of death has gone forth over the earth; grant me to create some beings for ministers of destruction." Jehovah consented. Then the angel of the Lord descended and gave to the lion his terrible claws and bloodthirsty jaw; and immediately vultures screamed in the air, seeking to prey upon dead carcasses, and the venom-swelled viper lurked in the crevices of the rock. Thoughtfully the angel of destruction entered the garden of Eden, and saw Mirza, the beloved and mourning sister of Abel, growing flowers and trees. Everywhere there was peace, innocence, cooling shade, and pleasant fragrance. He hesitated for a moment. "Must I cause new grief to the gentle sufferer?" said he. "Be it so! Even from grief joy bloometh. Here also mortality must have its minister." He lowereth his rod, and from the dust which he touched issued a voracious caterpillar. Just then Seth drew near, and would have killed it, saying, "are not all creatures subject to us, and have we not dominion over them?" "But it is better," said Mirza, "to practice mercy and loving-kindness than violence. Let it live!" And she made an enclosure round the caterpillar, and gave it, morning and night, more leaves and flowers than it could eat.

When the heavenly messenger saw this, he was deeply moved, and said: "Man has not altogether lost the image of his Maker. He is able to bestow charity on an enemy, and to render good for evil." Pausing a moment, he continued, "It is meet that the good should receive the beautiful," and touching the worm with his rod, he endowed it with the miraculous power of building its own sepulchre. The next morning when Mirza came to look at it, she thought it asleep. Then she went to gather flowers and leaves, for Mirza had grown to love the creature by doing it good; and all nature was dear to her heart since Abel walked with her no more. Returning again, she saw the chrysalis bright and fair as a silvery cloud. She stood amazed, saying, "Behold what a creature I have bred! Now it is dead, lying in a wonderful tomb. Who knows whether it may not come forth to life again."

Adam, her father, said, "Who can expound this?" And they carried the chrysalis into their habitation—as an emblem of Abel, the first who died on earth. When they were assembled one morning, speaking with mournful hearts of death, suddenly a gentle rustling was heard, and the chrysalis moved. Next its silvery grave burst, and, lo! a living creature emerged out of the narrow shell, trembling in the soft air, and unfolding a double pair of wings. These, outstretched, were as blue as sapphire, or the vault of heaven, and upon them the new-born creature fluttered, over the balmy and blooming trees. Holy joy and admiration filled the hearts of the first mortals, and they remembered Abel, the first of the dead. They then heard the voice of the angel of death, saying, "Behold, life cometh forth from death, and days are converted into eternity. It is given to the pure mind and unto childlike faith to see truth in an emblem." From that day Mirza mourned no more for Abel, and the human race thought thenceforth of death with joyful hope.

What food for reflection there is in this charming allegory! How imbued is it with the loftiest spirit of Masonry! How it reflects and illustrates the teachings of our sublime degree!

If it be the mission of Masonry to inculcate and enforce this lofty teaching, which is the foundation doctrine of the Great Light which rests upon the Masonic altar, what manner of men ought the brethren to be? Our lives must reflect and exemplify our doctrines, or else the lives themselves will be bare chrysalises—empty shells—to be cast among the rubbish by the Chief Overseer above, when we come to carry the work of our lives before Him for inspection.—*Keystone.*

Earl De Grey and Oliver Cromwell.

Earl De Grey and Ripon, one of the English Commissioners at Washington, has the blood of Oliver Cromwell in his veins. The statement comes to us from a trustworthy informant—a stanch admirer of the Lord Protector, as "protection" was then understood—who, having occasion to call at the house of Earl De Grey, saw a handsome picture of Oliver Cromwell in a conspicuous position. The visitor having expressed his surprise at what he saw, his lordship explained the relationship.

The fact is suggestive. Little more than two centuries ago, at a distance of time less than the connected links of the lives of three successive octogenarians, the people of England persecuted, fined and trampled under foot by the authorities of those days, were leaving, first for Holland and then for the land which is now our own, in such crowds and with so much wealth that the court became alarmed, and on the first of May, 1637, passed an ordinance forbidding emigration. At that time eight ships, designed to sail with passengers who intended to cross the Atlantic, were lying in the Thames. It is said in the biographies of Oliver Cromwell that he and three others—Pym, Hampdem and Hazelrig—who afterwards became his coadjutors and made their names memorable, were on one or more of these vessels. Some members of Cromwell's family did emigrate, and their descendents are to be found in various parts of the Union.

At the time of the prohibition Cromwell was thirty-eight years old. Nine years before he had made his first speech in Parliament, but ever since, he had lived the life of a quiet and meditative but observant farmer, whose house was noted as a great resort for those who were persecuted by the unscrupulous tyranny of the king and his followers. Scorning to yield to the injustice of the times, he and his chosen friends had resolved to seek a refuge in a Western wilderness, where, according to their own views, they "might at least worship their God in freedom," and aid in the establishment and promotion of a government founded on principles of liberty and justice.

The infatuated king and his court in thus denying peaceful egress from their dominions kept at home their own destroyers and practically insisted on the future revolution. Had they not passed the ordinance of May 1, 1637, Milton, who was afterwards secretary to Cromwell, might have remained "inglorious;" and Earl De Grey, instead of being today one of the commissioners appointed by the government of Great Britain to arrange terms with that of the United States, would, if he had existed at all, have been an American citizen of ancient New England descent, as we measure such things in our new country, and might to-day have been employed on the same commission, but under the stars and stripes instead of the meteor flag of England.—*N. Y. World.*

The Silent Tongue.

The Masonic merits of "The Silent Tongue" are well expressed in our lectures, and ought to be understood by every brother. We will enlarge upon them.

The art of silence, if it be not one of the fine, is certainly one of the useful arts. It is an art attained by few. How seldom do we meet with a man who speaks only when he ought to speak, and says only what he ought to say?

That the Bible enjoins its attainment is most manifest. It commands us to make a door and bar for the mouth. It declares if a man bridleth not his tongue, his religion is vain.

The attainment of this art will enable us to avoid saying foolish things. We often speak without reflection, and, of consequence, foolish thoughts, or expressions destitute of thought, are uttered. Possessed of the art of silence, we shall not speak of that which ought not to be spoken.

Again, it will enable us to avoid saying hurtful things. Since we are placed in the world to do good, and since the indorsement of speech is one of our greatest means of influence, it is most unseemly for us to utter that which should do injury. He whose business it is to root out tares should not scatter their seed.

It will enable us to govern our feelings and direct our trains of thought. He who gives expression to his feelings increases their strength. He who gives expression to anger, for example, increases its power over him. He who gives utterance to improper thoughts will increase their number.

It will increase our influence with our fellow-men. "A fool uttereth all his mind, but a wise man keepeth it until afterward." Gravity and reserve are associated with wisdom. Even an affected gravity is sometimes effective—the true art of silence ever. We can be useful only as we are influential.—*Tisdall, in Pomeroy's Democrat.*

Grand Lodge of Massachusetts.

At the quarterly meeting of the Grand Lodge of Massachusetts, held at Boston on the 8th of March, the M. W. Grand Master, William Sewall Gardner, made the following announcement:

"I have the honor to inform Grand Lodge that the Right Hon. the Earl de Grey and Ripon, M. W. Grand Master of the United Grand Lodge of Ancient, Free and Accepted Masons of England, has been sent by his sovereign on a mission of peace to the United States of America, that he has arrived in this country, and is now at Washington in the performance of his high duties.

"From 1733 to 1777, a period of forty-four years, the Craft in Massachusetts owed fealty and allegiance to the Grand Master of England. The Grand Lodge of Massachusetts is closely allied in the past with the Grand Lodge of England. From 1733 to this time, none of the distinguished predecessors of the present Grand Master have visited this country while in office, except the Duke of Sussex, who, in 1826, traveled in the Canadas. The opportunity is now presented of exhibiting our Masonic esteem and regard of our mother Grand Lodge by courtesies shown to the Illustrious Chief of the English Craft, now among us in the interests of peace.

"The *Freemason*, published at London under the special sanction of the Grand Master, noting his departure for America, said:

"'It cannot be doubted that the true-hearted Freemasons of the States will readily come forward to greet the Grand Master of England with genuine enthusiasm upon his auspicious visit to their shores, and the influence of such an event will be felt in the land long after our Most Worshipful Brother's return to England; an influence for good, a remembrance which will cement, let us trust for ever, the union of two free and mighty nations.'

"I recommend that a committee be appointed, authorized to extend on behalf of our Grand Lodge such courtesies and attentions to the M. W. Grand Master of England, as may be consistent with the dignity and ancient renown of the oldest Grand Lodge upon the Continent of America."

Upon the recommendation of the Grand Master, the following committee was appointed and invested with full powers in the premises: Charles Levi Woodbury, Rt. W. Deputy Grand Master; Winslow Lewis, Rt. W. Past Grand Master; John T. Heard, Rt. W. Past Grand Master; Charles R. Train, Rt. W. Past Deputy Grand Master; Marshal P. Wilder, Rt. W. Past Deputy Grand Master; Gerius D. Nickerson, Rt. W. Past Deputy Grand Master; William Sutton, Rt. W. Past Grand Warden; Samuel C. Lawrence, Rt. W. Past Grand Warden; Charles W. Moore, Rt. W. Corresponding Grand Secretary.

Baltimore.

As many eyes are being turned toward the Monumental City in anticipation of the coming meeting there, of the National Masonic bodies, the following from a circular issued by the Grand Commandery of Maryland will be of interest:

Headquarters Grand Commandery,
Masonic Knights Templar
of the State of Maryland.
Baltimore, 1871.

At a special conclave of the Grand Commandery, held Wednesday, March 1st, the following preambles and resolutions were adopted:

Whereas, The Grand Encampment of the United States have selected the city of Baltimore for their Eighteenth Triennial Convocation, to be held on Tuesday, September 20th, next. And

Whereas, Knightly courtesy and hospitality require that they should be suitably received and entertained during their sojourn by the Sir Knights of Maryland; therefore be it

Resolved, That a committee of three be appointed on invitations and hotel accommodations, whose duty it shall be at as early a date as possible, to invite the commanderies generally throughout the United States to be present upon said occasion, and make suitable arrangements for hotel accommodation.

Resolved, That a committee of five be appointed, of whom the Grand Commander shall be the Chairman, on General Arrangements; and the said committee is hereby empowered to arrange the whole programme for the contemplated celebration.

Now therefore be it known, That in pursuance of the foregoing, I have appointed the following named Knights members of said committees:

COMMITTEE ON COLLECTIONS.

Sir Wm. H. Neilson, Chairman; Sir Woodward Abrahams, Treasurer; Sirs E. H. Moon, Wm. T. Adreon, E. B. Royston, Harry W. Marston, N. Hynson Jennings, Lewis Turner, Jr., Jacob E. Krebs, Emanuel Corbett, Byron H. Holmes, Geo. R. Coffroth, A. E. Warner, J. Faris Moore, Benjamin W. Jenkins.

COMMITTEE ON INVITATIONS AND HOTEL ACCOMMODATIONS.

Sirs Edward T. Schultz, Richard D. Murphy, Byron H. Holmes.

COMMITTEE OF GENERAL ARRANGEMENTS.

Sirs Charles H. Mann, Francis Lincoln, Edward T. Schultz, Michael Miller, Emanuel Corbett.

Charles H. Mann,
Grand Commander.

Test:
F. J. Kugler,
Grand Recorder.—*Dispatch.*

P. G. M. Mordecai Myers.—Mordecai Myers, a Past Grand Master of the Grand Lodge, and Past Grand High Priest of the Grand Chapter of New York, died at Schenectady, the 20th day of January, at the advanced age of ninety-five years. He served with distinction in the war of 1812, as Captain in the Thirteenth Infantry, the same regiment in which General Wool served. He was the last surviving member.

THE MASONIC TROWEL,

IS PUBLISHED BETWEEN THE FIRST AND FIFTEENTH OF EVERY MONTH.

Price per year, - - - - - - $1.25.

THE TROWEL is the oldest Masonic journal in America now published in its present form, and is again presented to the Masonic Fraternity for renewed and generous support.

It has ever been the organ of the Masonic people and their families—such it will remain. It has been the friend and advocate of law, order, morality, intelligence—of improvement, progress and toleration, and will continue so to be.

It is now printed on new type, superior paper, and will give the latest Masonic tidings.

RATES OF ADVERTISING.

	1 mo.	3 mo.	6 mo.	1 yr.
1 Square, - - -	$ 5.00	$10.00	$15.00	$30.00
2 Squares, - - - -	10.00	18.00	25.00	40.00
¼ Column, - - -	15.00	25.00	35.00	45.00
½ Column, - - - -	25.00	40.00	50.00	60.00
1 Column, - - -	35.00	45.00	65.00	100.00
2 Columns, - - - -	65.00	90.00	110.00	150.00
1 Page - - - -	75.00	100.00	150.00	200.00

But three pages of the paper will be given to advertisements; but, if sufficient inducement be offered, a cover will be added and made a part of the paper for that purpose.

Advertisements for one month, payable in advance; for three months, payable one-half in advance and the remainder after the first insertion; for six months or longer, payable one-third in advance, the remainder quarterly.

The space usually occupied by eight lines of nonpareil type, solid, will be regarded as one square, or, twelve squares to each column.

Equitable charges will be made for changes, alterations or withdrawals.

Orders for advertisements from abroad should state how much space is desired.

Editorial notices will *in all cases* be written by ourself, and charged for at the rate of one dollar for every ten words or less, payable in advance. The request for editorial notice should be accompanied by the money for the number of words desired, in no case exceeding fifty.

Any one who fails to pay bills when due without an acceptable excuse, will have his or their advertisement thrown out with an editorial notice to that effect. Suspension of business is a sufficient excuse.

No advertisement received from irresponsible houses nor for an immoral or disreputable business, and I reserve to myself the right to reject all such.

No one is authorized to receive any advertisement for me except by my written authority, nor will any advertisement be received without the written authority of the party ordering it.

HARMAN G. REYNOLDS,
Proprietor, Publisher and Editor.

Suspensions, Expulsions, Restorations, and Re-instatements.

The effect of a suspension while in force, is the same as in case of expulsion. In most jurisdictions, a definite suspension may be for years, a day, or any period which a Masonic body may decide upon. In Illinois, the Grand Lodge has limited the maximum to one year. A definite suspension declares that something unmasonic has been done, and the quality or degree of unmasonic conduct is indicated by the duration of the suspension, which, where it is definite, is a punishment. This, in most cases, is a severer measure than indefinite suspension, because it is fixed, measured and determinate, and when declared, cannot be revoked or modified by the body passing the sentence. When the term expires, the wrong is expiated, the punishment ended, and legally, the offending brother is an offender no longer. Thenceforth his standing is good, and his rights, privileges, and benefits the same as if he had not been suspended.

We question very seriously, the wisdom of limiting the maximum time of definite suspension. It seems to us to be taking power from the lodges to determine the best and appropriate penalty—like depreciating this manner of punishment—like a desire to encourage expulsion, and to remove the offender beyond the control of his lodge. Indefinite suspension may be terminated at the pleasure of the lodge, and is a penalty tempered with mercy. It is an invitation to the erring brother to reform, to repair damages, and to reinstate himself in the confidence and affections of his brethren. They have not released their hold upon him, nor their power over him. He cannot return without their consent. The duration of indefinite suspension depends almost altogether upon the action of the offending brother. The inducement is to reform, and penitence and reformation appeal forcibly to the heart of every true brother. It is in all appropriate cases, the preferable penalty. It is not a measure of harshness or ill-will. Expulsion is Masonic death. It is degradation. It removes the offender beyond the control of the lodge. Nor can the Grand Lodge restore of its own power. Its effect upon the offender is simply *terrible*. It should be used only in extreme cases. Either grade of punishment requires a two-thirds vote to convict and sentence. The vote on conviction is taken first, and the penalty is fixed afterwards. Definite suspension being limited, requires no action from the suspending body; that was settled when the sentence was passed.

Restoration is not necessarily reinstatement. In cases of indefinite suspension it requires a two-thirds vote to reinstate, and as membership is not *terminated* by suspension, but simply *hung up*, so when the brother is *restored* to all the rights and benefits of Masonry, he is reinstated a member of his lodge. In Illinois before a Master Mason expelled can be restored, he must have the recommendation of his lodge to the Grand Lodge. Here comes the marked distinction between *restoration* and *reinstatement*. By a vote of two-thirds he can be recommended to the Grand Lodge for restoration to all the rights and benefits of Masonry; but it takes the unanimous vote of the lodge to recommend to re-instatement as a member.

Let it be borne in mind that the condition of a Master Mason is his condition in all the grades above. If suspended in his lodge he is suspended in his chapter, council, commandery and consistory. If expelled, he is expelled there too. If restored to the rights and benefits of Masonry only, that will be his *status* above. Look well to this, brethren. One obstinate brother can inflict serious injury upon a repentant brother, trying to do well, and longing for the companionship of brothers, companions and knights. Do not expel for anything but grevious offenses; do not expel where there is hope of reformation; the heavy hand of justice need not necessarily be the hand of banishment or death.

Destruction and Reconstruction.

At midnight, February 22-23, the double four-story building on South Fth street in this city in which was situated the offices of the Grand Secretary of the Grand Lodge and Grand Recorder R. and S. Masters, with their valuable libraries and rare accumulations—the State Bindery, occupying the entire third story, and THE TROWEL office, occupying the entire fourth floor, was discovered to be on fire. The character of the building and the inflammable nature of its contents enabled the fire to seize the entire third and fourth stories almost instantly, and the heavy machinery and material in them rendered it dangerous to attempt to save anything from the second floor. Its only occupant barely escaped.

This fire also rendered the old Masonic Hall utterly untenantable, and all the lodges suffered severely. The building north was also ruined.

Several attempts had been made to have the property of the Grand Lodge insured, but the most valuable portions was of such a character that agents would place no valuation on them. The property in THE TROWEL office on the fourth floor, may be fairly stated at the following sums:

Printing office and its proper appendages,	$9,000
Editor's Law and Theological library, -	1,000
His Masonic library, including important reference books, - - - -	1,000
His miscellaneous library - - -	1,200
Printing stock, blanks and goods on hand,	1,500
Masonic clothing and valuables - -	300
Making a total of - - - - - -	$14,000

We do not pretend that they would realize any such sum. They were not worth anywhere near that sum to anyone *but ourself*, or some one situated as we were. But they were worth in cash $10,000, had cost us more than $20,000, and were worth to us the full sum of $14,000.

In regard to insurance.—When our business room was kept on the first floor, our son had an insurance for $5,000. When the Grand Lodge closed in October last, the *whole business* had been transferred to the fourth story, and we then resumed our old position as part owner and publisher. Our insurance was reduced to $3,000. Our indebtedness was fully $8,000, and much of it very pressing. To keep business up and meet urgent demands, we mortgaged the office and transferred our policies as further security. Subsequently the health of our son failed, and it became necessary for him to retire. His interest was transferred to us. To prevent a sale, and with the hope of ultimate recovery, we sold the printing office, really worth $9,000, and with it went insurance. So at the fire, we stood as follows:

Loss, - - - - - - - - - -	$14,0000
Debts, - - - - - - - - -	8,000
Good-will, - - - - - - - -	3,000
Total, - - - - - - - - - -	$25,000
Insurance, - - - - - - - -	3,000
Balance, - - - - - - - - -	$22,000

In other words, we were left with $5,000 debts, and nothing to pay with, and the insurance being held for indebtedness, left us nothing to begin with. What is good-will? In court phrase, business facilities and circulation. At this present writing, (April 26), we are in possession of a new office in which we can do most of the work we wish except the press-work on THE TROWEL, which we must hire done. THE TROWEL will go on and all that our poor ability can do to make it acceptable will be cheerfully given.

Important Favors.

We tender our earnest thanks to R. W. Bro. Geo. Frank Gouley, editor of the *Freemason* (St. Louis), for a nearly complete file of THE TROWEL, and for other favors. To R. W. Bro. T. S. Parvin, Grand Secretary of Iowa, for a complete copy of the proceedings of the Grand Lodge of Iowa, mostly bound. To R. W. Bro. W. S. Combs, Grand Secretary of Minnesota, for a complete copy of the proceedings of Minnesota, bound. To R. W. Bro. John D. Caldwell, Grand Secretary of Ohio, and recording officer of the National Grand Bodies, for nearly complete copies proceedings of Grand Lodge, mostly bound; for complete copies of the proceedings of the Grand Chapter, Grand Council and Grand Commandery of Ohio, and for copies of proceedings of the national grand bodies. To R. W. Bro. Wm. T. Palmer, Grand Secretary and Grand Recorder of Wisconsin, for copies proceedings of the several grand bodies in that State. To R. W. Bro. F. G. Tisdal, editor Masonic department *Pomeroy's Democrat*, New York, for first and second volumes of TROWEL. To R. W. Bro. John Dove, Grand Secretary grand bodies in Virginia, for copies of proceedings of grand bodies in that State. To R. W. Bro. John Thomson, Grand Secretary of Pennsylvania, for Proceedings of Grand Chapter. To R. W. Bro. Alexander Abell, Grand Secretary of the Grand Lodge, and E. Comp. Lawrence Owen, Grand Secretary Grand Chapter California, for proceedings of their respective bodies. To R. W. Bro. Edward C. Parmaloe, Grand Secretary of Colorado, for complete copies of the proceedings of the Grand Lodge. To the Grand Secretaries of Maine, New Hampshire, Vermont, Rhode Island, Connecticut, New York, New Jersey, Delaware, Georgia, Alabama, Florida, Louisiana, Texas, Kentucky, Kansas, Nebraska, Michigan, Oregon, Idaho, Montana, Nevada, and to M. W. Bro. W. D. Blocher, of Arkansas, for the latest published proceedings of their respective Grand Lodges, and to R. W. Bro. John M. Bramwell, Grand Secretary and Grand Recorder of Indiana, for complete and mostly bound copies of the proceedings of the Grand Lodge, Chapter, Council and Commandery of that State. We know of several Grand Secretaries and Grand Recorders, and other brethren, who are making up valuable packages for our use.

Breth. J. H. Eminger, of Wenona, and D. W. Thomsôn, of Fulton, have sent us late copies of THE TROWEL, which come in good time, and for which they have our warm thanks.

We had a complete copy of the *Magazine* (Boston) bound; over twenty volumes of the *Review*, several volumes of the *Voice*, *Freemason* (St. Louis), *Evergreen*, *Mystic Star*, *Monthly*, *Record of Western India*, *Magazine* (London), *National Freemason* and papers of former times including the *Quarterly Review*, bound, and copies of all our Masonic exchanges, ready for binding. Our loss in this particular we estimate at not less than $600.

We had upwards of one hundred volumes of proceedings of various grand bodies bound, including all the old troubles in New York and Louisiana, and a vast number ready for the binder, which were worth at least $600 more. Every examination we make satisfies us that our estimate placed in another article of $1,200 is by far too low for our Masonic library. It could not be replaced for $2,000.

We now fraternally solicit from our cotemporary editors and publishers, and those who have been so; from Grand Secretaries and Grand Recorders, and other well-disposed brethren, to furnish us complete copies of their publications, and of proceedings of Grand Lodges, Chapters, Councils, Commanderies and Consistories, and of the proceedings of the various national bodies of the A. and A. Rite.

We came near forgetting our Ill. Bro. Sickels, Secretary General of the Supreme Council, who is entitled to our grateful remembrance for his speedy answer to our request for proceedings.

We want such copies of THE TROWEL as our brethren can spare.

Murder.

Our respected fellow-citizen, Hon. Sharon Tyndale, was most brutally waylaid, assaulted and shot by some unknown person, near his own residence in this city, on the morning of Saturday, April 29. He left his house at one o'clock to take the two o'clock train for St. Louis, and after leaving his lot was murdered before he left the block on which he lived. The deceased was an amiable, kind-hearted gentleman, a P. M. of St. Paul's Lodge in this city, and leaves a wife and several children to mourn his untimely end. The details have been furnished by the daily press, so that further remark is unnecessary here. He was conveyed to Belleville, where he was buried by the Masonic Fraternity. The deceased had long resided in St. Clair county, where he held several offices, and in 1864, he was elected Secretary of State.

Apologetic, Excusatory and Promissory.

Our readers, correspondents, friends and brethren will doubtless look for much in this number, and have expected answers to letters, which they do not as yet see. Brethren and friends, bear with us. If we do not do what you have a right to expect *in due time*, we will reach you as soon as we can. We have much to do, and have but little help. Please remember that our right hand, Harman, is gone. We do not think so readily, nor work so fast as we used to do. We must have more sleep and rest. Once we could converse and write or do business at one and the same time. It is so no longer. But we are a good worker yet, and will dig out of our confusion and rubbish by and by.

Encyclical Letter.

We fraternally invite the attention of the Craft Universal to the very able and appropriate address of the M. W. Grand Master, Bro. D. C. Cregier, to the brethren in this State. It is worthy of him, and of the distinguished body over which he has the honor to preside. His suggestions are needful and his warnings timely. Let them be studied and heeded.

Off to Europe.

Our good and genial fellow-laborer, W. Bro. John C. W. Bailey, editor of the *Voice of Masonry*, starts from New York about the 3d of June for the "Auld Countrie." We sincerely hope he may have a pleasant excursion, and return to us fresh, bran new, and as "good as ever."

Railroad Advertisements.

We should have inserted advertisements for the Chicago & Alton, Springfield & Illinois Southeastern, and the Toledo, Wabash & Western Railroads, but certain matter necessary to set them up properly, is wanting; they will appear in our next.

Eastern Star in Illinois.

Miriam Chapter No. 1, Chicago.

Queen Esther Chapter No. 2, Elgin.

Ruth Chapter No. 3, Pontiac.

Eastern Star Chapter No. 4, Bloomington.

The first name mentioned below is the Worthy Patron, the second, Worthy Matron, and the third, Associate Matron, whose names and positions are set forth in the respective charters.

Esther Chapter No. 5, Camp Point; Geo. W. Cyrus, Eleanor Scott, Sarah Sisson.

Rochelle, 6, Rochelle; Angus Bain, Elizabeth Putnam, Julia A. Parker.

Electa, 7, Cambridge; L. H. Patten, Addie A. Dean, Sarah J. Hagin.

Parale, 8, Beardstown; R. H. Huntington, Mrs. R. H. Huntington, Sarah McClure.

Amnesty, 9, Hickory Ridge; Wesley Williams, Mrs. Wesley Williams, Sarah Ann Harrison.

Lilly of the Valley, 10, Metropolis; Thomas Moore, Maria J. Davis, Louisa Yost.

Adah, 11, Yates City; Geo. N. Pierce, Helen Eastman, Sallie Hansen.

New Rutland, 12, New Rutland; Royal D. McDonald, Jennie D. McDonald, Frances Chapman.

Grace, 13, Clinton; A. H. C. Barber, Minnie A. Richards, Spedie E. Richards.

Maria DeGeer, 14, Farmer City; Rev. J. T. Orr, Mrs. M. Spring, Mrs. A. Cumming.

Hope, 15, Lostant; E. F. Dougan, Mrs. M. A. Spring, Annie E. Dougan.

Thomson, 16, Thomson; Isaac A. Lewis, Cynthia Bristol, ——— Tate.

Elizabeth, 17, Kane; C. J. Gardiner, Elizabeth Titus, Almira King.

Faith, 18, Magnolia; Andrew B. Gurnea, Mary A. Massie, Mary McDermott.

Charity, 19, Streator; H. L. Merritt, Almira Fulton, Isabel Fulton.

Mt. Pulaski, 20, Mt. Pulaski; John Weckel, Mary E. Toole, Eliza Clark.

Victoria, 21, Morrison; E. J. Conger, Elzina C. Mayo, Caroline F. Payne.

Dorcas, 22, Peotone; John B. Sollit, Lucy B. Tobias, Annie Solit.

Minerva, 23, Prophetstown; Henry R. Kent, Maria R. Monroe, Sarah C. Sears.

Union, 24, Hennepin; W. H. Zenor, Ellen Zenor, Elizabeth Roderich.

Idah, 25, Urbana; Myron S. Brown, Mary Park, Jennie E. McLain.

Signet, 26, Bulkley; Joel J. McClare, Angeline Lincoln, Mary H. D. Strawn.

Rose of Sharon, 27, Lebanon; R. F. Cunningham, M. D., Mary E. Cunningham, Ellen O. Liggott.

Lydia, 28, Paris; David M. Weider, Josephine Nichols, Augusta Hamburger.

Forsyth, 29, Kansas; Wm. F. Boyer, Mary A. Russell, Louisa Zink.

Rebekah, 30, Windsor; Isaac H. Gilpin, Eliza Glenn, Mary A. Brunk.

Sceptre and Crown, 31, Homer; B. H. Towner, Mary E. Upp, Margaret A. Galusha.

Oriental, 32, Dunleith; Samuel Cook, Martha M. Dagget, Josephine Fox.

Star of Bethlehem, 33, Chenoa; Chas. S. Elder, Frances Copeland, Lucy Helen Pike.

Sceptre, 34, Greenville; Edward T. King, Lucy King, Sarah W. Hoyles.

Persian Queen, 35, Effingham; Thos. A. Brown, Addie A. Kepler, Mary E. Brown.

Evergreen, 36, Neoga; John Reynolds, Sallie McCann, Sarah C. Green.

Fulton, 37, Vermont; Jackson Kimble, America Toland, Caroline Stephens.

Cross and Crown, 38, Danville; J. C. Winslow, Eliza A. Carnahan, Lizzie C. Hessy.

Washington, 39, Washington; Jesse B. Cooper, Mary Ellen Hiserodt, Mary Weiser.

Harvest, 40, Pocahontas; Rev. Edwin A. Hoyt, Mary H. Reed, Martha M. Bradford.

Amaranthe, 41, Worley's, Coles and Shelby counties; Johnson B. Daniels, Amanda T. Worley, L. E. Abbott.

Triangle, 42, Sidney; Geo. R. Shawhan, Hannah McElroy, Elizabeth A. Boon.

H. G. Reynolds, 43, Delavan; Oliver W. Spear, Emma E. Orendorf, Cornelia Spear.

Shumway, 44, Taylorville; Wm. W. Anderson, Emily Shumway, Emma Anderson.

Coronation, 45, Towanda; E. Holderness, Minnie Holderness, Sarah A. Henderson.

Hermon, 46, Hillsboro; Isaac H. Shimer, Augusta D. Marshall, Eveline C. Harris.

Ransom, 47, Richmond; Geo. P. Wodell, Mary Cotting, Mary Jane Ransom.

Golden Rule, 48, Palatine; Nathan Keyes, Susan Wyles, Emma Sutherland.

Orient, 49, Dundee.

Amity, 50, Turner; John H. Lakey, Julia Lakey, Mary K. Bradley.

Rising Sun, 51, Aurora; James Walker, Bertha Henock, Jane A. Walker.

Wyoming, 52, Wyoming; Rev. J. W. Agard, Sarah Otman, Emeline S. Eggleston.

Metamora, 53, Metamora; Rev. James M. Berry, Mrs. Sidney Whitmire, Melissa Whitmire.

Mayo, 54, Newton; O. Morrill, Mrs. T. J. Martin, Martha J. Brown.

Willow Hill, 55, Willow Hill; W. H. Eidson, Martha Pera, Elizabeth Stuart.

Versailles, 56, Versailles; Jas. H. Burgesser, D. A. Eckler, Sarah A. Travers.

On the 15th of February we issued a charter to Sarah Chapter No. 57, at Murrayville, Morgan county: James W. Kennedy, W. P.; Emma H. Kennedy, W. M.; Jeannette Beadles, A. M.

On the 16th day of February we formed Robert Macoy Chapter at Manchester, Scott county: Geo. D. Smith, W. P.; Margaret A. Doss, W. M.; Sophia Dinwiddie, A. M.

On the 17th of February we formed Naomi, No. 59, at Whitehall: J. E. Higbee, W. P.; Mary A. Hamilton, W. M.; Nellie Vedder, A. M.

On the 18th day of February we formed Woodson Chapter No. 60, at Carrollton: Hon. Jas. W. English, W. P.; Harriet L. Vedder, W. M.; Fanny Withers, A. M.

On the 21st day of February we formed Evening Star Chapter No. 61, at Jerseyville: Joseph M. Page, W. P.; Anna A. Van Pelt, W. M.; Adelaide Marston, A. M.

On the 10th day of March we formed Mason City Chapter No. 62, at Mason City: Royal M. Porter, W. P.; Eliza A. Walker, W. M.; Mary G. Watkins, A. M.

March 14: charter issued to Toulon Chapter No. 63, formed by Bro. D. W. Thomson, at Toulon: William Lawrence, W. P.; Esther L. Lowman, W. M.; Ruth Turner, A. M.

March 14: charter issued to Crown and Sceptre Chapter No. 64, formed by Bro. D. W. Thomson, at Pekin: W. F. Henry, W. P.; Maria Bergstresser, W. M.

March 14: charter issued to Gem City Chapter No. 65, formed at Quincy, by Bro. Thomson: G. W. Moulton, W. P.; Adeline Demaree, W. M.; Calista Moulton, A. M.

March 14: charter issued to Martha L. Chapter No. 66, formed by Bro. R. D. Hammond, at Dallas City: J. P. Rand, W. P.; M. L. Lawrence, W. M.; J. Rand, A. M.

March 25: charter issued to Schuyler Chapter No. 67, formed by Bro. Sylvester Stevens, at Huntsville: Wm. H. H. Rader, W. P.; Laura J. Rader, W. M.; Anna M. Powell, A. M.

March 25: charter issued to Wheat Sheaf Chapter No. 68, formed by Bro. Thomson, at Griggsville: John K. Bashforth, W. P.; Almina Wilson, W. M.; Elizabeth Bashforth, A. M.

March 25: charter issued to Occidental Chapter No. 69, formed by Bro. Thomson, at Perry: N. D. C. Hume, W. P.; Sarah Kellogg, W. M.; Sarah Fagin, A. M.

LITERARY NOTICES.

THE LAKESIDE MONTHLY for March is excellent. We think it excels Harper, and it is certainly creditable to the Lakeside Publishing Company, to Chicago, to Illinois, and to the Great West. 108 and 110 Dearborn street, Chicago. $4 per annum.

PETER'S MUSICAL MONTHLY for April sustains its previous excellent reputation. 599 Broadway, New York. $3 per annum.

THE YOUNG PILOT for April is a success. Girls and boys *of all ages* will find a great variety of humorous, instructive and attractive reading. Send ten cents and get a specimen copy. Address the Young Pilot Publishing Company, Chicago. $1 per annum.

THE FIRESIDE FRIEND is made up of excellent literary matter, such as short tales, brief stories and capital department articles; just suited to housekeepers and such as have a spare moment now and then to read. R. Leonidas Hamilton, 420 Fourth avenue, New York. $2 yearly.

HOME AND HEALTH.—This is a new candidate for public favor, published by W. R. DePuy & Bro., 805 Broadway, New York, at $1.50 per annum. The number for April has excellent articles in relation to teeth, bathing, babies, tight lacing, &c.

THE COMING WOMAN'S MAGAZINE, by Mrs. Maria E. DeGeer, P. O. drawer 5998, Chicago, at $1 per annum, is another claimant for the favor of the people. It is published in the interest of women's rights, temperance, and for general literature. Mrs. DeGeer is a hard worker in behalf of temperance organizations, likes a tilt with the Blanchards on the rostrum, and can take her own part everywhere.

THE PRESS is published by Horton & Leonard, at 108 and 110 Randolph street, Chicago, quarterly, at fifty cents per annum. It would richly pay any one to have it as well for its good reading matter as its unexcelled elegance and arrangement as a specimen of the printing art. Printers and publishers will find this work useful for its mechanical style and for its important advertisements and editorial information—the latter in regard to common matters not found elsewhere. Those wanting books or large jobs printed will find Messrs. Horton & Leonard to be most worthy and reliable gentlemen and business men. By all means visit and look in upon their press room.

THE ART REVIEW, by E. H. Trafton, 115 Madison street, Chicago, is published bi-monthly, at $1.50 per annum. The patrons and lovers of art and science, most attractively illustrated and described, will find this work acceptable.

THE FIRE.—While absent, the offices of the Grand Secretary of the Grand Lodge, and of the Grand Recorder, R. and S. Masters, with all their valuable, and in many cases, priceless contents, were destroyed by fire in the night of the 22d and 23d of February. We feel this loss as keenly as we do our own, for its inestimable library was collected by our hands, and the arrangement of the office was mainly our work. All is gone? No. Honor, harmony, courage, principles and general prosperity among the Craft are left. Re-construction can be mainly accomplished by patience, toil and persistence. To this end, let every brother aid.

Wants.

We are *in need* of the June, July, August, and September numbers, Volume 4, 1864, and of the January, February, March, April, May, June, July, August, and September numbers, Volume 5, 1865, MASONIC TROWEL.

Proceedings of Grand Lodge, Grand Chapter, Grand Council, and Grand Commandery of Illinois from the commencement; we want proceedings of Grand Bodies of all sorts not yet received, and any printed matter relating to Masonry, and Masonic or anti-Masonic transactions, from everywhere.

We have before us a book printed for the Chicago Taylor Printing Press Company, by Messrs. Rounds & James, 46 State street, in the best style of the printer's art. These gentlemen are engaged in printing and binding, and furnish printers and binders with complete outfits from a five hundred up to a twenty-five thousand dollar establishment. It is an old, reputable and substantial house, and we commend them most cordially to our friends.

Our well-beloved M. W. Bro. John W. Simons having broken up housekeeping since the death of his wife, has advertised his extensive library of miscellaneous books, pamphlets and magazines for sale. The catalogue contains nearly every valuable work now in print and many out of print which are almost indispensable to every Masonic student, author or editor. For terms, address Masonic Publishing Company, 626 Broadway, New York.

A. AND A. RITE—Chicago.—The members of the Scottish Rite will everywhere be greatly rejoiced to learn that the several bodies in that city have united. Ill. Bro. G. W. Barnard, 32°, presides over the Lodge of Perfection, and Ill. Bro. G. R. Smith, 33°, presides over the Consistory. We will thank some brother to send us entire lists of officers with times of meeting.

F. P. Robinson,

Formerly of Belvidere and a member of Belvidere Lodge, in this State, was in Cameron, Mo., last November, and left there for Iowa; he stopped at Ottumwa with a sick companion some time, and his last letter to his wife was written from that place. He was afterwards at Belle Plaines, Iowa, with some relatives; they write that they thought him slightly deranged, but as he said he was going home, they thought it best not to pay attention to it. He has not been heard from since he left there. He is about average size, dark hair and eyes, fair and clear complexion, and his whiskers are slightly tinged with red. Respectful in manner and careful of his words. It is feared that some accident or casualty has befallen him, and any information concerning him will be gratefully received by his wife, Mrs. F. P. Robinson, at Lamb, Venango county, Pennsylvania. We hope that our cotemporaries will notice this.

New Hartford Lodge No. 453.

Dr. Scepter Smith, of New Hartford, Pike county, Illinois, writes us under date of March 20, that the notice in regard to him, purporting to be signed by the Master and Secretary of the lodge, is unjust and untrue. Of this matter we know nothing, and we have not the document to refer to, it having been burned. If injustice has been done Dr. Smith by such publication, or if the same be a forgery, as he intimates pretty strongly, the officers of the lodge should see the matter put to rights. As we said before, we know nothing about the man or the matter published, but we presume the communication was under seal, as we long since made it a rule that nothing affecting the character of anyone should be admitted to our columns unless duly certified under seal.

Meetings of Grand Bodies.

The Grand Lodge of Indiana will meet at Indianapolis, Tuesday, May 23d inst. The Grand Lodge of Wisconsin will meet at Milwaukee, Tuesday, June 13th. The Grand Lodge of New York will meet in New York city, Tuesday, June 6th. The Grand Lodge of Iowa will meet at Davenport, Tuesday, June 6th.

AGENTS WANTED.

General agents are wanted by the *Brooklyn Life Insurance Company*, of New York, for the following fields, or portions thereof: *State of Wisconsin, State of Minnesota, State of Indiana, City of Chicago and Northern Illinois.*

Gentlemen of position, integrity and ability, desiring to negotiate for either of the above districts, are invited to address the officers of the Company, No. 141 Broadway, New York City.

Applicants should state the details of their experience in Life Insurance, if any, and give such particulars as will save unnecessary delay in correspondence.

Publication of Expulsions, Suspensions, Obituary Notices, and Impositions.

We have had no little experience in these matters. In this number we publish one expulsion and two sets of obituary resolutions. We now say unequivocally, that hereafter, no suspensions, expulsions, or restorations will be published in The Trowel. Some of these publications may have been useful, but as a whole, the evil is three-fold greater than the good. Oftentimes, sentences of expulsion are inflicted where it should be suspension, and when the feeling attending such a sentence has cooled down, regret follows, and the offender, who should be punished somewhat, is restored before he should be. One extreme begets another. When such notices are sent us, we cannot know the circumstances surrounding the case, and relying upon the judgment and candor of our brethren, we insert their notice, sometimes to find ourself imposed upon, and more frequently to our regret. Suspensions never should be published, and if our brethren will reflect, they will *see* that nine-tenths of such notices are sent in haste, and when passion had too much control of the mind.

In regard to obituary resolutions, we remark that it is natural and even creditable to the humane and brotherly feelings of members to wish to do justice and honor to the memory of a brother, and to give evidence of such feelings in in every laudable way. But an editor is to consider fitness and propriety in the management of his columns; take Illinois for a sample: there are 650 lodges in the State; the deaths will average annually one, perhaps two to a lodge. A set of resolutions, such as a lodge ought to pass, from each lodge, would leave no room for aught else.

We desire our brethren to send us notices of the marriage of a brother, or of the daughter of a brother, in or about this form:

"Married, at H——, by Rev. ——, Bro. N. M., to Miss O. P., daughter of Bro. Q. R."

In cases of death we want our brethren, *in all cases* to send us notice, whenever it is for a brother, his wife or child, in about this form:

"Died, at A., March 13, Bro. B. C., a member of Isham Lodge No. 10, aged 37 years."

If a brother is or has been an officer it is well to mention it. If there are any peculiar circumstances mention them briefly.

In regard to impostors and impositions it is difficult to fix a rule. A great deal of good has been done in publishing them, but the harm is by no means inconsiderable. None will be published unless certified to under seal, and we reserve to ourself the right to decide upon the propriety of publication in every instance.

In conclusion, we wish to please our brethren, do justice to all, and to make enemies of none. To avoid all cause for ill-feeling, and with no sort of disposition to be censorious, we take this early occasion to state our rule, so that all may have due notice and may govern themselves accordingly.

The Chicago Specimen.

We have before us the quarterly publication of the *Chicago Specimen*, issued by Messrs. Marder, Luse & Co., of the Chicago Type Foundry, who, in addition to a large business in manufacturing type, are extensively engaged in stereotyping, electrotyping and in the sale of a large variety of printing presses, cutting machines and all sorts and varieties of job type, inks and printers' furnishing goods. Their business relations are extensive, and the house is reliable.

Quite Lucky.

Our Rev. Bro. H. A. M. Henderson, of Frankfort, Kentucky, Grand Chaplain of the Grand Lodge, and Junior Editor *Kentucky Freemason*, has been nominated for Superintendent of Public Instruction in that State. Bro. Henderson is a scholar, a genius and an able man, and would succeed in the trade of keeping the young ideas *shooting*.

The Hurricane.—The terrible tornado which so devastated the shore part of East St. Louis and carried such ruin in its track utterly destroyed the hall of Fayette Lodge No. 107, at Fayette, Green county, on the R., R. I. & St. L. R. R. We trust that our brethren will assist them to rebuild.

Good Health—Comes in for May in good time. The volume commences with the June number. Fathers, matrons, bachelors, and traveling men should have it. By Alexander Moore, 11 Bromfield street, Boston: $2 yearly.

The Tyndale Burial.

Our good brother B. J. Vancourt, W. M. of the lodge at O'Fallon, presided over the Masonic burial services of W. Bro. Sharon Tyndale at Belleville.

The Proceedings of the Grand Chapter and Grand Commandery of Illinois will have audience in our next. Thanks to M. E. Comp. Miles for copies.

The Legislature.

Gov. Palmer has issued his proclamation, convening the two Houses of the General Assembly, on Wednesday, May 24th, inst.

Comments of the Press.

We cannot give expression to the extent of our regret on learning, that on the 22d of February last, the library of the Grand Lodge of Illinois, numbering 1,659 volumes, together with the library of M. W. P. G. M. H. G. Reynolds, and the *Trowel* establishment, of which he was editor and proprietor, were consumed by fire at Springfield.

This is a dreadful and irreparable loss, to not only our esteemed friend and Ill. brother, but to the whole Fraternity of the State, and they have our entire and heartfelt sympathies.—*Pom. Dem.*

The Masonic Hall building, at Springfield, Illinois, was destroyed by fire February 23. The Grand Lodge library, records, reports, and many valuable papers, jewels, etc., belonging to Grand and subordinate lodges, were destroyed. The office of the *Masonic Trowel* was also consumed. The loss is of such a character that it can never be estimated or replaced. Every Mason will grieve at the misfortune.—*Jewel.*

We heard early last week what we hoped was not true, but of which we now have full confirmation, that on the 23d of February there took place in Springfield, Illinois, a most destructive fire, the most disastrous that has occurred for many years. The fire started in a portion of a building occupied by H. W. Rokker, book-binder, and spread rapidly to the other floors, one of which was occupied by M. W. Bro. H. G. Reynolds as a printing office and the publishing office of the *Masonic Trowel.* The third floor was occupied as a Masonic Lodge room by various orders in the city. The office of R. W. Bro. O. H. Miner, Grand Secretary of the Grand Lodge of Illinois, was also in the building. The building was wholly destroyed, and the losses of the above parties was almost total. The jewels belonging to the Masonic lodges were mostly saved, but the furniture, clothing, and much of the regalia were lost. All the records and documents belonging to the Grand Lodge, together with their large and valuable library, numbering near 2,000 volumes, were destroyed. Nothing in the Grand Secretary's office was saved. We deeply sympathize with M. W. Bro. Reynolds in his severe loss. Bro. Reynolds is sixty years of age, and it must seem hard to have taken from him in a moment what he has by unremitting energy been years in accumulating. We presume the brethren in Illinois will make up the loss to Bro. Reynolds by giving him an increase of business when he gets started again, and enlarging the subscription list of his truly excellent Masonic paper, the *Trowel.* Let this be a warning to other Grand Lodges who have not fire-proof quarters for their archives. An opportunity is offered the G. L. of Illinois of replacing in part their library by purchasing the library of M. W. Bro. John W. Simons, of this city. It is one of the most complete and valuable Masonic libraries, and Bro. S. offers it for sale.—*Cosmopolitan.*

On the morning of February 23d, the city of Springfield, Illinois, was visited by a destructive fire, which resulted disastrously to the Masonic Fraternity at that place.

From a telegraph dispatch to the *Republican* of this city, we gather the following facts: The Masonic Hall building was owned by a stock company. The third story was occupied by four lodges, who lost everything except a few jewels in a damaged condition. The furniture, clothing, etc., were lost, and upon which there was no insurance. Loss $3,000.

The loss to the Grand Lodge, whose Grand Secretary occupied the building, is irreparable, as the library was one of the very finest in this country, and can never be fully replaced at any price. All the official letters, returns, reports, documents, etc., were involved in one general destruction, Next to this building was occupied by Bro. Reynolds, publisher of the *Trowel*, whose loss is put at $6,000. But, like the Grand Secretary, he lost a valuable private library, which is something that cannot be estimated by dollars and cents. In this great calamity the Grand Lodge and our Bro. Reynolds has our sincere sympathies, and we here promise to do all we can to repair their heavy loss.

If Bro. R. has not saved a duplicate file of his paper apart from the library in his office, we will be able to furnish him our own, which is almost perfect from its commencement. We will also furnish nearly a complete file of our own journal for his future library.

To the Grand Secretary, we tender a set of all the duplicates of proceedings of various Grand Lodges in our possession, which have been sent to the *Freemason* since its commencement.

We anticipate that this accident will necessarily delay the next issue of the Trowel, and those of its readers who see this notice will appreciate the cause, and make due allowances.—*Freemason, St. Louis.*

This loss, great under any circumstances, falls peculiarly hard on G. M. H. G. Reynolds, who is now 60 years of age, with a dependent family and no means of support. Bro. R. does not solicit direct donations, but asks that each Lodge, in addition to its present list, send forward IMMEDIATELY, a sum equal to ten subscribers, at $1 25 each. We have no doubt his circular will be promptly and liberally responded to by Masons on this coast. His requests are not unreasonable—and his heart should be made to leap for joy in this hour of sore pecuniary affliction.—*Corvallis Gazette.*

We learn with the most sincere regret that on the 23d ult., there took place in Springfield, Ill., the most disastrous fire which has occurred there for many years. The fire started in a portion of the building occupied by H. W. Rokker, bookbinder, and spread rapidly to the other floors, one of which was occupied by H. G. Reynolds, as a printing office, and the publishing house of the Masonic Trowel. The third floor was occupied as a Masonic lodge room, by various orders in the city. The office of O. H. Miner, Grand Secretary of the Grand Lodge, was also in the building. The loss of the parties above mentioned was almost total. The jewels belonging to the Masonic lodges were mostly saved, but the furniture, clothing, and much of the regalia, were lost. All the records and documents belonging to the Grand Lodge, together with their large and very valuable library, all in the Secretary's office, were destroyed. Nothing was saved. We especially sympathize with M. W. Bro. Reynolds in this severe loss and interruption of his business, but doubt not the brethren will make it good to him by increased patronage. While we regret the loss of the Grand Lodge documents, we feel that they at least ought not to have been exposed to the danger of a loss by fire. We shall be happy, nevertheless, to assist in making up the documents so far as in our power.—*Dispatch.*

We are pained to hear of the misfortunes of our worthy Brother H. G. Reynolds, of the *Masonic Trowel.* A recent devastating fire at Springfield burned the *Trowel* office, and we understand that Bro. Reynolds is a heavy loser. We tender him our heartfelt sympathies, and trust the numerous Craft in Illinois whom he has served so long and so well will remember Bro. Reynolds in his hour of adversity.—*Mich F. M.*

It is with extreme regret that we have to record the recent fire at Springfield, by which P. G. M., H. G. Reynolds' office was consumed, publisher of the *Trowel*, and also all the archives of the Grand Lodge, for the past twenty years.

This is a sad calamity for Bro. Reynolds and also for the Grand Lodge of this State. It is a matter of surprise as well as regret that such valuable documents were permitted to be unsheltered by the protection of a fire-proof safe. —*Voice.*

We learn with much regret, that on the 22d of February last, the library of the Grand Lodge of Illinois, numbering 1,659 volumes, together with the library of M. W. P. G. M. H. G. Reynolds, and The Trowel establishment, of which he was editor and proprietor, was totally destroyed by fire, at Springfield. We are sorry for the loss of the valuable library, but more sorry for the loss sustained by our venerable brother of The Trowel. We hope The Trowel will rise, Phœnix-like, from the ashes, for it is an able worker in the Masonic field.—*Mirror.*

The printing and publishing office of The Masonic Trowel, together with the Masonic lodge-room, in Springfield, Illinois, were destroyed by fire, February 23d. All the records and documents belonging to the Grand Lodge, together with their tools and very valuable library, all in the Secretary's office, were also destroyed. Nothing was saved.—*Loomis' Journal.*

Our brethren everywhere will learn with deep regret that the office of the Masonic Trowel, at Springfield, Illinois, was recently destroyed by fire, together with the office of the Grand Secretary of the Grand Lodge of that State. And they will also learn with equal regret, that all the records and documents belonging to the Grand Lodge, with its large and very valuable library, deposited in the Grand Secretary's office, were likewise destroyed. Nothing was saved. The subordinate lodge-room in the building, with its furniture, clothing, and regalia fared the same fate. The jewels of this lodge only were saved. The loss to the Grand Lodge will to a great extent be irreparable. The labor of years in laying the foundation of one of the best libraries of our Grand Lodges, has been in a night swept away. The loss may indeed to some extent be repaired, but we fear the records of the Grand Lodge will prove a more serious disaster. Our beloved and distinguished Bro. H. G. Reynolds, Past Grand Secretary and Past Grand Master, who had but recently, in consequence of the illness of his son, re-assumed the publication of The Trowel, will receive the sincere sympathy of his brethren throughout the country. Bro. O. H. Miner, the present Grand Secretary, but recently connected with the office, whatever his losses in other respects may be, will necessarily participate largely in the calamity. To him we also tender our sympathies and regrets.—*Freemasons' Magazine.*

Parsee, Jew and Christian.

A Jew entered a Parsee temple, and beheld the sacred fire. "What," said he to the priest, "Do you worship fire?"

"Not the fire," answered the priest, "it is to us an emblem of the sun, and of his genial heat."

"Do you worship the sun as your God?" asked the Jew. "Know ye not that this luminary also is but a work of that Almighty Creator?"

"We know it," replied the priest; "but the uncultivated man requires a sensible sign, in order to form a conception of the Most High. And is not the sun the incomprehensible source of light, an image of that invisible being who blesses and preserves all things?"

"Do your people, then," rejoined the Israelite, "distinguish the type from the original? They call the sun their god: descending even from this to a baser object, they kneel before an earthly flame! Ye amuse the outward, but blind the inward eye; and while ye hold to them the earthly, ye draw from the heavenly light! 'Thou shalt not make unto thyself any graven image or any likeness.'"

"How do you designate the Supreme Being?" asked the Parsee.

"We call him Jehovah Adonai, that is, the Lord who is, who was, and who will be," answered the Jew.

"Your appellation is grand and sublime," said the Parsee; "but it is awful, too."

A Christian then drew nigh, and said: "We call him Father."

The Pagan and the Jew looked at each other, and said:

"Here is at once an image and a reality, it is the word of the heart."

Therefore they all raised their eyes to heaven, and said, with reverence and love, "Our Father!" and they took each by the hand, and all three called one another BROTHERS.

A Good Thing.—Our attention has been called to a book for children published by J. S. Goodman & Co., of Chicago, Ill., to be sold by agents only, entitled, "*Bright Side Stories,*" Gems of Beauty in Prose, Poetry and Picture. It is a magnificent collection of juvenile literature. Under the guise of pleasant stories—just long enough to hold the attention of the young reader to the end, as much information is gained as would require weeks of hard study, from ordinary text-books.

These beautiful "gems" of prose, poetry and picture, have been gathered with a discriminating hand, and no child can read them without becoming wiser, better and happier.

We cannot doubt that both publishers and agents will reap a rich harvest, as every parent will welcome such mental and moral food for their children, and agents will find that parents are more ready to purchase good books for their children than for themselves.

Tribute of Respect.

Delavan, Illinois, April 15, 1871.

At a special meeting of H. G. Reynolds Chapter No. 43, of the Eastern Star, Adoptive Masonry, the following resolutions were adopted:

Whereas, It has pleased the Almighty Ruler of the Universe to remove from among us one of our most worthy members, Sarah J., wife of Bro. John Warne; therefore,

Resolved, That in her death we mourn the loss of a faithful and loving sister and a ready and efficient helper in our cause.

Resolved, That we deeply sympathize with the bereaved husband and daughter in their irreparable loss, and will tender to them all the consolation in our power.

Resolved, That in this dispensation of an all-wise Providence we see another manifestation of the uncertainty of human life, and recognize another warning to prepare ourselves for the summons that awaits all.

Resolved, That the above preamble and resolutions be placed upon the records of H. G. Reynolds Chapter No. 43; a copy be sent to the bereaved husband; a copy to H. G. Reynolds, of The Masonic Trowel; and a copy to each of our Delavan papers for publication.

Mrs. J. A. Mason,
Mrs. C. W. Few,
Miss M. E. Thurber,
Committee.

By Lima Lodge No. 135.

Whereas, It has pleased the Great Dispenser of events to call from labor in the subordinate lodge, our much loved brother, John W. Leeper, by the solemn and impressive providence of death, who has gone, we trust, to partake of the divine refreshments in that all-perfect Lodge above, whose Master is the King of Saints; therefore,

Resolved, That in his death society has lost a worthy member, the church a consistent Christian, his family a kind husband and affectionate parent, the lodge a worthy member whom, during his intercourse with us, we have regarded as a just and upright man, thus constituting himself worthy of our highest esteem as a true Mason and sincere friend.

Resolved, That while we are thus made to sorrow, it becomes us to bow in meek submission to the power that has made this breach in our ranks; and by it we are impressively reminded of the injunction, "Be ye also ready."

Resolved, That in view of the irreparable loss which they have sustained, we tender our sincere condolence to the afflicted family, relatives and friends of the deceased.

Resolved, That in token of respect for the deceased, we wear the usual badge of mourning for thirty days.

Smith Johnson,
Wm. A. Abrams,
J. W. Shaw,
Bommittee.

Expelled.

By Tuscan Lodge No. 630, A., F. and A. M., at Griswold, Hamilton county, March 30, Mr. R. J. Hall, for perjury. Published by order of the lodge.

John E. Baker,
Secretary.

Mystery.—In loveliness of form, or of moral character, or of the material creation, that which is most veiled is most beautiful. The mysteries of the heart and nature are the delight of the intellect, the soul and the eyes. It seems as if the Creator had drawn a shadow over whatever he has made most delicate and most divine too, by its secrecy, heighten our aspirations after it, and to soften its lustre from our gaze, in the same manner as he has placed lids over our eyes to temper the light when its impression is too great upon them. Valleys are the mysteries of landscapes; the more we long to penetrate them, the more they try to wind and bury and hide themselves. Mist is to mountains what illusion is to love—it elevates them. Mystery hovers over everything here below, and solemnizes everything to the eyes and to the heart.—*Freemason.*

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A Word to Boys.—Truth is one of the rarest virtues. Many a youth has been lost to society by allowing falsehood to tarnish his character and foolishly throw truth away. Honesty, frankness, generosity, virtue—blessed traits! Be these yours, my boys, we shall not fear. You are watched by your elders. Men who are looking for clerks and apprentices, have their eyes on you. If you are profane, vulgar, saloon going, they will not choose you. If you are upright, steady and industrious, before long you will find good places, kind masters, and the rospect of a useful life before you.

From the New York Mail.

Romantic Story.

A Gallant Journalist and a Grateful Widow—Grand Masonic Wedding Reception.

In the fall of 1869, William Young and his wife Emily came to the United States, and for a while remained in New York, afterward removing to Bloomfield, New Jersey. Fancying the West would be a better place to succeed in, they went there in the summer of 1870. While employed in Cincinnati, Ohio, William left home to mail a letter, and was never again seen by his wife, who, left alone in a strange city and land, 5,000 miles from her friends, knew nothing as the best course she should adopt, except to go to the house of a married sister, then in Missouri; for under the supposition that she had been deserted by her husband, Mrs. Young found almost every hand turned against her in Cincinnati.

The lonely wife, therefore, went to Missouri, and found there a younger sister, the married one having gone to a new home in Tennessee. While in Missouri, she found in her trunk the certificate of her husband's connection with the Independent Order of Odd-Fellows in England, and this having been seen by one who knew its value, the matter was referred to the lodge in the place, which took the case in hand, and raised funds enough to send her to St. Louis, with a letter to the Missouri Grand Secretary, E. M. Sloane, who, calling the lodges of that city together, raised enough money to send her to New York, with a letter to Grand Secretary C. V. Clark. The want of regular communication with English Odd-Fellows prevented Grand Secretary Clark from rendering that assistance which had forwarded the lonely woman from the west to the east, and while the Grand Secretary was puzzling as to the best course to be adopted, Bro. J. K. Larke visited the Grand Secretary's office, and offered to undertake the difficult task of visiting the lodges in person and to raise the money necessary to send the lonely woman back to the old country, where she had a child still living. In less than three weeks after visiting a number of lodges of Odd-Fellows, and also with the kind assistance of several sympathizing Masons, Mrs. Young started by the steamer Minnesota from this port for Liverpool, thence to her home. On arriving there, she was no longer in distress, but had ample means to render her independent of even the aid of the lodge to which her husband had belonged. Definite information having been obtained that William Young had met with an untimely end, the widow, finding that Bro. Larke was a widower, resolved to overlook the fact that he had five children, and determined to return to New York for the purpose of joining her fortunes with his, and thus, as far as she could, show her gratitude for his assistance in sending her home at a time when it appeared that she was almost without friends. Gallantly facing the perils of a mid-winter voyage, she returned to New York, *via* Portland, arriving in this city on Washington's Birthday. Her grateful conduct in this matter so pleased the Sisters of Alpha Chapter No. 1, Order of the Eastern Star, that they resolved to celebrate that event by a wedding reception at the residence of Mrs. Vickers, Conductress of the Chapter, 33 King street. This event came off this afternoon, and was attended by the principal officers of the Masonic and Odd-Fellows' Fraternity, Most Worthy Sir Knight Charles V. Clark, Past Grand Master and present Secretary of the Independent Order of Odd-Fellows, "giving away the bride." The marriage service was read by Illusrious Bro. and Rev. Sir Samuel J. Corneille, Prelate of Morton Commandery, No. 4, K. T., and among those present were Most Worthy Mrs. F. E. Johnston, Grand Matron of the Eastern Star Order, Hon. John A. Kennedy, M. W. Past Grand Sire of the United States I. O. O. F.; Most Excellent Dr. Jas. M. Austin, General Grand High Priest of the United States Royal Arch Masons; Eminent Sir R. Macon, Grand Recorder of the Grand Commandery of Knights Templar, and Past Deputy Grand Master of the State of New York; Sir Geo. H. Smith, Past Grand Master I. O. O. F.; Hon. A. Lent, P. G. M. I. O. O. F.; Right Worshipful Reeves E. Selmes, D. G. M. Second Masonic District; Hon. and Right Worshipful Judge Koch, Grand Marshal, F. and A. M., and Right Worshipful John Boyd, Grand Steward of the Grand Lodge of New York, and a large number of prominent Masons and Odd-Fellows. Nearly one hundred ladies of the Order of the Eastern Star were present. Worthy Mrs. G. W. Dilks, Past Matron of Alpha Chapter No. 1, together with all the present officers of that Chapter.

The bride and bridegroom were in full evening dress. The husband, Illustrious Brother and Sir Knight Julian K. Larke is so well known in the Masonic Fraternity and Odd-Fellows' Order that it is needless to do more than mention his name among the brethren. He is also well known as having been years connected with the press of this city.

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Masonic Halls.

The magnificent Temple in Philadelphia is rapidly approaching completion and will be, not only a pride to the city of "Brotherly Love," but of the whole nation. The Grand Hall being built in N. Y. City, is announced as being half completed, and it to will be a model of architectural grandeur and worthy of the Craft of that great city and State.

Wilmington, Delaware, is also erecting a fine hall, which it has needed for many years.

Atlanta, Ga., has just dedicated her grand temple, and thus throughout the land, the links of Masonic architecture are being added, until from ocean to ocean and from lakes to the gulf, we will have a chain of Masonic temples worthy the grandeur and mission of our noble Institution.

We cannot agree with our good brother of the *Masonic Tidings*, that fine halls should be discouraged, for fear of a "Masonic aristocracy." We might as well fear the aristocracy of human nature, because men would rather live in a comfortable home than in a cabin. It is a sure type of the advance of civilization, when we see people endeavoring to improve their social and habitable condition, and as it is with individuals, so it is with socities. There are many young and feeble lodges throughout the country who are financially unable to erect or obtain halls suitable for the mysteries, owing to the few members interested and the newness of the country, where the pure principles of the Institution are as much revered and practiced as anywhere, yet that is no argument or reason why, when they become stronger and better able, that they should not improve their lodge condition as fast as their means will allow, without a too heavy taxation upon individual members.

We hardly think, that even the poorest man will charge his neighbor with being an "aristocrat" simply because he washes his face or wears clean clothes; and so with lodges, we do not think any of them are unmasonic enough to begrudge seeing their sister lodges in good apparel and furniture. Bare floors, naked walls and dry goods boxes can be used under emergencies, and we sympathize deeply with lodges who are compelled to thus work for a time, and we rejoice greatly when we hear of their being able to go into comfortable quarters. We think every lodge-room should be a comfortable place to meet in and should be as well taken care of as is the best kind of a home. It is in fact the "Masonic Home," around whose alter gathers the worshipers of God in the bonds of Brotherly Love.—*Freemason, St. Louis.*

◆

Masonic Duty.

A Mason is bound to consult the happiness and promote the interests of his brother; to avoid everything offensive to his feelings; to abstain from reproach, censure, and unjust suspicions; to warn him of the machinations of his enemies; to advise him of his enemies; to advise the welfare and reputation of his family; to protect the chastity of his house; to defend his life, property, and what is dearer to a man of honor, his character, against unjust attacks; to instill into his mind proper ideas of conduct in the department of life which he is called to fill; and let me add, to foster his schemes of interest and promotion, if compatible with the paramount duties a man owes to the community. If such are the obligations a man owes to his brother, they are especially the duties that one Freemason ought to perform to another. Our Order enjoins them as rules from which nothing can justify a deviation, and considers their infraction a violation of honor, conscience and religion, a prostitution of all that is deemed sacred and venerable among men. But Masonry does not confine the benignity of her precepts to her followers; it rises higher in the scale of honor, honesty, and good faith to all men; it espouses the cause of universal benevolence and virtue; it declares as unworthy of its partronage any violation of the laws of rectitude, and its votaries exemplify in their lives the truth of the remark that, although there be vicious men in the Fraternity, yet they are better than if they were not Masons.

◆

British Columbia.

From a letter of a brother, corresponding with the *Masonic Mirror*, of San Francisco, we extract the following:

In British Columbia there are nine lodges of Master Masons, and one R. A. chapter; of these lodges four are in the city of Victoria. The aggregate number of members in good standing is 380. These lodges are not under the same jurisdiction; the most of them are under the Scottish jurisdiction of the Grand Lodge of Scotland. The balance are under the jurisdiction of the Grand Lodge of England. I have had the pleasure of visiting the Vancouver and Quadra Lodges here. They are under the Scottish Rite. The work is precisely the same as that which I learned in my own lodge in California. They do all their work in the third degree; but the lodges under the English Grand Lodge do their work in the first degree. I would impress upon every Mason who travels, that he should not forget to carry with him a certificate of his initiation, etc., particularly if he desires to work his way into an English Lodge; for they attach much importance to documents. To an American Mason, this seems too much like redtapeism, but it is a very prudent practice. Quadra lodge was formed three weeks ago; I was present at its first regular communication, and the newly installed officers were well up in their duties. "Quadra" was the former name of Vancouver Island—hence the name of this young lodge. The fees for the three degrees in it is $100, which is $25 higher than any other Lodge here. Bro. Heisterman is Secretary of Quadra Lodge, and is one of the progressive men of the Order. In this Lodge members are required to appear in full Masonic dress, and it has a very pleasing effect.

THE GRAND LODGE OF BRITISH COLUMBIA.

I may here tender my cordial thanks to Breth. Waite, Duck, Keyes, and Crump, of Vancouver Lodge, for the kind welcome they gave me to their lodge. I must give them credit for the close and careful "trial" I was subjected to at their hands. But this by the way, has little to do with the project of a Grand Lodge. On Saturday the 18th of March, a Convention of the Masters and Wardens of the lodges will be held in the Masonic Hall, in this city, for the purpose of forming a Grand Lodge of British Columbia. The brothers whose names I have mentioned in this letter, are among the energetic promoters of the desirable object of having a supreme authority close at home. All concerned are favorable to the project. England is too far away as a seat of government for almost any purpose. I have to close this letter; I wish all the brethren in California all manner of prosperity, and particularly those of my own lodge at Forbestown. Yours fraternally.

A. M.

What does Masonry do for Men.

A prominent anti-Mason in Windham county, at a funeral of a poor man who was followed to the grave by hundreds of Masons, and as honorably buried as though he had been a king, said to the Marshal of Moriah Lodge that he could not understand it at all; that when a man so obscure died, being a church member, his brethren would not honor him in death as Masons honored their dead. The Marshal asked him if this man who was dead was not an honest man. "Yes," was the reply, "but still I cannot understand it." "Tell me," said the man, "what Masonry does for men who go in at its portals." The reply of the Marshal came promptly, and all of its words are golden, and each should have a setting of the purest diamonds, and be treasured and remembered forever: "Masonry seeks to make men what God designed they should be, without it." Such indeed is Masonry. It guides, directs and influences men to be good, and when he reaches the dark portal which, once having passed, he comes to us no more, it only asks, did he die an honest man? This being so, silently they gather around the bier, and grandly, as though he were of the mighty of the earth, they bury him out of sight. —*Loomis' Musical and Masonic Journal.*

Montague vs. Montacute.

Our readers will probably recollect that several years ago there was a discussion among the Masons of Massachusetts as to the proper name of their patron English Grand Master, and after whom one of their lodges is named. R. W. Bro. Chas. W. Moore, P. G. Secretary, took the side of *Montacute*, and others that of *Montague*, as being the proper name of the Grand Master of England in 1733, and the controversy waxed so interesting, until it was at last determined to settle the question by appointing a committee with M. W. Bro. John T. Heard, P. G. M., as chairman, and after giving the subject an historical research worthy of his reputation as a scholar, he at last submitted a report which does him great credit, and from which we find that *Montague* won the victory. As he truly says, historical dates was so imperfect owing to commingling of names, that it was with great difficulty that the facts could be arrived at, yet by following the line of genealogy he at last got the correct termination, and we persume that now the name of *Montacute* in the Grand Lodge Hall and on the Grand Lodge Register, will have to give place to the correct name of *Montague*, the Grand Master of 1733.—*Freemason, St. Louis.*

Headquarters.

We announce officially that the office of the Grand Secretary General of the Supreme Council, 33°, A. A. Rite for the Northern Jurisdiction of the U. S. A., has been removed from No. 432 Broome street, to No. 52 Bleecker street, New York City, where Ill. Bro. Daniel Sickels, the official aforesaid, will be happy to see his Masonic friends. Associated with him, in this "little church round the corner," are M. W. Bro. John W. Simons, and Ill. Bro. John Sheville, 33°, Deputy for New Jersey. This will, of course, make the "Masonic Furnishing Co." the headquarters of Freemasons of all grades, visiting this, or wanting anything from this great metropolis.—*Pomeroy's Democrat.*

Touch Not, Taste Not, Handle Not.

We are daily in receipt of letters asking information respecting certain circulars emanating from New York City, bearing Masonic emblems, or pretending to emanate from Masons, in which the most extraordinary inducements are held out to the members of the Craft, to secure an enormous prize on the investment of a merely nominal sum. We now state here, advisedly, that all such schemes are swindles, the authors of them swindlers, and that the use of Masonic emblems on any card or circular, should be quite sufficient to prove the unworthiness of those issuing the same.—*Pomeroy's Democrat.*

Miscellaneous Reading.

ACCURACY.—There was a young man once in the office of a western railway superintendent. He was occupying a position that four hundred boys in that city would have wished to get. It was honorable, and it "paid well," besides being in the line of promotion. How did he get it? Not by having a rich father, for he was the son of a laborer. The secret was, his beautiful accuracy. He began as an errand boy, and did his work accurately. His leisure time he used in perfecting his writing and arithmetic. After a while he learned to telegraph. At each step his employer commended his accuracy, and relied on what he did, because he was just right.

And it is thus with every occupation. The accurate boy is the favored one. Those who employ men do not wish to be on the constant look-out, as though they were rogues or fools. If a carpenter must stand at his journeyman's elbow to be sure that his work is done right, or if a cashier must run over his book-keeper's columns, he might as well do the work himself as employ another to do it in that way; and it is very certain that the employer will get rid of such an inaccurate workman as soon as he can.—*President Tuttle.*

A Reporter's Joke.

Mr. Thomas Gill, a veteran newspaper reporter, who died in Boston a week or two ago, was in his lifetime very fond of a joke. The Washington *Chronicle* gives an amusing instance of his drollery. The Hon. Robert Rantoul, jr., was delivering to an immense audience an oration at a celebration on Bunker Hill, in the course of which he described with great pathos and effect the famous battle which had occurred on the very spot where they were assembled. As he resumed his seat, Gill, who was seated near him, carelessly remarked, "My father was in that battle." Rantoul immediately sprang to his feet and announced this fact, whereupon there were vehement calls from the crowd for the son of the Revolutionary hero. Mr. Gill modestly rose, and after acknowledging the vociferous cheers which greeted him, quietly informed his hearers that it was true that his father was in the battle of Bunker Hill, but—he was fighting on the other side! The scene that followed "beggared description." Mr. Gill was an Englishman by birth, and one of the first professional reporters who came to America.

A BURLY LOOKING female of unmistakable Celtic origin, was recently arraigned before a New Orleans magistrate for some ordinary offense. While nature had munificently endowed her with health and physical strength, the question of good looks had been neglected in the haste with which she had been prepared for the world.

"What are you up here for?" inquired the magistrate.

"My beauty, I reckon."

"Your what?"

"My beauty."

"Are you certain of that?"

"Oh! Bedad there's no mistake!"

"Then I discharge you—you ain't guilty;" and the acquitted lady took her departure.

Manual of the Lodge.

The Manual of the Lodge, by R. W. Bro. ALBERT G. MACKEY, M. D., now of Washington, is now published by Messrs. Clark & Maynard, of New York, in a very attractive and useful form.

In the first part of the book are twenty pages of beautiful and highly suggestive engravings, followed by the Manual of the Lodge in the same form, and with the same plates as heretofore. Then follows Section 1, embracing the ceremonies of consecration, dedication, constitution and installation of the officers of a new lodge; Section 2, relating to annual installations; Section 3, relating to installations in Grand Lodge; Section 5, in regard to festivals of the Order; Section 6, embracing ceremonies at laying foundation-stones of public structures; Section 7, with complete ceremonies for dedication of Masonic halls; Section 8, funeral service; Section 9, regulations for processions, with an appendix in which are set down the twenty-five landmarks of Masonry, the charges of a Freemason, the general regulations, and forms of documents. The book has 274 pages embracing the twenty pages of engravings, conforms almost literally to the standard work of Illinois, and is *beyond all question* the lodge manual far superior to any other for the work of Illinois, Wisconsin, Michigan, Missouri, Colorado, Montana, Idaho, Arkansas and Mississippi, and probably in several other jurisdictions. For sale at this office, and will be sent to any address for $2.00, *post paid.*

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What we can manufacture ourselves, we shall keep constantly on hand; what we cannot, we shall buy, or supply by means of arrangements with manufacturers or wholesale dealers. For the articles wanted by Lodges and Chapters, arrangements are already made; and complete arrangements will be made as soon as possible. We shall endeavor to keep on hand all that our limited means will allow.

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We have on hand **100,000** Blanks, as follows: Petitions to be Made a Mason, and for Chapter and Council degrees, and for Commandery Orders; for Affiliation in Lodge, Chapter, Council and Commandery; Summonses, Notices of Meeting, Notices of Rejection, Expulsion, Suspension, or Re-instatement, in Lodge, Chapter, Council, or Commandery; Notices of Petitions Received, to be sent from Lodge to Lodge, in quantities to suit; Demits and Traveling Certificates on strong and durable paper. Secretaries Receipts for dues, Orders, and Treasurer's Receipts to Secretaries, in Lodges, Chapters, Councils, and Commanderies, and in Bodies of the Eastern Star, will be furnished in books of 100.

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Model Code, adopted by the Grand Lodge of Illinois; one copy, 10 cents; 100 copies $8.00, and at same rate for any quantity more than ten. When 50 or more copies are taken, the name, number, and location of the Lodge will be printed on the cover, free of charge.

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VOL. X. WHOLE NO. 112. SPRINGFIELD, ILLINOIS, JUNE, 1871. NEW SERIES NO. 2.

Selected Poetry.

True Charity.

Night kiss'd the young rose, and it sank to repose,
And the stars that shone forth watched its rest;
And the pure dew-drops hung on its beautiful stem,
Like jewels on a fair maiden's breast.
Then the bright morning came with its cool, dancing breeze,
And whispered unto the sweet flower;
And it woke in its beauty
Diffusing perfume o'er the bower.

But the firey sun-god came with the noon,
And his rays smote the delicate rose;
And it fainted away, 'neath the ardent breath,
Which each wearied traveler knows;
Fading and lovely it drooped to the dust,
But a tender consoler was nigh—
The breeze whilst engaged in his ariel flight,
Came tripping with joyousness by.

The breeze had been gamboling over the sea,
Had pushed on the homeward bound bark,
She had turned the old mill, she had found the tired brow,
Of the suff'rer whose lips seemed so dark;
She had swept by the side of the cottage and brook,
Over the hill and the flower-spangled dale,
She had sang through the foliage that waved on the trees,
Encircling the beautiful vale.

She had frisked in the bright curls of the innocent child,
As she passed on her joy-giving round!
And now as she tripp'd on her way she beheld
The poor rose lying faint on the ground,
She hastened to kiss it, tenderly bathed
Its forehead in soft cooling showers;
And her kind heart was glad, as she saw she had saved
The life of the sweetest of flowers.

The young rose revived, and in gratitude smiled;
But the breeze hurried quickly away—
Her love-task accomplished, she went on her course
Refreshing the still summer's day.
But soon she perceived a delicious perfume
Had been poured on her wings by the rose,
And she felt the delight which a generous heart
In performing a kind action knows.

* * * * * * * * * *

Thus charity, e'en whilst we dwell upon earth
Unconsciously wins a reward—
We feel—as we strive in each labor of love,
'Tis duty we owe to the Lord.
Like the fragrant perfume of the delicate rose—
Each gift the benevolent have given
Will bring them the joy of a conscience at rest,
And call down the blessing of Heaven.
—*Freemasons' Magazine, London.*

The Voyage in the Arm-Chair.

Oh, pa, dear papa! we've had such a fine game;
We played at a sail on the sea!
The old arm-chair made such a beautiful ship,
And it sailed—oh, as nice as could be!

We made Mary the captain, and Bob was the boy,
Who cried, "Ease her," "back her," and "slow;"
And Jane was the steersman who stands at the wheel,
And I watched the engine below."

We had for a passenger grandmamma's cat,
And, as Tom couldn't pay, he went free.
From the fireside we sailed at half-past two o'clock,
And we got to the sideboard at three.

But, oh! only think, dear papa, when half way,
Tom overboard jumped to the floor;
And though we cried out, "Tom, come back; don't be drowned,"
He galloped right out at the door.

But pa, dear papa, listen one moment more,
Till I tell you the end of our sail:
From the sideboard we went at five minutes past three,
And at four o'clock saw such a whale!

The whale was the sofa; and it, dear papa,
Is at least twice as large as our ship;
Our captain called out, "Turn the ship round about,
Oh I wish we had not come this trip!"

And we all cried, "Oh, yes; let us get away home
And hide in some corner quite snug;"
So we sailed for the fireside as quick as we could,
And we landed all safe on the rug.
—*New Age.*

Song of the Rose Croix.

BY REV. J. GIERLOW, 32°.

Waving their Banners high—
Snow-white Insignia of the Reign of Peace—
For which the LORD OF GLORY left to die
His Father's Salem—never more to cease—
They hail their great SHEKINA, who arose
From death, that Heaven might triumph o'er her foes!

Crying aloud, All hail!
Unto the Mighty! unto Him who reigns
At the right hand of God in Heaven! prevail,
Ye Mighty Ones! Jerusalem! thy stains
Are washed away! thou art as white as snow,
And shall remain on earth forever so!

All hail! all hail! arise,
Ye Legatees of Endless Life! shake Heaven
With clapping your white hands! he dies! he dies!
The Demon of the Earth! fierce Truth has riven
Him, as the Lightning rends the clouds in twain—
Never to vex, with blood, the earth again!

Aloud, ye Sons of Men!
Rejoice! rejoice! the Reign of Peace is come!
The SUN OF RIGHTEOUSNESS descends again,
With healing on His wings to take us home—
The ransomed of His love—the righteous given
To enter joyful with their Lord in Heaven!
—*Mirror.*

A New Templar Ode.

[All Knights Templar will appreciate with us the beauties of the little ode we print herewith. It is conceived in the true spirit of Christian Knighthood, and the rythm is perfect. We hope to hear from Sir Knight Clark more often hereafter.—*Eds. Tidings*].

ISCARIOT.

BY SIR S. T. CLARK, M. D.

Sir Knights attention! Sheathe your shining steel!
Doff helms, and at the pall-clad Trigon kneel,
And there remember Judas!

Eleven burning lights—one smothered flame
Left to proclaim the name, the sin, the shame
And fame, of fallen Judas!

The traitor Judas—who, for love of gold,
In days of old, his brother Jesus, sold—
The bold, but blinded Judas!

The burning world, the eye of Tyco spied.
Could hide itself in darkness when it died—
This was denied to Judas!

For while our Christ is God to fallen man,
On him the ban, he still must lead the van,
None can out-Judas Judas!

Then pledge me, Knights, beneath an arch of steel;
Seal me in five libations ne'er to feel
In woe or weal like Judas!

O Jesus, Master! from the mercy seat
Come down and meet us! we will kiss Thy feet
And not Thy cheek, like Judas!

Communications.

Dear Trowel:

Glad to see you out again. You've had a hard time of it. I don't know how you feel, but I must say you look better for it, and like that fabled bird of old you have risen from your ashes looking bran new. Your complexion is lighter, the color of your cheek is darker, giving you a ruddy, stronger, healthier appearance. In fact, dear TROWEL, I like your general appearance better than I did before.

And on opening you out you put me in mind of a big, fat oyster that will do a fellow good to *take* and inwardly digest.

That Rounseville is a heavy dog; I like his subjects; I like his style. He is so common-sense-like, none of your cloud-capped hitatitaisms, but good, wholesome exhortations that will do good. He puts me in mind of Dr. Mott, of Union College. It was said of him that he could probe a wound, remove a tumor or amputate a limb with such perfect ease and grace that for the time being the patient would almost forget that he was the subject being operated upon.

Following close in the wake, and in good keeping, is that article from *Pomeroy's Democrat* (from the themefull pen of Bro. Tisdall, I suppose), on the selection of competent officers to fill the stations in our lodges. That article ought to be read by every Mason in the State. It is worthy of being printed on half-sheets, framed and hung up in every lodge in the land, and be made part of the opening ceremony to have it read at every communication. It is as he says an outrage, a gross wrong and an insult to the Fraternity to elect brethren to office who are incompetent to discharge *all their duties*.

But above all I like the manly stand you have taken against the publication of expulsions and suspensions. I fear that the majority of such notices have been actuated by a spirit of revenge rather than as cautions to the Craft, and have very much the appearance of a savage desire to mutilate the body after it has paid the full penalty of the law. Again, how often is it the case that a brother has been *unjustly expelled* or suspended and he disgraced by having his name published in every Masonic paper in the State as a reprobate, and in less than three months the lodge have been compelled to revoke their unrighteous judgment, showing that it was the lodge that was reprobate, and not the brother.

There is much unwarranted publicity about some things in Masonry. There is much that is proclaimed upon the housetop that ought only to be *whispered in the ear*. There is that published in so-called Masonic journals that is purely private lodge matter. Whom we choose to receive into our lodges, or whom we choose to suspend or expel is not for the outside world to know. They are matters of lodge and Grand Lodge record and the private property of the Craft. You have taken the right stand and your action will be honored by the Craft at large.

But if you will allow me I would like to press this matter a little further.

Every once in a while I see in the Masonic journals what is termed an *Encyclical Letter* (whatever kind of a letter that may be), and addressed to the Masters, Wardens and brethren of all regular lodges of Ancient, Free and Accepted Masons in the State of ——, treating of matters the most private, that can only pertain to the Craft (surely not to the world), and addressed to certain persons by their titles, and is therefore their private property, and the information therein contained for their especial benefit. Now by what right do these journalists, or even the Grand Master publish this *private correspondence* addressed to me as the Master of my lodge and which I am ordered to read in my lodge for the benefit of the Craft?

No right, sir; no right at all. When he sent that letter out it became my property; it was no longer his. If publicity is what is aimed at these letters might be published in the daily papers, and as they are said to be liberal to their contributors, something might have been added to the funds of the Grand Lodge.

It may be all right—I know that I am a little old fogy in these matters—but I do think that it looks a good deal like Bosh, Brazy, Buncum.

Think how the world looks at this:

To the Glory of the Grand Architect of the Universe.

From the Grand East of the Grand Lodge of Podunk.

Or as a Grand Master of one of the western States, who got so much *Latin*, *Greek* and *Choctaw* in that to this day some of the lodges don't know what it is.

I do think that a *reformation* is needed in this publishing matter, and reformation in Masonry always means going back—going back to the old landmarks, old customs and usages, and I am glad that you have determined to cut off one of the heads of this hydra.

If your success is commensurate with my desires and good wishes you need ask no more. TRAVELER.

Reception of the Earl de Grey, Grand Master of England, by the Grand Lodge of the District of Columbia.

We offer no apology for occupying so much space in our pages the present month, with the following interesting account of the magnificent reception given by the Grand Lodge of the District of Columbia to the Earl de Grey and other gentlemen of the British Commission. Aside from the interest which would naturally attach to a Masonic re-union of such magnitude, perhaps no occasion of a Masonic character has ever occurred in this country of equal importance in a historical and national point of view, the favorable consequences of which, Masonically at least, it would be difficult to over-estimate. It is a renewal of old friendships and fraternal relations—a reburnishing of the time-soiled chain which for a century and a half has united the Masonic brethren of England and America in a common bond of fraternal sympathy. It is a visit of the aged and honored mother to her children in a foreign land, and nobly have her children received and returned her parental greetings. It is a beautiful and impressive illustration of the oneness of our Institution, and of the benignant influences which, irrespective of nationalities, unite its members in one common brotherhood—rising above the petty jealousies and disparities of conventional life, and setting aside as foreign to its philanthropic purposes, all political differences and national animosities. Such an event has never before occurred in this country, and while it will furnish material for one of the brightest chapters in our national Masonic annals, the political historian will not fail to recognize it as an event worthy of a more popular record.

We can do our readers no better service, nor better accomplish the purpose which the duty imposes, than by laying before them the following account of the interesting ceremonies of reception as they occurred at Washington on the 10th of April, furnished by the correspondent of the New York *Herald* of the following day:

WASHINGTON, April 10, 1871.

Perhaps no event of a purely social nature has occurred in Washington for many years excelling in interest the reception this evening of Earl de Grey and Ripon, the Grand Master of Masons in England, who is temporarily sojourning here as the chief, on the part of Great Britain, of the Joint High Commission for the adjudication of the Alabama claims, and other questions between the United States and England. For the first time the Grand Master of England has visited this country, and the occasion has been taken advantage of by the brethren of the Mystic Tie to accord to him, as the representative of the Fraternity across the water, that recognition of fraternal feeling which is the pride of Masons from whatsoever quarter of Christendom they may hail. Following the unstinted hospitalities not many months since bestowed upon a scion of the English Royal Family, not only by President Grant and other officials here, but by the people generally, the present spontaneous expression on the part of all Masons in good standing in the capital toward the representative man of that Order in England may, perhaps, be considered to have a deep significance, and for the reason that as chief Commissioner coming into our midst bearing the olive branch, so that all differences between two kindred nations may be amicably adjusted, this present movement is in harmony with the era of good feeling which it is so desirable to establish on both sides of the Atlantic. One notable feature of the event is that it, unlike other public entertainments in this city, in being undimmed by a particle of sectional feeling or partisan prejudice. Men of all parties and from all portions of the country joined in this demonstration.

THE INVITATION.

Soon after the assembling of the Joint High Commission, steps were taken for a formal recognition by the Masons here of the Grand Master of England, and in accordance with resolutions of the Grand Lodge of the District of Columbia, Grand Master C. F. Stansbury wrote the following letter to Earl de Grey:

OFFICE OF G. M. OF F. AND A. M.
OF THE DISTRICT OF COLUMBIA,
WASHINGTON, March 19, 1871.

MY LORD: In common with the Masonic Fraternity throughout the United States the Masons of this jurisdiction have learned with pleasure of your visit to our country, and are desirous of extending to you such a welcome as shall manifest not only their respect for you personally, but their honor for your high Masonic office and their fraternal regard for their English brethren of the Mystic Tie. As the representative of the Grand Lodge of the District of Columbia, I shall do myself the honor of calling upon you, in my official character, to tender their friendly greeting at such time as you may be pleased to appoint to receive me.

I am, my lord, very respectfully,
Fraternally yours,
CHARLES F. STANSBURY.

The Right Honorable the Earl de Grey and Ripon,
Grand Master of Masons of England.

To the foregoing letter Lord Tenterden, on behalf of Earl de Grey, sent the following reply:

1,311 K STREET, March 21, 1871.

SIR AND BROTHER: In reply to your letter of the 18th inst., I am requested by Lord de Grey to state to you that he will be happy to receive you at half-past eleven o'clock next Thursday morning; or, should that day be inconvenient to you, on any other day you may prefer.

Yours, obediently and fraternally,
TENTERDEN, P. M. P. Z.

The Most Worshipful Brother C. F. Stansbury.

INVITATION TO ALL AMERICAN GRAND MASTERS.

In a personal interview Earl de Grey accepted the invitation, and Monday, April 10, was fixed as the day for the reception and banquet. Grand Masters throughout the United States were invited to participate in this pleasant international demonstration, as will be seen by the following letter:

GRAND LODGE OF F. AND A. M.,
OF THE DISTRICT OF COLUMBIA,
WASHINGTON, 1871.

To the M. W. Grand Master of Masons of the State of——:

DEAR SIR AND BROTHER: The Grand Lodge of the District of Columbia, being desirous of extending a fraternal welcome to the Grand Master of Masons of England, request the honor of your presence at a banquet to be given to the Right Honorable the Earl de Grey and Ripon, M. W. Grand Master of England, at the Masonic Temple, in this city, on the evening of Monday, April 10, 1871.

The favor of an early response to this invitation is requested, that proper arrangements may be made for your reception.

CHAS. F. STANSBURY, G. M.,
R. B. DONALDSON, P. G. M.,
J. B. GIBBS, G. S. W.,
NOBLE D. LARNER, G. S.,
A. G. MACKEY, P. G. S.,
E. B. BURY, W. M. No. 4,
L. D. WINE, W. M. No. 10.
Committee.

This was promptly responded to, and those who could not attend in person or by proxy, expressed their fraternal regrets. None but Masons in good standing were permitted to subscribe to or participate in the reception or banquet, and none such were denied admittance. The music in the lodge and at the banquet was supplied by a choir and a band composed exclusively of Masons.

OPENING PROCEEDINGS.

At six o'clock the Grand Lodge was opened in due form at the Masonic Temple, corner of Ninth and F streets, by the Most Worshipful C. F. Stansbury, Grand Master of the District of Columbia, who wore the apron and sash and used the gavel which formed a part of the Masonic insignia of Washington when he laid the corner-stone of the Capitol. The lodge was crowded by leading citizens and visiting brethren. The brethren appeared in black suits, white cravats, white gloves and Masonic aprons, together with their official insignia.

The scene was brilliant and striking, and was all the more imposing in the lofty and appropriately furnished lodge-room, crowded as it was by distinguished Senators and Representatives and leading citizens from various portions of the country. Styleman Le Strange, Esq., of the British Legation, of Westminster Keystone Lodge, London, and Lord Tenterden, Past Master of Harmony Lodge, England, arrived about seven o'clock. The latter was specially welcomed by the Grand Master. Soon afterwards Earl de Grey, Grand Master of England, was presented, and he was welcomed by the Grand Master of the District of Columbia, in the following words:

MOST WORSHIPFUL SIR: In the name of the Grand Lodge of the District of Columbia, and speaking for the entire Craft in this jurisdiction, as well as for the many brethren from other jurisdictions who have united with us on this occasion, I tender you a hearty and cordial Masonic welcome. This is the first instance in the history of American Freemasonry in which an opportunity has been afforded to the Fraternity to extend Masonic hospitality to the Grand Master of Masons at once of our mother jurisdiction and our mother country; and we deem ourselves fortunate in being the first to have the privilege of expressing thus directly the cordial sentiments which, as Masons, we entertain for our brethren of England. We are glad to acknowledge, both personally and Masonically, the tie which binds us to the country from which our forefathers for the most part came; from which we received our original Masonic charters and instructions, and hence we have derived not only much of what is valuable in our system of public law and polity, but a common inheritance in a charming literature and a history illustrated by devotion to the rights of man and the principles of sound constitutional liberty. We trust that your sojourn in the United States may be agreeable to yourself and useful to the cause of peace, and that among the kindly recollections of your future life may remain the memory of the fraternal greetings of your Masonic brethren of America. You will now accept a seat in the Grand East.

EARL DE GREY'S ADDRESS.

After being seated the English Grand Master received the grand honors, and, rising, responded as follows:

MOST WORSHIPFUL SIR AND BRETHREN: I trust that you will permit me to return you my most grateful thanks for the very kind and fraternal welcome which you have given to me on this occasion. I assure you, sir, I esteem it a great honor to have been thus received by the Grand Lodge of the District of Columbia—an honor which I am well aware I owe not to my personal merits, but to the fact—the important and significant fact that I am the representative of the Grand Lodge of England—a Mason, however unworthy, whom they have been pleased to honor with the highest mark of their confidence. And, sir, I esteem it a most fortunate occasion—fortunate for me as an individual and fortunate for Masonry in both countries—that there should at length have taken place so close a union between Masonry in America, and Masonry in England as that you should now for the first time, as you tell me, receive within the walls of this important Grand Lodge the Grand Master of Englishmen. We all know that fraternity is the first principle of Masonry, and therefore it is, all must rejoice at everything which binds more closely together the Masons of different countries. I, sir, esteem myself very happy indeed to have had it in my power to attend here to-night. I shall carry away from this Grand Lodge a most grateful recollection of your kindness. I shall make it my duty to tell my brethren in England of the magnificent reception which has been accorded their Grand Master to-night, and I am confident I do not misinterpret the feelings with which they will receive that information, when I say they will, indeed, rejoice that the first step—I trust it is but a first step—should thus have been taken to closer and more intimate union between American and English Masons. (Applause). Upon which, for my part, I have always believed, and now believe more strongly, cannot be too close and fraternal. (Long continued applause).

END OF THE CEREMONIES.

After an anthem had been sung by the Washington Masonic choir Earl de Gray was presented to all the brethren present, when the Grand Lodge was closed.

AT THE BANQUET HALL.

After the reception those holding tickets for the banquet proceeded to the music hall, where the tables were spread, one occupying the head of the room, in the center of which sat Grand Master Stansbury, having on his right Earl de Grey, and on his left Lord Tenterden, Secretary of the High Commisson. Sir John A. Macdonald and Colonel Bernard of the High Commission were also invited, but were unable to attend because of prior engagements. They appeared, however, later in the evening.

GRAND OFFICERS PRESENT.

Among those present were the following officers: R. A. Lamberton, Grand Master of Pennsylvania; John H. B. Latrobe, Grand Master of Maryland; Noble D. Larner, Grand Secretary of the District of Columbia; Albert G. Mackey, 33°, Past Grand Secretary of South Carolina; Alex. H. Newcomb, Grand Master of Ohio; Styleman Le Strange, Esq., 33°, Secretary of the British Legation; P. H. Hoe, Past Deputy Grand Master of the District of Columbia; Ben Perley Poore, 33°; John T. Heard, Past Grand Master of Massachusetts; John R. Holbrook, Grand Master of New Hampshire; Rev. J. N. Coombs, Grand Chaplain of the District of Columbia; J. Daniels, Grand Visitor and Lecturer of the District of Columbia; Asa Smith, Grand Master of Connecticut; J. B. Will, Past Deputy Grand Master of the District of Columbia; Samuel Lawrence, Grand Master of Georgia; Hon. Jackson Orr, proxy for John Scott, Grand Master of Iowa; R. B. Donaldson, Past Grand Master of the District of Columbia, and George B. Clark, Deputy Grand Master of the District of Columbia. The side tables were supported by R. W. Senior Grand Warden and Junior Grand Warden of the Grand Lodge of the District of Columbia, J. B. Gibbs and J. L. Johnson.

MEMBERS OF CONGRESS.

The following members of Congress were present: Senators Cameron, of Pennsylvania; Cragin, of New Hampshire; Edmunds, of Vermont; Lewis, of Virginia; Logan, of Illinois; Nye, of Nevada; Osborne, of Florida; Sawyer, of South Carolina; and Sprague, of Rhode Island; and Representatives Banks, of Massachusetts; Barry, of Mississippi; Burlington, of Massachusetts; Burchard, of Illinois; Butler, of Massachusetts; Caldwell, of Tennessee; Davis, of West Virginia; Duke, of Virginia; Dubose, of Georgia; Garfield, of Ohio; Harper, of North Carolina, heretofore of West Virginia; Holman, of Indiana; Kelley, of Pennsylvania; Kerr, of Indiana; Lamison, of Ohio; Leach, of North Carolina; Lewis, of Kentucky; McCormick, of Missouri; McKinney, of Ohio; McNeely, of Illinois; Manson, of Ohio; Merritt, of Idaho; Benjamin F. Meyer, of Pennsylvania; Leonard Myers, of Pennsylvania; Niblack, of Indiana; Packer, of Pennsylvania; Palmer, of Iowa; Rice, of Arkansas; Shanks, of Indiana; Stoughton, of Michigan; Terry, of Virginia; Waddell, of North Carolina; and Whitthorne, of Tennessee.

Speeches were delivered at the Banquet by several of the distinguished brethren present, but for which we have not room in our pages this month.

INVITATION FROM BALTIMORE.

It may not be considered out of place in this connection to add as an incident in the visit of our distinguished brother, that on the 12th of April an invitation was extended to him to attend a Grand Masonic Banquet and reception at Baltimore, but which he was unable to accept, for the reasons stated in the following note from Lord Tenterden, Secretary of the British Commission, for a copy of which we are indebted to the courtesy of the brother to whom it is addressed:

WASHINGTON, April 13, 1871.

Bro. John M. Miller, 33°, *Chairman Committee:*

I am requested by Lord de Grey to acknowledge the receipt of your letter of yesterday, and to express to you his regret that the pressure of other engagements renders him unable to take advantage of the friendly and fraternal invitation which you have tendered him in behalf of the Grand Orient of Baltimore.

Yours faithfully and fraternally,

TENTERDEN, *P. M. P. Z.*

—*Magazine, Boston.*

[The following article is logical, sensible and conscientious: we agree with it fully.—ED. TROWEL.]

The General Grand Chapter.

Bro. Leon Hyneman, of Philadelphia, in the *Keystone*, of March 4th and 11th, discusses the General Grand Chapter, and takes the Grand Chapter of the State of Iowa to task, in the matter of rescinding the action of 1860, sundering relations with the General Grand Chapter. He sets out, in his first article, to prove that the national body "was not legally constituted," and that, therefore, no agreements made with it, or obligations entered into with it, are of binding force. And in his second article, of the 11th, he argues strongly against the wisdom and propriety of our Grand Chapter retracing its steps and resuming fealty.

We have no particular objection to his argument on the "legality" of the formation of the central body; nor do we consider that a question to be considered, outside of Pennsylvania and Virginia. The Grand Chapters of the United States, with a few exceptions formed the General Grand Chapter, so that all of these parties are properly estopped from considering the question. As we said above, Pennsylvania and Virginia being now, as they always have been, outside of the General Grand Chapter organization, and having never pledged to it their allegiance, but always opposed its assumptions of regularity and power, are, of course, in position to consistently oppose it now; but they, only, are in this condition. The mouths of all other American chapter organizations are estopped on this head, for the same reason that the holder of real estate is estopped from injuring the character of the title under which he holds possession.

Then, also, we disagree with him, that obligation on the part of Grand Chapters belonging to the General Grand Organization is void, because of the irregularity of its original establishment. However irregular this may have been sixty years ago, time and sufferance have cured the defect—Grand Chapters of the Union being the judges. Convenience and the public good have caused quiet possession to give title, no matter what may have been the original defects; and this has cured whatever defects may have existed in the original authority of the General Grand Chapter. But even if that were so, we cannot see by what code of ethics, an obligation voluntarily assumed to any one can be laid off at the will of the party assuming it. This is the whole question between the General Grand Chapter and our Grand Chapter. We care not what arguments may be brought against the former, how bad its original formation may have been, how weak, and useless, and cumbersome, it may be now, how thoroughly we may be satisfied of its utter inefficiency to accomplish anything which might not be better accomplished without it; the fact that all Royal Arch Masons in Iowa have freely and voluntarily agreed to maintain it, and support its constitution and laws, cannot be gotten rid of, and nothing but its own act concurring with theirs can release them. This subject has been fully considered here, and the Royal Arch Masons of Iowa are satisfied of the correctness of this view. Therefore, we have returned to our allegiance, hoping that the day may come when the General Grand Chapter, having done its work of introducing, even into Pennsylvania and Virginia, as well as in the States of its own obedience, the chapter work of Thos. Smith Webb, the work to accomplish which it was established, and being now only an encumbrance and a fossil, may be quietly disbanded, and Chapter Masonry allowed, like Blue Masonry, to work out its own ends by the inherent force which dwells in it.

Bro. Hyneman seems to think that the address of Comp. Lewis, as General Grand High Priest, at St. Louis, in 1868, with its "soft wooings," was the compelling power which restored our Grand Chapter to the national body. In this, he is entirely mistaken. The power that worked the change was, simply, that Iowa Masons, however much they desired it, could not avoid their own contracts, without the consent of the other party to them—could not "go back on their word"—they had heard of that man of whom David spoke, who "sweareth to his own hurt, and changeth not," and they preferred to be of his class, even though modern judges should esteem them unwise; they could not, like Comp. H., see how they could, on account of even "illegal formation," repudiate her own mother, or refuse to recognize her.

We hope for the speedy dissolution of the General Grand Chapter, but when she does go to pieces, like the preacher, on the iron-bound coast of England, when a wreck appeared in offing while he was preaching, commanded his congregation to be seated till he could get to the door, and then dismissed them with the exclamation, "Now then! let us all have a fair start!" we desire that all shall start even, and "go together."—*Langridge, Associate Editor, Evergreen.*

The Broken Tessera.

AN ACECDOTE OF THE REVOLUTION.

"Two are better than one; because they have a good reward for their labor."

When Philadelphia was to be evacuated by the British army, under Sir Henry Clinton, June 18, 1778, there was a merchant, one Hubbard Simpson, largely engaged in the sale of English goods, who had become highly obnoxious to the American residents for supplying the British commander with mercantile facilities, and with information that had been used to the detriment of the American army.

This man was in high repute with Sir Henry, and his immediate predecessor, Lord Howe. From the former, he now, received a notification in time to sell his goods, and depart under the protection of the British army.

It was impossible, however, to dispose of so large a stock at short notice. To sell upon a credit was impracticable, so far as any of the American merchants were concerned, and as for those in the tory interests, they were not to be trusted. To make a cash sale in the present state of the funds was impossible. Thus Mr. Simpson revolved the matter in his mind till the very day preceding the evacuation. A final notice from Sir Henry found him undecided, sitting in his private warehouse, soon to be devoted to spoliation and fire by the incensed Americans.

Now this man was a member of the Masonic Fraternity. Before the breaking out of strife he had held a distinguished place in the provincial lodges. Although his understanding of right and wrong in the present war differed from that of a majority of his countrymen, yet the most zealous patriot could not accuse him of inconsistency or turpitude. What he had professed to be from youth—a warm loyalist—he still maintained; and this had led him to adopt the unpopular side in the revolutionary struggle, and to follow the British army, even at the expense of a large part of his property.

As things now stood he was likely to lose more. Already he had begun to contemplate the idea of throwing open the doors and departing, when a rap was heard without, and, in answer to his invitation, an old friend, Mr. Jonas Lee, entered, and asked for a conference.

This gentleman, come at a critical moment, was a person of note in the city—one who had suffered more than most others for his attachment to liberty—and a zealous Mason.

For three years and upwards, no intercourse had been held between the pair once fraternally intimate; they had only acknowledged each other's acquaintance by a nod of recognition when they met in the streets.

The object of the call was stated in a few words.

"My old friend and brother, I have heard of your approaching danger, and am come to offer you a service. We have taken opposite sides in politics; but you have sustained your choice like myself, at great sacrifices; and while I can but regret that you are arrayed against our common country, I yet respect your honesty of purpose. Masonry knows no principle but duty, and this is your hour of depression; therefore am I come to offer it to you in brotherly truth. For old time's sake I will take charge of your property, otherwise the spoil of our soldiers before to-morrow morning, sell it for you at the best time and advantage and hold the proceeds subject to your order."

The grateful merchant was profuse with his thanks.

"None of that Bro. Simpson. My own heart is a sufficient reward. You can say all that when we meet again. Time presses. You are in immediate and great danger."

A clear sale was forthwith made of the whole property, amounting to more than fifty thousand dollars. No documentary evidence relative to the debt was retained by Mr. Simpson. Prudence pointed out this as the only course that promised a successful result.

At parting, while yet the boat was waiting at the pier and the drums of the American advanced guard were sounding in the suburbs of the city, Mr. Simpson took a gold piece from his purse, broke it in two parts, and handing one to his noble-hearted friend, observed: "You and I used to debate the purpose of the ancient *tessera;* now we will make it a practical question. Whoever presents you with this fragment of gold, to him I authorize you to render up whatever in your hands belongs to me. Farewell."

Years rolled by, and Jonas Lee heard no more of his old friend. With great difficulty, and by the aid of powerful friends at headquarters, he had succeeded in disposing of the property without much loss; and by a judicious use of the money, he had become rich. Old age then crept upon him. His daily walks about the city began to be shortened. The almond tree flourished. The grasshopper began to be a burden. From year to year he drew nearer to his own mansion, and finally confined himself within his retired apartment, to wait for the Summoner of all flesh.

One day, as he was reclining in the listlessness of old age, with but the Word of God and the person of his good wife for companionship, and the voices of his grandchildren ringing from the next room, in happy harmony, he was accosted by a beggarly-looking young man, who prayed a gift of money, "for a poor shipwrecked foreigner, who had lost his all, and barely escaped with life itself."

Jonas Lee was not a person to refuse such a demand. He made him a bountiful gift of money, clothes and kind words. But when the foreigner was about to depart, he walked up to Mr. Lee's couch, and pressing his hand with thankfulness, he dropped into it a worn and ragged piece of metal, and asked him if he would accept that piece of gold as a token of a poor beggar's gratitude?

There was something peculiar in the foreigner's tone which led Mr. Lee to draw out his spectacles, and examine the offering intently. What was the surprise of his wife to see him rise from his chair, draw a similar fragment from his bosom, where it had been suspended by ribbon for a long time, and applying the pieces together, to hear him triumphantly declare: They fit! they fit! The broken *tessera* is complete! the union is perfect! Thank God, thank God, my brother is yet alive!"

The foreigner turned out to be the youngest son of Mr. Simpson, who had been shipwrecked, as he stated, to the great hazard of his life. Preserving the golden fragment, he had landed at Philadelphia, ragged and poor, charged by his father with a message to Mr. Lee. Why the former had so long delayed his claim, does not appear. The history informs us, however, that he had followed the British army through the remainder of the war; amassed a large fortune by some successful government contract; gone to England; embarked in extensive speculations there; and finally, retiring from business, immensely wealthy, was made a baronet for his loyal services.

His son was received with open arms and introduced in the first circles of Philadelphia. Report, concerning the Masonic part of the transaction became public, and gave a new impetus to the Order.

But when a full account of his stewardship was prepared by Mr. Lee, and the property, both principal and interest, tendered to the young man, the proffer was met by a letter from Sir Hubbard Simpson, just received, in which he declined receiving a shilling of it, and presented it, with his warmest regards, to his old friend and brother, Jonas Lee.—*American Freemason.*

The Parisian Masons and the Civil War.

As we anticipated, the ridiculous proceedings of a fraction of the Parisian Masons have already evoked a disavowal of official support. We learn from the correspondence of a contemporary that, "Bro. M. Malapert, who signs himself 'Orator of the Supreme Council of Masons and chief of the Craft,' disavows the whole of the proceedings; and at a meeting which was held at the Grand Orient Hotel, in the Rue Cadet, the great majority decided that the conduct of certain brethren of the Order was altogether personal, and in direct opposition to the genuine principles of Freemasonry; that in the absence of any formal decision, either of the Grand Orient of France or of the Supreme Council, the proposed manifestations were alike irregular, and the responsibility of whatever incidents might occur was perfectly individual. A notice to this effect has been published in various journals. The '*Siecle*' publishes a letter from Bro. Ernest Hamel, Ex-Venerable (P. M)., of the Lodge Avenir, expressing his surprise and affliction that any body of Freemasons should have presumed to declare that 'Masonry would plant its banner on the walls of Paris, and in case of its being pierced by a bullet, they would, in a body, take part in the struggle. Such a declaration, he affirms, is in entire opposition to the tenets of the Order, the mission of which is always to forward conciliation and peace. The conduct of Bro. General Montaudon, an officer high in command in the Versailles army, is spoken of in terms of the highest praise with regard to the Masonic flag of truce, which he forwarded to headquarters without delay, even lending his own carriage for that purpose."

Apropos of this subject, and of Freemasonry in Catholic countries, Bro. Henry Jeffs, of Gloucester, thus writes to a local journal:

"I enjoyed the friendship of the late Rev. Canon Calderbank, of this city, and had a long evening with him on the night of his lamented decease. Some of the more pleasant hours of my life have been spent in the society of Catholic priests, and six years ago, when on a holiday visit to Paris, I saw and conversed with ecclesiastics of that church. A facetious Catholic invariably introduced me as 'a heretic and a Freemason.' Avoiding religious discussion, indeed, which was never courted on either side, I found other and congenial subjects on which to agree. My *Arminian* belief was never in danger from such an intercourse, nor do I give credence to that oft-repeated allegation against Catholics that they 'will compass land and sea to make one proselyte.' I had to submit certainly to some very hard hits against Freemasonry, and to quotations from the famous Allocution of the present Pope that the Craft is 'leagued together for the common ruin of religion and of human society.' In France it was said that the Catholic priesthood had not greater enemies than were to be found in the ranks of Freemasons. I could only reply that whatever the Craft might be in other countries, in England we knew naught of disaffection to legally constituted authority, and that the Catholics had not greater friends than were to be found amongst English Freemasons, who taught and practiced toleration to the fullest extent of all religious denominations, so long as they did not run counter to the law of the realm.

"That it was upon record that when, but a few years ago, a nobleman, at a Masonic assembly in Ireland, took advantage of his position as president of the meeting to speak against the Catholic hierarchy, Masonic law and usage were pleaded against him, and the Grand Lodge in which he held office required him to make a public retraction.

"It was alike honorable to the Craft and to his Order that the noble delinquent candidly acknowledged the error of his ways, and promised not to repeat the offense. In my interviews with Catholic priests it was known that I originated the memorial to Bishop Hooper in this city, who suffered martyrdom at the hands of the Catholic Church, and that I was instrumental in the Freemasons laying the foundation-stone of the monument. I could but affirm that the Freemasons did not do this from any hostile feeling to the Roman Catholics, but as a protest against the cruelties of bygone times, and to testify in these days of toleration, in the words of Goethe, that 'kindness is the golden chain by which the world is held together;' directing to persecute and condemn no one, but to love, succor, console and improve all.

"Protestants have their 'Book of Martyrs,' but if the history of nations were impartially written all religions would be found blameable. 'Let him that is without offense cast the first stone.' Mary persecuted and put to death Protestants. Elizabeth was an intolerant bigot, and, as a learned historian, with no Catholic leaning, says, 'malignant' in her persecution of her Catholic and Protestant subjects. The barbarities practiced during the reign of the Virgin Queen were a dishonor to our common humanity. But I have been very recently reminded of old arguments adduced by me in defense of the Craft to which I belong, and I have been good-humoredly taunted with the action taken by the Freemasons in Paris, and of the assertion of Citoyen Alix, a member of the Commune, that 'The Commune of Paris puts in practice that which Freemasonry has long since affirmed, that the reconstruction of the temple was certainly of this epoch the reorganization of labor.' To this bathos I appeal to Masonic law, which inculcates 'A Mason is a peaceable subject to the civil powers wherever he resides or works, and is never to be concerned in plots and conspiracies against the peace and welfare of the nation. He is cheerfully to conform to every lawful authority, to uphold on every occasion the interests of the community, and zealously promote the prosperity of his own country.' Masonry has ever flourished in times of peace, and been always injured by war, bloodshed and confusion.

"The Paris Freemasons have covered themselves with obloquy and ridicule, and are without the pale of the Order. But the murky cloud which has settled upon Freemasonry in Paris is not without its silver lining. Bro. H. Hamel, of the lodge 'L'Avenir' protests in the '*Siecle*' against 'individuals arrogating to themselves the right of committing a corporation, which numbers adherents in both camps, to acts which, not being purely those of fraternal conciliation, are unfaithful to the primordial law of Masonry.'

"But what concerns me is the averment that Paris Freemasons, who threw in their lot with the insurgents have been influenced by a latent feeling of opposition to the Roman Catholic priesthood. I am afraid this can be verified. Still they stand condemned, as Bro. H. Hamel testifies.

"The great element in Freemasonry, and which has ever recommended it to my warmest sympathies, is (Communistic let it be) that we labor to bring together upon a common platform of social intercourse men of all religious creeds, and of varied shades of political opinion, to work in the cause of charity and for the alleviation of human suffering. 'Thus Masonry is the centre of union between good men and true, and the happy means of conciliating friendship amongst those who must otherwise have remained at a perpetual distance."—*Magazine, London.*

Legislation Regarding Non-Affiliation.

We are continually in receipt of letters from almost every section of the United States, requesting information regarding the *status* of non-affiliated Masons. In order to convey as concisely as possible the desired light on this, one of the most important subjects, if, indeed, not the most important which has attracted, within the past twenty years, the attention of the various American Grand Lodges, we comply with the requests made of us.

In order that our querists may, at a glance, learn the action which has been taken by various Grand Lodges on this subject, and which, we think, will answer their several purposes, we present the following summary:

The Grand Lodge of *Maine* directs its subordinates, in all cases of application for demits, to suffer no member to withdraw, unless to form a new lodge or to join another.

The Grand Lodge of *Vermont* declares that all non-affiliated Masons shall be indefinitely suspended, and they and their families be excluded from all the privileges and benefits of the institution.

Massachusetts deprives every Mason, not a member of some subordinate lodge, from visiting the same lodge, in the place where he resides, more than twice without the permission of the Master or vote of the lodge.

New York, in its constitution, provides that it being the duty of every Mason to belong to some lodge, and contribute to its funds, therefore, any Mason who does not contribute to the funds, or belong to some lodge, shall not be entitled to visit more than twice while he so continues, or to join in processions, or receive assistance or relief, or Masonic burial.

Pennsylvania declares that no brother made in a lodge beyond its jurisdiction, and having been a resident there for three years without joining a lodge, shall be entitled to Masonic relief, nor shall his family be entitled to apply therefor; and denies to a brother who is not a member of a lodge permission to visit any lodge more than once.

Maryland deprives a Master Mason, not a contributing member of any lodge, of the right to visit the same lodge more than twice, unless he joins some regular lodge.

The *District of Columbia* directs that no lodge shall, more than once, admit as a visitor, any resident Mason not a member of some lodge; and no resident Mason, non-affiliated more than one year, shall participate in any public procession or ceremony, nor shall any such, nor their widows or orphans, be entitled to any benefit from any lodge—all such non-affiliated Masons being regarded as profanes, not known to the Fraternity in any of its organized forms.

Virginia declares that a non-affiliated Mason shall not be entitled to join in any Masonic procession, or to Masonic burial, or any pecuniary aid from a lodge.

North Carolina forbids a non-affiliated Mason to visit any lodge under its jurisdiction, withholds Masonic burial and relief, and deprives them of the right to assist in any public ceremonies and processions of the Craft.

South Carolina prohibits them from visiting a lodge more than once, without becoming a member of some regular lodge under its jurisdiction, and withholds from them Masonic aid.

Georgia declares that Masons non-affiliated for twelve months shall not be permitted to visit any lodge, nor be entitled to any of the benefits and privileges of a Mason.

Alabama says that a Mason should never be allowed a demit without cause; he has no right to non-affiliate himself; and that none but affiliated Masons shall, in case of death, be buried with Masonic honors, or be entitled to Masonic charity.

Mississippi deprives non-affiliated Masons of all the rights, benefits and privileges of the lodges; that is to say, the right to visit, the right to charitable aid, the right to join in processions and to Masonic burial.

Louisiana divests them of all the right to visit, to assist at any public ceremónies or processions, to Masonic burial, or to receive relief for themselves or families from the charity funds of the Society.

Texas instructs its subordinate lodges not to grant relief to non-affiliated Masons out of the lodge funds, and refuses them the right to visit any lodge more than three times.

Arkansas maintains that they have no right to visit a lodge unless by consent of the same, with or without terms; nor to relief from the lodge; nor to join her local processions; nor to Masonic burial.

Missouri declares that they shall have no claim or right to aid from the Charity funds of the Grand Lodge or its subordinates, nor shall they be permitted to visit a lodge more than twice without the unanimous consent of the members.

Tennessee expresses the opinion of its Grand Lodge, that non-affiliated Masons are not entitled, as a matter of right, to the charities of the Society.

Kentucky leaves it discretionary with its lodges to bury a non-affiliated Mason, irrespective of his otherwise good standing, or of his request.

Ohio recommends its lodges to discountenance, by all proper means, the practice of non-affiliation, and to withhold from non-affiliated Masons the right of visiting, of participating in the public exercises and of Masonic interment.

Indiana directs that they shall not be permitted to visit any lodge under its jurisdiction, be entitled to Masonic burial, to receive relief from the charity funds, or to be allowed to assist at any public ceremonies.

Illinois declares that non-affiliated Master Masons, who refuse to contribute to the support of the Institution, unless prevented by disability by so doing, forfeit all the rights, privileges and benefits of the Society.

Michigan refuses to a Mason residing within the jurisdiction of a lodge the right to visit the same more than three times without becoming a member thereof, except sojourners, unless they be members in good standing of some lodge in its jurisdiction.

Wisconsin pronounces all non-affiliated Masons as not entitled to any of the benefits of Masonry, and deprives them of its privileges, nor have any of their families claims for pecuniary aid.

Iowa orders that Masons not of any lodge and residing in the jurisdiction of its Grand Lodge shall pay into the Grand Treasury the same dues as are required from affiliated Masons, and for non-compliance shall not be permitted to visit any lodge in the jurisdiction more than once.

Minnesota prohibits all non-affiliated and non-contributing Masons from receiving Masonic aid, and deprives them of the privileges of the Craft, permitting them, however, to visit a lodge not more than three times.

California deprves all non-affiliates, who do not contribute, of all the rights, privileges and benefits of the Fraternity.

Oregon makes non-affiliates pay dues, or debars them of all Masonic privileges.—*Tisdall, in Pomeroy's Democrat.*

* * *

That Masonry should have been assailed—in the suppression of the Eleusynians by Theodosius the great—in the attempt to crush the sect of the Essenes by the Romans—have been banished by the Czar—have been anathematised by the Pontiff, and hated by every form of despotism, is natural. Abundant cause, if searched for, may be found for the hostility to despotism, and for the eternal dread and aversion that exists between our institutions and all governments hostile to the rights of man. The Order has been assailed from the press, the pulpit, and the legislative hall. The passions of the multitude have been roused against us—the ideas of the weak, and the fears of the timid have been appealed to—the professional man's sense of dependence on the popular will has been appealed to—the business man's love of money, and the huckster in the political schemes, has each had his chance of preferment placed in jeopardy. Many hearts have failed for very fear, and many have turned from us weary of the load of public revilings, and too feeble to aid in stemming the torrent of the rabble curse.

Shepherds have warned their flocks to beware of committing the sin of belonging to one of those secret societies—whose efforts in the good cause have often aided to prepare members for their churches, and have in more than one instance, disciplined graceless renegades whom they, through fear, have left unwhipped.

Politicians once seized upon a popular frenzy, and used it against the Order as an instrument of personal ambition. The pensioned scribbler re-nibbed his quill, which was worn in dissemination of his grovelling spite—the vindictive whetted his knife—the dunce scoffed—the hypocrite denounced it as immoral—the demagogue as dangerous to the liberties of his dear people—all, all made ready for war. But alas! for the success of the endeavors of these doughty champions for the exposition of error, Masonry lives.

But it has been often urged on the notice of Masons by our adversaries, that Masonry inculcates morality to the exclusion of piety. This in the onset is denied, but a bare denial is not sufficient—and if it were so, is not morality better than nothing? or better than a positive influence which is demoralizing in its character? I have seen a community which has been shocked even to a holy horror, at the contemplation of the Masonic Fraternity existing in an organized form in its midst; yet quietly reposing under the shade of that deadly, poisonous Upas of intemperance, spreading its innumerable branches far and wide, without an effort to subdue or eradiate the legalized evil, and with scarcely a sigh for its besotted victims.

But Masonic morality is the question—what is it? The quality of an action as estimated by a standard of right and wrong. Different rules of morality exist and may be so framed as to admit of the practice of positive immorality; for the moral code of an atheist may not be far from perjury.

Then if doubts of the application of the rule exist, it is best for us in the start to acknowledge that the foundation of our code of morals is pure and good, or we must not look for purity in what it governs. We cannot gather figs of thistles—and to what shall we refer as the source of our morality? Holy Writ. And as he who has no religion or system of theology can have no consistent morality, so he who professes a religion essentially wrong, must fall in gross errors in morals. If then religion is essential to Masonry, it may be asked, is Masonry religion? It is answered that Masonry has a theology which is essential to the perfection of her code of morals. Masonry is no partisan of any sect but when speaking of its religion—we mean its great principles, its foundations—beams—pillars of its system.

Atheism and Polytheism have no place in our system, presuming that all organizations of theology refer to the Word of God as their basis. We denounce no doctrines as heretical, but those which have practical tendencies of a vicious or corrupting character, and as doctrines of this cast can have no foundation in Divine truth, our denunciations are consistent with our profession.

Morality is judged by moral actions, and these actions must exist with reference to a right rule of action. The precepts of the Bible may be strictly enforced in the moral inculcations of the Order, but its minute details of doctrine are left to the private interpretation of each member. And while she questions none on their private opinions, she denies admission to a share in her mysteries to all who deny her God.

And if concession is made thus far (and what good Mason does not?) what more can the most pious sectarian, or stickler for orthodoxy do to prove his piety. To neglect a due and becoming reverence for the name of Deity, loosens the bands of the social compact which rests upon a mutual pledge of faith. Whatever may be the opinions of others, Masons must know that serious moral mischiefs are the result of practical profanity.

Let Masons properly understand and follow their duties, and in the sublimity of our doctrines and the purity of our morals, God will be honored. Thus he will be a good man in the world—and we have strong reason to hope he will be a good man at home—for to fill his share of duty in guarding the shrine of his household gods, he must cultivate the social virtues.

My brethren, look to your duty—there is much more blame attached to an institution which professes to do good and fails, than to one which openly follows evil. We have remarked how Freemasonry has been assailed and villified—how it has survived all storms. Now let me call your minds to the fact that it is not from *without* but from *within* that we dread the most mischief. The scourgings of the Russian Czar, or the persecutions of the despot never closed so many lodges, as the unholy war against Masonry in 1826, in our own blessed land of freedom. And as the Institution has suffered the severest blow in our country—blessed with so much light—whose masses are farthest removed from a state of serfish continental degradation, so in individual recreancy the time-honored fabric suffers the most grievous wounds in the house of its friends.—*Geo. Davis, Episcopalian*, 1848.

* * *

The Five-Pointed Star.

There are many explanations of this, beside that given in the monitor. The following is one of them, which is worthy the attention of the studious. It is extracted from the publications of the Camden Society, of England, for 1839:

"PETALPHA PENTACLE.—This mark was heretofore used as the sign of the cross is now, *sc.* at the beginning of letters or bookes, for good luck's sake; and the women amongst the Jewes (Dr. Ralph Bathurst tells me) did make this mark on the children's chrysome cloathes. Mr. Wyld Clark, merchant (factor) at Santo Crux, in Barbarie, tells me that the Jewes in Barbarie have this mark on their trunkes in nailes, and on their cupboards and tables. So in France, &c., and heretofore in England, were built crosses for good luck; and my old friend, Mr. Lancelot Morehouse, rector of Portwood, Wilts, was wont to make this mark at the top of his missive letters, as the Roman Catholiques do the cross, and he told me (1660) that the Greek Christians did so."

"The figure of the three triangles intersected (adds W. Kynett), and made of five lines, is called the Pentangle of Solomon, and when it is delineated in the body of a man it is pretended to touch and point out the five places wherein our Saviour was wounded. And therefore there was the old superstitious conceit, that the figure was a *fuge demonium*—that the devils were afraid of it."

NOTE.

The "Pentaculum Solomonis," the "Driden-fus" of the German magical writers, and which is regarded at the present day by the superstitious in Germany as an effective hindrance to the power of witches, is said to have its origin in the secret doctrines of the Pythagoreans, and to have been from thence transferred to the mysteries of the Druids. Be this as it may, it is certain it was looked upon in the middle ages as a sign of immense power; and at the present moment the magical Pentalpha, in the western window of the southern aisle of Westminster Abbey, is one of the emblems which still exist, and tell to the initiated that the black monks who once chanted in the choir were deeply read in occult science. We are not, therefore, surprised to find it treated of in Dr. Carl Grabner's "Bilder der Wunderkunst und des Aberglaubens," 8vo., Weimar, 1837, p. 86, or that Goethe should have made Faust avail himself of its influence—

"Fur solche halbe Hollenbrat,
Ist Salomonis Schlussel gut;"

but it would scarcely be expected that a belief in its influence should be gravely avowed in a work published at the commencement of the nineteenth century.

"It is always necessary to have this Pentacle in readiness to bind with in case the spirits should refuse to be obedient, as they can have no power over the Exorcist whileprovided with and fortified by the Pentacle, the virtue of the holy names therein written presiding with wonderful influence over the spirits. It should be made in the day and hour of mercury, upon parchment made of a kid's skin, or virgin, or pure, clean, white paper, and the figures and letters wrote in pure gold, and ought to be consecrated and sprinkled (as before often spoken) with holy water."—Barret's "Magus," book 2, part iii, (109).

Similar to this, and by many confounded with it, is the "Seal of Solomon," which consists of a six-pointed star, formed of two triangles interlaced, and which was sometimes held to be even more potent than the Pentalpha. Passing down street one day, the writer noticed one of these figures, made of tin, holding in its center the representation of a beer-glass, and doing duty a the sign of a beer-shop. It "attracted his eye's sad devotion," and he could not help wondering to what chain of circumstances it owed its situation. Subsequent study taught him that in Germany, and especially in Bavaria, this figure was deemed a sovereign defense against evil spirits. This sign was, therefore, used as a charm to protect against storms, and especially against fires (being thus a cheap kind of insurance). Breweries being particularly exposed to fire, were so often protected by this that it became, in time, the sign of a brewery, and so of a beershop! And thus the mighty spell with which Solomon of old compelled the genii, and piled up "that splendid model of excellence which immortalized his name," in these degenerate times, having crossed the sea, had sunk to the ignoble position of a pot-house sign. Many a good man has fallen equally low by keeping unworthy company.—*Evergreen.*

Stick to the Letter.

In every respect on points of Masonic law, we believe in sticking to the letter, both in spirit and intent. We do not believe it is right for individuals to advance theories and arguments which are intended to evade established laws, simply because they do not meet their particular views. Nor do we believe that any one has the right to render the reading of any point of the ancient landmarks different from what it really is in spirit and intent, on the ground of moral right—or in other words to give as law modified views of such landmarks.

To be made a Mason, says ancient law, a man must be perfect in body and limbs. Now, we believe in sticking to this law in letter and spirit; and we don't see how any Mason can view it in any other light. We don't believe, as does the Grand Master of Rhode Island, that putting a wooden foot on a man who has lost a limb, makes him perfect in true meaning or intent. It is merely bridging over a gap that could not be crossed in any other manner, and exhibits a pernicious and growing tendency to break down our ancient barriers.

Taking the same view as we do, the committee on foreign correspondence of the Grand Lodge of New Jersey, in reviewing the proceedings of the Grand Lodge of Iowa, says:

"Answering for ourselves, we frankly confess that, upon Masonic questions, it is one of our failings to believe in the 'old fashioned sticking to the letter,' whether it kills or makes alive. Much of the irregularities in modern Masonry, arise, as we think, from a disposition to disregard the *letter*, and make every man the judge for himself of the *spirit* of the law. We suppose it was this regard for the *spirit*, in opposition to the *letter* which induced one of the Grand Lodges of the United States to sanction the initiation of a blind man, the Grand Lodge of France to initiate a deaf mute, the Grand Lodge of Prussia to declare that no Jew should be made a Mason, the Grand Master of Rhode Island to justify, recently, in an elaborate address, the initiation of a man with one leg, the Grand Lodge of France again, seriously to discuss the proposition to initiate women."

But where we find a few that seek to find loop-holes to evade the *spirit* of the law, we find that a large majority of the Fraternity believe in sticking to the letter and look upon these innovators with distrust. Among this large majority we find the Grand Master of Iowa, whose decision although brief, we would like the Grand Master of Rhode Island, as well as some others, to treasure up in the archives of Masonry. On this question, to which we have particularly alluded to, he decides, and his decision was sustained by the Grand Lodge of that State, at its recent annual communication, "that the loss of a foot is such a disqualification as the Grand Master cannot remove. An artificial limb will not obviate the objection."

Not only on this subject alone do we find this growing tendency to disregard the ancient landmarks, but on many others. Many are too apt to suit their views for the occasion, perhaps thoughtlessly, yet no less injurious to the welfare of the Fraternity. So let us stick to the letter of the law, whatever it may be, and we shall have nothing to regret.—*Landmark.*

THE ceremonies of the degree of Royal Master are very brief and simple—briefer and simpler, indeed, than those of any of the preceding degrees. Symbolically, however, they present one great idea—the truly Masonic one—of the laborer seeking for his reward. Throughout all the symbolism of Masonry, from the first to the last degree, the search for the WORD has been considered but as a symbolic expression for the search after Truth. The attainment of this Truth has always been acknowledged to be the great object and design of all Masonic labor. Divine Truth—the knowledge of God—concealed in the oldest Cabalistic doctrine, under the symbol of his Ineffable Name, and typified in the Masonic system, under the mystical expression of the True Word, is the reward proposed to every Mason who has faithfully wrought his task. It is, in short, the "Master's wages."

Now all this is beautifully symbolized in the degree of Royal Master. The reward had been promised, and the time had now come, as Adoniram thought, when the promise was to be redeemed and the true word—divine Truth—was to be imparted. Hence, in the person of Adoniram, or the Royal Master, we see symbolized the speculative Mason, who, having labored to complete his spiritual temple, comes to the Divine Master that he may receive his reward, and that his labor may be consummated by the acquisition of Truth. But the temple that he has been building is the temple of life; that first temple which must be destroyed by death, that the second temple of the future life may be built on its foundations. And in this first temple the truth cannot be found. We must be content with its substitute.—*Mackey.*

MASONIC CEREMONIES.—It is a noteworthy fact that the attempts to crush the society of Freemasons have always produced a reaction in its favor. We have noticed that the services of Masonic dignitaries have been often called for on public occasions since Blanchard commenced his crusade thereupon. The last that we notice is the laying of the foundation of an immense bridge over Grand River in the British province of Ontario. The grand officers of the Grand Lodge of that jurisdiction were present and officiated on the occasion, and a large concourse of people attended to witness the ceremonies, which were grand and imposing.—*Peoria Democrat.*

THE MASONIC TROWEL,

IS PUBLISHED BETWEEN THE FIRST AND FIFTEENTH OF EVERY MONTH.

Price per year, - - - - - - $1.25.

THE TROWEL is the oldest Masonic journal in America now published in its present form, and is again presented to the Masonic Fraternity for renewed and generous support.

It has ever been the organ of the masonic people and their families—such it will remain. It has been the friend and advocate of law, order, morality, intelligence—of improvement, progress and toleration, and will continue so to be.

It is now printed on new type, superior paper, and will give the latest Masonic tidings.

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Editorial notices will *in all cases* be written by ourself, and charged for at the rate of one dollar for every ten words or less, payable in advance. The request for editorial notice should be accompanied by the money for the number of words desired, in no case exceeding fifty.

Any one who fails to pay bills when due without an acceptable excuse, will have his or their advertisement thrown out with an editorial notice to that effect. Suspension of business is a sufficient excuse.

No advertisement received from irresponsible houses nor for an immoral or disreputable business, and I reserve to myself the right to reject all such.

No one is authorized to receive any advertisement for me except by my written authority, nor will any advertisement be received without the written authority of the party ordering it.

HARMAN G. REYNOLDS,
Proprietor, Publisher and Editor.

"The Greatest of these is Charity."

Such was the declaration of one whose eloquent sayings, whose profound knowledge of human nature, and whose acquaintance with Hebrew lore and Jewish law were never excelled. Who ever could delineate faith like Paul? who better elucidate the hidden springs of hope than he? And yet, Charity, which as then written, means love, outranked both Faith and Hope, for faith, based upon hope, is "the evidence of things not seen," the main-spring to action, and the direct incentive to that love which embraces every object which God has created under the dominion of man, and liable to need pity, commisseration or relief. The same model writer also tells us that "without faith it is impossible to please God," and that "faith works by love." Hence no faith is acceptable but that which does work by love or charity.

Laws are necessary; there must be defined rules of action, and human dependence compels reciprocal benefits and protection. It is indeed lamentable that these laws are broken, and that men forget the obligations they owe to each other. Nor can those appointed to enforce the laws, be excused for non-fulfillment of their sworn duties. They may be gentle, humane and well-bred, but their *duty* must be done.

But all wrongs do not come under the eye of human enactments, nor do all sins require the notice of human law.

But all wrongs and all sins are a violation of law, and offenses, immediate or remote, against society. The inducements—the provocations—the temptations and weaknesses which lead to crimes, sins and wrongs, are among the things unknown, or if known, not fully understood.

It is the mission of Masonry to disregard intolerance and attacks upon itself, and to foster the very highest idea of pity for the unfortunate, relief for the distressed, comfort for the mourner, protection for the weak, education and culture for the orphan, and an open hand to him who, having sinned, is ready to repent and do better.

Annual Elections.

The M. W. Grand Master was pleased, in his late able and timely encyclical letter to the Craft, to allude to the necessity of electing and installing officers at the time prescribed in the By-Laws. Most of the Masonic elections in the West, and probably in the United States, are held in December. It is quite desirable that such should be the case, as a matter of general and special convenience; *general*, because it closes out the old and commences the new year in a business fashion, and at a time when old accounts should be closed, and new ones opened; *special*, because our Grand Secretaries, especially in Illinois, Michigan, Ohio, Kentucky, Minnesota, Missouri, Kansas, Colorado, Idaho, Montana, and Nebraska, find it necessary to get the new names for correspondence, with reference to the annual grand communications in the autumn following.

One-tenth, perhaps more, of our Illinois lodges elect officers in June. In all these cases, in chapters, councils, and commanderies, as well as in lodges, the Grand Secretary is put to the inconvenience of making up his list twice, accompanied by the uncertainty attending returns, mistakes in entering and in localities. Masonry being a system of order, as well as of morality, it is important that there should be uniformity and order as to the *time* that elections take place. We know very well that Masonic bodies are the sole and proper judges of their own wants and conveniencies in this particular, and would in nowise infringe upon their rightful prerogatives. But at the same time, we feel assured that our brethren are always ready to consider any candid reasons presented. We therefore hope that our brethren who elect their officers the present month will, immediately thereafter, consider the propriety of changing the time of election to December. Another reason for this change strikes us with much force. It should be the pride of every lodge to be well represented in the Grand Lodge, and to stand well upon its rolls. In organizing committees, the Grand Master desires that not only able men be selected, but that they be the right men in the right place. To do this, he must consult locality, ability, fitness, and disinterestedness. It will be plain to the mental vision of any brother, that Masters elected in June, cannot, for various reasons, be as likely to be selected for important committees as those elected in December. But we will not enlarge.

Acknowledgments.

We acknowledge the receipt of TROWELS, back exchanges, Masonic documents, and Masonic proceedings as follows:

From R. W. Bro. O. N. Stafford, P. M. Springfield Lodge No. 4, complete files of vols. 4 and 5, and No. 8 vol. 3, in perfect order. To M. W. Bro. William Lavely, for bound copies proceedings of Grand Lodge of Illinois from 1846 to 1851, inclusive. To R. W. Bro. J. C. Bachelor, Grand Secretary, for copies proceedings of Grand Chapter of Louisiana. To R. W. Bro. John Thompson, Grand Secretary, for copies proceedings of Grand Lodge of Pennsylvania.

To R. W. Bro. J. L. Power, Grand Secretary and Grand Recorder Masonic bodies in Mississippi, for last proceedings Grand Lodge and Grand Chapter of that State, with other favors. To Bro. D. D. Berry, Alton Junction, for five copies TROWEL, 1865.

To Bro. Wm. L. Orr, Carrollton, for TROWEL from January, 1865, to February, 1871. To Bro. J. N. Wilcox, Shipman, for 63 copies TROWEL, years 1863, '4, '5, '6, and 1867. To some brother at Woodhull, for five copies TROWEL. To Mrs. A. Ransom, Richmond, for several copies of TROWEL.

◆

THE DISTINGUISHED Grand Master of Florida, M. W. Bro. Samuel Pasco, an acquaintance of our Bro. Cyrus Jones, of Towanda Lodge, resides at Monticello, which is said to be the very seat of the magnolia, cactus, roses, oranges, lemons, figs, and the thousands of flowers and fruits of the flowery land, and a fine winter resort for northern invalids. We are glad to reckon the brother among our numerous subscribers in Florida.

Grand Commandery.

The pamphlet of proceedings last November, prepared by Grand Recorder Sir James H. Miles, and printed by Messrs. Horton & Leonard, at 108 & 110 Randolph street, Chicago, is highly creditable every way.

The Grand Commandery closed with 38 subordinates on its roll, and a membership of 2,197; average, 58; gain, 230; average, 6. Apollo Commandery, Chicago, has 336 members; Joliet has 105; Elwood, Springfield, 103; Sycamore, 101; and Chicago, 154. There are three commanderies in Chicago, numbering 518 members, or nearly one-fourth of the whole. John M. Pearson, Godfrey, is Grand Commander; W. M. Egan, Deputy; Daniel Dustin, G. Gen.; J. A. Hawley, G. C. Gen.; Rev. C. A. Gilbert, Gr. Prel.; R. H. Foss, Gr. Treas.; James H. Miles, Dr. 5,984, Chicago, Grand Recorder; H. W. Hubbard, G. S. W.; L. H. Jorgensen, G. St. B.; A. W. Blakesley, G. Sw. B.; John F. Nash, G. Warder; L. K. Osborn, G. C. G.; Sirs J. H. Miles, H. G. Reynolds, J. E. Forrester, Committee on For. Cor.; Sirs C. E. Munger, J. R. Gorin, V. L. Hurlbut, Committee on Jurisprudence. Sir C. H. Brower, Inspector General.

The Northern Pacific Railroad

Commences at Duluth, the western terminus of Lake Superior, and thence traverses the northern portions of the State of Minnesota and of the immense Territories of Dakotah, Montana, Idaho and Washington to a point named *Terminus*, on Puget Sound, with a branch commencing east of the Rocky Mountains, and terminating at Portland, Oregon; other branches extend from St. Paul to tap it northwestwardly and thence north to Pembina, with a probability of being extended to Manitoba; also from Portland, Oregon, *via* Olympia, Seattle and Terminus to Bellingham, on Puget Sound, latitude 49. This country is represented to be quite different and more desirable than that traversed by the Union Pacific. Four hundred and thirteen miles of road are in operation, and work is progressing rapidly at each end and on all the branches.

Grand Commandery Wisconsin.

The proceedings are on nice paper, the mechanical execution is neat, the arrangement perfect, and the whole complete. M. E. Sir A. V. H. Carpenter, Gen. R. R. Pass. Agent from Milwaukee to St. Paul, is Grand Commander, and E. Sir Wm. T. Palmer is Grand Recorder. Ten commanderies; 625 members; average, 62.

The Committee on Correspondence makes the usual hit at Illinois of fast traveling. Let us analyze this: Illinois has an average of 58 to each commandery, while Wisconsin has 62. It is well to count before criticising. Our Eastern Grand Lodges tried that on Illinois, but they are wonderfully reticent of late. Somehow they have found out that the growth of the West takes largely from them. The reflection is not pleasing.

Giles M. Hillyer,

Died April 22, at Vicksburg, Miss., aged 53 years. None in Mississippi, and few in the United States have filled so large a space in Masonic affairs. In the State of his adoption, he served with marked distinction as Grand Master, Grand High Priest, and Grand Puissant, and he had held important stations in our National bodies. He was eloquent and successful as a lawyer, brilliant as an editor, a warm-hearted friend, a fine Masonic scholar and jurist, and is lamented by all who knew him.

Be Humane.

Several gentlemen have organized the "Illinois Humane Society" under the act "For the prevention of cruelty to animals." It is certainly good policy to employ considerate men to manage animals. In other words, men who are unable to govern themselves are unfit to govern brutes, and, as a rule, the man or woman who uses force rather than kindness and reason in the management of animals, will act upon the same principle in governing human beings. The office of the company is at 43 Madison street, Chicago. Samuel T. Atwater is Treasurer and Wm. H. Sharp, Secretary.

Ancient and Accepted Rite.

Ill. Bro. Vincent L. Hurlbut, M. D., 33°, Deputy for Illinois, has issued his notices for a Council of Deliberation of the Bodies of the Scottish Rite in Illinois, to be held at Masonic Temple in the city of Chicago, on Thursday the 22d day of June instant, at 10 o'clock A. M. We hope to be present, and shall be glad to see a full representation. And we rejoice to know that so able and accomplished an Inspector General as Past Grand Commander Hurlbut, has charge of the interests of Scottish Masonry in Illinois. May we be long without a change.

Change of Firm.

We regret, *greatly*, that our friend and brother, Geo. H. Laflin, of the firm of Laflin, Butler & Co., has seen fit to retire from the firm. May good fortune attend him in any business in which he may engage, for he is a prince among men, and "a jolly, good fellow." The new firm is Messrs. J. W. Butler & Co., and we are glad to welcome into the firm our old friend James, and the urbane salesman, Mr. Tyler.

Traveler.

We give place this month to an able communication from "Traveler," and concur in all he says, barring the TROWEL, except that part relating to Encyclical Letters; we think they have done much good; we are as obnoxious to the criticisms of "Traveler" as any one; perhaps more. Yet, the matter of general publicity demands some thought, and we are not sure but our brother has the "hang of the barn" in that particular.

THE remains of Governor Bissell and and wife were removed from Hutchinson Cemetery, in this city, to Oak Ridge Cemetery, on the 31st of May, under the direction of the State authorities. Sir T. C. Smith had charge of the transfer; Dr. Wolgamuth was Chief Marshal; Elwood Commandery performed escort duty, and Governor Palmer delivered the address.

HAMMERED.—R. W. Bro. F. G. Tisdal, editor Masonic Department *Pomeroy's Democrat*, on behalf of Americus Lodge No. 535, New York, in the presence of many distinguished brethren, May 25, *hammered* at M. W. Bro. John H. Anthon, Grand Master, with an ivory gavel, banded with gold.

Bro. Sharon Tyndale.

The brethren of St. Clair Lodge No. 24 buried the remains of our deceased brother with Masonic honors, and passed resolutions of sympathy with the relatives, and setting forth his virtues in full. His sad end is yet, so far as the public eye is concerned, involved in profound mystery.

THE Grand Lodges of New York and Iowa meet on the 6th inst., the latter at Davenport; the Grand Lodge of Wisconsin convenes in Milwaukee, June 13. We hope to be present at Davenport and Milwaukee.

WE were favored with a call in March from the M. W. Grand Master, D. C. Cregier, Esq., which should have been noticed in the May number.

R. W. Bro. J. A. Hawley, Deputy Grand Master, favored us with a call last week.

M. W. BRO. J. W. SIMONS.—We, and all who know him, will be rejoiced to learn that our M. W. Bro. is fast recovering from the severe illness which gave so much reason to fear a fatal result.

A VERY large proportion of our old subscribers of the 22d of February are not yet returned to us. We will be highly grateful to any brother who will aid us in this matter,

The Saint Louis Ladies' Magazine,

No. 2, Vol. I., is on our table and is a new candidate for the favor of women. It is published at 407 N. Fourth street, St. Louis, by Margaret L. Johnson, who is both Editor and Proprietor, at $3.00 per annum.

Its engravings all through its sixty pages are tasty, and the fashion plate is *recherche*. The Music Department follows the fashion plate, and the whole is filled with story, poetic, gardening, home, work, fairy, fashion and business divisions. The paper is elegant, and the printer has left nothing undone. We shall refer it to our better half and submit her opinion in our next.

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Literary Notices.

The Household for April and May, published by Geo. E. Crowell & Co., at Brattleboro, Vt., at $1,00 per annum, is upon our table. It is a 24-page sheet, considerably larger in page than THE TROWEL. It has practical articles upon nearly every subject interesting to housekeepers, indoors and out, and the construction of houses and out-buildings, all essential to the wants and means of a family, is a leading feature. The general and particular wants of a family are wisely considered, and both mental and physical ailments receive proper treatment. It is withal, a nice paper, fit to be seen anywhere.

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Rounds' Printers' Cabinet.—This publication is issued quarterly by Messrs. Rounds & Kane, for the benefit of the printing and binding fraternities. It is a nice sheet of 12 pages, and, like *The Press*, is hard to excel. Its specimen pages are gems, and the mechanical execution and general array are alike to the credit of a genuine printer and liberal dealer like Bro. Rounds. This firm can fit up a good printing office in a day, and a $500 to $3,000 bindery on a week's notice.

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THE MASONIC MIRROR and *Pythian Herald*, an eight-page sheet, is published at St. Johns, N. B. Monthly, at fifty cents yearly, by Robert Parkin. The position of the Craftsmen in New Brunswick and Nova Scotia demands an organ, but we question the policy or good taste of being the organ of two distinct Fraternities. If such could be the case with propriety, then we would hoist the flag of the I. O. O. F., for there is no real antagonism between the two societies; but it is evident to any reflecting mind, that collision or distraction would follow.

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IN our July issue we hope to be able to serve up our usual *quantum* of jurisprudence, and to resume our accounts of our travels.

Minnesota Commercial Gazette,

Filled with a Monthly Summary of Minnesota affairs. Agricultural, Manufacturing, Educational, openings for business, Railroads, New Settlements, and everything that a Minnesotain will wish to preserve, and send abroad; and any one looking to Minnesota for a home, or for investment will wish to know. Circulation 20,000—rapidly increasing. Advertisements 20 cents a line of 8 words. Sent from May till Jan, 1872, eight months, for 20 cents, or two copies for 30 cents, or eight copies to one address, $1—the cost of presswork and paper. Everybody wants it. Address as above, Box 1668, Minneapolis, Minnesota.

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Decoration Day

Was pretty generally observed throughout the country. In this city business was suspended quite generally, and crowds thronged at Oak Ridge and Camp Butler.

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Exchanges.

Our Masonic, Odd-Fellows' and literary exchanges have come to hand quite promptly, all freighted with good matter. Many new papers are added to our number.

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A LETTER from Bro. Galloway, of Menominie, Wis., has a fine engraving of the Mills of Knapp, Stout & Co., at that place, with the town in the rear. It is a beautiful engraving.

CORNER-STONE.—Grand Master Cregier is to lay the corner-stone of the new court-house at Mt. Vernon, on the 7th of June inst.

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MOST of May number is exhausted. We print 1,000 more this month, and expect to add 1,000 or more in July.

Thanks to G. Secretary Carr, of Kansas, for copy constitution and by-laws Grand Lodge of Kansas.

THE GRIP is published monthly, in the interest of Odd-Fellowship, by Riley J. Bliss, at Carthage, Mo., at $1.

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Thanks to G. Secretary Gouley for copy of Book of Constitutions of Missouri.

Masonic Jurisprudence.

A brother writing us from Clinton P. O., South Carolina, asks the following:

1. "Can a brother Mason be tried in the lodge of which he is a member, for an offense against the criminal statutes of the country," after said brother has been tried and acquitted by the civil courts? Or should a brother be brought to trial for the crime, say of murder, under the above circumstances?

2. Which is the correct orthography, demit, or dimit?

ANSWERS.

1. "Most assuredly he can. The acquittal in the civil court may have been caused by some technicality, or legal quibble, apparent to all; but if the verdict of acquittal be not based on the most irrefragible proofs of innocence, the Masonic Society would be doing injustice to its own good name, did it not proceed against the offender, just as if no such verdict had been rendered.

2. *Dimit* is the proper word. It is derived from the Latin "*dimmitto*," to allow to go; to send away. One of the oldest and most beautiful Hymns of the Catholic Church is the "*Nunc dimmittis.*" *Anglice*, "Now let us depart."

Demit has no such meaning. It is derived from the Latin "*demitto*," to depress, to let fall, to humble, &c.

Demission means diminution of dignity; *dimission*, leave to depart: dismission.—*Tisdall, Pomeroy's Democrat.*

Formation of Grand Councils.

The following history of the organization of the several Grand Councils, in the United States, we find in the *Masonic Token*, condensed from Comp. Drummond's report on Foreign Correspondence to the Grand Council of Maine:

The Grand Council of Alabama was formed by twenty-seven R. & S. Masters who received their degrees under the authority of the Southern Supreme Council, 32°, of the A. & A. Rite; that of Arkansas by councils chartered directly by that Supreme Council; those of Florida, Georgia, North Carolina and South Carolina in the same manner; those of Kentucky and Ohio, by councils chartered by the agent of that Supreme Council and its authority; that of Mississippi by councils chartered by the Grand Council of Princes Jerusalem, of that State, under the same authority; those of Connecticut, Vermont and Virginia by councils founded by Jeremy L. Cross or under his authority; that of California by two councils chartered by the Grand Council of Alabama, one chartered by that of Tennessee and one by that of Texas; that of Illinois by councils chartered by the Grand Council of Kentucky; that of Indiana by two councils chartered by Ohio and one by Kentucky; those of Iowa and Missouri, by councils chartered by Illinois; that of Kansas by councils chartered by Missouri; that of Louisiana by one council chartered by the Southern Supreme Council, one by Kentucky and two by Alabama; that of Maine by councils chartered by Massachusetts; that of Massachusetts by self-formed councils, though perhaps some of them took charters from New York, and some from Cross; that of Michigan by councils chartered by Connecticut; that of New Hampshire by one self-formed council, one chartered by an old Grand Council, and one chartered by Connecticut; that of New Brunswick by councils chartered by Maine; that of New Jersey by one council chartered by New York and two by Pennsylvania; that of New York by a union of two Grand Councils, one formed by Joseph Ceneau, and the other formed by councils chartered by Connecticut; that of Pennsylvania originally by two councils located in that State, and one located in Texas; that of Rhode Island by one council founded by Cross, one by Massachusetts, and one by Connecticut; that of Tennessee by two councils chartered by Kentucky, one by Alabama, and two under the authority of the Southern Supreme Council; that of Texas by one council chartered by New York, one by Kentucky, and one by Alabama; and that of Wisconsin by councils chartered by Ohio.

It will be perceived from this statement that none of the following Grand Councils, or their subordinates, viz: Alabama, Arkansas, California, Florida, Georgia, Illinois, Indiana, Iowa, Kansas, Kentucky, Louisiana, Mississippi, Missouri, New Jersey, North Carolina, Ohio, South Carolina, Tennessee, Texas and Wisconsin derived their origin in any part, directly or indirectly from Jeremy L. Cross. To the nineteen of these now in existence, Pennsylvania should probably be added.—*Freemason, St. Louis.*

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"Expulsion for Non-Payment of Dues" Again.

In our April number we reviewed briefly a law of the Grand Council of Indiana, under this head, and there stated that the expulsion of a member by a majority vote for non-payment of dues, and compelling a unanimous vote before restoration, as a burning shame upon Masonic jurisdiction, to which the *Masonic Advocate* at Indianapolis demurs as follows:

"The grand discovery made by Bro. Gouley, that the Masonic laws of Indiana '*expels* a Mason for non-payment of dues,' will be a surprise to the Masons of this jurisdiction. We know of no such law. Will Bro. Gouley inform us where it is to be found? The Masonic law of this State provides that no Mason can be reprimanded, suspended, or expelled for any cause whatever, except upon written charges and specifications and a fair trial. The nature of the punishment that shall be inflicted upon a brother who has been found guilty of unmasonic conduct is left to the judgment of those who are most familar with all the circumstances attending the case. We have never heard of any Masons in this jurisdiction being expelled for non-payment of dues alone, although we have heard of cases where we thought such a penalty would not have been too severe. We can see but little difference between expulsion and indefinite suspension, as both place the individual in the same relation to the Craft."

We regret to have to act as promptor to M.˙. W.˙. Bro. Rice, the editor, relative to his own laws, but will refer him to the amendment of Rule 190, Proceedings of 1869, pages 16–17, of that State, as follows:

Resolved, 1. That the payment of all dues, for the *non-payment* of which a member may have been suspended or *expelled;* or a vote of the majority of the members present of the Council suspending or expelling a member for *any other cause*, shall restore the member to all the rights and privileges of a non-affiliated Mason; *but in no case whatever shall a suspended or expelled member be restored to membership without the unanimous vote of all the members present.*

Resolved, 2. That a motion to restore a suspended or expelled member shall be made at a stated meeting of the Council, and lie over until the next stated meeting, when it shall be acted on.

The *italics* are ours, and we challenge any intelligent reader to make anything out of that amendment, except what we said, viz: that a member may be *expelled* by a majority vote, for non-payment of dues, and further that he cannot be restored to membership except by unanimous vote. While we seldom criticise the language of laws of sister jurisdictions, yet Bro. Rice will agree with us, we think, when we say that the phraseology of that amendment is the best specimen of ambiguity we have ever seen, yet no conscientious Grand Puissant could put any other construction on it than we have, and execute the law as it stands.

We fully agree with him that it should require a unanimous vote to restore to membership after expulsion, but who, we ask, would justify expulsion for non-payment of dues by a majority vote? We leave this to be answered by every fair and candid reader, and hope the *Advocate* will exercise its good officers in having such a law repealed.

We also agree with him that Indefinite Suspension is only another name for expulsion, and have always opposed its use on that account. The grand bodies of Missouri will not allow that penalty to be inflicted. While we are on this subject and under the head of Indiana, we will also draw Bro. Rice's attention to the following law of his Grand Lodge, on page 114, Proceedings 1870, Article 149 of its Constitution, viz:

149. The payment of all dues for which a member is suspended, or a majority vote of the Lodge inflicting the penalty of suspension or expulsion, for any other cause, shall restore him to the rights and privileges of a non-affiliated Mason; but it shall require a *unanimous* vote to restore to membership a member who has been indefinitely suspended or expelled for any cause whatever.

This law is more definite than that of the Grand Council, but its effect is the same, and our remarks apply equally to it, except that it is not certain whether under it a member can be expelled for non-payment of dues, but it is clear he can be expelled by a majority.—*Freemason, St. Louis.*

Orders of Chivalry.

The connection of Freemasonry with chivalry may be interpreted in more than one sense. Even those matter-of-fact thinkers who resolutely deny that any of the present Masonic chivalric degrees are derived, however remotely, from the ancient orders, will admit that an ideal affinity, a kinship of noble aims, unites the modern Masonic "institutions" with the heroic confraternities of the past. To a romantic ear there is a fascination in the very word "knight," and with the adjective "knightly" we are wont to associate everything that is good and true and honorable. To succor the weak, to defend the oppressed, to do battle for the faith, for one's country or one's friends—such was the glorious programme of the knights of old, and more especially of those who devoted themselves to the rescue of the Holy Land from the destroying hands of the infidels. The origin and history of the first great Knightly Order of Palestine—the Templars—are so well known to all readers that it becomes unnecessary to dwell upon the subject here. But one great moral to be gathered from the record must not be forgotten; like the rivulet which swells into the river, like the acorn which expands into the oak, like the mustard seed whose growth overspreads the soil—even so arose those great orders of chivalry from small beginnings to wealth, power and fame. We may, in like manner, safely conclude that Masonry itself was originally, and probably for many years, a pigmy which attracted but little notice, until by degrees it attained its present form, and now rejoices in the exercise of a giant's strength. But to return to the consideration of the chivalric orders. Of these we have in England only two, with their auxiliary or subsidiary degrees, and both are expressly tolerated, if not recognized, by the Articles of Union between the two Grand Lodges in 1813. We mean the Knights of the Temple, with the appendant Order of Malta, and the Knights of the Red Cross of Rome and Constantine, with the complementary Order of the Holy Sepulchre. As it is our intention to give a full account of these chivalric degrees upon a future occasion, similar to those already given of the grades belonging to the Ancient and Accepted Rite, we do not purpose entering into particulars now; but it may be said that all these orders, so far as Masonry is concerned, are, if not universal, at least peculiarly English in their genius and character. They are not the offspring of the Masonic adventurers of the eighteenth, or earlier part of the nineteenth centuries—they were not hatched in the fertile brains of a Cagliostro, a Schrœder, or a Zinnendorf. The Grand Masters of the Craft, or other eminent brethren holding high office under the Grand Lodge of England, have for many years presided over, or patronized, the mysteries of those orders; and this fact in itself bespeaks for them the kindly feeling and respect of all true Masons.

Chivalry is but the helmet which completes the panoply of the Masonic soldier; without it he is none the less a soldier, but with it he can go forth into the battle of life with greater confidence and animated by a surer hope. The only argument which can be used against the Knightly Orders is that they are essentially Christian in their inception and scope. This is true, and it arises from circumstances which are now inseparably interwoven with the world's history, and which, therefore, cannot be annulled.

All the memories of the past cling to that central idea—the triumph of the cross; and those brethren who now, in a greatly altered state of human affairs, choose to commemorate the deeds of old, must adhere to the pact formerly sealed in blood, amidst the din of arms and the shout of victory. Fortunately we have no sentimental grievances upon this point among the Freemasons of England; no member of the ancient faith of Israel feels himself an outcast because Knights Templar exist, or because the Red Cross banner is being unfurled day after day throughout the length and breadth of the land. We know that many of our friends of the Hebrew race—the true lineage of kings and princes—are good and faithful Masons; we appreciate their worth and honor their principles. Whenever the call of charity is heard, they are ever ready with their contributions, and outside the pale of Masonry, although a lodge bears his name, if we desire to mention a true philanthropist, what name is more universally appreciated than that of Sir Moses Montefiore.

Orders of Chivalry have their advantages, inasmuch as they cultivate and preserve that nice sense of honor, that delicate perception of the true and the beautiful, which is the attribute of all noble minds. While Freemasonry teaches justice, benevolence and good-will, chivalry exhorts us to the practice of self-denial and courtesy in every relation of life.

There can be no doubt that the Masonic Orders of Chivalry now flourishing in England preserve the essential characteristics of the ancient knightly fraternities, and we need not perhaps, pry too archæologically into their precise origin. It is at least certain that several English royal princes, including two who were afterwards kings, took a leading part in the organizations of both the Red Cross and Templar degrees, and as the Constantinian Order has now been so firmly re-established in England, let us hope that the two great bodies of chivalry will forever distinguish themselves amongst Masons by the exercise of those rare but invaluable qualities which ought to be the peculiar characteristics of Christian Knight Masons.—*Freemason, (London.)*

A SOLEMN and imposing festival called the *Purim* or the *Feast of Lots*, celebrated by the Jewish people on the 14th and 15th of the month Adar (corresponding to our month of March), in memory of their deliverance from the conspiracy of Haman by Esther.

These lots were cast in the first month of the year, and gave the twelfth month of the same year for the execution of Haman's design to destroy all the Jews in Persia. Thus the superstition of Haman, in crediting these lots, caused his own ruin, and the preservation of the Jews, who had time to avert this blow, by the influence of Esther. In memory of this deliverance the Jews instituted an annual feast, which they named Pur, (lots), or Purim.

This festival is celebrated with every manner of rejoicing and hilarity, indulging in every kind of rational pleasure and good cheer. On the eve of the feast they give alms liberally to the poor, that they may also enjoy the Feast of Lots. On the evening of Adar 13th, when the feast begins, they assemble in the synagogue, and light the lamps; and as soon as the stars begin to appear they commence to read the Book of Esther. There are five places in the text wherein the reader raises his voice to the highest point. When he comes to the place which mentions the names of the ten sons of Haman he repeats them very quick, without taking breath, to show that those ten persons were destroyed in a moment. Every time the name of Haman is pronounced the whole congregation clap their hands, stamp on the floor with their feet, and cry out "Let his memory perish." A custom prevailed in the early practice of these ceremonies to bring into the synagogue a great stone with the name of Haman written on it, and all the while the Book of Esther is being read, they struck it with other stones, till they had beaten it to pieces.

The next day, early in the morning, they repair to the synagogue, where, after they have read that passage of Exodus (xvii., 8-16) wherein is mentioned the war of Amalek, they again read the Book of Esther, with the same ceremonies as before. After quitting the synagogue, they make good cheer at home, and pass the rest of the day and evening in sports and mirth.

They compel every one to be present at the synagogue—men, women, children and servants; because all shared in the benefits of the deliverance which Esther obtained for them. On this day scholars make presents to their teachers, heads of families to their domestics, the great to those in mean condition. In a word, the whole day and evening is spent in joyfulness, sports and feasting. As it is said in the Book of Esther, ix., 22: "That they should make them days of feasting and joy, and of sending portions one to another, and gifts to the poor."—*Manual E. S.*

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"Many of the antediluvian arts were lost at the deluge; and amongst the rest the use of fire, which was not regained for a long period afterwards. Goguet makes this observation, and affirms "that it is a truth attested by the most ancient and most unanimous tradition. The Egyptians, Persians, Phœnicians, Greeks and several other nations, acknowledged that their ancestors were once without the use of fire. The Chinese confess the same of their progenitors. However incredible these facts may appear, yet they are confirmed by what several writers, both ancient and modern, have declared of nations who were their cotemporaries, and in this state of ignorance and barbarity when they knew them. Pomponious Mela, Pliny, Plutarch, and other ancient authors, speak of nations who, at the time they wrote, knew not the use of fire, or had but just learned it. Facts of the same kind are attested by several modern relators. The inhabitants of the Marian islands, which were discovered in 1521, had no idea of fire. Never was astonishment greater than theirs, when they saw it on the descent of Magellan on one of their islands. At first they believed it to be a kind of animal that fixed itself to, and fed upon wood. Some of them, who approached too near, being burnt, the rest were terrified, and durst only look upon it at a distance. They were afraid, they said, of being bit, or lest that dreadful animal should wound them with his violent respiration; for these were the first notions they formed of heat and flame. Such, too, probably were the notions originally of the Greeks. And there is no doubt, for this reason, that there were some nations anciently who eat the flesh of animals quite raw. These facts may enable us to form a judgment of the savage and barbarous state of mankind after the confusion of tongues, and dispersion of families."—*Dr. Oliver.*

War Certificates.

A Touching Incident.——We are indebted to Bro. Wilson, Master of the Lodge and station hotel keeper at Chenoa, for the following: On the second day of August last a certificate was issued to Reuben Young, (son of D. W. Young) of the Twentieth Regiment, Col. Marsh.

After the battle at Pitsburg, he returned home, and meeting Bro. Wilson, something like the following colloquy ensued:

Wilson. Well Reuben, did you get the certificate I sent you?

Reuben. I did that, and I was glad I had it. After the battle at Pittsburg, I was pnt in the cock-loft of a cabin, among the joists and rafters, not often visited by the surgeons, and every day growing feebler and worse.

Wilson. Well, how did your certificate help you there?

Reuben Why, one morning, when the waiter brought me my breakfast, I pulled out my certificate and told him to hand it to the surgeon; pretty soon the surgeon came, and spoke to me and said, "What do you want, my son?" I told him, "I want to get out of here." So he took me to a house, put me in a good room, and I had every care and comfort I wanted.

On another occasion Reuben was traveling to Fort Henry and gave out by the way. Soon the Major came along, and Reuben asked him if he was a Mason. He answered that he was. The certificate was forthcoming, the boy was soon on the Major's horse, and in due time in camp.

This one case is ample compensation for our 700 certificates.—*Trowel, June 1862.*

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Secret Societies.

But it is said to be inconsistent with the Gospel to hold societies thus secretly guarded. Let Him who "spake as never man spake," speak for Himself—"Unto you," He says, to His disciples, "it is given to know the mysteries of the Kingdom of Heaven, but unto them without all these things are done in parables." When He stood before the High Priest, and was asked of His doctrine, He replied, "I spake openly to the world; I ever taught in the synagogue and in the temple, and in secret have I said nothing" contrary thereto. This He said of His doctrine and teaching. But the secrets and mysteries of the Kingdom of Heaven were another matter. It was only a few hours before He thus spake of His teaching—His doctrines—that He had instituted the great sacramental mystery of His religion, in secret, with His disciples alone. And this sacrament of the last supper was, for some centuries, always a secret mystery, known only to those who by baptism had been initiated; until, alas! the Church began to court the world, and then those sacred mysteries of that heart-rending event were made a public spectacle of,—alas for the Church that it is so!—*Rev. E. M. P. Wells.*

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The Rapid Writer is published quarterly at 50 cents. Address box 398, Chicago.

Comments of the Press.

The Masonic Trowel.—We are pleased to note the fact that this valuable journal is again upon its feet. It will be remembered that the editor and proprietor, H. G. Reynolds, lost everything he had by the fire of February 23d; and the re-establishment of the paper is owing to his indomitable will and energy alone. Although Bro. Reynolds appears to ignore our existence, in that our table has not lately been honored with The Trowel, we would be very uncharitable indeed, did we not wish him success and prosperity in all his undertakings, and in the publication of The Trowel especially. So mote it be.—*Woodford Sentinel.*

The Trowel.—It will be recollected that a short time since our confrere of The Trowel, M. W. Bro. Harman G. Reynolds, had the misfortune to lose his printing office, library, and worldly goods generally, by fire. We are rejoiced to learn that with true grit he has bent his back to the new burden, and started in the race again. He expected to have the new issue out on the 5th ult., and will doubtless soon fill up the gap caused by his misfortune. Meanwhile there is nothing better than to help those who try to help themselves, wherefore we solicit all who can do so to at least send him the price of one year's subscription to The Trowel, viz. $1.25. Beside the comfortable feeling arising from a good act, every one who takes the paper will more than get his money back in good Masonic and entertaining reading.—*N. Y. Dispatch.*

The Masonic Trowel—Makes its appearance this week, looking better for having passed through the fiery ordeal. Typographically, it is equal in appearance to any of the most pretentious papers of the older cities.

Mr. Reynolds merits, and we doubt not will receive, the hearty co-operation of the Masonic Fraternity in making The Trowel as useful as it is ornamental—and if they do, he will soon regain all his maierial losses by the fire.—*Illinois Atlas.*

Out of the Ashes—The Masonic Trowel reaches us bright and new. It has risen from the ashes of the great fire in Springfield of Feb. 22. We congratulate Bro. Reynolds on his success in getting started again. The new Trowel is printed in almost exactly the style of the old one, giving it a familiar, friendly look. We have no doubt the lodges throughout the State will extend to The Trowel a friendly hand, and aid Bro. Reynolds in retrieving the heavy losses sustained by the fire. The terms are only $1.25 per annum, which is certainly cheap enough for such a paper. Subscribe for it.—*El Paso Journal.*

The May number—number one of the new series—of The Masonic Trowel is before us. It is a real gem, and speaks volumes of praise in behalf of Bro. Reynolds, the editor and publisher, whose zeal and industry is seldom surpassed. It will be remembered that the office of The Trowel, together with the editor's large and valuable library of law, theological, miscellaneous and Masonic books and papers, also those of the Grand Lodge of this State, were totally destroyed on the 23d of February last. Bro. Reynolds has now succeeded in resurrecting The Trowel, and gets it up in the nicest style, from new type, which merits the hearty support of the entire brotherhood. All records of the Order in this State, also any printed matter from anywhere pertaining to Masonry sent to the office of The Trowel will be thankfully received.—*Guardian, Olney.*

We are pleased to welcome The Trowel again on our table. The terrible fire that destroyed the office has not destroyed the paper, which Phœnix-like rises from the ashes.—*Courier.*

We have received The Masonic Trowel, a paper published at Springfield, Illinois. It is a handsome sheet and is devoted to literature and Masonry.—*New Era, Atlanta, Ga.*

The Masonic Trowel.—We perceive that the publication of this journal—the oldest Masonic publication in the State—has been resumed by its conductor, Harman G. Reynolds, Esq., at Springfield. It will be recollected that the office was entirely destroyed by fire on the 22d February last. The many friends of the editor will be glad to learn that he is on his feet again. The Trowel is very neatly printed, and contains a large amount of reading of value to the Craft, besides much of a miscellaneous character. Issued monthly at $1.25 a year. Every Mason in the State would find benefit by taking The Trowel.—*Belleville Democrat.*

The Trowel Redivivus.—Our friend Reynolds, as will be seen by the *Tidings* of to-day, has resurrected his Trowel from the ashes. He makes a tip-top Masonic paper, and we wish him entire success.—*Tidings.*

Welcome The Trowel.—Our M. W. Bro. H. G. Reynolds, P. G. M. of Illinois, and editor and proprietor of The Trowel, published at Springfield, Illinois, it will be remembered, lost his whole establishment by fire on the 22d of February last. Like a phœnix he has risen a new Trowel from the ashes, well filled with Masonic matter. We wish him success.—*N. Y. Dispatch.*

Miscellaneous Reading.

Important Conversation About Eating.

BY A DOCTOR.——SECOND PAPER.

Doctor, I am glad to meet you again. The conversation on the subject of "eating," which we held a few days since, has greatly increased my desire to make further inquiries.

"I shall be happy to answer them. What particular question have you in mind?"

"What meats are the most healthy?"

"Do you refer to the common meats?"

"I do."

"Mutton first; beef next; fish next; and pork last."

"I have often heard Doctors condemn pork; why is this? Surely many healthy people eat pork."

"I agree with you that many comparatively healthy persons eat pork; but such persons usually toil at out-of-door work, and because of the great strength of their physical constitutions, they can endure even the use of pork. The hog is the filthiest of animals; and experiments show that when the flesh is made the only or chief article of food for a few days the physical system begins rapidly to suffer. Scrofulous persons suffer the soonest and the most largely, and there is good reason to believe that much of the scrofula prevalent in this country is caused by pork-eating, either by the patient or by his parents."

"But it is often difficult to get other meat than pork."

"My answer is, eat pork *if you must*, in other words, from necessity; never from *choice*."

"How should pork be cooked?"

"I will answer in the language of a veteran physician of twice my own years, '*cook it done*.' Other meats may be eaten rare if desired; pork must be cooked thoroughly. My advice to you is, unless you are an out-of-door laborer, eat pork rarely and sparingly, and see to it that the cook puts it over a hot fire and keeps it there until it is 'twice done.'"

"Now, Doctor, tell me about the comparative healthfulness of the different modes of cooking."

"Do you mean *frying*, *boiling*, *roasting*, etc."

"Yes."

"First, let me impress you with the general thought that all meats, pork excepted, are the most healthful when cooked so as to retain their juices. This is best done by roasting. Broiling ranks next; then comes boiling; and last we have frying. I repeat it, cook meat as far as possible in their own juices."

"Thank you, Doctor; now, are you willing to give me your opinion about vegetable food?"

"Certainly."

"How shall we cook them?"

"I will give you the same general rule as before: the best mode is to cook them so as to retain their own juices. Baking, therefore, is my preference. Beets baked are far preferable to boiled beets. In boiling much of the most valuable ingredients which are in the juice is lost."

"You surprise me; I have never eaten baked beets."

"Then try them. Have your cook thoroughly bake them. In eating slice them, and spread with butter. In some sections of Europe the baked beet is sold to the peasantry as a good substitute for the bread-loaf, and is eaten in the same way. I need not say that it is relished."

"Now, as to other vegetables?"

"I need not tell you that baked potatoes are the best; fried are the worst. Let the rule be to cook them with as little grease as possible. Milk is much more healthful with vegetables than grease."

"Would you advise us to eat several kinds of vegetables, when convenient at the same meal?"

"I would not burden you with severe restrictions here; but if my good wife should ask me for 'mine opinion,' I would gently hint to her to cook not more than two."

"Should she ask for the reason, what then?"

"I would answer that most vegetables digest more easily alone. Indeed, this is true of most kinds of food. I think, taking society as it is, the best advice I can give you, is to eat a variety of food, but not many kinds at the same time. Do you take the hint?"

"I understand you fully. And now I must thank you again for your good advice. The topics considered in these two conversations have interested me more than I can tell you."

"I am quite willing to answer any other inquiries."

"When we meet again you shall have the opportunity. Good morning."——*Home and Health.*

◆

Crocodiles.

Of all wild animals the crocodile seems to be the most alarming and destructive. An Egyptian sportsman, who supported himself and family by the product of his gun, about three years ago, with three of his neighbors, went to an island called Geizeril-Arab—a favorite resort of crocodiles—to hunt for their eggs. As they were going round the island, three crocodiles escaped into the river. On examining the spot, a quantity of eggs were discovered in the sand. These they secured, and were proceeding back to their tent, when a crocodile who had watched the transaction rushed to the place of her deposit, and as rapidly returned to the river, and swimming, followed them opposite to to their abode, where until nightfall her eyes were seen above the water. The sportsmen feasted sumptuously upon their spoil; but as soon as the last embers of their fire had died away, the crocodile charged them furiously, repeating her attacks several times during the night; and it was only by the frequent discharge of their firearms that they kept her off at all. The crocodile, which had hitherto remained harmless, now became furious, and attacked all the cattle it could catch upon the river side. Among the victims was a fine mare in a neighboring village, who, as usual, was allowed to graze in the coarse abundant pasturage. One day whilst drinking, she was seized in the back of the neck by the jaws of the crocodile. The mare being a powerful animal, in an agony of pain, threw up her head. The crocodile dropped upon her back, and with her strange burden, the mare galloped of to her stable. The astonished villagers immediately set upon the crocodile with their *naboot*, or stout sticks, until she was induced to let go her hold and dismount; but the mare died from the joint effect of its wounds and fright.

During March, which is the breeding season, the crocodiles deposit their eggs in the sand of the banks or, in preference, in small sandbanks or islands on the stream. The eggs, which are white and hard, in size resemble those of the domestic goose. One found on White River measured exactly three inches and a half in length and five inches and thirteen sixteenths in circumference.

The care and anxiety bestowed by these ferocious creatures upon their eggs are astonishing. When about to lay, the female crocodile will dig with her claws a hole in the sand six inches deep, drop her egg therein, and cover it up. She will then make several holes around the first, to mislead those in search of her treasure. Every day she will add a fresh egg to her store, at the same time carefully enlarging the excavation, turning them, and re-covering them with sand. After they are hatched by the sun's ray, the mother will place her young in the shallow water of a retired creek, where she will nourish them until they are capable of feeding themselves.

◆

Jackson and Buchanan.

[From Col. Forney's Reminiscences of Public Men.]

Shortly after Mr. Buchanan's return from Russia, in 1834, to which he had been sent by President Jackson in 1832, and immediately following his election to the Senate of the United States by the Legislature of the State of Pennsylvania, to fill the unexpired term of William Wilkins, resigned, who, in his turn, was sent to succeed Buchanan in the same foreign mission, Buchanan called upon Old Hickory with a fair English lady, whom he desired to present to the head of the American nation. Leaving her in the reception-room down stairs, he ascended to the President's private quarters, and found General Jackson unshaved, unkempt, in his dressing-gown, with his slippered feet on the fender before a blazing wood fire, smoking a corn-cob pipe of the old southern school. He stated his object, when the General said he would be very glad to meet the handsome acquaintance of the new bachelor Senator. Mr. Buchanan was always careful of his personal appearance, and, in some respects, was a sort of Miss Fribble, addicted to spotless cravats and huge collars; rather proud of a small foot for a man of his stature, and to the last of his life what the ladies would call "a very good figure."

Having just returned from a visit to the fashionable continental circles, after two years of thorough intercourse with the etiquette of one of the statelites courts in Europe, he was somewhat shocked at the idea of the President meeting the eminent English lady in such a guise, and ventured to ask if he did not intend to change his attire, whereupon the old warrior rose, with his long pipe in his hand, and deliberately knocking the ashes of the bowl, said to his friend:

"Buchanan, I want to give you a little piece of advice, which I hope you will remember. I knew a man once who made his fortune by attending to his own business. Tell the lady I will see her presently."

The man who became President in 1856 was fond of saying that this remark of Andrew Jackson humiliated him more than any rebuke he had ever received. He walked down stairs to meet his fair charge, and in a very short time President Jackson entered the room, dressed in a full suit of black, cleanly shaved, with his stubborn white hair forced back from his remarkable face, and, advancing to the beautiful Britisher, saluted her with almost kingly grace. As she left the White House she exclaimed to her escort:

"Your Republican President is the royal model of a gentleman."

Dan Darthany's Little Dick.

He was a hard-fisted, horny-handed old backwoodsman, was Dan Darthany. Nobody had ever seen his weather-beaten face moistened with a tear, nor did any suppose his leathery heart was capable of beating in sympathy with any human being. His voice was as sharp as his axe, and his conversation was as rough as the thatch of his backwoods cabin.

Dan's little five-year-old bright-eyes was as hearty a lad as ever strayed among the pines. He was the life of the cabin. He picked up just such education as you would expect among such company. He wasn't a petted or pampered child.

Dan teamed it into town, one winter afternoon, for some supplies from the store.

Bright-eyed little Dick was along, full of sparkle and fun, with his little bear-skin coat on, his thick mittens and fur cap. Dan hitched his team and left little Dick in the sleigh while he went into the store. He made his purchases, and was almost ready to start for home. It was just then time for supper, and the boy at the next tavern came out to the street, swinging his huge bell. It frightened the horses, and they started off on a full run with the sleigh and little Dick. Away they sped like reindeer over the snow. "O God! my boy!" cried Dan Darthany; and he and two other men jumped into a sleigh which was standing near, and followed in pursuit as rapidly as they could urge on their horse.

The frightened horses ran as Dan thinks horses have never run before. It is growing dark. The snow is in drifts; light and in some places deep. What if that boy should fall into some drift and perish in the cold and darkness! Drive on; for we may overtake them before it is dark. The country is level and open, but there is not a sign or sight of the runaway team.

Yes, there is; here they come to it. Here is one runner; and the rest of the track seems as if made with the side of the sleigh. They will learn something of it soon, for the horses cannot have carried it far that way. Poor Dick! Is he killed? He must be.

Here is one of the horses with his neck broken. Hurry on the pursuit, for the remains of the rest of the wreck must be near. It grows darker and darker.

The other horse is in a snow drift, and with the broken sleigh fast to him, pants and snorts in terror. The sleigh is bottom upward. Poor little Dick must be in a drift somewhere. They will go and get torches and search, for they may find him yet while life is in him. With a heavy heart, Dan almost gives up the hope of finding the little fellow alive.

Stop! Dan Darthany! Hear that half-smothered little voice from under the overturned sleigh? "Dad! Dad!" "Oh God! there's my boy!" "Dad! Dad!" again says the little fellow; and great tears of joy course down the furrows in the backwoodsman's cheeks as he rushes to the place whence the sound came, upheaves what is left of the sleigh, and drags out the little curled-up heap of bear skin, which is nothing more nor less than his dear Dick; not a broken bone nor a scratch; but the little fellow is chilled through.

Dan Darthany wraps the boy in his own great fur coat and takes him in his arms rubbing him as he goes. "Dick, what did you feel like when the hosses was runnin' away!"

"Why, dad, I just grabbed hold of the side of the sleigh, and I knowed you'd come soon."

"But wasn't you skeered when the thing upsot?"

"No; I just held on, and said, 'God keep Dick;' and I got pooty cold while I was a waitin', but I knowed you'd come."

Says rough Dan Darthany, "I ain't very heavy on religion, I ain't and I hain't no book-larning; and I don't know about what you religiousers call particular providences; but when them hosses was a-tearing along so, I jest said, 'God save my dear Dick, God save my dear Dick,' all the time we was a-goin' arter 'em; and I know'd He'd do it somehow. An' if thar is such things as pertickular providences, why, I jest guess this is one of 'em, I do."—*S. S. Workman.*

Bob Ryan and Dandy.

"Never make an enemy even of a dog," said I to Bobby Ryan as I caught at his raised hand and tried to prevent him from throwing a stick at our neighbor Howard's great Newfoundland. But my words and effort came too late. Over the fence flew the stick, and whack on Dandy's nose it fell. Now Dandy, a great, powerful fellow, was very good-natured, but this proved a little too much for him. He sprang up with an angry growl, and bounded over the fence as if he had been as light as a bird, caught Bobby Ryan by the arm and held him tightly enough to let his teeth be felt.

"Dandy, Dandy," I cried in momentary alarm, "let go. Don't bite him."

The dog lifted his dark brown, angry eyes to mine with a look of intelligence, and I understood what they said: "I only want to frighten the young rascal."

And Bobby was frightened. Dandy held him for a little while, growling savagely, though there was a good deal of make believe in the growl, and then tossing the arm away, leaped back over the fence and laid himself down by his kennel.

"You're a very foolish boy, Bobby Ryan," said I, "to pick a quarrel with such a splendid old fellow as that. Suppose you were to fall into the lake some day, and Dandy happened to be near, and suppose he should remember your bad treatment and refuse to go in after you?"

"Wouldn't care," replied Bobby, "I can swim."

Now it happened only a week afterward that Bobby was out on the lake, in company with an older boy, and that in some way their boat was upset in deep water not far from the shore; and it also happened that Mr. Howard and his dog Dandy were near by and saw the two boys struggling in the water.

Quick as thought Dandy sprang into the lake and swam rapidly toward Bobby; but strange to say, after getting close to the lad, he turned and went toward the larger boy, who was struggling in the water, and keeping his head above the surface with difficulty. Seizing him, Dandy brought him safely to the shore. He then turned and looked toward Bobby, his young tormentor; he had a good many grudges against him, and for some moments seemed hesitating whether to save him or let him drown.

"Quick, Dandy!" cried his master, pointing to poor Bobby, who was trying his best to keep afloat. He was not the brave swimmer he had thought himself.

At this the noble old dog bounded again into the water and brought Bobby to land. He did not seem to have much heart in his work, however, for he dropped the boy as soon as he reached the shore, and walked away with a stately, indifferent air.

But Bobby, grateful for his rescue, and repenting his former unkindness, made up with Dandy on that very day, and they were ever afterward fast friends. He came very near losing his life through unkindness to a dog, and the lesson it gave him will not soon be forgotten.—*Children's Hour.*

A Mother's Social Position.

BY MRS. J. E. M'C.

"Where is mother, Aggie?" asked Fred, as he came bounding in from school.

"Gone out to tea, Masther Freddie, and yer to be a very good boy, the while."

"Oh, dear! What a dull time we shall have, Jennie. Will she stay late, Aggie?"

"Can't say," said Agnes, unconcernedly, as she trudged about, getting the children's supper on the table.

"It isn't much like having mother at home, is it?" said Freddie, confidentially to his sister, as the three children gathered around the desolate-looking supper-table. "Mother has better toast than this brought on, don't she? Aggie didn't think it worth while to prepare any fruit just for us. Let's tell mother."

"No, indeed, Freddie; it would be a shame to trouble her about such a little thing. It won't hurt us to rough it once in a while," said George. "If we always get as good a supper as milk-toast and cookies and chipped beef, we shall do well. Let us not make it unpleasant for mother, when she comes home, by our complaints. She has been intending to make this visit to Mrs. Holmes for several weeks, and I hope she will have a good time."

"So do I; but I hope, too, she will hurry home."

At an earlier hour than they expected, mother arrived, and there was a rush and a shout of welcome from the three children who had been sitting quite dull and lonesome about the lamp in the pretty sitting-room. It had not looked right, to them all the evening; but suddenly it brightened up wonderfully.

"I will take your bonnet and shawl, mother," said Jennie, "then you need not go up stairs. How nice your new dress looks, mother," she added, stopping for a moment to survey it with childish pleasure.

Mother's cheeks and eyes were bright and happy as a mother's should be who finds such a welcome awaiting her. The children loved to see her so nicely dressed, and had many questions to ask of the little tea-party she had attended. They were glad to know she had passed so pleasant an afternoon, and doubly pleased when she said:

"Miss Ashton showed us a fine set of views for the stereoscope which she brought home from her tour in Europe, and she says you may all come up on Saturday afternoon and see them too. She expects her nephews down from school, and you will all take tea together."

The children felt a higher respect for their mother because of her position socially. It was a pleasure to know she was everywhere respected and her opinion deferred to. They loved to have her invited out to tea, much as they missed her at home; and they knew it was because they were *her* children that they received many favors and attentions not accorded to others.—*Mother's Journal.*

Hard on the Engineer.

An engineer on the Ohio & Mississippi Railroad tells the following story of himself: One night the train stopped at a small station in Indiana. While this operation was going on, I observed *two* green-looking countrymen in "home-spun," curiously inspecting the locomotive and occasionally giving vent *to* expressions of astonishment. Finally, one of them looked up to me and said:

"Stranger, are this a locomotive?"

"Certainly! Didn't you ever see one before?"

"No, haven't never seen one 'afore. Me'n Bill come down to the station to-night purpose to see one. Them's the feller, ain't it?"

"Yes, certainly."

"What yer call that you're in?"

"We eall this the cab."

"And that's the driving wheel."

"That big black thing on the top is the chimney, I suppose?"

"Precisely."

"Be you the engineer what runs the machine?"

"I am the engineer."

"Bill, said the fellow to his mate, after eyeing me closely for a few minutes, "it don't take much of a man to be an engineer, do it?"

Advice of an Old Lady.

Now, John, listen to me for I am older than you, or I 'couldn't be your mother. Never do you marry a young woman, John, before you have contrived to happen at the house where she lives at four or five times before breakfast. You should know how late she lies in bed in the morning. You should take notice whether her complexion is the same in the morning as it is in the evening, or whether the wash and towel have robbed her of her evening bloom. You should take care to surprise her and observe how her hair looks when she is not expecting you.

If possible you should be where you could hear the morning conversation between her and her mother. If she is ill-natured and snappish to her mother, so she will be to you, depend upon it. But if you find her up and dressed neatly in the morning, with the same countenance, the same smiles, the same neatly combed hair, the same ready and pleasant answer to her mother which characterized her deportment in the evening, and particularly if she is lending a hand to get the breakfast ready in good season, she is a prize, John, and the sooner you secure her to yourself the better.

Home Conversation.

Children hunger perpetually for new ideas, and the most pleasant way of reception is by the voice and the ear, not the eye and the printed page. The one mode is natural, the other artificial. Who would not rather listen than read? We not unfrequently pass by in the papers a full report of a lecturer, and then go and pay our money to hear the self-same words uttered. An audience will listen closely from the beginning to the end of an address, which not one in twenty of those present would read with the same attention. This is emphatically true of children. They will learn with pleasure from the lips of parents what they deem it drudgery to study in the books; and even if they have the misfortune to be deprived of the educational advantages which they desire, they cannot fail to grow up intelligent, if they enjoy in childhood and youth the privilege of listening daily to the conversation of intelligent people.

We sometimes see parents, who are the life of every company which they enter, dull, silent, uninteresting at home among their children. If they have not mental activity and mental stories sufficient for both, let them first use them for their own households. Ireland exports beef and wheat, and lives on potatoes; and they fare as poorly who reserve their social charms for companies abroad, and keep their dullness for home consumption. It is better to instruct children, and to make them happy at home, than it is to charm strangers or to amuse friends. A silent house is a dull place for young people, a place from which they will escape if they can. They will talk or think of being "shut up" there, and the youth who does not love home is in danger. Make home, then, a cheerful and pleasant spot. Light it up with a cheerful conversation. Father, mother, talk your best at home.—*Landmark.*

Died.

At Oswego, Kan., May 9th, 1871, of consumption, Mrs. MARIA NEWLON, beloved wife of Dr. W. S. Newlon, P. H. Priest of Oswego Chapter No. 15, aged thirty-four years.

RAILROAD TIME TABLE.---CHICAGO.

ARRIVAL AND DEPARTURE OF TRAINS—

SUMMER ARRANGEMENT.

Michigan Central and Great Western Railways.

Union Depot—Foot of Lake street—Ticket office, 93 Lake street, corner of Dearborn.

All trains stop at Twenty-second street station.

	Leave.	Arrive.
Mail (via m'l & air line)	*a* 6:00 a m	*a* 8:05 p m
Fast New York Express	*a* 9:00 a m	*a* 7:05 p m
Atlantic Express (daily)	5:15 p m	8:00 a m
Night Express	*ad*9:00 p m	*ab*6:30 a m

HENRY C. WENTWORTH,
General Passenger Agent.

a Sunday excepted. *b* Monday do. *d* Saturday do.

Illinois Central Railroad.

Union Depot—Foot of Lake street.

St. Louis Express	*a* 9:20 a m	*a* 8:35 p m
St. Louis Fast Line	*d* 8:35 p m	*a* 7:00 a m
Cairo Mail	*a* 9:20 a m	*a* 4:35 p m
Cairo Express	*a* 8:15 p m	*a* 7:00 a m
Keokuk Passenger	*a* 8:10 a m	*a* 8:35 p m
Effingham Passenger	*a* 5:15 p m	
Kankakee Passenger	*a*11:00 p m	*a* 9:00 a m

*a*Sunday excepted. *d*Saturday excepted.

Chicago, Alton & St. Louis Railroad.

Ticket office—55 Dearborn street.

Express	*a* 9:15 a m	*a* 8:00 p m
Joliet Accommodation	*a* 4:10 p m	*a* 9:40 a m
Night Express	*a* 6:00 p m	*a*12:50 p m
Lightning do	*b* 9:00 p m	*a* 7:15 a m

*a*Sunday excepted. *b*Saturdays excepted.

This is the only road running trains through to St. Louis Saturday night, and making the time in eleven hours.

Chicago, Burlington & Quincy Railroad.

Ticket Office—63 Clark street—Union Depot—Foot of Lake street.

Mail Express	*a* 7:30 a m	*a* 4:15 p m
Pacific Fast Line	*a*10:45 a m	*a* 3:20 p m
Galesburg Passenger	*a* 3:00 p m	*a* 8:10 p m
Mendota & Ottawa Pass'r	*a* 4:20 p m	*a* 9:55 a m
Aurora Passenger	*a* 5:30 p m	*a* 8:30 a m
Pacific Night Express	*c* 9:00 p m	*d* 7:45 a m

*a*Sunday excepted. *c*Saturday do. *d*Monday do.

Chicago & Northwestern Railroad.

Ticket Office—Southeast corner of Clark and Lake streets.

Clinton Passenger	*a* 8:30 a m	*a* 6:45 p m
Pacific Fast Line	*c*10:45 a m	*a* 8:15 p m
Pacific Night Express	*c* 9:45 p m	*a* 6:30 a m
Ft. Dodge & Dubuque Exp.	*a* 9:00 a m	*a* 2:30 p m
SiouxCity&DubuquePass.	*a* 9:00 p m	*a* 7:15 a m
Milwaukee Mail	*a* 8:00 a m	*a*10:10 a m
" Express	*a* 9:45 a m	*a* 4:00 p m
" Passenger	*a* 5:00 p m	*a* 7:40 p m
" Passenger	11:00 a m	5:00 p m
Green Bay Express	*a*10:00 a m	*a* 7:15 p m
" "	*a* 5:00 p m	*a* 5:30 a m

*a*Sunday excepted. *c*Saturday do. *d*Monday do.

ST. LOUIS, ALTON & CHICAGO RAILROAD.

AIR-LINE ROUTE FROM ST. LOUIS TO CHICAGO AND ALL EASTERN CITIES.

On and after Sunday, May 21st, 1871, trains pass Springfield:

RUNNING NORTH.	
Express Mail	12:10 P. M.
Lightning Express	11:55 M. N.
Night Express	9:50 P. M.
RUNNING SOUTH.	
Express Mail	5:35 P. M.
Lightning Express	8:55 A. M.
Night Express	2:10 A. M.

The Way Express leaves St. Louis for Bloomington every day, (except Sunday), at 6:00 P. M., runs through, and leaves Chicago for St. Louis every night. The way express stops only at Carlinville and Alton going South.

T. B. BLACKSTONE,
Pres't and Gen'l Sup't, Chicago.
J. C. McMULLIN,
Gen'l Sup't, Chicago.
O. VAUGHN, Train Master.
J. P. LINDLEY, Ticket Agent.

SPRINGFIELD & ILLINOIS SOUTHEASTERN RAILWAY.

On and after Monday, April 24th, 1871, trains will run as follows:

NORTHERN DIVISION.

TRAINS GOING SOUTHEAST.

	Mail.	Express.
Leave Virginia	6:40 A. M	12:35 P. M.
" Springfield	9:20 "	8:00 P. M.
" Taylorville	10:52 "	4:26 "
Arrive at Pana	11:46 "	5:17 "

TRAINS GOING NORTHWEST.

	Express.	Mail.
Leave Pana	4:00 A. M	3:35 P. M.
" Taylorville	4:47 "	4:26 "
Arrive at Springfield	6:15 "	6:00 "
Leave Springfield	6:25 "	6:10 "
Arrive at Virginia	8:25 "	8:15 "

SOUTHERN DIVISION.

TRAINS GOING SOUTHEAST.

Leave Edgewood	5:30 A. M	10:10 A. M.
" Flora	8:25 "	11:40 "
Arrive at Shawneetown	3:53 P. M	5:15 P. M.

TRAINS GOING NORTHWEST.

Leave Shawneetown	5:45 A. M	8:20 P. M.
" Flora	2:55 "	7:00 "
Arrive at Edgewood	4:50 "	8:20 "

The 5:30 A. M., train from Edgewood, runs only Mondays, Wednesdays and Fridays, and 5:45 A. M., train from Shawneetown, on Tuesdays, Thursdays and Saturdays.

CONNECTS AT ASHLAND with Jacksonville division of Chicago & Alton Railroad, for Jacksonville, Petersburg, Mason City, and all points west.

AT SPRINGFIELD, with Chicago & Alton, and Toledo, Wabash & Western Railroads, for Bloomington, Chicago and all points north, northwest and west.

AT PANA with Ind. & St. Louis, and Ill. Central Railroads for all points east, south and southeast.

AT EDGEWOOD with Chicago division Ill. Central Railroad.

AT FLORA with Ohio & Mississippi Railroad.

AT SHAWNEETOWN with steamboats for Cincinnati, Paducah, Cairo and St. Louis.

ORLAND SMITH, Gen'l Sup't.
JOHN FOGGITT, Gen. F't and Ticket Ag't.

TOLEDO, WABASH & WESTERN RAILWAY.

THE SHORTEST ROUTE BETWEEN ALL EASTERN CITIES AND MISSISSIPPI RIVER.

Trains leave Springfield, on and after May 14th, 1871:

GOING EAST.	
Special Through Express	1:05 A. M.
Atlantic Express	10:30 A. M.
Cincinnati Express	2:25 P. M.
GOING WEST.	
Pacific Express	3:50 P. M.
Special Through Express	2:40 A. M.
Cincinnati Express	7:10 A. M.

Baggage checked direct through to Buffalo, New York and Boston.

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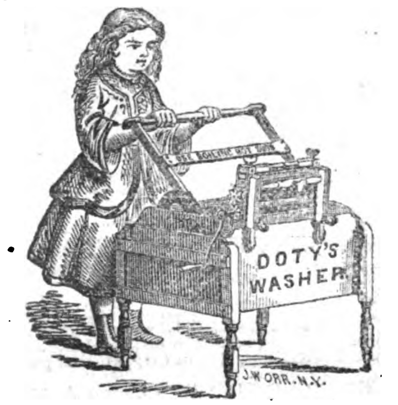

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Selected Poetry.

Midsummer.

Past many a shady nook,
The babbling meadow brook
'Twixt grass-grown banks with feathery fern abounding,
Glides on its devious way
Through all the livelong day,
While fields and woods with summer song are sounding.

Far off across the vale,
Where the light vapors sail,
Veiled with thin mist the purple hills are sleeping;
And in the ripened field,
Amid the summer's yield,
The farmers now the golden grain are reaping.

The deep creek, winding, flows
By shelving shores where grows
The silvery willow marked with sun and shadow,
And in its glassy wave
The cattle come to lave
Their sweltering limbs from feeding in the meadow.

Steeped in the blinding light,
The clouds, all deathly white,
Across the vault, with listless motion sailing,
Below me in the plain,
Along the binding grain,
Their grateful shadows o'er the earth are trailing.

From farm-yards far and near
The shrill horns, sounding clear,
With answering echoes from the hills are blending;
The laborers' work is stopped,
The whetted scythes are dropped,
And homeward now their eager feet are tending.

Beside the cottage porch,
The sunflower's shining torch,
That marked with rings of flame the summer's coming,
Stands in proud splendor there
Where all the noontide air
Is drowsy with the sweet bees' idle humming.

Within the garden blows
The fragrant summer rose,
Whose blushing leaves with sweet perfume are laden;
And swaying gently there,
The lily, passing fair,
Hangs her meek head like some retiring maiden.

Oh, glorious summer! stay,
Nor hasten yet away
From the sweet fields with thy warm beauty glowing;
My life has reached its prime,
Its radiant summer-time,
And all my blood with added warmth is flowing.

The day at last declines,
The west with splendor shines
As slantwise now the sun's last beams are falling,
And all the dazzling air
Bright with the sunset's glare,
Is filled with myriad voices blithely calling.

—*Corner-Stone.*

◆◆◆

A Rare Little Gem.

Take the bright shell
From its home on the lee,
And wherever it goes
It will sing of the sea.

So, take the fond heart
From its home and its hearth,
'T will sing of the loved
To the ends of the earth.

—*Jewel.*

Way to do the Work.

BY WILLIAM ROUNSEVILLE.

No officer can do his work well who does not thoroughly understand it; hence the necessity of "studying" it. It is not enough that he can repeat it, parrot-like. We do not agree with those who think that an uneducated man makes the best officer because he is more likely to get it exact. It may readily be conceded that an ignorant man will be more likely, to use the exact language of the work than one who is educated. It is undoubtedly the fact, and for this reason: The man who does not think has no words but those he finds in the work to express the idea which that work contains. He gets the idea from the work and expresses it in its own language, because he has no other. With the educated, thinking man, the case is different. He has half a dozen terms that express the same, or a similar idea, and he will frequently have one at hand, when the term that is orthodox escapes his memory.

Now it is doubtless desirable that there should be uniformity in the work, but we submit that there are other things more desirable. One of these is a forcible and impressive manner of delivering the lectures. The change of a single word for one of the same, or a similar signification, mars the work less than the false pronunciation or accentuation of the word laid down in the ritual. Suppose the candidate is told in the true work that he has "exemplified" an event in history, would it detract from the impression of the work should he use the word "illustrated" instead? We give this as a specimen of the principle for which we contend, that there are worse errors than the substitution of a strange word of similar meaning. The sentence in which the word "exemplified" occurs, badly delivered, would be less forcible and impressive, and subserve the interest of Masonry less than the interpolation of "illustrated" in a well and forcibly spoken sentence. If this be true it is better to make the manner of delivering a study as well as the text of the work.

This brings us back to our starting-point, that a good officer will endeavor to understand—thoroughly understand—the work. And by this we do not mean that he should go through it without missing a word or misplacing a syllable. Some do that and yet know very little about the words. The ritual of Masonry will bear study. It is terse, simple and expressive, and in nine cases out of ten when an officer is at a loss to construe a passage in it, if he will express the idea in the most forcible, direct and simple language that he can command, he will get it correctly. There is no verbiage, no rhetorical periods, no high-sounding epithets, no rounded sentences in Masonry. It is like the three pillars; it combines wisdom, strength and beauty, without a display of tawdry finery. Then it follows that the officer who shall attempt to deliver his charges and lectures in a grandiloquent, or what is generally called an eloquent manner, will most surely fail.

But this is not all. The officer must strive to accommodate his manner to the particular subject on which he is engaged. It would be simply and only ridiculous to assume the same bearing and manner in delivering the historical lectures that would be proper and desirable in the most thrilling portions of the second section of the third degree. Should a man design to commit an outrage on a public highway at mid-day, where persons were constantly passing, he would not likely be long or very noisy about it. If he said anything, it would not be in a loud tone of voice that might bring the neighborhood upon him. But nature would be his indicator and he would speak in a low, earnest key, that would not attract attention from the passers by but which would be audible to those to whom it was addressed. We give this illustration as a specimen which may be applied to a great number of points in the work of Masonry.

The work should always be performed in a manner that would be appropriate to the subject were the transactions delineated real. Hence anything incongruous introduced in the ceremony, detracts from its influence and impression. Masonry is essentially dramatic. Thus we must not only observe the "unities" of the play, but the "proprieties" also. What would we think of a murderer who after he had throttled his victim, should carry his body to the hastily-scooped grave by torch light? Anye t we have witnessed scenes in the lodge-room quite as incongruous, not to say ridiculous, as this. Such lodges are wise above the traditions of Masonry. They sacrifice sense to effect, and then spoil the effect by the perfect absurdity of the proprieties. "A jewel in a swine's snout" is a scriptural figure to illustrate a lack of discretion. There are many beautiful things and pretty ceremonies intrinsically, that are wholly out of place in the work of a lodge of Masons.

To prevent falling into these follies we must study the work. The accomplished actor does something more than commit his lines to memory. He studies the meaning of the author; he strives to ascertain and enter into the train of thought that led to the expression of the beautiful ideas which it is his duty and pleasure to render in the best possible manner. The good lodge officer is in a degree an accomplished actor. He must strive to comprehend the thoughts which passed through the brains of those ancient worthies when the present work of Freemasonry was embodied into a perfect system. And he who most thoroughly studies these old forms and expressions, these old symbols and emblems, these ancient ceremonies and rites, will be best qualified to administer them. He who applies himself the closest to the study will discover the most beauties and the most good in the Institution, and will be the best able to perform the duties of his station.

In choosing men to do the work of the lodge we must never forget that there are countless numbers of good Masons who can by no means make good officers. We must look beyond the mere tenets of a Mason's profession—brotherly love, relief and truth. These the good officer must have, but he must have more. One of the great obstacles in the way of Masonic progress is to be found right here. We elect those to office that we love without regard to capability. The result is that we often have good Masons who are very bad officers in the chairs of the lodge. The work is ill done, the interest in Masonry flags, the attendance becomes small, the lodge dwindles down to a determined few, and well for it, if that few does not become weary.

We close this paper with a remark that ought to be an axiom: No lodge was ever prosperous when the work was ill done; no lodge long declines when the work is well performed. From this fact the importance to Masonry of good work may be inferred.

MASONIC TROWEL.—This valuable publication is again established on sound basis, and comes to us laden with much useful knowledge. Every member of the Order in Woodford county should send $1.25 to the publisher and assist Bro. Reynolds to spread the light abroad. We know of no better publication for the benefit of the Craft than the Trowel.—*Woodford Sentinel.*

Communications.

Annual Elections.

In the June number of THE TROWEL I find an article on the above subject, in which the lodges electing in December are commended. "It is quite desirable," says the writer, "that such should be the case as a matter of general and special convenience; *general* because it closes out the old and commences the new year in a business fashion, and at a time when old accounts should be closed and new ones opened;" while the lodges electing in June are said to put the Grand Secretary to the inconvenience of making up his list twice, and they are urged to consider the propriety of changing their time of elections to December, as Masters elected in June cannot, for various reasons, be as likely to be selected for important committees as those elected in December. Now I cannot see it in this light. The lodges which elect in June in their returns name the officers who will hold till the following June—say eight months after the meeting of the Grand Lodge. These names will be published in the printed proceedings, and till the following June you can know who are the officers in those lodges. The lodges which elect in December do not make their returns till October—say ten months after election. These names are published in the following spring, and in the third year after his election (elected December 1869, reported to Grand Lodge October 1870, proceedings out March 1871) and three months after he has retired from office you may for the first time find out (so far as the proceedings are concerned) that Bro. Jonney Smoker *was* the Worshipful Master of Marrow Bone Lodge No. 1,000, years ago. So I say that I cannot see how a December election is going to assist the Most Worshipful Grand Master in the selection of the *able* material for his important committees, as the list of the officers of the subordinate lodges will not, in all probability, be published till next year. So that from our printed proceedings neither he nor anyone else can tell who will compose the Grand Lodge of Illinois for 1871.

This ought to be remedied, if possible, and can be. There are several plans which suggest themselves:

First. Reverse the order of things. Let the subordinate lodges elect before the Grand Lodge meets—let the lodges elect, say, in September—and the names be entered on the returns and sent immediately to the Grand Secretary. Let the old officers represent the lodge in Grand Lodge; let the elected officers be installed in December and take their stations for the year. This will do all that you desire, viz.: close out the old and commence the new year in a business fashion. It will do more; it will give the Grand Secretary the list of the Masters and Wardens for publication for the current year, and who will form the next Grand Lodge; and the Grand Master and the Craft will not be left in the dark as to who he may select on committees or whom we shall meet in Grand Lodge. Nor can I see why December should be the end of the Masonic year any more than June. Out of forty-three Grand Lodges five meet in January, one in February, four in May, ten in June, one in July, nine in October, four in November and five in December.

In Iowa the lodges elect in May, the Grand Lodge meets in June, the new officers have been reported and installed in June, the proceedings printed and in the lodges usually in July, and the new Master at his first meeting after installation has the latest laws and regulations for the government of himself and his lodge. Now could we only follow the example of Iowa; have our elections in May, which we could do; our Grand Lodge in June, the most appropriate month in the year; and make the 24th of June our general installation and celebration day throughout the State, and old St. John's day would be, as it used to be, the day of the Order? Let us push for a Grand Lodge in June.

TRAVELER.

The Inherent Right of Visitation.

In our last number we gave to our readers the contribution of Phi Pi to the *Michigan Freemason* and we now give another fine and unanswerable argument from the same writer. We do not know his name, but his articles prove him to be a sound and logical reasoner and we are glad that he is striking a blow at the fiction brought into existence by certain authors. We will here state the usage of Missouri is against recognizing visitation as a "right," but only as a "privilege," and we fully agree with Phi Pi.

In an article, published in the February number of your magazine, I endeavored to show that there are no "inherent rights" in Masonry. The argument was drawn, partly from the principles and nature of civil jurisprudence, (whence the term, its meaning and its application are derived), and partly from the nature of the Masonic compact itself. If the argument is sound, and the correctness of its conclusions be conceded, it is, of course, logically unnecessary to argue against the inherent nature of any *particular* Masonic right.

But as this so-called "inherent right" of Masonic visit is now called in question, and eliciting much discussion; and as the harmonious and prosperous continuance of Masonry, in the United States, seems to depend upon a correct decision of the points involved, I may be pardoned for again essaying to aid in determining the true nature of this right.

The topic forming the basis of my former article was taken from the reply of the Grand Master of Massachusetts to the circular, on the right of visit, issued by the Grand Lodge of the District of Columbia. The annual transactions of that Grand Lodge, for the year 1870, being now in my hands, I will call the attention of your readers to this circular on the right of visit; to the replies of twenty or more Grand Masters and others to the questions propounded by it; and to the final action of that Grand Lodge on its own questions.

The questions contained in the circular, stripped of unnecessary verbiage and disconnected from the particular circumstances in which they arose, may be thus stated:

1. Is Masonic visit the "*inherent right*" of every Mason.

2. Is the right of objection to the visit, in every member of the lodge to be visited?

3. Is the member's objection valid, if unsustained by approved reasons?

4. Does the duty of preferring charges against the visitor devolve upon the member objecting to the visit?

If the first question be answered in the affirmative, it is necessary to a proper understanding of its force and effect, that we determine the nature and dignity of an "inherent right." In civil law, *life*, *liberty* and *property* are the only objects to which the term "inherent or absolute right" is applied; and such is the dignity and sacredness of these rights, under the civil compact, that not even the State itself, much less an individual, can lawfully invade, abridge, impair or destroy either one of them, until the person whose right is in question *has been arraigned, tried and found guilty of some crime, misdemeanor or default*, under the civil law. If a man commit murder, arson, highway robbery, etc., his *life* may be taken; if he commit some lesser crime, his *liberty* may be curtailed; and if he be guilty of some misdemeanor or default, his *property* may be forfeited—but not in either case, *till after conviction*.

In short, the civil law punishes all violations of its provisions, by arresting or curtailing one or more of these three great "inherent rights" of the citizen, but allows no individual member of society to usurp its function and destroy or impair, on his individual responsibility, any one of the "inherent rights" of his neighbor.

If, therefore, the "right of visit," in the Masonic compact, be an "inherent right;" and if the dignity of such right be determined by the analogies of the civil law, whence the term is derived; we perceive, at once, that our answers to the *second* and *third* questions, as stated above, must be in the negative—that the member of a lodge to be visited has no right to object to the visit; and that his objection is not valid, whether with or without reasons, until (under the *fourth* question) he prefers charges—and *not then, unless, upon trial, the charges be sustained*. If this be the logical and necessary result of the premises assumed by the advocates of the "inherent right of visit," they, and not I, are responsible for the seeming "*reductio ad absurdum*" to which the doctrine is brought.

The transactions of the Grand Lodge of the District of Columbia contain the replies of eighteen or twenty Grand Masters to the questions asked by its circular. They are so equally divided on the questions under discussion, as to show conclusively that Masonic mind of the country is muddled in the attempt to reconcile this "inherent" principle with Masonic good sense. While several of these Masonic authorities have the good sense, (guided by sound Masonic instincts), to go directly to safe and right practical results, regardless of the inconsistencies of those results with the so-called landmark and the authorities, it seems strange that all of them should fail to strike a blow at the Masonic fiction of "inherent right" which is the root of the whole difficulty. Several seem to be in awe of a supposed landmark, and are evidently embarrassed by the effort to reconcile the "landmark" with their Masonic common sense.

But, let me now ask, how came it to be a landmark? (if it be one) by whose authority, and for what reasons did it acquire such a dignity? A very slight examination of this question will demonstrate that the so-called landmark was at the first an inference from an inconsiderate *dictum* of a high Masonic authority, which first characterized the right of visit as an "absolute right." "Absolute" and "inherent" rights, in civil law, being essentially the same, and the terms synonymous, the original phase was easily supplanted by the latter, and it came, ultimately to be accepted, by many as sound Masonic law;. but it was so, only because the Masonic events and conditions did not exist which could subject it to the test of reason by the light of experience. If the right of visit *be* an inherent right, it is eminently proper that it be guarded as a landmark; and if the principles upon which it was dubbed "inherent" and created "landmark" were true, *originally*, they are true *now*. But if, after careful scrutiny, they are found to be unsound *now* it is equally manifest that *they were unsound from the beginning*. If the right be *not* "inherent," but purely from a relative right; and, (so far as it is a right), if it be one that is *inferred* from the nature of the Masonic compact, it is not and cannot be one of those immutable landmarks of the Order, which derive all their strength, dignity and stability from the fact that they express a fundamental Masonic truth. But again: If the reasoning of my former article in your February number, be correct, there is not and cannot be *any* "inherent right" in Masonry. If there cannot, from the nature of the case, be *any such right*, for this reason alone the particular "inherent right" of *visit* falls to the ground, and drags down with it the "landmark" of which it was the origin and support.

The resolution, finally adopted by the Grand Lodge of the District, on the mooted question, is as follows:

"*Resolved*, That it is the right of a brother in good standing to visit all regular lodges; but, if objections are made, it is the right of the Master to determine the validity of such objections, he alone being responsible to the Grand Lodge."

This resolution dodges the main question. It affirms the right of visit, but does not say (except by a possible inference from its silence) that the right is not "inherent." It affirms the right of the Mater to sit in judgment on the objections to visit, if any be made; but does not say (except, again, by a possible inference from its silence) that it refuses the simple, unexplained objection, by a member, to the visit. It is silent also on the duty of an objecting member to prefer charges. It affirms the position (not necessarily required by their circular questions) that the Master is alone responsible to the Grand Lodge for refusing the right of visit.

This action is amenable to criticism. Though silent, in express terms, on the "inherent" question, it virtually concedes the inherency of the right, by requiring the objector to *state his reasons*, and the Master to *pass upon them*. With singular inconsistency, it then degrades the "inherent right" from its true dignity, by allowing the Master, on the *ex-parte* statements of a member to deprive a visiting brother of his "inherent rights," without a hearing or a trial!

Brethren! not only you of the District of Columbia, but of all other Grand Lodges in the United States: We must decide this question; either the right of visit *is* or *it is not* "*inherent*." The question cannot long remain juggled as it is in this resolution. If we accept the inherency of the right, we must also accept its logical consequences; and a visitor can never be lawfully excluded from a lodge without charges, and trial. But if we reject this "inherent" fallacy, and assign the visit to its proper place in the scale of Masonic rights, we will thereby remove, from our Masonic jurisprudence, a principle which is unsound of itself, and certain to disturb the equilibrium of our system so long as it is recognized. Indeed, in the near future, I see our Masonic ship wrecked on this rock, unless it be speedily removed. Explode and remove it, and our Masonic navigators will be relieved from the necessity of steering between the Scylla of an erroneous principle and the Charybdis of a dangerous practice.

In conclusion, permit me to say, that the drift of events, inside and outside of Masonry, in the United States and in Europe, seems to indicate the necessity of a Masonic policy which will recognize the inalienable and undeniable right of every Master Mason, when standing on the floor and before the altar of his lodge, to say, (either by an unexplained ballot or by unexplained words), to the initiation, to the advancement, to the membership or to the visit—*I object*. It is as much his *prerogative* to do this, on the question of visit, as it is on either of the other questions; and for the same reasons; and it is not a valid argument against his right, to say, "he may sometimes exercise it from willful, capricious or unworthy motives." If this argument be good as against *this* right, it is equally good as against "advancement" or "membership." But who will now deny the wisdom of the rule that regulates the ballot on these questions? The Master of the lodge is no more responsible for the rejection of a visit, by this means, than he is for the rejection of a membership. He incurs no responsibility in the business, unless he, in the exercise of his prerogative, exclude the visitor as he may a member of his own lodge. It is the Master's prerogative, (for good reasons), to *exclude* from the lodge, or its privileges, a candidate for initiation, advancement, membership or visit, even after the entire lodge has signified its willingness to admit; but it is *not* within his prerogative to *admit one*, in opposition to the objection of a single member of his lodge.

Of the particular instances in which such a rule as is here indicated may work well, or ill, there is no lack. Every intelligent Mason can supply them, without number. It is enough to say, in advocacy of the rule, that it is in harmony with Masonry; is in harmony with itself; and is preservative of that harmony which is the strength of the Institution.

The effort to exalt the "right of visit" above all other rights or privileges, springs from a sentimentalism which, if persisted in, will be found to be of dangerous tendency, if not of ruinous effect, to our Masonic institutions.—*Freemason* (*St. Louis*).

At a regular communication of Ipava Lodge No. 213, A., F. and A. M., held on the evening of June 23d, A. D. 1871, the following preamble and resolutions were adopted:

WHEREAS, A number of members of this lodge have received circular letters from New York and elsewhere, from persons purporting to be Masons and claimingto work on the *square*, offering to sell counterfeit money for the purpose of circulating the same, in violation of the teachings of Masonry and of the laws of the land; and,

WHEREAS, Said circulars are received and read by persons who are not Masons, thereby leading many persons to believe that Masons tolerate crime in their brethren and are bound to shield them from exposure; and,

WHEREAS, Our Senior Warden has lately received a similar circular from a person claiming to be a Mason, and signing his name William B. Logan, 15 Dutch street, New York City; Therefore,

Resolved, We denounce the publication and circulation of said circular under the garb of Masonry as an imposition, a libel and slander on the Institution of Masonry and an act that would subject its author to expulsion from any well-governed lodge of Masons in any part of the world.

Resolved, That the members of this lodge are hereby warned against the seductive temptations to crime which are presented in said circular and are required to keep themselves unspotted from their influence and to avoid giving countenance to the same either by word or act in such manner as to induce others to be imposed upon so that through mercenary motives they might be led to commit crime against the teachings of Masonry and in violation of the laws of the land.

Resolved, That if any member of this lodge shall hereafter communicate with the author or authors of any such letter or circular or those of any infamous character of whatever nature or kind for the purpose of exposing them or bringing them to justice he shall first communicate his intentions to at least two discreet brethren in order that his motives may be proven to be, if at any time it may be necessary, that Masonry may not suffer from his indiscretion and, a failure to do so shall be taken as *prima facia* evidence of his complicity in the guilt unless the contrary be clearly proven by at least two competent witnesses.

Resolved, That these resolutions be entered on the records of this lodge as a standing memorial of the lodge in regard to the matters contained therein.

Masonic Calendar.

Ancient Craft Masons commence their era with the Creation of the World, calling it *[*]Anno Lucis* (A.·. L.·.), "in the year of Light."

Scotch Rite, same as Ancient Craft, except the Jewish Chronology is used, *Anno Mundi* (A.·. M.·.), "in the year of the World."

Royal Arch Masons date from the year the second Temple was commenced by Zerubbabel, *Anno Inventonis* (A.·. Inv.·.), "in the year of the Discovery."

Royal and Select Masters date from the year in which the Temple of Solomon was completed, *Anno Despositionis* (A.·. Dep.·.), "in the year of the Deposit."

Knights Templar commence their era with the organization of their Order, *Anno Ordonis* (A.·. O.·.), in the year of the Order."

RULES FOR MASONIC DATES.

1. *Ancient Craft*—Add 4,000 years to the common time. Thus: 1871 and 4,000—5871.
2. *Scotch Rite*—Add 3,760 to the common era. Thus: 1871 and 3,760—2631.
After September add another year.
3. *Royal Arch*—Add 530 years to the vulgar era. Thus: 1871 and 530—2401.
4. *Royal and Select Masons*—Add 1,000 to the common time. Thus: 1871 and 1,000—2781.
5. *Knights Templar*—From the Christian era take 1118. Thus: 1118 from 1871—753.

THE PRESENT.

Year of the Lord, A. D.	1871—Christian Era.
Year of the Light, A.·. L.·.	5871—Ancient Craft.
Year of the World, A.·. M.·.	5631—Scotch Rite.
Year of the Discovery, A.·. Inv.·.	2401—Royal Arch.
Year of the Deposit, A.·. Dep.·.	2871—Royal and Select Masters.
Year of the Order, A.·. O.·.	753—KnightsTemplar.

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[*] Not claimed to be coeval with the Creation, but has symbolic reference to the Light of Masonry.

Father Taylor.

Who has not heard of "Father Taylor," the sailors' preacher of Boston? Among all the *curious* specimens of humanity of which the great New England city could boast, Father Taylor was the most unique and the most attractive. Twenty years ago we met him there, attended his Bethel Church and heard him preach; formed his personal acquaintance, and knew not which to admire most—his deep piety and great purity of character, or the native brilliancy of his mind, and his peculiar forms of expression——nervous, sententious, sparkling. There is no finer passage in Dickens' "American Notes," than his description of Father Taylor's preaching; and the gifted Miss Martineau confessed the power and influence of his pulpit efforts.

Father Taylor was a Freemason, one of the old stamp of Craftsmen, who received the precepts of the Order with profound respect, and illustrated in his life the power of Masonic instruction. He did homage to Masonry, as an institution, believing it, in its peculiar sphere, capable of accomplishing much good for humanity. How long he was a member of the Order, we do not know, nor of what lodge he was a member, but presume he was initiated in early life. That he was faithful to his Masonic duties and covenants, is attested by his Masonic burial, and the large number of brethren who attended to honor his memory.

We gather from an eastern paper the following brief history of this remarkable man:

Father Taylor, as he was familiarly called, was born in the city of Richmond, Virginia, in the year 1793. In early childhood he was left an orphan, and when quite a youth entered upon a seafaring life, first as a surgeon's boy in the American navy, and afterward in the navy of Spain, which was then operating in Mexican waters against the French. In our war of 1812 with Great Britain he shipped on board the privateer *Curley*, and was captured by the English and carried a prisoner into Halifax. Here he was found by a poor but Christian widow who had known him in Boston. The pious lady ministered to his wants and gave him a Bible. Returning to Boston, he was converted under the ministry of Rev. Elijah Hedding, afterward one of the bishops of the Methodist Episcopal Church. Through the kind offices of Amos Binney, a benevolent Boston merchant, he was sent to Newmarket Seminary, New Hampshire. Here he received the only school training of his life. His available talents becoming quickly known, he was pressed into the service of the Church, and joined the New England Conference in 1819. Very judiciously he was sent to labor in the sea coast towns, where the success of his ministrations was marvelous. Every where the people flocked to hear the sailor preacher, and hung rapturously upon his impassioned presentations of truth. In 1829 he was placed in charge of the Methodist Seamen's Bethel, of Boston; he had been here but a few years when a commodious place of worship was erected for him by the contributions of Christians of all creeds. In this chapel he prayed and preached and labored for the good of seamen to the end of his days.

The congregations of Father Taylor were, without doubt, the most extraordinary that ever assembled to hear preaching. In the centre, furnished with seats reserved expressly for them, were sailors from every clime, and of every tongue spoken by civilized men. Around them were grouped families of sea-faring people, most of them poor and lowly, but constant attendants upon Father Taylor's ministrations. But in the congregation would always be found representatives of the highest culture—authors, poets, orators, wits, the *elite* of the intellectual world—attracted and fascinated by the imagery, humor, and resistless sympathy of Father Taylor's preaching. The wealth of his illustrations were without limit; his hearers were surprised, melted, and taken captive.

Very few of the brilliant passages of Father Taylor's sermons have been recorded; one, however, in which he gives his estimate of creeds, shows, though very imperfectly, his peculiar style:

"Creeds, like Joseph's coat of many colors, are made of patches, no two of them alike, or one of them to-day what it was when first made. No man shall make a creed for me; and I am sure I do not wish to make a creed for any one."

In common discourse Father Taylor was graphic, witty, and sometimes very sarcastic. Being asked when leaving a house to make a prayer, he replied, "If there is any thing you wish me to pray for, I will do so; but I can't *make* a prayer." One of his most characteristic sayings was about Emerson: "He is a Christian, no matter what he says about it, and will have to go to heaven, for if the Devil got him he would never know what to do with him. There seems to be a screw loose somewhere, though I never could tell where; for, listen as close as I might, I never could hear any jar in the machinery. He's certainly a Christian, though he knows no more of the principles of Christian doctrine than Balaam's ass knew of the principles of Hebrew grammar." To a minister, whom he wished to encourage to labor and wait, he gave the advice "not to carry the seed-basket and the sickle into the field at the same time." His quaintness was very perceptible in his prayers. Many will remember his petition for President Lincoln, that the Lord would "protect him from the creatures who were trying to bore their way through the sheathing of his integrity." To a prayer-meeting, which had just been exhorted that repentance was never too late, for a sinner blown up in a powder mill could make his peace with heaven before he fell to the earth, Father Taylor said: "Do not trust to such a chance, brethren—don't wait for your dying hour before you repent—*perhaps you never will be blown up in a powder-mill!* Somebody once asked him why he was not called "Dr. Taylor" —why they did not make him a doctor of divinity? "I suppose it is because my divinity never needed doctoring," was his answer. Rev. Dr. Bartol (Unitarian) has published a funeral sermon on the wonderful sailor. Here are a few gleanings from it: "He looked on Transcendentalism with a half-serious, half-humorous mistrust, as a curious compound of good and bad, to the last. 'It is like a gull,' he said to me, "long wings, lean body, poor feathers, and miserable meat." At my house, Dr. Channing inquired about a famous Methodist preacher then in town. "Oh! I should like to see him," added Dr. Lowell. "You can't see him," Taylor immediately answered; "*he is behind his Master!*" Could Shakespeare do better? "Laugh till I get back!" I remember as one of his farewells. He hated gloom, and told me of a dismal theologian, that he seemed to have killed some one, and wanted him to go help bury the body. "O Lord, *we* are a widow!" he said, praying for a bereft wife. He had a sentiment for the little fish he caught and threw back into the sea, saying: "There, little one, go tell your grandmother that you have seen a ghost!" The chaise he once owned was always full of ragged children, so that he could not take his own family to ride.

The quaint, pungent sayings of the venerable Taylor, would be invaluable; we have picked up a few which illustrate the peculiar and original character of his mind—it reached conclusions as by intuition, and brought them forth sparkling all over with gems of the purest water. Such was Father Taylor,—frank, honest, blunt and brilliant; a good man, a true Mason; stern and startling in his appearance and manner, but a light and an influence which were a boon and blessing to his flock.

The good, saintly old preacher was feeble for some years before his death, yet tenacious of life to the last. Only a few days before the end he said, "I shan't die while there is any thing left of me." The Boston papers tell us that he passed away in the first quarter of the ebb-tide, the proper time, according to the sailors, for a natural death. Boston will not soon forget his rugged face, furrowed all through and through, yet beaming with the light of genius; but his memory will be tenderly cherished by sailors all over the world. To them he was, in the strongest sense, *Father* Taylor, as well as a sincere friend and judicious counsellor.—*Review*..

Out of the Shadow.

In assuming once more our place in the editorial sanctum, though our fingers still do duty with trembling weakness, we feel as though we may be pardoned a few words in relation to an experience which has been to us both sad and novel. We write not altogether as one who taketh off his armor at the completion of the battle, for we are still unable to leave our room, but humbly acknowledging the goodness of the Father by whose mercy we have been raised from the very confines of the grave and encouraged to hope that ere long we may again mingle with the brethren, and once more engage in our life work.

For the first time since arriving at man's estate, we have been seriously ill, and have experienced what it is in twenty-four hours to lose all the strength of manhood and become helpless as an infant, unable to turn without assistance, or to exercise the least control over the limbs that have so long obeyed our volition. As the disease progressed in intensity, we saw with a calm which a well man could with difficulty appreciate, the increasing anxiety of the physician, the evident alarm of friends, and felt that we were indeed very near the gate that opens upon the valley and shadow of death, and in that solemn hour no more poignant regret came to us than that we should not see the completion of the Temple for which we have so long and so earnestly labored. Thanks, however to the intelligent and skillful treatment of our physician, Dr. C. H. Terry, of Brooklyn, for having fallen into whose hands we can never be sufficiently grateful, the crisis of danger was safely passed and we have entered upon the long process of convalescence. To one who has never traveled this road nothing can appear stranger than that the pain having ceased, the dim eye brightened, the appetite returned, one should not be able to get up and walk abroad at will; but day follows day, and week runs into weeks, and yet the trembling limbs refuse their accustomed duty, and so we wait with what patience we may till, by slow degrees, we shall have accumulated sufficient strength to enable us once more to control our own motions.

As now in the quiet days we are passing until quinine and beef tea shall have wrought their expected effect, one thought occurs to us that many others may take to heart with profit. It is this: out of a life so inordinately busy as for twenty years ours has been, there has been abstracted a calendar month during which time we have scarcely had the power to think, much less to act, and hence this period of time, so far as anything we could do is concerned, has been an absolute blank. We have lived, it is true, but for all practical purposes we have been as much out of the world as though we had never been in it, and yet the affairs of the world have gone on in their accustomed round, and even those most accustomed to meet us were, without thinking of it, gradually becoming accustomed to our absence.

Herein we have the type of what will happen to us all when in due time we are called to lay aside forever the concerns and employments of this world, and when the places that have known us shall know us no more. However poignant the grief of friends, however affectionate the memories that may be kept of us, our places will be filled, and the ever-rushing tide of human affairs will sweep onward, as though we had never formed part of it. Whoever, then, would live even in the memory of those who survive him, can only hope to do so in the good works he shall have accomplished while yet it was day with him. Seeing this, how puerile and unworthy seem the ambitions, the jealousies and the pitiful meannesses we so often meet in our journey through life? Reflecting how soon and how thoroughly death will sweep away our most cherished hopes, and spread over us, in the darkness of the grave, an impenetrable vail of forgetfulness, let us endeavor rather to cultivate the amenities than the enmities of life, so that, dying, there may mingle with the tears that fall at our grave only the kindly memories of our good works.

In addition to the unremitting attentions of our immediate family, we might here signalize the kindness of many brethren, a large proportion of whom, under the orders of our physician, were denied admittance to the sick room; but we have not space for their enumeration. We must, however, be pardoned one honorable mention, without which we could not be satisfied to rest. When the fact of our illness was made known to R. W. Bro. Fitzgerald Tisdall, Masonic editor of *Pomeroy's Democrat*, he at once volunteered to assume the labor of this department, and during all the time of our incapacity, he has, in addition to his own engagements, performed the labor of keeping up the usual quantity of original and miscellaneous matter, which the patrons of the *Dispatch* expect to find as each issue is laid before them. For this unsolicited act of real kindness on the part of one not himself in the enjoyment of the rudest health, we tender our warmest and most grateful thanks, and beg to assure him that while we live, no vicissitude of time or circumstances shall ever make us forget this real exhibition of friendship and brotherly love. Nay, more, we feel quite certain that whoever loves us—and they are not a few—will feel an impulse of kindness toward the brother who so signally helped us when we could not help ourself.—*J. W. Simons, in Dispatch.*

Is it Hele or Hail?

I have no doubt that many, like myself, have noticed how frequently an initiate is perplexed when called upon to pronounce the word *hele*, in one part of the ceremony through which he is passed. He generally exhibits hesitation before he utters it, and then pronounces it as if he were not sure that he had caught the word aright. His perplexity is sometimes increased by the W. M. pronouncing the word as written *hail* or *hale*—a pronunciation which some are ready to defend. I doubt not that you agree with me in deeming it very desirable, not only that our ritual should be correctly recited, but that it should be correctly understood—that the meaning of every phrase and of every word should be thoroughly apprehended. Now, I do not think this is the case in relation to the word in question.

What does the verb *hele* really mean? I dismiss the words *hail* and *hale* as being wholly out of question. I believe the only Anglo-Saxon word so pronounced is *hael*, which we spell *hale*—healthy, sound robust, &c.; or when used as a salutation, spelt in English, *hail*, implying, probably, a good wish, as welcome! or, as we sometimes say, "all right." A "hail-fellow" is a companion—a good fellow. But neither of these words can have reference to *secrecy*, or concealment. Is not, then, the word we should use, the old Saxon word *hele*, from *helan*, to cover? From this same word we get our *hell*, which signifies a covered or hidden place, and answers to the Hebrew *sheol* and the Greek *hades*, both translated *hell* in our Bibles, although it is plain, in almost every place in which the word is used, that it simply means the unseen or hidden place in which departed spirits are kept, and not a place of punishment, which the word is now used to denote. Thus the (Ps. cxxxix., 8,) "if I make my bed in *hell*, thou art there." If *hele* be the word we should use, and the meaning is to *cover*, I see why our outer guard is called a *tyler*—his duty being to cover, that is, to hide or conceal, the entrance to the lodge. This word, to *cover*, is often thus used to signify to *protect*, to *guard* the body; as also to *hide*, *conceal*, or *put out of sight*. So Job says, "If I *cover* my transgressions, as Adam;" that is, if, like Adam, I try to conceal my transgressions. In like manner the Psalmist says, "If I say darkness shall *cover* me," which is immediately explained by, "the darkness *hideth* not from Thee." Thus the tyler *covers*, *conceals*, or protects the doors of the lodge. Down to the present day, I believe, the meaning of the old word is retained in Cornwall where the tylers, or tilers, are called *hellyers*, or coverers, because they cover in the roof of the house. But, then, why have we hele, conceal, and never reveal? Some say these are synonyms, heaped on one another to render the injunction more impressive. I do not think so; firstly, because an accumulation of words tends to weaken a sentence rather than to give strength or emphasis; and, secondly, because the construction of the sentence will not justify that assumption. Hele, conceal, *or* never reveal, might do so; but these words conjoined by *and* certainly will not. The conjunctive conjunction denotes that to reveal is something in addition to what goes before. Why, then, are the three words used? What is the difference in their meaning? Will this do?

1. HELE, to cover or hide; that is, never to permit certain things to be *seen*.

2. CONCEAL, to be so cautious in our words that even the most astute or quick witted stranger shall never be able to discern or discover what is not proper to be *made known*.

3. NEVER REVEAL, to abstain from making known, in any way, what is entrusted to us as Masons.

These suggestions are offered with all deference, and in the hope of eliciting something on the subject from some of our erudite brethren.——*London Freemason.*

What is Freemasonry?

Very many definitions have been given to the term Freemasonry, all agreeing in one essential particular, declaring it to be a system of morality, the teaching of which makes men better and happier, and leads them to live while on earth with a reference to an eternal life after death. We give below a few definitions by different men, which cannot fail to prove of interest to all Craftsmen. "Freemasonry is a beautiful system of morality, veiled in allegory, and illustrations by symbols."—*Hemming.*

"Freemasonry is an establishment founded on the benevolent intention of extending and conferring mutual happiness upon the best and truest principles of moral life and social virtue."—*Calcott.*

"Freemasonry is an institution calculated to benefit mankind."—*Andrew Jackson.*

"From its origin to the present hour, in all its vicissitudes, Masonry has been the steady unvarying friend of man."—*Rev. Erastus Burr.*

"Freemasonry is an order whose leading star is philanthropy, and whose principles inculcate an unceasing devotion to the cause of virtue and morality."—*La Fayette.*

"The grand object of Masonry is to promote the happiness of the human race."—*Washington.*

"Masonry is an art, useful and extensive, which comprehends within its circle every branch of useful knowledge and learning, and stamps an indelible mark of pre-eminence on its genuine professors, which neither chance, power nor fortune can bestow."—*Preston.*

Grand Lodge Iowa.

The Most Worshipful, the Grand Lodge of Iowa, of A. F. and A. Masons, met at the Opera House in Davenport, Tuesday June 6th. Officers present:

John Scott, Grand Master.
W. P. Allen, Deputy Grand Master.
O. P. Waters, Senior Grand Warden.
J. W. Gustine, Junior Grand Warden.
J. W. Wilson, Grand Treasurer.
T. S. Parvin, Grand Secretary.
W. B. Langridge, Deputy Grand Secretary.
Rev. I. K. Fuller, Grand Chaplain.
Geo. B. Corkhill, Grand Orator.
Wm. V. Lucas, Grand Senior Deacon.
P. C. Wright, Grand Junior Deacon.
Theodore Schreiner, Grand Tyler.
Henry C. Nutt, Senior Grand Steward.
Geo. B. Van Saun, Junior Steward.
Jacob L, Chase, Junior Grand Steward.
J. B. Hatch, Grand Sword Bearer.
Henry R. Kendig, Grand Pursuviant.

The Past officers present were as follows:

Past G. Masters, T. S. Parvin, A. R. Cotton, J. R. Hartsock.

Past S. G. Wardens, John Bell, J. L. Enos.

Past J. G. Wardens, Horace Tuttle, J. M. Griffiths, O. H. Watson, W. J. Law, A. R. West, Z. C. Luse.

Past Grand Treasurers, Wm. Leffingwell, C. S. Ellis, W. E. Woodward, W. F. Kidder, J. W. Jamison.

Grand Master Scott then delivered his annual address. Bro. Scott was formerly a *confrere* of M. W. Bro. Morris of Kentucky, and made a fine executive during his two years Grand Mastership in Iowa.

Report of the Committee on Foreign Correspondence by Bro. U. D. Taylor, laying before the Grand Lodge an epitome of the doings of the Craft throughout the world, and other very useful and interesting matters on various subjects, presented and referred.

Breth. Parvin and Hartsock were appointed a committee to introduce Breth. Albert Pike, Sovereign Grand Commander of the Supreme Council, A. and A. Rite of the Southern Jurisdiction, and Past Grand Master H. G. Reynolds, of Illinois, who were announced to be waiting and desirous of visiting the Grand Lodge. The distinguished visitors were duly introduced, warmly greeted by Grand Master Scott, and assigned seats of distinction in the Grand Lodge. This greeting was cordially and eloquently accepted in appropriate responses by the visiting brothers.

On motion of M. W. Bro. Guilbert, the following resolution was adopted.

Resolved, That a committee of three be appointed to prepare and report at the next grand annual communication a working plan for the erection and carrying into active operation a home for the widows and orphans of indigent Masons.

Eighteen charters were granted, carrying the number up to 300.

GRAND OFFICERS INSTALLED.

Grand Master, O. P. Waters, Muscatine; J. M. Griffiths, Deputy;——Kendig, Senior Grand Warden; J. W. Gustine, Junior Grand Warden; J. C. Copp, Burlington, Grand Treasurer; T. S. Parvin, Iowa City, Grand Secretary; Rev. J. S. Anderson, Grand Chaplain; J. W. Corkhill, Grand Orator; Alfred Wingate, Senior Grand Deacon; G. B. Van Saun, Junior Grand Deacon; Theodore Schreiner, Grand Tyler; C. H. Shaw, Grand Marshal; P. C. Daum, Sword Bearer; J. H. Bolton, Senior Grand Steward; W. P. Crawley, Junior Grand Steward; C. S. Dunn, Grand Pursuivant.

Col. Geo. B. Corkhill delivered a very able address.

The newly elected Grand Master, M. W. Bro. O. P. Waters, is a Mason and citizen of high standing, and makes the third or fourth Grand Master elected from Muscatine. The first was the venerable Father Humphrey, who was in attendance, and the second was the Illustrious Bro. T. S. Parvin, still as active and efficient as ever. The Grand Lodge was organized in 1843, and with the exception of the one year he served as Grand Master, he has been Grand Secretary from the organization. As a law-giver, Bro. Parvin has few equals. The youthful appearance of the Grand Lodge under the gallant and courtly Guilbert is fast giving way to more thoughtful faces and grayer heads. The schools of instruction have been discontinued, and the meetings of the Grand Lodge are fixed at Davenport until 1875.

Grand Lodge of Wisconsin.

This able body assembled June 13, in the hall of Kilbourne Lodge No. 3, formerly Milwaukee, changed in honor of R. W. Byron Kilbourn, who fitted up a spacious and elegant lodge-room with convenient ante-rooms, and leased it for 99 years to the lodge for one dollar per year.

M. W. Bro. Gabriel Bouck, presiding, R. W. Bro. W. T. Palmer, Grand Secretary. Col. Bouck is the son of Gov. Bouck of New York, has served in the State Legislature, is an able lawyer, witty, abrupt, ingenious, eccentric and original. He cannot copy, nor can any live man imitate him.

The body was double the size it was when we visited it in 1866.

OFFICERS ELECTED.

Grand Master—H. L. Palmer, Milwaukee.

Senior Grand Warden—D. C. Lamb, Fond du Lac.

Junior Grand Warden—G. W. Robinson, Montello.

Grand Treasurer—W. H. Hiner, Fond du Lac.

Grand Secretary—W. T. Palmer, Milwaukee.

The Grand Master made the following appointments:

Deputy Grand Master—S. A. Pease, Montello.

Grand Chaplain—Rev. J. O. M. Hewitt, Waupun.

Grand Senior Deacon—C. F. G. Collins, Beloit.

Grand Junior Deacon—G. E. Hoskinson, Green Bay.

Grand Marshal—S. N. Dickinson, Sparta.

Grand Sword Bearer—S. W. Fuller, Hudson.

Grand Pursuivant—H. B. Coons, Potosi.

Grand Steward—R. Bates, Racine.

Grand Steward—C. H. Holmes, Jefferson.

Grand Tyler—Ebenezer Clewitt, Woodstock.

The Foreign Correspondence was placed in charge of R. W. Bro. John Turner, of Mauston.

In 1849 occurred the memorable division of the Grand Lodge of New York; in June, 1852, Henry L. Palmer appeared on the floor in what was known as the Willard Body, and introduced resolutions which were adopted, and were years afterwards, the basis of peace. In 1852 we find him Grand Master of Wisconsin, and during his administration of two years, a constitution was adopted which has been modeled after by a majority of the Grand Lodges in the Union. It has never been excelled. After filling with great credit the positions of Grand High Priest, Grand Puissant, and Grand Commander, in 1865 he was elected Grand Master of Templars in the United States. Now, with remarkable unanimity, the Grand Lodge calls him to preside over its manhood as he did over its youth. And she may be proud of the event, for he has no superior.

On Friday, the Grand Lodge laid the corner-stone of the Jewish Temple, Emanu-el. The Grand Lodge was preceded by the lodges and chapters in the city, accompanied by the Jewish societies, firemen, county and city authorities, and were escorted by Knights Templar in full array under the command of Rt. Em. Sir A. V. H. Carpenter, Grand Commander.

The display was very fine, and all Milwaukee saw it. Grand Master Palmer, assisted by his Grand Officers, laid the corner-stone, and Dr. Lienthal delivered an elegant address.

The Grand Lodge of Connecticut.

The annual communication of the M. W. Grand Lodge of Connecticut was held in this city, commencing on the morning of May 10th, and continuing two days. The most important action of this body in which the Craft at large is interested, was its recognition of the Grand Lodge of Quebec.

The following officers were elected for the ensuing year: James L. Gould, Bridgeport, Grand Master; Wm. W. Lee, Meriden, Deputy Grand Master; John L. Devotion, Norwich, Senior Grand Warden; E. B. Rowe, New London, Junior Grand Warden; George Lee, Hartford, Grand Treasurer; J. K. Wheeler, Hartford, Grand Secretary; C. W. Stearns, Middletown, Grand Senior Deacon; Dwight Phelps, Winsted, Grand Junior Deacon; Chas. R. Fish, Hartford, Grand Chaplain; David F. Lane, of New Hartford, Grand Marshal; H. E. Patten, Hartford, Tyler.

The following brethren were appointed Trustees; A. G. Hinckley, Hartford; Edmund Tweedy, Danbury; Julius Tyler, New Haven.

The following Committee on By-Laws was appointed: J. N. Lewis, Greenwich; C. M. Hatch, Bridgeport; R. C. Narramore, Birmingham.

C. M. Hatch, of Bridgeport, was appointed Grand Lecturer. He appointed his deputies as follows: D. Waugh, Stamford; A. S. Hill, New Milford; J. K. Hall, East Hartford; H. W. Coye, Rockville; C. Tyndale, Willimantic; G. E. Somers, Waterbury; G. D. Stanton, Stonington; C. W. Stearns, Middletown.—*Loomis' M. and M. Journal.*

Grand Chapter Texas.

Officers elected June 18: J. B. Jones, Dresden, G. H. P.; N. Moses, Mahomet, Deputy; H. J. McBride, Tyler, G. K.; E. T. Rhodes, Gonzales, G. S.; B. A. Botts, Houston, G. Treas.; R. Brewster, Houston, G. Secretary; R. F. Bunting, Galveston, G. Ch.; W. R. McAlpin, Galveston, G. C. H.; W. H. Stark, Brenham, G. P. S.; T. U. Lubbock, Houston, G. R. A. C.; J. B. Likens, Houston, G. O.; J. W. Speight, Waco, G. Mar.; P. Nowlin, H. L. Howlet, J. T. Wiggins, G. M's, of Veils; J. A. Carroll, G. Sw. B.; A. C. Crawford, W. P. Massey, G. Stewards; S. Conradi, G. G.

Grand Lodge of Rhode Island.

At the annual communication of the Grand Lodge of Rhode Island, held in Providence, May 15th, the following officers were elected: Thomas A. Doyle, G. Master; Lloyd Morton, D. G. M.; Emerson Goddard, S. G. W.; William Gilpin, J. G. W.; Gardner T. Swartz, G. Treas.; Charles D. Greene, G. Sec.; Daniel Babcock, G. S. D.; Benjamin Tallman, G. J. D.; Israel R. Sheldon, William T. C. Wardwell, G. Stewards; Israel M. Hopkins, G. Marshal; Rev. Henry W. Rugg, G. Chaplain; Charles R. Cutter, G. Sw. B.; John B. Pierce, G. Pursuivant; Henry C. Field, G. Lecturer; Ebenezer B. White, G. Tyler.

Royal Arch Chapter of Connecticut.

The annual convocation of the Grand Royal Chapter of this State was held at Masonic Hall, in this city, May 9th. The following officers were elected for the coming year: C. W. Stearns, of Middletown, G. H. P.; W. W. Lee, of Meriden, D. G. H. P.; E. Tweedy, of Danbury, G. K.; J. N. Lewis, of Greenwich, G. S.; G. Lee, of Hartford, G. Treas.; G. K. Wheeler, of Hartford, G. Sec.; C. Goodell, of Hartford, G. Chaplain; H. W. Coye, of Rockville, G. C. H.; A. R. Blakeslee, of Birmingham, G. P. S.; W. B. Cargill, of Waterbury, G. R. A. C.; D. Waugh, of Stamford, M. of 3d V.; J. H. Bingham, of Hartford, M. of 2d V.; T. Vincent, of Westerly, M. of 1st V.; W. H. Doane, of Essex, S. S.; E. Wells, of Woodstock, J. S.; H. E. Patten, of Hartford, G. Sentinel; L. A. Lockwood and J. K. Wheeler, Committee on Correspondence.—*Loomis' M. and M. Journal.*

Officers of the Grand Lodge.

The following officers for the ensuing year were installed at the last anual communication of the Grand Lodge of Indiana, May 24, 1871:

M. W. Martin H. Rice, Indianapolis. G. M.
R. W. Christian Fetta, Richmond, D. G. M.
R. W. Isaac M. Stackhouse. Rensselaer, S. G. W.
R. W. Lucien A. Foot, Crawfordsville, J. G. W.
R. W. Charles Fisher, Indianapolis, G. Tr.
R. W. John M. Bramwell, Indianapolis G. Sec'y.
W. Rev. Cyrus Nutt, Bloomington, G. Ch.
W, Albert Heyward, Vincennes, S. G. D.
W. Robert Van Valzah, Terre, Haute, J. G. D.
W. Daniel McDonald, Plymouth, G. Lect.
W. J. D. Thayer, Warsaw, G. Marshal.
Bro. William M. Black, Indianapolis, G. Tyler.—*Advocate.*

Grand Bodies in Maine.

We are indebted to the *Masonic Token* for the following clippings:

GRAND LODGE.

The Grand Lodge met at Masonic Hall, in Portland, at nine, Tuesday morning, May 2d, John H. Lynde, Grand Master, presiding.

At three o'clock the Grand Lodge went into election of officers, and the following were elected:

John H. Lynde, of Bangor, Grand Master.
David Cargill, of Augusta, D. G. Master.
Albert Moore, of North Anson, S. G. Warden.
Henry H. Dickey, of Lewiston, J. G. Warden.
Moses Dodge, of Portland, G. Treasurer.
Ira Berry, of Portland, G. Secretary.

GRAND CHAPTER.

The Grand Chapter met at seven o'clock, Tuesday evening, Stephen J. Young, Grand High Priest, presiding.

The following were elected and appointed officers:

Stephen J. Young, Brunswick, G. H. Priest.
Jno. W. Ballou, D. G. H. Priest.
Horace H. Burbank, Limerick, G. King.
Henry L. Paine, Portland, G. Scribe.
A. M. Burton, Portland, G. Treasurer.
Ira Berry, Portland, G. Secretary.
J. H. Drummond, Oliver Gerrish, Nathan Woodbury, Com. of Finance.
Revs. Sylvanus Hayward, C. C. Dwinel, Wm. E. Gibbs and C. C. Mason, G. Chaplains.
Henry L. Kilgore, Belfast, G. C. of H.
Augustus Bailey, Gardiner, G. P. S.
Benj. M. Flint, Calais, G. R. A. C.
Geo. H. Freeman, Presque Isle, G. M. 3d Vail.
Joseph A. Locke, Portland, G. M. 2d Vail.
Carlos Nudd, Lewiston, G. M. 1st Vail.
W. H. Smith, Portland; Austin F. Kingsley, E. Machias, W. H. Gray, Houlton; Leander Weeks, Rockland; G. Stewards.
Warren Phillips, Portland, G. Sentinel.

GRAND COUNCIL.

The Grand Council of R. and S. Masters met at two o'clock, Wednesday afternoon, Gorden R. Garden, Grand Master, presiding.

The following officers were elected:

Gorden R. Garden, Portland, G. Master.
B. M. Flint, Calais, D. G. Master.
Augustus Bailey, Gardiner, R. P. G. Master.
Charles Taylor, Unity, P. G. Master.
Charles Forbes, Portland, G. Treasurer.
Ira Berry, Portland, G. Secretary.
Rev. B. S. Arey, Thomaston, G. Chaplain.
Elijah Smith, Saco, G. Marshal.
A. I. Mather, Rockland, G. C. of G.
Wm. F. Washburn, Belfast, G. Conductor.
Warren Phillips, Portland, G. Sentinel.

GRAND COMMANDERY, K. T.

This body met at seven o'clock, Wednesday evening, G. Commander, Chas. H. McLellan, presiding. It was opened in ample form. The following officers were elected: Henry H. Dickey, G. Commander; J. H. Drummond, D. G. Com.; W. R. G. Estes, G. Gen.; Leander Weeks, G. C. Gen.; Rev. E. W. Gibbs, G. Prelate; Charles Forbes, G. Treas.; Ira Berry, G. Recorder.

Anti-Masonry.

In 1830 a powerful anti-Masonry party attempted to overthrow the Order. It was declared that the Masons had killed a man for making known the secrets of the Craft. Designing partisans encouraged and directed the excitement and sought by the whirlwind of passion to be carried into the seats of political preferment and power. The public mind was excited to such an extent that the anti-Masonic party numbered 100,000 voters in the State of New York; almost divided the vote of Pennsylvania; was very powerful in Massachusetts; obtained control of the State government of Vermont, extended to Ohio and others of the Western States, was used with great vigor against Mr. Clay.

Nor must it be supposed that these partisans were solely the people of vulgar prejudices. They numbered many men of social influence, respectable talents and of large capital among them. But the excitement was unfounded; the malignant charges had no ground to sustain them, and this powerful party, like a thundergust, discharged its volleys and then was dissolved, leaving the Masonic sky clearer than before.

Those who had belonged to this party soon became ashamed of their weakness and folly, and sought to cover up their defenceless antecedents. But it is evident that if there had been the shadow of proof of the vile charges made against the Fraternity it would have been overwhelmed in the maelstrom of an indignant public opinion.

As it was, it proved to be the crucible in which the true gold of Masonry was tried. Our Order came out purified of its dross, and to-day it challenges criticism, and commands the admiration of all the discriminating and candid among men.

In vain have the Finneys, the Blanchards and other fool-hardy fanatics tried to preach up another anti-Masonic crusade. They have, by the effort, only brought themselves into a shameful notoriety, and secured, as the reward of their labors, the contemptuous smile of the Craft, and the horse-laugh of an amused public.

He who affirms that Masonry is antagonistic to liberty, or the happiness of mankind, must impeach the integrity of Washington, whose name and fame are forever associated with every principle of constitutional freedom. He was the first Grand Master of Masons in the United States, as he was the first President of the Republic. He was buried with Masonic honors.

The caviller must arraign the virtue of La Fayette, who was made a Mason in 1777, at Morristown, New Jersey, General Washington presiding as Worshipful Master. He must question the honor of Benj. Franklin—of General Warren—of Chief Justice Marshall—of Henry Clay—of General Jackson—and of thousands of others of America's noblest sons.—*Kentucky Freemason.*

Application of the Title "Solomon."

The name of Solomon has been often used, but chiefly to designate the wise. We find in history the following application: "Solomon of England" was bestowed upon Henry VII., the first of the Tudor Kings of England, whose reign, conducted upon pacific principles, was, upon the whole, beneficial to his country, and gave an opportunity for the nation to flourish by the development of its resources. The same title has been satirically awarded to James I. (1566—1625), on account of his pedentry and puerility. Buchanan, his instructor, said that he "made him a pedant because he could make nothing else of him." The appellation of "Solomon of France" was conferred upon Charles V., who was also called "the Wise." The same title was bestowed upon Louis IX., or St. Louis (1215—1270), who summoned to his council the most able and virtuous men of his kingdom, put an end to many ecclesiastical abuses, and was always intent upon promoting the happiness of his subjects.—*Heptasoph.*

THE MASONIC TROWEL,

IS PUBLISHED BETWEEN THE FIRST AND FIFTEENTH OF EVERY MONTH.

Price per year, - - - - - $1.25.

THE TROWEL is the oldest Masonic journal in America now published in its present form, and is again presented to the Masonic Fraternity for renewed and generous support.

It has ever been the organ of the masonic people and their families—such it will remain. It has been the friend and advocate of law, order, morality, intelligence—of improvement, progress and toleration, and will continue so to be.

It is now printed on new type, superior paper, and will give the latest Masonic tidings.

RATES OF ADVERTISING.

	1 mo.	3 mo.	6 mo.	1 yr.
1 Square, - - -	$ 5.00	$10.00	$15.00	$30.00
2 Squares, - - -	10.00	18.00	25.00	40.00
¼ Column, - -	15.00	25.00	35.00	45.00
½ Column, - - -	25.00	40.00	50.00	60.00
1 Column, - -	35.00	45.00	65.00	100.00
2 Columns, - - -	65.00	90.00	110.00	150.00
1 Page - - -	75.00	100.00	150.00	200.00

But three pages of the paper will be given to advertisements; but, if sufficient inducement be offered, a cover will be added and made a part of the paper for that purpose.

Advertisements for one month, payable in advance; for three months, payable one-half in advance and the remainder after the first insertion; for six months or longer, payable one-third in advance, the remainder quarterly.

The space usually occupied by eight lines of nonpareil type, solid, will be regarded as one square, or, twelve squares to each column.

Equitable charges will be made for changes, alterations or withdrawals.

Orders for advertisements from abroad should state how much space is desired.

Editorial notices will *in all cases* be written by ourself, and charged for at the rate of one dollar for every ten words or less, payable in advance. The request for editorial notice should be accompanied by the money for the number of words desired, in no case exceeding fifty.

Any one who fails to pay bills when due without an acceptable excuse, will have his or their advertisement thrown out with an editorial notice to that effect. Suspension of business is a sufficient excuse.

No advertisement received from irresponsible houses nor for an immoral or disreputable business, and I reserve to myself the right to reject all such.

No one is authorized to receive any advertisement for me except by my written authority, nor will any advertisement be received without the written authority of the party ordering it.

HARMAN G. REYNOLDS,
Proprietor, Publisher and Editor.

Judaism and Christianity.

All legal documents in America recognize the Christian religion in matters of chronology. The inhabitants of the United States, are in theory a Christian people. Among them are many who are not Christians in theory, but who are good people for all that.

The Masonic Society is not religious in the sense of any creed. It is religious in the sense that no atheist can be made a Mason, and that all Masons should believe in God, be good men and true, and obey the moral law. This rule will admit men of almost all countries, sects and religions.

The Fraternity of Free and Accepted Masons in the United States is, in belief and theory, a Christian Fraternity. Of its membership, full two-fifths, and probably one-half, are members of Christian churches. Four-fifths, and more, probably nine-tenths, adhere to and in some way believe in Christianity. Those who do not, with very few exceptions, pass under the names of Hebrews, Israelites, or Jews, all meaning pretty nearly the same as now used. In matters of religious faith, Christians hold to the faith of the Israelites up to the commencement of the Christian era. The Jewish history, the Psalms of David, the writings of Solomon, and the utterances of the prophets, are as dear to the Christian as to the Hebrew. All his religious belief, hopes and faith are based upon them. Without them both Hebrew and Christian are without hope. The Hebrew is still looking for "One mighty to save." A cosmopolitan, busy, industrious, hopeful, intelligent, but full of courage and endurance, while wrongly treated, and despised without reason, his thoughts are towards Jerusalem, and upon Him who is to gather the chosen race in the land of Palestina. In all that we have to say, we will neither underrate nor show disrespect for a people now a nation scattered through many nations, ready for the call that shall again restore to them the land desecrated by Saracen and infidel.

The Christian believes that Jesus of Nazareth is his Redeemer and Saviour. This the Hebrew does not believe. We must in Masonry, as in other things, take men as we find them. Take them with their honest beliefs, their national prejudices, their habits of life, their tastes, education and associations. The Christian does not expect the Jew to vary from his form of prayer, and would have no respect for him if he did.

Christian Masons do not demand that ritualistic prayers in Masonic services shall be framed to please them. They never have been. And as symbolic Masonry is designed for good men of "every country, sect and opinion," they should not be so framed.

But in our services, work and instructions, in symbolic lodges in countries eminently Christian, certain phrases and expressions have been introduced recognizing or alluding to Christianity; they were not wisely introduced, but to eradicate them, the prejudices of good men would be disturbed, conscientious convictions would be rudely assailed, and a club placed in the hands of our foes that would be used with terrible effect.

A great many Protestant clergymen—quite two-thirds in the United States—belong to the Masonic Fraternity. Many of them are both devoted Christians and ardent Masons. When they can they attend Masonic meetings, especially in the rural lodges. They are usually invited to conduct the devotional services of the lodge. In doing so they do as they do elsewhere. To this our Hebrew brethren object. Why? Let us state a thing or two. We never heard a Hebrew join in what is termed the Lord's Prayer? Can any one of them give a good reason why they should not? We answer boldly, No! There is not a single utterance in that model form of prayer, but what agrees with the Hebrew theology and law, and no allusion is made to the author. Let well enough alone.

What is unwisely introduced into our work, does no harm. It pleases some, gratifies many, and hurts none. If a clergyman be present, it is discourteous not to invite him to conduct or participate in religious services, and good breeding requires that he should be permitted to conduct his portion of the services in his own way. In that let clergymen be governed by their own sense of duty.

At the same time we hope that none will take such occasions to make a parade of their Christianity, or to foist their notions where they are evidently distasteful.

While every Mason may be fully persuaded in his own mind, he should ever remember that every other Mason may do the same. If brethren will strive to please each other and to communicate happiness, the way will be found smooth and plain.

The foregoing thoughts have been suggested by an article communicated to the columns of the *Dispatch*, in which demands are made accompanied by threats. This communication comes from a Hebrew, who, in this matter is displaying devotion to his faith, and no devotion to Masonry only as it serves the purposes of his religious belief.

Americans may be reasoned with, and with time, patience and perseverance, can be reasoned out of their prejudices, and often times, will yield their serious convictions in order to advance a common good. But they can never be driven. Threats are poor arguments and worse weapons. And when the veil is so thin, that the whole purpose is apparent, it is time for both Hebrew and Christian to cease clamoring over matters which do no manner of harm.

Annual Elections Again.

In the June TROWEL we set forth reasons why the time of elections ought to be made uniform. To our remarks TRAVELER makes some exceptions and urges that the elections be held in June, and that the time of meeting of the Grand Lodge be in June also. Our readers are referred to the communcation itself in another column. We also urged as one of the reasons for election in December, that the Grand Master could select his committees from the Grand Secretary's list, based somewhat upon his own acquaintance more intelligently than where they are part elected in June and part in December. In answer to us, TRAVELER evidently assumes that no returns are made except the annual reports made in September. Masters and Secretaries of several years' service will readily see where he misapprehends.

The return of work, membership and the *status* of the lodge generally, is made up to the 31st day of August annually. The Grand Master does not rely on these returns for his committees. But the law requires that when an election is held for lodge officers immediate report shall be made to the Grand Secretary of the names of the Master, Wardens and Secretary. No other names are required, because correspondence and official communications are directed to the Master or Secretary, as necessity or official propriety may dictate; the Wardens may be required, one or other or both, to act as Master and their names are returned with the Master and Secretary for that reason.

These names are entered in a lodge officer's book by the Grand Secretary, and the work of collecting these names, registering them, correcting the lists and communicating them to the Grand Master, is not only an important but a laborious and exacting part of his duty.

Now, in regard to the time of holding Grand Lodge meetings. We are, as we long have been, in favor of the last Tuesday in May or first Tuesday of June, about which we may have something to say in a future number. But this need not affect our argument in favor of elections in December, but rather strengthens it. If the Grand Lodge held its session in June, the officers returning from Grand Lodge, acting from their own knowledge and experience, would be able to give efficacy and force to the edicts and rulings of the Grand Lodge, and their successors, following in their footsteps, would gather experience for their duties in the annual assemblies of the Craft. From these lists returned in December from all the lodges, the Grand Master could make up committees from the ablest brethren, and select wisely with reference to the duties to be performed. It would be the best possible arrangement that could be made. Wisconsin and Iowa profit largely by it.

Anti-Mason, Beat this !

Sundry anti-Masons we wot of are acquainted with one Robert Deatherage, of Rio township, in Knox county, a self-poised, thinking, mathematical brother, who has several years presided in Oxford Lodge No. 367, and has respect for principles that produce results. Among his fellow farmers he is counted truthful, honest and rich, and among his brethren blameless and worthy. But if anyone should take him for what the *Times* calls a rural bumkin or country innocent, they would be sadly floored in their calculations. In 1869, a couple of pork dealers bought his hogs and lost on them. Last year they wanted his hogs again and offered him twenty-five cents below market price. They knew very well that he was constantly posted and did not expect to get his hogs below the usual rate. He studied a few moments and observed:

"I believe you lost on the stock I sold you last year?"

"We did," was the reply.

"Well," says Robert, "you may have these at your offer."

Meeting the dealers awhile afterwards he asked them if they had made anything on his hogs. They replied that they had.

"Did you make up your loss last year?" he asked.

"Yes," they replied.

"Did you get your interest?"

"We did."

"All right then," said Robert, and went his way.

This is practically "giving none offense," and knowing Robert personally long before and ever since he and we were elected on the same county ticket, we rejoice at the opportunity of placing on record a noble deed, related to us on the cars recently by one of his neighbors—a deed which every Mason might profitably imitate. As to anti-Masons, it is of no use to advise them; they prefer to believe a lie. We will omit the consequence.

The History of Springfield, Illinois,

By J. C. Power, Esq., is a very attractive and readable pamphlet, of 106 pages, with a preliminary historical sketch; history of the Ordinance of 1787; has a statement concerning Springfield and Sangamon county; a court house and State Capitol history; a good railroad and internal improvement article; a map showing roads diverging from Springfield; a brief account of street railways; remarks respecting topography, population, geology, coal and coal mining, water works, gas, sewerage, churches, schools, benevolent institutions, public libraries, public buildings, United States, State, county and city officers, business houses and firms, hotels, lumber and marble yards, newspapers, mills, breweries, elevators, manufacturing establishments and concludes with a general review and notices of the Board of Trade and the Lincoln Monument. Some of the articles were prepared by Bro. H. C. Watson, especially those in regard to printing houses and city schools. For the notice of THE MASONIC TROWEL we are under many obligations. In this matter Mr. Power has displayed tact, ability and good bottom, and has avoided all flummery, plumage and gas. We understand that he is preparing a history of the Lincoln Monument for which he is abundantly qualified.

Favors.

Thanks to E. Sir James H. Miles, Grand Recorder, for full set proceedings of Grand Commandery: also to Bro. Leon Hyneman, Philadelphia, for Vols. 1, 2 and 3, *Masonic Mirror*, 1852, 3 and 4, with several valuable plates, eleven pamphlets containing proceedings of both Grand Lodges in New York, with other historical documents; several pamphlets, Dermott's Ahiman Rezon, *World's Masonic Register* and volumes 1 and 2 *Masonic Library*; a very valuable contribution: to Bro. Oliver Jones, for nine copies of TROWEL, Vol. 4: to R. W. Bro. Chas. W. Moore, Boston, for volumes 5, 6, 11, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27 and 28, of the *Freemasons' Magazine*; proceedings Grand Lodge of Massachusetts, 1864 to 1870 inclusive; proceedings Grand Chapter of Massachusetts, 1853, from September 1856 to December 1867, from March 1869 to December 1870; proceedings of Grand Council, R. & S. M., for 1867, 8, and 9; proceedings Grand Commandery, K. T., Massachusetts and Rhode Island for 1867 to 1870 inclusive, with its history, edicts, &c., in 1864, by W. S. Gardner, then Grand Commander; proceedings Supreme Council Scottish Rite, 1863 and 4, bound; address of Grand Master Gardner, March, 1869; Constitutions of Grand Lodge of Massachusetts and other important pamphlets: to Mrs. Alonzo Ransom, of Richmond, Illinois, for proceedings Grand Lodge of Illinois, 1857 to 1861 and from 1863 to 1869; proceedings of several grand bodies, and several copies of THE TROWEL.

Scotch Rite in Chicago.

One year since there were two sets of Bodies of the A. and A. Rite in Chicago, both populous and influential. It was the sincere wish of many within and without the city that they should unite. To cut the matter short, through the exertions of the Ill. Deputy, V. L. Hurlbut, M. D., and a large number of influential brethren, the union is consummated and the several bodies are officered as follows:

Van Rensselaer Grand Lodge of Perfection: Gilbert W. Barnard, T. P. G. M.; Charles Homer Brower, Dep. H. of T.; Henry H. Pond, S. G. W.; Fred. A. Wheeler, J. G. W.; Edward J. Hill, G. Orator; Eugene B. Myers, G. Treas.; J. Benj. Slichter, G. Sec.; Homer N. Hibbard, G. M. of C.; James L. Briggs, G. Capt. of G.; Horatio N. Hurlbut, G. H[illegible] : Bro. John P. Ferns, G. Tyler.

Illinois Council P. of J.: James H. Paddock, M. E. S. P. G. M.; A. D. Bascom, M. E. G. H. P.; Fred. A. Wheeler, M. E. S. G. W.; Wm. H. Reid, M. E. J. G. W.; John Corcran, V. G. M. of C.; Henry S. Austin, V. G. Treas.; James H. Miles, V. G. K. of S. and A.; James F. Stewart, V. G. M. of Ent.; L. Keeler Osborn, V. G. Tyler.

Gourgas Chapter Rose Croix: H. F. Holcomb, M. W. and P. M.; L. E. Bullock, P. Kt. S. W.; Daniel J. Avery, P. Kt. J. W.; Horatio N. Hurlbut, P. Kt. Orator; Henry S. Austin, P. Kt. Treas.; James H. Miles, P. Kt. Sec.; Alexander Woolcot, P. Kt. Hospitaller; T. T. Oviatt, P. Kt. M. of C.; Aaron L. Brown, P. Kt. Capt. of G.

Occidental Consistory 32d degree: Ill. Henry C. Ranney, Commander-in-Chief; Ill. Warren G. Purdy, 1st Lieut. Com.; Ill. Fred'k A. Wheeler, 2d Lieut. Com.; Ill. Edw. J. Hill, G. Min. of State; Ill. James H. Miles, G. Chancellor; Ill. Jacob B. Slichter, G. Secretary; Ill. Eugene B. Myers, G. Treasurer; Ill. Everett St. John, G. Arch. and Eng.; Ill. Horatio N. Hurlbut, G. Hospitaller; Ill. Henry H. Pond, G. M. of Cer.; Ill. Tracy T. Oviatt, G. St. B.; Ill. Joseph Gallagher, G. Capt. of Guards; Ill. Lockwood K. Osborn, G. Sentinel.

Protective Life Insurance.

It will be remembered by our January readers that we published in the initial number of The Trowel for this year the "Constitution and Laws of the Masonic Protective Association of Edgar county, Illinois." This we did without endorsement or opinion, in order that our brethren might see the general principles upon which protective societies are based; while the details may differ, the general principle is the same. The plan, we believe, was first started in Georgia; the object is to secure what is equivalent to life insurance among persons of like employment, profession or association, at nominal cost, subject to a certain assessment in case of each death, to be limited in number, with the expectation of permanence by filling vacancies as they occur. Our brethren at Princeton have organized a similar association, limited to 5,000, with fair prospects, of which Bro. Geo. Crossley is President, and Bro. L. R. Jerome is Secretary and General Agent. We most cheerfully commend these brethren to the fraters of the Mystic Tie, and assure them that any inquiries or business will meet prompt attention. Send to Bro. L. R. Jerome for by-laws, applications or information.

The Grand Lodges of New York and Vermont have recognized the Grand Lodge of Quebec. The number of recognitions is now twenty-one.

Eastern Star in Illinois.

In the May issue of The Trowel, the numbers in Illinois, reached 69.

May 8: charter issued to Rose Croix No. 70, formed by Bro. D. W. Thomson at Newark, Kendall county; Bro. J. A. Freeman, W. P.; Lucy Freeman, W. M.; Maggie Johnson, A. M.; *this charter has since been surrendered.*

May 8: charter issued by Deputy to the York Chapter No. 71, at York, Clark county; Bro. Samuel B. Lake, W. P.; Mary Jackson, W. M.; Nancy Floyd, A. M.

May 8: charter issued by Deputy to Illiopolis Chapter No. 72, at Illiopolis, Sangamon county; Bro. Hon. Miles H. Wilmot, W. P.; Elizabeth Mitchell, W. M.; Elizabeth H. Addams, A. M.

May 18: charter issued to Oskaloosa Chapter No. 73, Oskaloosa, Clay county; formed by Bro. H. W. Hubbard; C. L. Moore, W. P.; Jennie A. Pickthall, W. M.; Mary E. Bryan, A. M.

June 3: charter issued to Martha Washington Chapter No. 74, at Chester.; formed by Bro. H. W. Hubbard; Bro. Hon. James Douglas, W. P.; Lucinda M. Jones, W. M.; Alice Shannon, A. M.

The Editor of The Trowel is Deputy Supreme Patron for Indiana, Illinois, Missouri, Kansas, Colorado, Utah, Montana, Wyoming, Dakotah, Nebraska, Iowa, Wisconsin, and Michigan. Correspondence is invited.

Sorry to Part.

Bro. Frank Sloan commenced work in The Trowel office as a compositor, remained in it until the first day of this month, and for nearly two years has been foreman. During the time he has become a Master Mason and a reliable, worthy member of Tyrian Lodge; has married and now dandles two stout sons upon his knee. From this he has betaken himself to the proprietorship and management of the *Observer*, in the thriving, live town of Mt. Pulaski, at the crossing of the railroads from Springfield to Gilman and from Peoria to Decatur, in the adjoining county of Logan.

Frank is a good fellow, honest, industrious and economical, and with fair patronage will succeed. We are sorry to part with him but we congratulate him on his prospects and wish him abundant success.

Geo. H. Laflin.

We announced in our last, that Bro. Geo. H. Laflin had retired from the firm of Laflin, Butler & Co., and that Messrs. J. W. Butler & Co. succeeded to the business; in this we stated what appeared from the circular which came to us first. But, somewhat to our surprise and greatly to our gratification, we find George with his brother, back at 44 State street, Chicago, in his old quarters alongside of Rounds & Kane, in the old paper business, good as new, with enlarged experience, abundant means, and a disposition to accommodate. The card of the new firm appears in this number, and we ask all *our* friends to give them a call.

Plankinton House.

We had not visited Milwaukee since 1866, until our recent visit to the Grand Lodge of Wisconsin. We are familiar with the growth and expansion of Chicago, but Milwaukee has increased to a city of 80,000; 100,000 is claimed by some. The population has more than doubled within five years. We naturally went to the far-famed Newhall House, but upon meeting our old and valued acquaintance, Hon. J. P. C. Cottrill, we found him and family boarding with an elder brother at the Plankinton House, a new, model, first-class hotel, with a superior table, and every accommodation that can be desired. We knew the father, Mahlon Cottrill before he kept the Pavilion Hotel in Montpelier, Vermont, and the present landlord of the Plankinton was the pet of the guests and inmates when we left there in 1837.

Hon. J. W. English.

Another good man, able advocate, learned lawyer, and a staunch friend and tried Freemason has left our Illinois State, and formed a connection with a relative at Leavenworth. Brother English is Illinois born and bred, was a member of the late Constitutional Convention, and was prominent for a position on the Supreme Bench. He is a Past Master of Carrollton Lodge No. 50, and Past H. P. of Carrollton Chapter. What we Illinoisans have lost, Leavenworth and Kansas have gained. Yet on the early side of life, we look for a career and success alike honorable to his name and the State whence he hails.

Very Gratifying.

The eighteen volumes of the Freemason's *Magazine*, Boston, contributed by Bro. C. W. Moore to our library, with the four volumes contributed by our son-in-law, making 22 in all, are invaluable to us, and so long as we continue to edit The Trowel are unpurchasable. We now lack Vols. 1,2 3, 4, 12 &, 13, to make a complete set up to Vol. 28. Who has them to spare? Upon what terms can they, or any of them be had?

Not Common.

The present Grand Master of Wisconsin served in the same position for the years 1852, 3—4. The brother was elected Grand Secretary in 1861, and still fills the same position with credit to himself and honor to the Fraternity.

The 24th at Blueville and Edinburg.

Notwithstanding the appearance of unfavorable weather, a large concourse gathered at Edinburg station on the railroad from Pana to Springfield, and had services in a grove near by.

The Lodge at Blueville was out in full force and in splendid regalia. The brethren attended from Taylorville, Rochester, Springfield, Grove City, and Mt. Auburn, and listened to an oration from Rev. D. F. Carnahan of this city, and Rev.——— ———of Ohio. Dr. Houston reports the addresses as very able. It was a pic-nic affair, and the occasion was very enjoyable.

Blueville Lodge is a live body of men, and bids fair to be one of the strongest lodges in the State. We wish the brethren and the lodge abundant union and peace.

Festival at Mt. Pulaski.

Our good brethren at Mt. Pulaski had a rousing good time on the 24th. The meeting was held in Capps' Park, and a splendid oration was delivered by Rev. D. P. Bunn, P. G. Chaplain. Our Foreman, Bro. Frank Sloan, was present, and reports that of Masons, with their families, nearly one thousand were present. Delegations were in attendance from Illiopolis and other towns. The weather was pleasant, and the Eastern Star Chapter lent attraction to the services. Enough to eat of the very best, and stacks left.

The Twenty-Fourth at Woodhull.

Bro. W. H. Widney presided; Bro. J. Tower was Marshal; Bro. C. Bunce, Assistant; R. W. Bro. Scott, of Sheffield, was Orator; and effective addresses were also delivered by Rev. W. C. Wagner, of Woodhull, and Rev. A. Beeler, of Millersburg. Masonry received a forward movement.

Twenty-Fourth at Golconda.

The free and accepted brethren had a nice pic-nic, at Golconda, whereat M. W. Bro. Thomas J. Picket, of Paducah, Kentucky, was present.

The colonel loves to come over to the Illinois shore. And well he may, for he was ever a favorite among our people and brethren.

W. Bro. G. W. Lininger.

One prominent inducement to visit the Iowa Grand Lodge, was to meet our old Illinois brethren and among them the worthy brother whose name heads this article.

We learned with much regret that he passed through Davenport on the second day of the session with the remains of a loved sister, taken from Council Bluffs to Peru, in this State, for interment. We mourn with him, as will all who know him.

Was it Ever Beat?

Col. Bouck, the retiring Grand Master of Wisconsin, was elected Grand Master in 1860. When the news reached Oshkosh that Sumter had been fired upon, in the spring of 1861, he was in the midst of an important trial. The trial closed and the next morning he presented a company for service to the Governor at Madison. So it was told to us.

Exhausted.

Our issue for May is entirely gone, and not over two-thirds of the subscribers at the time of the fire have been sent us. We will now commence to send new and old subscribers, the June number, of which we have about 1,200 on hand. Those who desire that number should not delay, for none will be left by the first of August, and we cannot afford to reprint.

Marble Bust.

St. Andrews Lodge, Boston, has ordered a marble bust of R. W. Bro. Charles W. Moore, to be placed in the Grand Lodge room. This is a just tribute to the veteran editor, and distinguished Grand Secretary. Bro. Moore was Master of St. Andrews in 1833, and is now its oldest Past Master and member. We thank Bro. Moore for a photograph of the bust, and shall preserve it as a sacred memento.

Thirty-Third Degree.

During the late meeting of the Council of Deliberation the thirty-third degree was conferred by Deputy Hurlbut upon Ill. Breth. H. N. Hurlbut and Warren G. Purdy, of Occidental Consistory, Chicago, and Jacob W. Brewer, of Monmouth Consistory, elected at the last meeting of the Supreme Council.

Salem, Oregon.

The session of the Grand Lodge, June 18, was held at Salem, a city of 4,000 people, on the Willamette River, in the valley of the same name. It has two Masonic lodges, one R. A. Chapter, a Lodge of Perfection and a chapter of the Eastern Star, all flourishing.

The Philosophy of Freemasonry

Is a new work by Bro. Jacob Ernst, of Cincinnati; 316 pages, library style. We have not had time to peruse it, but can assure our readers that the character, culture and piety of the venerable author are a sufficient guarantee of its excellence. Price, $1.25. We will take orders at THE TROWEL office.

New Masonic Books.

MASONIC TRIALS is the title of a work prepared by Bro. Henry M. Look, Grand Visitor of Michigan. The author is not much known to fame beyond his own State until now. His book is of the ordinary form, 347 pages, on good paper and large type.

Trial in the lodge is treated in fifteen chapters, entitled, Of the Offense; Tribunal; Jurisdiction; Charges; Answer; Proofs; Argument; Deliberation; Judgment; Penalty; Appeals; New Trials; Restoration; Grand Lodge Trials; Powers of the Grand Master in Trials and Appeals.

Trials in chapter and commandery embrace, mainly the same topics.

Many flagrant Masonic offenses are mentioned; thirty two forms are given in lodge trials, and two in the chapter. The same forms used in lodge trials, can be used in chapter trials also. Fourteen forms are given for use in commandery. The book is the result of patient labor, thought and experience, and is particularly adapted to Michigan and New York, and with very few exceptions, is applicable and highly useful everywhere. It supplies a large want, and we hope it will be found in every lodge, chapter and commandery. Issued by the Masonic Publishing Company, 626 Broadway, New York. Bound in cloth, bevelled boards, gilt, Price $2.00. Orders taken at this office.

MASONIC SKETCHES AND REPRINTS, in two divisions, embracing "history of Freemasonry in York," and "unpublished records of the Craft," by Wm. Jas. Hughan.

The history of Freemasonry in York is by a master hand, and including notes and appendices is instructive and diverting; many rare old documents are brought to the light.

The unpublished records embrace matter taken from old record books in Cornwall, documents in the possession of the Grand Secretary of England, and from other authentic sources. Many of them are ancient and one is as far back as 1169. Some of them are quaint and amusing; all are interesting.

Published by Masonic Publishing Company 626 Broadway New, York, Pride $3.00. Orders taken at MASONIC TROWEL Office.

FROM R. W. Bro. Ed. C. Parmalee, Grand Secretary of Colorado, we learn that Grand Master Teller of Colorado has issued a dispensation to twelve brethren of Salt Lake City to form a lodge there, known as Argenta Lodge U. D. with Breth. Ebenezer H. Snow, W. M. Elias B. Zabriski, S. W., and Martin K. Harkness, J. W.

A VERY large number of subscribers at the time of the fire, are not yet reported. We want them immediately.

Jurisprudence.

To the law and the testimony.—Isa. 8, 20.

Decisions by Grand Master of Illinois.

20. It is the right of a brother against whom charges have been preferred to testify upon the trial thereof.

21. No publicity should be given to the expulsion or suspension of a member pending an appeal.

22. A lodge cannot *enforce* a "tax" upon its members beyond the amount prescribed by the by-laws.

23. It is improper to use the seal of a lodge upon papers or letters of a personal character.

24. The right to visit a lodge is *not* absolute, it may be refused for good reasons.

25. A visiting brother is not *obliged* to exhibit a "traveling certificate" from either this or any other jurisdiction; no amount of documentary evidence is *alone* sufficient to prove one a Mason.

26. A lodge granting permission (upon request) to another to confer the second or third degree relinquishes jurisdiction, and the lodge receiving such permission must cast the ballot for the candidate.

27. The Master of a lodge is entitled to vote as a *member;* in the event of a tie it would be proper for him to cast an additional or deciding vote as *Master*.

28. Simply deposing an officer of a lodge from office does not affect his standing in his lodge nor his rights as a Mason.

29. Lodges U. D. have territorial jurisdiction co-equal with other lodges, which in effect is ceded to them by the lodges recommending their formation.

30. It is improper to permit the use of a lodge-room for a public meeting.

31. The time for holding regular meetings of a lodge is fixed by law, and as a lodge *cannot* suspend or annul a by-law, it cannot, therefore, close for a period beyond the time thus prescribed without a dispensation from the Grand Master.

32. An office is not vacated by permanent removal of the incumbent from jurisdiction. *To accept* resignation of an *elected* officer of a lodge and hold special election to fill vacancy requires authority of Grand Master.

33. When a lodge receives a petition from an applicant who resides beyond its jurisdiction without consent of proper lodge and the same is rejected, the lodge having *lawful* jurisdiction ought to duly consider the fact, but is *not bound* to ask consent of said rejecting lodge in order to receive and act upon petition of said applicant.

Annual Council of Deliberation of the A. and A. Rite.

In accordance with article 25 of the Constitution of 1867, of the A. and A. Rite of the Northern Jurisdiction of the United States of America, and at the notification of the Sovereign Grand Inspector General, Vincent L. Hurlbut, 33°, Deputy for the District of Illinois, the illustrious brethren of the grade of 33° and principal officers of the bodies belonging to the A. and A. Rite in this State, assembled on yesterday in the hall of Occidental Consistory, in the Masonic Temple, of this city, at 10 A. M.

Ill. Vincent L. Hurlbut 33°, Deputy, called the convention to order and appointed Ill. Gilbert R. Smith, 33°, of Occidental Consistory, Secretary.

The council was honored with the presence of Ill. Albert Pike, 33°, M. P. Sovereign Grand Commander of the A. and A. Rite for the Southern Jurisdiction of the United States.

After presentation of the anual address of the Deputy and the appointment of a Committee on Credentials, the Council adjourned until 2:30 P. M.

At 12 noon a special session of the Supreme Council of the Northern Jurisdiction of the United States was convened, with the following officers:

Ill. Vincent L. Hurlbut, 33°, M. P. Sov. G. Com; Ill. H. C. Ranney, 33°, P. Lieut. G. Com.; Ill. H. A. Johnson, 33°, G. Min. of State; Ill. J. V. Z. Blaney, 33°, G. Treasurer General; Ill. H. G. Reynolds, 33°, G. Secretary General; Ill. L. L. Munn, 33°, G. Capt. of Guard; Ill. W. A. Stevens, 33°, G. Master of Ceremonies; Ill. C. H. Brower, 33°, G. Marshal General; Ill. R. H. Foss, 33°, G. Standard Bearer.

The grade of Sovereign Grand Inspector General, 33°, was conferred upon Ill. Bros. H. N. Hurlbut, 33°, Warren G. Purdy, 33°, of Occidental Consistory, and Jacob W. Brewer, 33°, of Monmouth Consistory.

At 2:30 P. M. the Council of Deliberation assembled pursuant to adjournment.

After sundry reports from committees, and transaction of other business partaining to and for the benefit of the Rite in this district, the following officers were elected for the ensuing year.

Ill. Vincent L. Hurlbut, 33°, Commander-in-Chief; Ill. Walter A. Stevens' 33°, Deputy G. Commander; Ill. Hosmer A. Johnson, 33°, 1st Lieutenant Commander; Ill. Jacob W. Brewer, 33°, 2d Lieutenant Commander; Ill. Harman G. Reynolds, 33°, G. Minister of State; Ill. Loyal L. Munn, 33°, G. Prior; Ill. George Thompson, 32°, G. Chancellor; Ill. Eugene B. Myers, 33°, G. Treasurer; Ill. Gilbert R. Smith, 33°, G. Secretary; Ill. Wm. M. Avise, 32°, G. Architect and Engineer; Ill. Samuel W. Ottenheimer, 32°, G. Hospitaller; Ill. Warren G. Purdy, 33°, G. Master of Ceremonies; Ill. E. L. Cronkrite, 33°, G. Standard Bearer; Ill. Wm. A. Warren, 33°, G. Captain of the Guard; Ill. H. F. Holcomb, 32°, G. Sentinel.

At 8 P. M. the 17th and 18th degrees were exemplified by Gourgas Chapter of Rose Croix, H. F. Holcomb, 32°, M. W. and P. M., and thus closed one of the best represented and most harmonious Masonic assemblies ever held in this city.—*Times*.

The Ballot in the Lodge.

Simple as the matter may appear, the use of the ballot in the lodge is not understood as it should be.

If the case brought before the Grand Lodge at its last communication should, as we believe it to be proved but one of many, it is highly necessary that the nature and use of the ballot should be clearly explained to the Craft.

In the case mentioned, the W. M., according to the evidence, instead of ruling his lodge in an impartial manner, constituted himself a partizan of the rejected candidate, and threw the weight and influence of his important position against the expressed objection, whether just or unjust, is immaterial to the candidate. If the ballot is to be maintained as an integral part of our constitutions, then it must be carried out in its entirety.

The founders of our laws exercised a wise discretion in introducing that clause in our regulations which gives power to a small minority to reject any applicant, however worthy, apparently, from a society amongst whom perfect harmony is desired to be maintained.

The ballot having been taken and proving unfavorable, we hold that beyond giving an opportunity for correcting an unintentional adverse vote, the subject should be finally considered disposed of, and that neither the Master, nor any other member of the lodge should question the propriety of the vote. It may be that from private knowledge on the part of even one member, there are circumstances connected with the character of the candidate which, though well known to the objector, it would not be prudent or proper to announce. Therein lies the whole power of the ballot, and for the rendering available such knowledge was at first established.

The Board of General Purposes (in the ranks of which may be numbered some of our best authorities on Masonic jurisprudence), in the case of the Lodge of Israel, strongly expressed their opinion upon this subject, by suspending the lodge and bringing under their censure both the Master and immediate Past Master of the lodge.

A circumstance recurs to our memory, which was recently related in a foreign Masonic journal. A candidate whose antecedents were of the most unobjectionable character, had, on the ballot been rejected, to the surprise of nearly all present.

One black ball in this case was sufficient to exclude. Inquiries were made as to the objectors, but without response. The feeling arose that some mistake had occurred. One by one the brethren disavowed their objection, till but one remained. This one, on being pressed for his reasons for voting against the candidate, felt it his duty to inform the W. M. that his objection was based on the fact, within his certain knowledge, that the candidate had been guilty of criminal intercourse with a near relative of his (the W. M.'s) own, and under these circumstances he could not conscientiously vote for him as a fit and proper person to become a Mason.

The ballot is open to many objections. In some cases it is used as the means of annoyance to an unpopular W. M., a small clique possessing the power to refuse the admittance of any candidate, worthy or unworthy, during the tenure of his office.

The Master has undoubtedly the power to reprimand his lodge for any dereliction of duty on the part of the members, but the ballot must be kept secret. Every Master should know sufficient of Masonic law, to convince him that every brother has an inherent right to exercise its free use, and that any interference on his part would be a usurpation of power that will never be tolerated by the supreme power of English Craft Masonry.—*Magazine* (*London*).

A Trip to Mt. Vernon—Laying the Corner Stone of the New Court House.

Wednesday, the 7th June, was the day appointed for laying the corner-stone of the new Court House at Mt. Vernon, Jefferson county. The weather was bright and beautiful and the rain of the day previous, laid the dust and cooled the atmosphere which had been so scorching.

The county authorities, assisted by Mt. Vernon Lodge No. 31, A. F. & A. M., had charge of affairs, and well did they discharge their duties.

At about 8 o'clock, the special train left Centralia carrying the delegation from here—composed of Cyrene Commandery, No. 23, K. T., under the charge of Sir Knight H. D. Buck, and about fifty ladies and gentlemen—including the officers of the Grand Lodge, aud others from Odin and other points above.

At Mt. Vernon the excursionists were met by the Committee of Reception, and soon the procession was formed, and under the escort of Cyrene Commandery at 12 o'clock marched to the Square, where preparations had been made for those who performed the ceremony. A large platform covered with awnings was provided, with seats, tables, &c. On the platform were seated the Supreme Judges—all being present except Chief Justice Breese, who was detained at home on account of ill health—and they were certainly a very serious looking body of men—and justify the remark, "sober as a judge." The exercises then began with music by a choir of ladies and gentlemen, citizens of Mt. Vernon.

Grand Master Dewitt C. Cregier, then prefaced the ceremonies by a few appropriate and well-timed remarks, and called upon the Grand Chaplain to ask the divine blessing. After which came some more good music, and then the ceremony of laying the corner-stone by the Grand Master. To say that he performed his duties in an impressive manner, would be saying what every one acquainted with his thorough understanding of the rules of Masonry would expect of him, and he did not disappoint them. Assisted by the Grand Officers—among whome we noticed Judge Hubbard, and Dr. DeLancey, of our city, T. J. Whitehead, of Odin, the ceremonies were performed in that creditable manner expected of the Craft. Gen. Chas. Black, of Champaign, then delivered a brief address, which was listened to with marked attention.

More music; benediction. The visiting Craft were then invited by the resident brethren to a basket dinner, in the shade of a neighboring grove, where the appetites of all—sharpened by the lateness of the dinner hour—were more than satisfied by the bounteous repast spread before them.—*Centralia Sentinel.*

Quick Work.

The session of the Grand Lodge of Indiana, recently held in this city, occupied but two days in transacting its business, being one day less than that of any previous session for many years past. The amount of business done was not less than is usually transacted, nor was it hurried through without due consideration.

Our present system for the dispatch of business is probably the best that can be found in any grand jurisdiction. The committees, which are required to perfrom the greater amount of labor, are appointed at the previous communication, and meet one week before the meeting of the Grand Lodge. They are thus enabled to investigate all matters coming before the Grand Lodge, and have their reports prepared for the first day of the session. By this means the expenses of the last communication were reduced about thirteen hundred dollars.

Miscellaneous Reading.

Shall the House at Home Come Down?

BY J. D. MISSIMER.

"Just as you say, Libbie! You can have it all your way!
Just as you've always had it—since our wedding day.
Do just as you see fit to do; I know you're always fair—
And if you want it, as you say, a new one shall be there.

Of course, the house is old and gray! but, Libbie, so are we!
'Twas good enough in by-gone years, for children, you and me;
But, never mind! I'll not object, the homestead shall come down,
Make way for one that's—well, such as we saw when last in town.

But somehow, Libbie, do you know, since we live here alone,
I've always thought that when I died, I'd die right here at home!
Yes, I'd lay me down when life was dull, earth's pathway fully worn,
And go to sleep in that same room—you know where I was born.

And, Libbie, covering all the roof, see! stands the poplar tree!
Think back just fifty years ago—it shaded you and me!
Where first we stood and listened, as the minister us two
United, made us one—'twas there I gave my heart to you.

Would that the old tree could be spared, the dearest in the land!
But if you wish *it, too,* cut down, it shall no longer stand!
Though somehow, Libbie, I must say, I always loved that tree,
For there it was, that you, as wife, were given unto me.

Still, I never did offend you, Libbie! We never yet had strife!
Nor is it I that's first to chill, to mar our goodly life;
We've lived together fifty years, as live the little birds,
And gave ten children to the world, and never once had words.

So don't be sad or gloomy, dear, look up and smile again.
Forgive me, Libbie, if by words, I've caused you any pain.
I merely spoke my heart to you; don't grieve, I'll say no more,
We'll tear the old home down, next week! just as I said before.

Yes, we'll tear them down next week! the house and tree and all!
But then what will the children say at Harvest Home this fall?
I feel for them! they'll stand and look and wonder in the sun,
And come to me and ask me how and why the thing was done.

They were all born here, where I was born! up in that little room,
Just where the roses on the sill are peeping out in bloom;
And when the old home is torn down, and swept away, I fear
We'll have no more re-unions 'round about us every year.

Come, do not weep for what I've said; no, no, now dry your tears!
Be mine again and love me still! Come, drive away your fears.
I know I wronged you thoughtlessly, indeed, I meant no harm,
And we'll tear the homestead down, to build a new one on the farm.

What's that you say? *Not* tear them down? The homestead and the tree?
Why bless you! Do you mean we'll let the dear old landmarks be?
You're smiling, Libbie. Art so glad? Because I love you three?
And you, my little darling, love us just as rev'rently?

And are you sure you're pleas'd as well? Were you but joking, dear?
I thought you wept because I spoke so harshly to you here.
And shall we here abide until our summons hence shall come?
Yes? Well then, Libbie, let us live content in the dear old home,

—*Pomeroy's Democrat.*

A Sagacious Dog.

Snapp, a blacksmith, owns two dogs. one a terrier, four or five years old, the other half shepherd and half cur, about twelve or fifteen years old, and consequently very feeble.

In the winter, between the hours of breakfast, and dinner, and supper, these two dogs may always be seen, perched up, just far enough from Snapp's forge to escape the sparks, but still near enough to keep warm. As soon as the hour for dinner comes, which they know even better than the apprentices in the shop—they are both off at a full run, each aiming to secure a place behind the warm kitchen stove, which is only large enough for one dog at a time. Now, the terrier being the most active, almost always gains the coveted place, leaving the poor old dog out in the cold. Now comes the curious part of my story.

The old dog being thus left out in the cold, one bitter day, put himself in a thinking attitude, and set his wits to work to devise some means by which he could get the terrier out of his coveted place. All at once an idea seemed to strike him. Taking advantage of the good "watch dog," qualities of the terrier, he made a feint toward the garden, barking furiously, as if some one was intruding at that point, when, true to his nature, out popped the terrier, not to make a feint, but pell-mell rush to the extreme end of the garden pushing the old schemer just outside the kitchen dool, who no sooner saw the terrier enter the garden than he popped too, not into the garden, but behind the warm kitchen stove, curled himself up, and waited with a cunning twinkle in his eye, for his young friend, who no sooner made his appearance and seeing the situation, than he tried exactly the same strategem with the old dog, with as little success as if he had tried to fly. Finding that to fail so sigually, he in turn put his wits to work,

After disappearing in the garden for a few moments, he made his appearance right in front of the kitchen door, with a large bone in his mouth, and set to work on it as if he was enjoying it hugely.

Now, what dog could resist such a tempting sight? At least the old fellow behind the stove could not, it is plain, for sneaking cantiously out of his snug retreat, he made a sudden dash for the coveted bone, which he secured very easily—to the surprise of all, for a few minutes only, as the mystery was soon cleared up; for no sooner had he possessed himself of what he found to be nothing but an old dry bone they had both gnawed a hundred times, than the young rascal had secured the good warm retreat behind the stove—which he certainly deserved after displaying so much cunning—leaving the poor old fellow out again in the cold, there to contemplate the old proverb, "It takes a thief to catch a thief."

Facts About Washington Territory.

Governor Edward S. Salomon, of the above Territory, has been in the city for a week. He reports that Washington contains a population of 33,000 whites and 15,000 Indians. All the towns of note are upon Puget Sound. Olympia, the capital, contains 2,500 people, and an appropriation of $40,000 passed Congress some time ago to give it a new territorial edifice, but the Legislature went to quarreling about a site, and kept at it so long, that the money relapsed into the unexpended funds. The Governor wants a new penitentiary at present. Other leading towns in the Territory of Washingtou are Walla-Walla and Seattle, 2,500 inhabitants each, and Steilacoom and Vancouver, with 1,000 each. Port Gamble is the chief shlpping place, and it has saw-mills which use up two hundred thousand feet of lumber every twelve hours, and exports sawed pine and cedar to Japan, China, and Siberia. During the past year between five and six hundred families, for the most part New Engianders, Germans, and Scandinavians, have made the Terrtory their home. Great expeetations of settlers are entertained when the North Pacific road shall be finished. The Governor has arranged to bring immigrants from Germany to Puget Sound direct, at the cost of about one hundred and fifty dollars per head, sixty-five of which goes to the Union Pacific Railroad, fifteen to Benjamin Holladay's steamship line, and fifty ta pay transportation between Europe and Chicago. The climate west of the mountains is delicious, show being rare and ice almost unknown, and the thermometer fluctuates between seventy-five degrees in summer and forty degrees in winter. There are minerals in the Tsrritory, but they are not as yet developed. The chief interests of the Territory are farming, stock-raising and lumber. The richest persons are W. Miller, a real estate negotiator; Marshall Blim, a lumber dealer; and Doctor Baker, worth $200,000 apiece. Governor Salomon is a rather youthful, florid, blue-eyed gentleman from Chicaga, and he is a Hebrew by religion and race.—*Capital.*

The Silent Club.

There was at Amadan a celebrated academy. Its first rule was framed in these words: "The members of this academy shall think much, write little and be as mute as they can."

A candidate offered himself; he was too late; the vacancy was filled up; they knew his merit, and lamented their disappointment in lamenting his. The president was to announce the event; he desired the candidate should be introduced. He appeared with a modest air, the sure testimony of merit. The president rose, and presented a cup of water to him, so full that a single drop would have made it overflow. To this emblematic hint he added not a word, but his countenance expressed deep affliction. The candidate understood that he could not be received, because the number was complete; yet he maintained his courage, and began to think by what expedient, in the same kind of language, he could explain that a supernumerary academician would displace nothing, and make no essential difference in the rule they had prescribed.

Observing at his feet a rose, he picked it up, and laid it gently on the surface of the water—so gently, that not a drop of it escaped. Upon this ingenious reply, the applause was universal—the rule slept, or winked in his favor. They immediately presented to him the register upon which the successful candidate was in the habit of writing his name. He wrote it accordingly; he had then only to thank them in a single phrase, but he chose to thank them without saying a word.

He figured upon the margin the number of his new associates—100; then having put a cipher before the figure 1, he wrote under it, their value will be the same—0100. To this modesty, the ingenious president replied with a politeness equal to his address; he put the figure 1 before the 100, and wrote they will have eleven the value they had—1,100.—*Mag.*, (*London*).

Washington at the Table.

An original letter just published for the first time, gives some interesting glimpses of the habits and opinions of the Father of his country. From this we learn that the President ate Indian cakes for breakfast, after the Virginia fashion, although buckwheat cakes were generally on the table.

Washington's dinner parties were entertained in a very handsome style. His weekly dining day for company was on Thursday, and his dining hour was always at 4 o'clock in the afternoon. His rule was to allow five minutes for the variation of clocks and watches, and then go to the table, be present or absent whoever might. He kept his own clock in the hall, just within the outward door, and always exactly regulated. When lagging members of Congress came in, as they often did, after the guests had set down to dinner, the President's only apology was: "Gentlemen (or Sir), we are too punctual for you. I have a cook that never asks whether the company has come, but whether the hour has come."

He was always dressed in a suit of black, his hair powdered and tied in a black queue behind, with a very elegant dress sword, which he wore with inimitable grace. Mrs. Washington often, but not always, dined with the company, sat at the head of the table, and if, as was occasionally the case, there were other ladies present, they sat each side of her. The President sat half way from the head to the foot of the table, and on that side which would place Mrs. Washington, though distant from him, on his right hand. He always, unless a clergyman was present, asked a blessing in a standing posture. If a clergyman was present, he was requested both to ask a blessing and to return thanks after dinner.

Anecdote of General Washington.

Washington had accepted an invitation from Arnold to breakfast with him at West Point on the very day the plot was discovered, but was prevented from keeping his engagement by what men call chance—by the earnest request, namely, of an old officer near whose station they passed, to spend the night there and inspect some works in the neighborhood. Next day, while Washington, with his staff, including Lafayette, were seated at table at this officer's quarters, a dispatch was brought to the American general, which he immediately opened and read, then laid it down without comment. No alteration was visible in his countenace but he remained perfectly silent. Conversation dropped among his suite; and after some minutes, the general beckoning Lafayette to him, passed to an inner apartment, turned to his young friend without uttering a syllable, placed the fatal dispatch in his hands, and then, giving way to an ungovernable burst of feeling, fell on his neck and sobbed aloud. The effect produced on the young French marquis, accustomed to regard his genetal (cold and dignified in his usual manner) as devoid of the usual weakness of humanity, may be imagined. "I believe," said Lafayette in relating this anecdote "that this was the only occasion, throughout that long and somewhat hopeless struggle, that Washington ever gave way, even for a moment, under a reverse of fortune; and perhaps I was the only human being who ever witnessed in him an exhibition of feeling so foreign to his temperament.

As it was, he recovered himself before I had perused the communication that had given rise to his emotion; and when we returned to his staff not a trace remained on his countenance either of grief or despondency."

The Voice of Conscience.

Have you heard of the great clock of St. Paul's in London? At mid-day, in the roar of business, when carriages, and carts, and wagons, and omnibusses go rolling through the streets, how many never hear the great clock strike unless they live near it! But when the work of the day is over, and the roar of business has passed away—when men are gone to sleep and silence reigns in London, then at twelve, at one, at two, at three, at four, the sound of the clock may be heard for miles around. Twelve! one! two! three! four! How that clock is heard by many a sleepless man! That clock is just like the conscience of the impenitent man. While he has health and strength and goes on in the whirl of business, he will not hear his conscience. He drowns and silences its voice by pulling into the world. He will not allow the inner man to speak to him. But the day will come when conscience will be heard, whether he likes it or not. The day will come when its voice will sound in his ears and pierce him like a sword. The time will come when he must retire from the world, and lie down on the sick bed, and look death in the face. And then the clock of conscience, that solemn clock, will sound in his heart.

The Arab's Proof.

Some years ago, a Frenchman, like many of his countrymen, had won a high rank among men of science, yet who denied the great God who is the author of all science, was crossing the great Sahara, in company with an Arab guide. He noticed, with a sneer, that at certain times his guide, whatever obstacles might arise, put them all aside, and kneeling on the burning sands, called on his God. Day after day passed, and still the Arab never failed till at last one evening the philosopher, when he arose from his knees, asked him, with a contemptous smile, "How do you know there is a God?" The guide fixed his burning eyes on the scoffer for a moment in wonder, and then said, solemnly, "How do I know there is a God? How do I know that a man and not a camel passed my hut last night in the darkness? Was it not by the print of his foot in the sand? Even so," he pointed to the sun, whose last rays were flashing over the lonely desert, "that footprint is not that of man.

Mothers, Speak Kindly.

Children catch cross words quicker than parrots, and it is a much more mischievous habit. When mothers set the example, you will scarcely hear a pleasant word among the children in their plays with each other. Yet the discipline of such a family is always weak and irregular. The children expect just so much scolding before they do anything they are bid, while in many a home, where the low, firm tone of the mother or the decided look of her steady eye is law, they never think of disobedience, either in or out of sight. O, mother, it is worth a great deal to cultivate that "excellent thing in women" a low sweet voice. If you are ever so much tired by the mischievous or willful pranks of the little ones; speak low. It will be a great help to you to ever try to be patient and cheerful, if you cannot succeed. Anger makes you wretched, and your children also. Impatient, angry tones never did the heart good, but plenty of evil. Read what Solomon says of them, and remember he wrote with an inspired pen. You cannot have the excuse for them that they lighten your burdens any; they make them only ten times heavier. For your own, as well as for your children's sake, learn to speak low. They will remember your tone, after your head is under the willows. So, too, will they remember a harsh and angry tone. Which legacy will you leave to your children?

◆

CRUELTY TO CHILDREN.—In looking over our exchanges we happened upon the following local item:

Lillie Smith, the little Sunday-school scholar who gained a reputation from having committed to memory three hundred and sixty nine verses of Scripture in one quarter, is just recovering from the brain fever.

How many bright, intelligent children have been urged on by the instigations of cruel parents and teachers to overtask their mental and physical energies in order to gratify the inordinate pride and ambition of these worse than Egyptian taskmasters, until their minds and health were wrecked and they filled untimely graves? The little girl named above, is recovering from brain fever, into which she was driven by the inhuman treatment of her Sunday-school teacher, who, though not guilty of any offense of which human law takes cognizance is none the less guilty in the sight of Him who made an especial appeal in behalf of "These Little Ones."

Died.

In Secor, May 24, Bro. ELI N. POWELL, aged about sixty-five years.

The deceased was a charter member of Bloomington Lodge No. 43, afterwards a member of Peoria Lodge No. 15, a charter member of Isaac Underhill Lodge No. 375, at Secor, of which he was several years Warden and Secretary, and remained a member until his death.

At Fentonville Mich, M. W. Bro. WM. M. FENTON, May 12, aged 61 years.

His death was caused by running against a post at a fire. The deceased was an attorney by profession, was several years Grand Master, and served one term as Lieutenant Governor.

RAILROAD TIME TABLE.---CHICAGO.

ARRIVAL AND DEPARTURE OF TRAINS—
SUMMER ARRANGEMENT.

Michigan Central and Great Western Railways.

Union Depot—Foot of Lake street—Ticket office, 93 Lake street, corner of Dearborn.

All trains stop at Twenty-second street station.

	Leave.	Arrive.
Mail (via m'l & air line)	a 6:00 a m	a 8:05 p m
Fast New York Express	a 9:00 a m	a 7:05 p m
Atlantic Express (daily)	5:15 p m	8:00 a m
Night Express	ad9:00 p m	ab6:30 a m

HENRY C. WENTWORTH,
General Passenger Agent.

a Sunday excepted. *b* Monday do. *d* Saturday do.

Illinois Central Railroad.

Union Depot—Foot of Lake street.

St. Louis Express	a 9:20 a m	a 8:35 p m
St. Louis Fast Line	d 8:10 p m	a 7:09 a m
Cairo Mail	a 9:20 a m	a 4:35 p m
Cairo Express	a 8:10 p m	a 7:00 a m
Keokuk Passenger	a 9:20 a m	a 8:35 p m
Effingham Passenger	a 5:15 p m	
Kankakee Passenger	a11:00 p m	a 9:00 a m

a Sunday excepted. *d* Sunday excepted.

Chicago, Alton & St. Louis Railroad.

Ticket office—55 Dearborn street.

Express	a 9:15 a m	a 8:00 p m
Joliet Accommodation	a 4:10 p m	a 9:40 a m
Night Express	a 6:00 p m	a12:50 p m
Lightning do	b 9:00 p m	a 7:15 a m

a Sunday excepted. *b* Saturdays excepted.

This is the only road running trains through to St. Louis Saturday night, and making the time in eleven hours.

Chicago, Burlington & Quincy Railroad.

Ticket Office—63 Clark street—Union Depot—Foot of Lake street.

Mail Express	a 7:30 a m	a 4:15 p m
Pacific Fast Line	a10:45 a m	a 3:20 p m
Galesburg Passenger	a 3:00 p m	a 8:10 p m
Mendota & Ottawa Pass'r	a 4:20 p m	a 9:55 a m
Aurora Passenger	a 5:30 p m	a 8:30 a m
Pacific Night Express	c 9:00 p m	d 7:45 a m

a Sunday excepted. *c* Saturday do. *d* Monday do.

Chicago & Northwestern Railroad.

Ticket Office—Southeast corner of Clark and Lake streets.

Clinton Passenger	a 8:30 a m	a 6:45 p m
Pacific Fast Line	c10:45 a m	a 3:15 p m
Pacific Night Express	c 9:45 p m	a 6:30 a m
Ft. Dodge & Dubuque Exp.	a 9:00 a m	a 2:30 p m
SiouxCity&DubuquePass.	a 9:00 p m	a 7:15 a m
Milwaukee Mail	a 8:00 a m	a10:10 a m
" Express	a 9:45 a m	a 4:00 p m
" Passenger	a 5:00 p m	a 7:40 p m
" Passenger	11:00 a m	5:00 p m
Green Bay Express	a10:00 a m	a 7:15 p m
" "	a 5:00 p m	a 5:30 a m

a Sunday excepted. *c* Saturday do. *d* Monday do.

ROCKFORD, ROCK ISLAND & ST. LOUIS RAILROAD.

COMPLETE FROM ST. LOUIS TO STERLING.

Trains going south, connecting with Chicago at Sterling.

	Mail.	Exp.	Quincy.
L've Sterling		8:10 p m	
" Rock Island	7:15 a m	6:24 p m	
" Monmouth	9:45 a m	8:54 p m	
" Beardstown	1:12 p m	1:06 a m	7:30 a m
" Chapin	2:12 p m	2:00 a m	8:23 a m
Arr. East St. Louis	5:45 p m	6:38 a m	12:30 p m

Trains going north connecting with Chicago at Sterling.

L've East St. Louis	8:20 a m	9:00 p m	1:25 p m
" Chapin	12:27 p m	1:00 am	ar5:29 p m
" Beardstown	1:12 p m	1:52 a m	
" Monmouth	4:21 p m	5:03 a m	
" Rock Island(ar)	7:00 p m	8:21 a m	
Arr. Sterling		11:00 a m	

E. SWEET, Jr., Gen'l Sup't.

TOLEDO, PEORIA & WARSAW RAILWAY.

TRAINS WESTWARD.

	Exp.	Mail.	Pass'gr.
L've State Line	6:55 a m	11:35 a m	
" Gilman	8:10 a m	1:00 p m	
" Chenoa	10:00 a m	3:40 p m	
" El Paso	10:44 a m	4:28 p m	
" Peoria	12:20 p m	6:00 p m	6:55 a m
" Canton	1:59 p m	7:40 p m	8:46 a m
" Bushnell	3:18 p m	9:02 p m	10:14 p m
Arr. Warsaw	6:20 p m	11:55 p m	12:59 p m

TRAINS EASTWARD.

L've Warsaw	10:15 a m	5:30 a m	5:35 p m
" Bushnell	1:05 p m	8:09 a m	7:33 p m
" Canton	2:47 p m	9:40 a m	8:59 p m
" Peoria	4:29 p m	11:15am	ar10:35 pm
" El Paso	5:46 p m	12:52 p m	
" Chenoa	6:30 p m	1:42 p m	
" Gilman	8:25 p m	3:50 p m	
Arr. State Line	9:45 p m	5:10 p m	

Connects direct with Logansport, Keokuk, Toledo and Columbus.

W. H. CRUGER, V. P. & G. S.

ST. LOUIS, ALTON & CHICAG RAILROAD.

AIR-LINE ROUTE FROM ST. LOUIS TO CH CAGO AND ALL EASTERN CITIES.

On and after Sunday, May 21st, 1871, trai pass Springfield:

RUNNING NORTH.

Express Mail	12:10 P.
Lightning Express	11:55 M.
Night Express	9:50 P.

RUNNING SOUTH.

Express Mail	5:35 P.
Lightning Express	8:55 A.
Night Express	2:10 A.

The Way Express leaves St. Louis for Bloom ington every day, (except Sunday), at 6:00 P. runs through, and leaves Chicago for St. Lou every night. The way express stops only Carlinville and Alton going South.

T. B. BLACKSTONE,
Pres't and Gen'l Sup't, Chicago.
J. C. McMULLIN,
Gen'l Sup't, Chicago.

O. VAUGHN, Train Master.
J. P. LINDLEY, Ticket Agent.

SPRINGFIELD & ILLINOI SOUTHEASTERN RAILWAY.

On and after Monday, April 24th, 1871, train will run as follows:

NORTHERN DIVISION.

TRAINS GOING SOUTHEAST.

	Mail.	Expres
Leave Beardstown	7:00 A. M	1:20 P. M
" Springfield	9:40 "	3:42 P. M
" Taylorville	11:14 "	5:13 "
Arrive at Pana	12:00 "	6:00 "

TRAINS GOING NORTHWEST.

	Express.	Mail
Leave Pana	6:30 A. M	3:30 P. M
" Taylorville	7:14 "	4:15 "
Arrive at Springfield	8:38 "	6:46 "
Leave Springfield	8:46 "	6:56 "
Arrive at Beardstown	11:20 "	8:25 "

SOUTHERN DIVISION.

TRAINS GOING SOUTHEAST.

Leave Edgewood	5:15 A. M	10:05 A. M
" Flora	8:05 "	11:35 "
Arrive at Shawneetown	3:25 P. M	4:32 P. M

TRAINS GOING NORTHWEST.

Leave Shawneetown	5:45 A. M	1:40 P. M
" Flora	2:40 "	6:15 "
Arrive at Edgewood	4:35 "	7:35 "

CONNECTS AT ASHLAND with Jacksonvill division of Chicago & Alton Railroad, for Jacksonville, Petersburg, Mason City, and all point west.

AT SPRINGFIELD, with Chicago & Alton and Toledo, Wabash & Western Railroads, fo Bloomington, Chicago and all points north northwest and west.

AT PANA with Ind. & St. Louis, and Ill. Central Railroads for all points east, south and southeast.

AT EDGEWOOD with Chicago division Ill. Central Railroad.

AT FLORA with Ohio & Mississippi Railroad.

AT SHAWNEETOWN with steamboats fo Cincinnati, Paducah, Cairo and St. Louis.

ORLAND SMITH, Gen'l Sup't.
JOHN FOGGITT, Gen. F't and Ticket Ag't.

TOLEDO, WABASH & WESTERN RAILWAY.

THE SHORTEST ROUTE BETWEEN ALL EASTERN CITIES AND MISSISSIPPI RIVER.

Trains leave Springfield, on and after May 14th, 1871:

GOING EAST.

Special Through Express	1:05 A. M.
Atlantic Express	10:30 A. M.
Cincinnati Express	2:25 P. M.

GOING WEST.

Pacific Express	3:50 P. M.
Special Through Express	2:40 A. M.
Cincinnati Express	7:10 A. M.

Baggage checked direct through to Buffalo, New York and Boston.

The Celebrated Pullman Palace Coaches Will run daily on the Atlantic Express through from St. Louis to New York, WITHOUT CHANGE, via Toledo and Buffalo. Passenger leaving Springfield at 19:30 a. m. will take these coaches at Decatur.

Sleeping cars on all night trains. Through coaches between Cincinnati and Kansas City, on Cincinnati Express.

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R. ANDREWS,
Sup't, Springfield, Ill.

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The Manual of the Lodge, by R. W. Bro. ALBERT G. MACKEY, M. D., now of Washington, is now published by Messrs. Clark & Maynard, of New York, in a very attractive and useful form.

In the first part of the book are twenty pages of beautiful and highly suggestive engravings, followed by the Manual of the Lodge in the same form, and with the same plates as heretofore. Then follows Section 1, embracing the ceremonies of consecration, dedication, constitution and installation of the officers of a new lodge; Section 2, relating to annual installations; Section 3, relating to installations in Grand Lodge; Section 5, in regard to festivals of the Order; Section 6, embracing ceremonies at laying foundation-stones of public structures; Section 7, with complete ceremonies for dedication of Masonic halls; Section 8, funeral service; Section 9, regulations for processions, with an appendix in which are set down the twenty-five landmarks of Masonry, the charges of a Freemason, the general regulations, and forms of documents. The book has 274 pages embracing the twenty pages of engravings, conforms almost literally to the standard work of Illinois, and is *beyond all question* the lodge manual far superior to any other for the work of Illinois, Wisconsin, Michigan, Missouri, Colorado, Montana, Idaho, Arkansas and Mississippi, and probably in several other jurisdictions. For sale at this office, and will be sent to any address for $2.00, *post paid.*

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If the Merchants in your place will not furnish, or send for the Machines, send us the retail price, Washer, $14; Extra Wringer, $9; and we will forward either or both machines, free of freight, to places where no one is selling; and so sure are we they will be liked, that we agree to refund the money if any one wishes to return the machines free of freight, after a month's trial, according to directions.

No husband, father, or brother should *permit* the drudgery of washing with the hands, fifty-two days in the year, when it can be done better, more expeditiously, with less labor, and no injury to the garments, by a Doty Clothes Washer, and a Universal Wringer.

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What we can manufacture ourselves, we shall keep constantly on hand; what we cannot, we shall buy, or supply by means of arrangements with manufacturers or wholesale dealers. For the articles wanted by Lodges and Chapters, arrangements are already made; and complete arrangements will be made as soon as possible. We shall endeavor to keep on hand all that our limited means will allow.

BLANKS.

We have on hand 100,000 Blanks, as follows: Petitions to be Made a Mason, and for Chapter and Council degrees, and for Commandery Orders; for Affiliation in Lodge, Chapter, Council and Commandery; Summonses, Notices of Meeting, Notices of Rejection, Expulsion, Suspension, or Re-instatement, in Lodge, Chapter, Council, or Commandery; Notices of Petitions Received, to be sent from Lodge to Lodge, in quantities to suit; Demits and Traveling Certificates on strong and durable paper. Secretaries Receipts for dues, Orders, and Treasurer's Receipts to Secretaries, in Lodges, Chapters, Councils, and Commanderies, and in Bodies of the Eastern Star, will be furnished in books of 100.

These blanks will be sent to any Postoffice desired in the United States, *postage paid.*

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Containing Lodge Opening and Closing Odes on one side, and Funeral Ode on reverse.

Mark and Past Master's Song on same card, and Most Excellent Master's and Royal Arch Songs on another card.

BY-LAWS.

Model Code, adopted by the Grand Lodge of Illinois; one copy, 10 cents; 100 copies $8.00, and at same rate for any quantity more than ten. When 50 or more copies are taken, the name, number, and location of the Lodge will be printed on the cover, free of charge.

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We will print codes of By-Laws for any society, of the size of the Model Code of Illinois (16 pages and cover), neatly bound, with title page on cover, for $12.00 per 100 copies, and $8.00 for each additional 100 copies. When materially larger or smaller than the Model Code, proportional additions or reductions will be made.

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VOL. X. WHOLE NO. 114. SPRINGFIELD, ILLINOIS, AUGUST, 1871. NEW SERIES NO. 4

Poetry.

Published by request.

Masonic Poem.

Who wears the SQUARE upon his breast
Doth in the eye of God attest,
And in the face of man;
That all his actions shall compare
With the divine, the unerring SQUARE,
That squares great virtue's plan;
That he erects his edifice by *this* design and *this*,
and *this*.

Who wears the LEVEL says that pride
Does not within his soul abide,
Nor foolish vanity;
That man has but one common doom,
And from the cradle to the tomb,
That he erects his edifice by *this* design and *this*,
and *this*.

Who wears the PLUMB, behold how pure
His words, his walks, and could we view
The chambers of his soul;
Each thought enshrined so pure so good
By the stern line of rectitude
Points truly to the goal.
And he erects his edifice by *this* design and *this*,
and *this*.

Who wears the "G," oh, type divine!
Abhors the atmosphere of sin
And trusts in God alone;
His Father, Maker, Friend, he knows,
He vows and pays to God his vows
As by the eternal throne.
And he erects his edifice by *this* design and *this*,
and *this*.

Thus life and beauty came to view
In each design our fathers drew,
So glorious so sublime;
They breathe an odor from the bloom
Of gardens bright, beyond the tomb—
Beyond the reach of time;
They bid us build on *this* and *this*,
The walls of God's own edifice.

Material for the Temple.

BY WILLIAM ROUNSEVILLE.

Throughout the entire work, Masonry is represented as a building—a spacious, beautiful and strong temple, and its members are the stones which compose its walls. This figure which was also adopted by some of the gospel writers, is as beautiful as it is expressive. Perhaps we cannot do better than to devote this paper to its consideration.

When the Entered Apprentice is given his first principle on which to build his moral and Masonic edifice, uprightness of walk and action are enjoined upon him. But alone he could erect no spacious edifice. He must be one of many; a single stone among a number that shall complete an immense building. Unless these stones can be obtained and brought together, and fitted to each other, there can be no strong and beautiful temple. To make an edifice imposing and grand, magnitude must be considered. Small things may be beautiful; only large ones are grand and sublime. Hence when we would erect a grand and beautiful Masonic temple, it must be great.

This fact laid the foundation of universal Masonry. It has gathered materials for the temple from every clime. It has found fit stones for the strong and living walls in every nation, and now the first grand necessity of the work has been achieved. Its dimensions are as extensive as the globe we inhabit. It extends from the east to the west; from the north to the south: from the center to the circumference, and its only covering is the cloudy canopy. Its proportions give grandeur and stability and shows the wisdom which devised the plan that skill and labor have completed. Nothing now is wanted in this direction.

But this vast building—this moral and Masonic edifice—to be strong, must be constructed of good sound materials. A disentegrating conglomerate is not the kind of stone that a skilful and honest architect puts into a good building. He does not lay up his walls with sandstone that yields to the corrosion of the storms and of time. It is not every stone that he will allow to go into the edifice, that he finds in the quarry. Defects are found in some, and these are rejected.

So it is in our Masonic temple. The materials which we place in its walls, must be selected. A bad stone that will decay and fall in pieces, may endanger the whole building. A builder who was awarded a contract on some public work, laid a stone in the walls, of such a texture that the weight of the wall crushed it, and the work had to be taken down. Figuratively speaking, the same defect may be found in our moral temple. A stone may be placed in the wall that cannot be relied on, and the fabric may fall. It is much easier to put good stones in the first place, than to be compelled afterwards to remove them and supply their places by others.

Substantial, good, honest, honorable men are the stones only of which the Masonic temple should be builded. These give it stability and permanence, and impart to it the second requisite—strength. Without such men, Masonry is a show—to carry out the figure with which we have commenced, it is a building composed of loose and crumbling materials, and must eventually fall. With these materials, it becomes a strong and durable edifice, against which the billows may dash, and the tooth of time do its utmost, and yet endure. Such has Masonry been in the past. Such must Masonry be in the future, if it will be everlasting.

But it is not only necessary that the stones of which our temple is composed, should be sound and capable of enduring the assaults of time and storm. There must be beauty to adorn, as well as strength to support, our mystic temple. The most prominent edifices of antiquity were as singular for their beautiful proportions and for the harmony of their several parts, as for their durability. The Druidical remains of Stonehenge might as well compete in architectural importance with Luxor or Karnak, as far as to attempt to erect a moral edifice which should challenge the admiration of the world, and leave out of it the moral virtues.

The Scriptures speak of "the beauty of holiness." Perhaps the technical and theologic meaning usually attached to that term, will prevent us from understanding clearly the idea intended to be conveyed, and yet it exactly expresses it. Holiness relates to something that is set apart from profane or common uses. To be holy, then, means to be singular from the great mass, by being better. This is the beauty that should adorn our Masonic temple.

We ought to be better men than those who are not Masons, because we have better instruction given us. No better system of moral teaching than that which Masonry inculcates, was ever given to man. Then why should we not be more beautiful in goodness? in virtue? in kindness? These are the beauties which are to adorn our moral and Masonic edifice, and they are just as material to the building as the most unwavering devotion to the cause; the most unflinching perseverance under opposition; the most staunch support that a true heart can give it.

Under this figure we are taught that to erect one Masonic edifice there are three requisites to make it perfect. It must be extensive, to be grand, sublime and magnificent. It must be composed of the best materials, that it may be strong and durable. It must be adorned by the virtues of goodness, mercy and truth, that it may be beautiful. Thus builded, our edifice will stand until time shall be no more. If we neglect one duty in any of these particulars, a frail superstructure will be reared, which will crumble to atoms, and be remembered not even as a splendid ruin of a mighty and magnificent temple, erected by wise builders, but as the *debris* of a pile with neither strength nor beauty, erected by those who, claiming to be wise, proved themselves to be fools.

The moral of this is, "if that it has a moral," that in the selection of members we should have reference not only to the sterner virtues of fortitude, courage and perseverance; but also to the milder ones of generosity, kindness, charity. No man can be a good and living stone in our Masonic temple, who is not the possessor of a generous heart, as well as a sense of honor. He must feel for other's woe, as well as know how to ward off evil.

Communications.

Annual Elections.

BY A. T. DARRAH, M. D.

As the questions of annual elections, and the time of holding Grand Lodge are now being agitated, I would like to say a few words on these important subjects, for the reason that I feel very greatly interested in them. More particularly however, in the time of holding the Grand Lodge.

It would certainly be very desirable to have some uniformity (as to time) in the election of lodge officers. And it occurs to me that December is the most favorable month in the year, for the reason that we can do any lodge work better in cold, than we can in hot weather, and for the reason also that our attendance is greater in cold weather. Who does not know that our lodges are "rather slimly" attended during the summer months? Now the election of officers is a matter of no little importance, and it must be desirable to have the largest number possible present, to participate in this important work. The reputation of a lodge depends very largely on its officers. Then how important it is that the very best men should be chosen to fill these stations. And it is equally important that there be a full attendance, so that there may be no dissatisfaction in the result of an election. I do not say that it would be impossible to have a full attendance even in August, but I do say that it would be highly improbable. We could have our elections in December, and then have a general jubilee of installation and celebration on the 27th.

At all events, let us have as little to do on the 24th of June as possible, of course not omitting a proper observance of this "festal day;" but let us have our election and installation when it is more pleasant. Suppose all our lodges elected their officers in December. The returns could all be made to the Grand Secretary by the first of January. The Grand Master could (if he saw proper) refer to the list, in the making up of the committees for the Grand Lodge.

What I feel more deeply interested in, is the time of holding our Grand Lodge, and for various reasons. With the exception of August and September, October is the most unfavorable month in the year for the holding of our Grand Lodge. The autumn is the most sickly season of the year. How often do we hear it said that this brother or that brother could not attend on account of sickness, and how Bro. A. or B. had to return home on account of sickness? The fact is, we all feel the influence of this sickly season, say what we may. We often leave our friends or perhaps members of our own families sick; we go to Grand Lodge full of the poisonous malaria of the region, not more than half ourselves. The result is, that we do not have the interest in the business before us that we should, but are in a great hurry to get through and get home. Many who are physicians are anxious to get home to their patients, others to their families.

I find it to be a great inconvenience to me to attend Grand Lodge in October, and it must be so with every physician who attends, and there are not a few of them. I was very much surprised at the large number of physicians in attendance at the last meeting of the Grand Lodge. If I am not much mistaken, fully one-fourth of the Grand Lodge was composed of physicians. If Champaign county is any criterion, then fully one-half were physicians. For instance from Homer comes Dr. Conkey; from Sidney, Dr. Hartman; from Tolono, Dr Darrah; from Urbanna, Dr. Brown; and the list might be extended in this county. Now all these brethren must leave their practice in the most sickly time of the year—if, perchance, they can leave at all. They must employ some physician to see their patients during their absence, and this is not easy to accomplish at a time when physicians are busy, and perhaps have all that they can attend to. Yet he must do this, otherwise remain at home, as many are obliged to do. The result is, that quite a number of the representatives of the Grand Lodge are obliged to send proxies. I think I will be sustained in what I say, by every physician, and every thinking person. June is undoubtedly the most healthy, and the most pleasant month in the year.

If there is a time of the year when we approach a standard of health, that time is in the month of June. Now all nature is alive. See her dressing herself in fresh carpets of green; in fact "all matter quick and bursting into birth," which contrasts very favorably with the "melancholy days" when "decay was marked on all we see." "In the springtime all seems to be joyous, gay and happy." And now, as the physical man is more free from disease, so is the mental more clear and active. If our bodies are in pain, or our brain is stupefied with malaria, we are in a very poor condition to transact any business, at home or abroad, and this is the condition of half the number who assemble at our Grand Communication. And I insist that this might be remedied to a great extent by meeting in June, or perhaps the last of May. If we could meet together when our physical and mental powers are in full vigor, and at a time when there is no urgent demand for our presence at home, we could go through with the business of the Grand Lodge without that great hurry which only impedes our progress. There is something in the very idea of haste, which only serves to confuse and retard.

Some two or three years ago, when Bro. Robbins offered an amendment to the by-laws, changing the time of holding the Grand Lodge from October to June, I was very anxious to see the Grand Lodge adopt the amendment, but when the time came, it was laid on the table, without one word said *pro* or *con*.

Now I feel very confident that the Grand Lodge did not consider the question as they should have done, but simply laid it on the table as the shortest way to dispose of it. The question often seems to be, not how we shall dispose of any given subject, to the best interests of the Grand Lodge, but, how can we dispose of it in the shortest space of time. There seems to be a very great desire on the part of representatives to get through with the business of the Grand Lodge, and get home. I admit that this might be the case at any time of the year, but let us choose the most favorable time in the year, a time when there is not so great a demand for our presence at home.

I speak in behalf of the many physicians who are subjected to no little inconvenience, in order that they may attend Grand Lodge. One week now, to the country physician, is worth more than the whole month of June. I do not know what the arguments are in favor of October, but if there are more and stronger than in favor of June, let us hear what they are, by some one posted on that side. I will only add the last sentence of Traveler's communication in the July TROWEL, "Let us push for a Grand Lodge in June."

TOLONO, Illinois, July 20th, 1871.

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Fair Hearing.

We most cheerfully give place to the following candid communication, while by no means subscribing to all its conclusions; in the main we do.—ED.

CENTRALIA, July 14, 1871.

Most Worshipful Brother, Honored Sir,

In your article published in your valuable paper on "Judaism and Christianity," you state that "Jews do not join in what is called the Lord's Prayer." This is decidedly an error. Members of chapters who subscribe to the Jewish faith, do not object to participate in the ceremonies, when the Lord's Prayer is pronounced. The phrases of this time-honored appeal are as pure from bigotry, as the waters of the Pacific ocean are from dust. Intelligence is inspired with the sublimity of its tribute to meekness and charity.

Supplications to the throne above, containing such sentences, are not offensive to the Jewish ear, nor to those uncounted millions of human beings, who either deny the divinity of Christian theories, or abhor any doctrine not substantiated by science.

It is, however, I am sorry to say, a fact that in several instances Israelites, members of our Order, objected to Christian prayers in the lodge room; those I would advise to cease in their opposition to what is commonly called a God-given privilege, to serve Him in accordance with the dictates of our religious beliefs. This right is absolute, and should not be assailed and abridged; on the contrary, this great boon constitutes one of the safeguards of our liberties, and should, consequently, be defended by all true Masons. Masons who object to religious toleration, are guilty of violating the fundamental principles of our government, and act in opposition to one of the cardinal tenets of Masonry.

If the communicant to the *Dispatch*, who, as you state, objects to such prayers, on account of being religious, or introducing theology, with the evident purport of destroying the harmony of the lodge, was as tolerant and as charitable as he is anxious others should be, he would act more in conformity with the views of modern Judaism, and I predict that his "threats" will not elicit any encouragement from any of his co-religionists, among whom I am a member. Our irate brother may, however, have other potent reasons, and has probably under the excitement under which he evidently labored when he penned his communication to the *Dispatch*, forgot, or through fear neglected to inform the world that he is of the opinion that the principles of Masonry have been perverted by a few learned Masons, who, although pledged to follow the ancient landmarks, constantly introduce innovations; for instance; I know of an instance, where an eminent Master in Masonry, illustrated the work to suit his own religious views in theology, contrary and in direct violation of the spirit of the Order, opposed to the ancient usages, and to the guaranty the applicant received.

The brother, whoever he is, undoubtedly neglected to make out a "case," and like many other sprigs of the law, saw his best efforts scattered to the four winds of heaven. The difference in the use of theological prayers or expressions is a great one, and I hold that a Christian or Jewish prayer is entirely in order; while the use of theological doctrines, to either illustrate the work, or to inculcate the same to candidates, is opposed to the spirit of Masonry, and of the age we live in. You, my honored brother, acknowledge that certain phrases and expressions have been introduced, recognizing or alluding to Christianity; they were not wisely introduced, but to eradicate them, the prejudices of good men would be disturbed, conscientious convictions would be rudely assailed, and a club placed in the hands of our foes, that would be used with terrible effect. You declare then, that it would be wrong to correct an error, or rather, to uphold a wrong, in preference of eradicating an error.

Let us pray; Heavenly Father, return unto us the fellowship which Masonry proper extends, and which all good and true Masons should uphold.

Fraternally yours,
W. E. SADLER.

Selected Poetry.

Opening Hymn.

Air—"Old Hundred."

Upon Moriah's sacred hill,
  Peerless, the first great temple stood,
A trophy of "The Builder's" skill,
  And consecrated with his blood.

No tool of iron's jarring tone
  With deafening clangor rent the air;
Envy and discord were unknown,
  For fellowship and love were there.

Then, brothers, pray for heavenly aid
  While toiling in our temple's shrine,
That envious strife may not pervade,
  Or discord mar the grand design.

That all our works and words may prove
  That charity imbues each breast,
And that sincere fraternal love
  Is ever here a cherished guest.

And Thou, our God, who reign'st on high,
  Great source of love, and life, and light,
We humbly pray Thou wilt be nigh,
  And ever aid us in the right.

—*Wm. R. Clapp, New Jersey.*

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From The Evergreen.

Peace between Hiram and Solomon.

EPICEDIUM.

The allegory of which has been copied from a *talmudical* MEDRASH on the *Mystical Sense* of I. Reg. V. 12, Al. 26.

How sweet this air! A CASSIA
  Gold-winged perfumes yon stones:
Dew-burning breathes ACACIA
  Her violets into bones.

Look BROTHER HIRAM'S tomb afar!
  His blood still smokes; his fears
Are gone; his moss-houses's sparkling star
  Shows not yet drained our tears.

God bless his soul! All SOLOMON
  Is BROTHER HIRAM now;
No more of Earth and Dust the son,
  The silk-worm's cover below.

What see I? Was this sorcery here?
  Was HIRAM still alive?
HE LIVES, HE STANDS, he speaks; my ear
  Says yes, HE STANDS ALIVE!

"Surely, I LIVE; I slept, I dreamed
  These *seven short days* IN PEACE:
Still *seven short days*, what THORN-PATHS
    seemed,
  By ROSE-PATHS leads to PEACE."

[We copy the above from a work entitled POKEACH IWRIM, by Johann Casper Velthusen, imprint, Stade, 1801—320 pp. We have never seen the above elegy in print, excepting in the volume from which we copy, forming a part of our Masonic library.—*Leon Hyneman.*]

Grand Lodge of New York.

The Most Worshipful Grand Lodge of the Ancient and Honorable Fraternity of Free and Accepted Masons of the State of New York assembled at Apollo Hall in annual convention. Nearly all the Grand Officers were present at the first session, and these, in full regalia, together with the representatives of subordinate lodges in the state, to the number of about 2,000, made the assemblage an imposing one. The lodge was opened in due form at 2 P. M., the respective Grand Officers taking their appropriate stations, and with prayer offered by R. W. and Rev. Bro. R. L. Schoonmaker, Grand Chaplain. After opening, an ode prepared for the occasion was finely rendered by a choir selected for the purpose, under the direction of W. Bro. W. F. Sherwin, of St. Cecile Lodge No. 568, of New York.

On motion of W. Bro. W. T. Woodruff, all Master Masons of subordinate lodges in good and regular standing were permitted to visit the Grand Lodge during the sessions.

The R. W. Bro. Rev. John G. Webster, Grand Chaplain, delivered the annual Chaplain's address—an address containing much of interest to the Craft, and which was listened to throughout with general attention.

On motion of W. Bro. Isaac L. Brown, it was ordered that the address be printed in full in the transactions.

The M. W. Bro. John H. Anthon, Grand Master, next delivered his address, during the reading of which he was frequently interrupted by applause, and particularly at the portion of it relating to French Masonry, and as to the attitude to be taken by the New York Grand Lodge towards the Grand Lodge of Quebec. The address, although much briefer than usual, is one of peculiar significance and of special importance. On motion, it was ordered that it be referred to a special committee for subdivision. The Deputy Grand Master, Senior and Junior Wardens were appointed as such committee.

R. W. Bro. James M. Austin, Grand Secretary, presented his annual report, which stated that the total amonnt of money received for the Masonic year ending May 31, 1871, was 63,854 dollars. The number of lodges making returns during the year has been 635, and in these bodies the following work has been accomplished: Initiations during the year, 6,778; affiliations, 1,081; total number of Masons registered, 7,859. The number of Masons admitted during the year has been 1,844; expelled, 47; suspended, 33; stricken from roll, 2,037: restored to membership, 349; died, 702; total number of Masons now in state in good standing, 75,262: total number of warranted lodges on roll, 649.

On Wednesday, R. W. Bro. Breed presented the report of the Committee on Foreign Correspondence, which, after some discussion, was, on motion, received. The report is a pamphlet of 100 printed pages, in which the status of Masonry throughout the world is given in detail. To the report a resolution was appended in relation to the Grand Lodge of Quebec, advising that the Grand Lodge of New York extend to the Grand Lodge of Quebec, in the province of Quebec, Canada, full and fraternal recognition as a regular Grand Lodge. The story of the differences existing between the two Grand Lodges of Canada extends over too long a period and would occupy too great a space for reproduction at this time. Suffice it to say that the whole question has been thoroughly reviewed by the Committee, and from the investigation made the above conclusion is arrived at. The Quebec Grand Lodge has heretofore been recognized by Grand Lodges in the United States, and by the Grand Lodge of Nova Scotia. Of the states bordering on Canada only New York and Vermont, as yet, withold recognition. Before acting in the matter, the main record of the facts bearing on the question was read by the Grand Master.

The resolution appended to the report was subsequently unanimously adopted, and the Grand Lodge, rising, received the new Grand Lodge of Quebec with the grand honors.

On Thursday, the third day of the session, the Grand Lodge proceeded with the annual election of officers, M. W. Bro. John H. Anthon retiring from the chair, while his place was occupied by M. W. Bro. Isaac Phillips. For the office of Grand Master for the ensuing year the name of the present incumbent was proposed by M. W. Bro. Stephen H. Johnson. R. W. Bro. William T. Woodruff, on the part of an opposition, offered as a candidate W. Bro. Gilbert E. Wood, Master of Pilgrim Lodge No. 204, of New York city. The Grand Master appointed R. W. Bros. G. Brody, and C. B. Wade, and Bro. C. Addoms, W. M., tellers, and balloting followed. The total number of votes cast was 2,272, of which the present Grand Master received 1,910, and Wood 356—scattering, 6. The result, on being declared, was received with great applause, whereupon M. W. Bro. John H. Anthon was presented to the Grand Lodge by a committee consisting of M. W. Bros. Johnson, Evans, and Jenkinson, and accepted the honor conferred in a few brief but appropriate words.

At the request of the Grand Master, M. W. Bro. Stephen H. Johnston took the East. when the following officers were re-elected by acclamation: R. W. Bros. Christopher G. Fox, Deputy G. Master; Edmund L. Judson, Senior Grand Warden; and James W. Husted, Junior Grand Warden. Each of the officers were in turn notified of their election by committees appointed for the purpose, and, upon being presented to the lodge, accepted the positions. M. W. Bro. John W. Simons, present Grand Treasurer, was re-elected by acclamation. The lodge then proceeded to the election of Grand Secretary, upon which something of a contest arose, the names of R. W. Bros. James M. Austin (now Secretary) and Frederick W. Herring being both presented. The election resulted as follows: total number of votes cast, 1,740—Austin, 1,509; Herring, 231. R. W. Bro. Austin was thereupon declared duly elected, and, being present, accepted the position in a feeling address. R. W. Bros. the Rev'ds. R. L. Schoonmaker, F. C Ewhr, and John G. Webster were next re-elected Grand Chaplains by acclamation. Also W. Bro. Johnston Fountain was re-elected Grand Pursuivant; W. Bro. John Hoole, Grand Tyler; and R. W. Bro. GeorgeH. Raymond, Grand Lecturer. The remaining Grand Officers holding their respective offices under appointment of the Grand Master, the election was declared closed and, on motion, the officers elected were all duly installed by M. W. Bro. James Gibson with the usual ceremonies.

The Grand Lodge concluded its communication on Friday' the 9th. After opening, a letter was read by the M. W. Grand Master Anthon, which had been recently received by M. W. Bro. Jenkinson, Representative of the Grand Lodge of Ireland, near this jurisdiction, giving an account of Masonry in that country. Among other matters mentioned, was that a new Masonic hall had recently been erected in Dublin at a cost of $80,000, and also that a new lodge had just been instituted in the University of Dublin, which was working well, many of the professors and students having already become members thereof.

W. Bro. Seaman, from Committee on Constitution and Laws, reported in favor of the resolution increasing the yearly Grand Lodge dues from fifty cents to seventy-five cents, twenty-five cents of which sum should be devoted to the Hall and Asylum Fund. The report occasioned debate, when Grand Master Anthon, passing the gavel to M. W. Bro. Stephen H. Johnson, addressed the Grand Lodge, making a stirring and eloquent appeal in aid of the great charitable enterprise in which the Fraternity is now engaged. It was the first time, he said, that he had publicly called upon the Craft for aid in the work, and he sincerely trusted it would never again become necessary that he should do so. A scene of much enthusiasm followed, the resolution was adopted unanimously and voluntary offerings were immediately made to a large amount. Although the exact sum is not known, it is estimated that nearly $6,000 were added to the fund. Nearly all the Grand Officers donated their fees for attendance and traveling expenses, about $30 each, and many of the representatives followed the example thus set. W. Bro. Robert H. Thomas, of Kane, and W. Bro. Henry D. Walker, of Independent Royal Arch, both lodges of this city, on behalf of those bodies, donated $1,000 each, and several other Masters of lodges pledged themselves in sums of $100 and upwards. W. Bro. Isaac H. Brown, Master of Puritan Lodge, individually donated $200. The result of the Grand Master's appeal was a most gratifying one.

When the enthusiasm had somewhat subsided, the Grand Master announced that the list of appointed Grand Officers, and that of District Deputies for the ensuing year, would be made out and announced after the Grand Lodge had ceased its labors. Also the Committee of five, authorized by the resolution providing for a revision of the Constitution. Prayer was then offered by R. W. Bro. the Rev. R. L. Schoonmaker, and the Grand Lodge was adjourned *sine die.*

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THE *Freemason's Magazine*, London, has eight pages of accounts of the reception of Allegheny Commandery, K. T. in Scotland and England.

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THE annual festival of the Royal Masonic Institution for Boys, under the patronage of the Grand Lodge of England was held July 8th at Woodgreen.

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THE principal speech at the reception of Allegheny Commandery at Perth, Scotland, was made by Bro. Bailey of the *Voice*.

Coming Events Cast their Shadows Before.

None can fail to see, every now and then, the out-cropping of an attempted anti-Masonic movement on the part of a certain class who are opposed to the institution of Masonry. At present it is like the speck on the horizon, no larger than a man's hand, but still increases with time. The distant mutterings of the storm denote that it is about to burst its confine, and spend its fury upon the walls of Masonry. Not in a day, however, nor perhaps a year, but still within our own time. The indications are seen in various sections of the country, in semi-religious papers, and sometimes in the newspapers of the day.

Behind all this there is a moving power, the object of which is the annihilation of Masonry. The component parts of this is formed of religious bigots, rejected applicants, and some few who are honest in their opinions, and who have not taken the trouble to inform themselves relative to the workings of Masonry, but have jumped at conclusions, or have inherited their ideas from anti-Masonic fathers. These fanatics are wise enough to know that individually they can do nothing, but think that by combining their forces they may accomplish their desired ends; and for this purpose they are working secretly and with a will worthy a better cause. Their main object is the formation of another anti-Masonic party, or to engraft their principles upon any side of politics that is open to receive their support.

This movement has been in existence several years. One of its purposes is to get control, or to enlist in their behalf, the secular press. To accomplish this, their leading members are scattered and located wherever the opportunity may best present itself. Many papers employ sub-editors and reporters, and in many instances these are composed of the very men, who in their capacity lose no opportunity to palm off their reports upon the public, and by this means endeavor to prostrate the columns of our large dailies to their views, and to turn the tide of public opinion to their way of thinking. Thus far, they have not accomplished much in this line, but as perseverance is one of their leading mottoes, they are looking forward to the time when it will be done.

In another direction they are using vigorous measures. They control two or three religious papers, and with this engine are using their best efforts to reach the religious community. One of their objects to be accomplished here is to exclude from membership with the church all that hold Masonic affinities. Clergymen are urged to impress upon their flocks the evils of Masonry and the dire affliction that it will entail upon their posterity. To still further this movement a convention of ministers and others who are favorable to their cause, is to be held in this city some time next fall. Its ostensible object is to bring into more perfect organization the members of their society; but its real object is to obtain a more perfect control of the ministry itself, by compelling all clergymen to leave the church or the Masonic lodge. How much can be accomplished in this way, time alone will tell.

Now these are questions that have got to be met squarely by the Fraternity. Ministers of every persuasion, and members of every denominatian; Baptists, Methodists, Presbyterians, Unitarians, Episcopalians, Catholics and all who profess to believe in God, meet, as a common brotherhood in our lodge-rooms. We do not believe that these men can be turned as a pivot, at the will and beck of these fanatics; nor do we believe that the church will adopt any such fanatical policy. But should the governing powers of the church resolve upon such a course, then the ministerial portion of the Fraternity would be the first to suffer. They would be compelled either to leave their positions, dissolve all connections with their flocks, and be cast without the pale of the church, or leave the lodge.

This is the intended programme of these fanatical leaders who are shortly to congregate in convention. They think by these means they can compel ministers who are members of the Craft to leave it, and through them, mould the whole religious portion of the community to their views. After this is done, then another anti-Masonic excitement will be their next move.

We can safely say that a majority of ministers of the Gospel are Masons, especially among the Baptists and Methodists, and perhaps Episcopalians, together with a large sprinkling among nearly all denominations. Now, can the church afford to lose these earnest workers, who have labored hard in the cause of Christianity, and who have found no evil in the Mason's lodge? It cannot. And lose them they most assuredly would.

Aside from this it must be understood that large numbers of the congregation hold membership with the lodge, who, it is not to be supposed for an instant would tolerate such high-handed outrages upon their rights as individuals, and in the end the church would be much the heavier loser. Our brethren who are preaching God's Holy Word, will not want for the moral, or more substantial support of the Fraternity, nor will they swerve one moment from the right at the dictation of these fanatical lepers, who would be fit associates of Judas Iscariot.

As we have said before, these questions have got to be met squarely in the face, and the Fraternity may as well understand it now as at some future time. We cannot fashion events, but we can warn the Fraternity of impending danger, and they can govern themselves accordingly. We can now only repeat that coming events cast their shadows before.—*Landmark.*

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Never Say Die.

Ever since we have been capable of forming and expressing our opinions, we have entertained an unchanging conviction that patient, persevering mantainance of the right must, sooner or later, eventuate in triumph. Were it not for the seeming egotism, we could point to numerous examples within our own experience where a given work has been accomplished, a principle established in the face of apathy and opposition, and after long delay and many repetitions of the same argument, which falling at first on dull ears, being treated with almost contempt, then with active enmity, has afteward come to be the unanimous expression of public sentiment. A notable instance may be found in the history of the Hall and Asylum Fund for the past few years. Readers of this journal will especially recollect the phases of opposition which have been publicly manifested, and the columns of patient iteration of the same idea by which that opposition has been finally put to death. Some years ago the Grand Lodge very cavalierly dropped a proposition to levy a tax of ten cents on the membership in aid of this fund—a tax, be it said, in passing, which would long since have furnished all the capital needed—it frequently refused to add twenty-five cents to the annual dues for a like purpose, and now it not only unanimously votes this tax, but with general acclaim gives to the fund every dollar in its treasury after the current expenses are paid. This act of the Grand Lodge, which is the representation of the entire Fraternity of the jurisdiction, is the triumph and reward of those who have long and earnestly labored for principle, and without other hope than that the principle might be established and the right finally triumph. Like the coral insect, these patient delvers have built up a wall from the depths of the sea, and now their work is crowned with light and approval, and the completion of the Temple secured.

The history of the people who founded and whose descendants and their allies, coming from every quarter of the globe, have perpetuated this great Republic, shows an undeviating devotion to that principle which has done and is doing more to revolutionize the ideas of men than any other—we mean the spirit of toleration. Slowly and patiently it has been interwoven with our principles of goverment and with the events of our social existence till people obey its behests

"As lightning does the will of God."

Nourished, and strengthened, and guarded by a nation of freemen, it has come to be a power before which every other must bend. The ukase of a despot, or the bulls of the Holy Father pale their ineffectual fires before its influence, and the least observing can now see that the time is marked on the dial when in every nation and kingdom on earth the right to civil and religious freedom, the right of every man to entertain and express opinions for himself, will be, of all others, the least questioned.

In this respect the events of the past week have a peculiar significance. They demonstrate in such plain terms as no man may possibly misunderstand, that in this country we will have no conscience-keepers; that here no man or body of men, shall have power to dictate to others what they shall believe, nor wherewith they shall be clothed. The press, which is at once the agent and leader of public opinion, never afforded a more sublime exhibition of its power than when it gave utterance to the unanimous verdict of all well disposed and law-abiding citizens, that the streets, of this metropolis should not be closed against one body of men at the dictation, and especially under the threats, of another body. However strong our individual prejudices may be, in the aggregate, we have no sympathy for, nor opposition to, any opinions our fellow-citizens may choose to entertain and it matters as little to us what occasions they may choose to celebrate. If our individual likes or dislikes make the occasion or the opinion distasteful to us, the city is large enough for us to get out of the way, and thus each may proceed without let or hindrance from the other. But this we have now demonstrated: that one body of peaceable citizens cannot be prevented from the enjoyment of the same right accorded to every other, while New York contains a man or a musket to defend the right. Every man who went down on Wednesday last before the bullets sped at the dictation of the public will, stands on record as a memento of the unfailing devotion of this people to the right of opinion and the inmortal principle of toleration; of their energetic determination that whatever force may be necessary to uphold it, will, at the proper time, be forthcoming.

This matter is of special interest to the Masonic institution, which is, in itself, the very embodiment of the spirit to which we refer; for if it could be established that the so-called Orangemen might not appear in public, because by so doing they would give offense to some other association having no greater rights in the community than the Orangemen, then it would be an easy matter to prevent us from appearing in public, should we be thus inclined. There are not a few who hold us no greater love than the "green" is supposed to entertain for the "orange," and they now have notice how utterly empty is their delusion if they suppose that they can ever succeed in drawing any considerable portion of the American people to indorse their narrow-minded bigotry.

There is still another lesson in this which should not be overlooked, for it is the underlying basis of the whole super-structure, and that is, that any subject or principle which is in itself intrinsically right, though it be hidden by scorn and contempt, choked by apathy and neglect, will, if its defenders have patience, and know how to wait, if they are consistent and determined in its advocacy, eventually overcome all opposition, and receive the acknowledgement which is due. We would rather be recorded among those whose lives have been spent in patiently laboring for the right, though it had never been given us to witness its smallest success, than to have a place among those more striking individuals who, like rockets, shoot brilliantly out into space, and then subside, leaving only the recollection of some fire, much smoke, and a burnt stick.

No disappointment or delay will ever defeat the man, who believing his cause to be just, puts his faith in God, keeps his powder dry and earnestly and patiently perseveres to the end. If he falls by the way side, the same Divine hand that smites him will raise up another to take his place. And, as surely as the sun rises and sets, and seed time and harvest fail not, the cause for which he has lived and labored will triumph.—*Dispatch.*

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The *Jewel* thinks Jefferson Davis ought to be very thankful to Pres. Blanchard for making a Mason of him. President Grant is in the same list.

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The Hebrew temple on Carondolet street, New Orleans, will cost when complete, $120,000.

Sir D. A. Cook, Past Master at Mendota, is on the list of *pilgrim penitents* among the Allegheny Templars.

The Development of Speculative Masonry.

It is now generally conceded, even by the most enthusiastic members of the Craft, that the speculative science of our day bears the same relation to the Freemasonry of old that the giant oak bears to the pigmy acorn. For, whether we consider it as a lofty code of morality. or merely as a bond of union, most assuredly the symbolism of our Order has been the growth of time; and it is even yet receiving, through the sage researches of learned brethren, additional interpretations of wisdom, strength and beauty. The germ of modern Masonry was sown when men first gave proofs of that gregarious instinct which impelled them to build cities, and to dwell together in amicable and social communion. Freemasonry and solitude are not akin —the poet's sigh for "a lodge in the vast wilderness" finds no response in the Masonic breast. The very word "brother," suggests companionship, and is incompatible with the solitary gloom of the hermit. Freemasonry is, therefore, a twin with that human fellowship, of which it has since become the purest and most practical exemplar. But even as the laws of society were imperfectly understood and upheld in those primitive ages, so were the coeval teachings of Freemasonry equally crude and inoperative. The dream of fraternity faded before the fierce glow of ambition and the lurid glow of war. Tradition, which preserves the memory of Tubal Cain as a mighty worker in metal, also places on melancholy record his grief for having fashioned the sword and spear as well as the implements of husbandry. The same hands that built the house for protection, erected the fortress for annoyance or defense: and the lessons of order, and comfort, and happiness were forgotten in the thirst for power and fame. As time rolled on the passion of conquest spread—heroes, so-called, arose whose glory rests upon the disastrous triumphs they achieved. Blood flowed in torrents, and the will of one man—too frequently a tyrant—became the arbiter of life and death. But the work of Craft Masonry still went on, amid the turmoil and strife; obscured, but not destroyed. Nor can we doubt that the genius of architecture—reveling as it did in the creation of beautiful or stupendous forms—aided to a superlative degree the progress, while it directed the course, of enlightenment and civilization. Every temple was a landmark of thought and a monument of reason. Intellect shone through every pillar and illuminated every dome. The perfection of such kingly Masonry became to all a hope and an aspiration. Men gazed upon the structures they had reared, and exulted in the grandeur of the conception to which they had given such immortal shape and substance. It is also evident that the peaceful labors of those ancient Craftsmen must have banded them together in enormous masses. The Pyramids alone attest this fact, and the mighty ruins of ancient Greece and Rome speak eloquently of the vast Masonic confederations of old. What do we infer from all this? In the first place, that a common task begat a common sympathy, and that a common sympathy begat a common brotherhood. It may be said, and with great plausibility. that other classes of workmen were likewise called together in great numbers; but it must not be forgotten that the art of building was the centre upon which nearly all other useful trades depended. Without protection from the weather, the exquisite visions of the painter, and even the less delicate creations of the sculptor, must speedily have perished and decayed. Operative Masonry supplies this want; and as "Order is Heaven's first law, and this confessed. *it* is, and must be, greater than the rest" of the handicrafts, however useful or ornamental. In the second place, the tools or implements made use of by working Masons are far more susceptible of a hidden significance—an occult symbolism—than those of any other art or trade. The square, level, and plumb-rule—their uses? Taken both in an operative and speculative sense, the relationship is perfect, and the metaphorical connection complete. The pencil, the compasses, and, in other branches of Masonry, the mallet, the chisel, and the trowel, are apposite emblems of the highest moral truths, and forcibly inculcate the fulfilment of every social and religious duty. In this manner was built up, day by day and year by year, the wondrous system now called Freemasonry. Through the various stages of architecture,—amidst its proudest triumphs, graven in stone as everlasting memorials of the will and power of man —we can trace the operative leading to the speculative, the material to the immaterial and sublime. Not merely in the *chef d' œuvres* of ancient art, in the arches of the Colosseum or the high-domed temples of Greece, but in the mediæval cathedrals—the modern palaces and pavilions which gem many European lands. We have no need to look for a mysterious origin in the occult ceremonies of the Persian Magi or Pagan Cabiri.

The builder's science is ours, and if we no longer erect earthly temples, we are taught by the symbolism of the royal art to raise a spiritual structure, strong in good works and fashioned after the model of a perfect man. In short, we must realize the splendid imagery of our great Masonic poet, Bro. Augustine Duganne:

> "When the pillars of strength in our porch shall abide
> With the lillies of beauty above,
> And the vail of the Presence, encompassing wide,
> Overshadow the Ark of our love;
> And the peace of the blessed Shekinah
> Enfold, like the wings of a dove!

Vain disquisitions upon the antiquity of the Craft are not to the purpose; it is *now*, and has ever been to *some* extent at least, a school of morality and virtue. Let us profit by its lessons, and exemplify its real grandeur by deeds of charity and benificence. The man who *acts* as a Mason is the only true one, whether he be an Entered Apprentice or a Grand Master; and this fact is daily impressed upon our minds by sorrowful experience. But the symbolism of Masonry ever remains the same—a deathless code for man's instruction; a book of wisdom for all who choose to learn. Let us, therefore, ponder more and more its teachings, and illustrate its deep and mystic meaning; convinced that in the end we shall attain to such an exalted perception of the truth as was rarely vouchsafed even to the seers of old.—*Freemason, London.*

What Some People Think of Us.

Traveler—a correspondent of our good friend Reynolds' TROWEL—which everybody should subscribe for—says that "Rounseville is a heavy dog," and further remarks that he—Rounseville—"puts him in mind of Doctor Mott," who "could probe a wound, remove a tumor, or amputate a limb with such perfect ease and grace that for the time being the patient would almost forget he was the subject being operated upon."

Now, that was all very well so far as Rounseville was concerned, whom he had a right, if he liked, to make a pen and ink scalpel or anything else of; but why did he not let us of *Pomeroy's Democrat* alone? Hear what he says of us—when we catch Traveler, we'll punch his head for his insolence:

"Following close in the wake, and in good keeping, is that article from *Pomeroy's Democrat* (from the themeful pen of Bro. Tisdall, I suppose), on the selection of competent officers to fill the stations in our lodges. That article ought to be read by every Mason in the State. It is worthy of being printed on half-sheets, framed and hung up in every Lodge in the land, and be made part of the opening ceremony to have it read at every communication. It is as he says an outrage, a gross wrong and an insult to the Fraternity to elect brethren to office who are incompetent to discharge *all their duties*."—*Pomeroy's Democrat.*

The 24th June.

Last Saturday was the day of all days for the Masonic Fraternity—St. John's day—and was duly celebrated by the brethren of the mystic tie, in this section of country, by a grand basket picnic at Tallula.

Petersburg, Ashland and Greenview, sent down their delegations of the Free and Accepted, while Hospitaller Commandery of this city, escorted members of Harmony and Jacksonville Lodges to the place of gathering. Thanks to Superintendent and Sir Knight Morse, special railroad arrangements were made so that the Morgan county visitors could go up in the morning, and return early in the evening. The Jacksonville Silver Cornet Band accompanied them. The procession was formed about noon, at the Baptist Church, Tallula, and it moved promptly to the beautiful grove north of the town, where an abundance of refreshing shade and water was furnished to the weary travelers, and where a very large concourse of people was already assembled. The procession was constituted as follows:

Grand Marshall, Col. Judy.
Jacksonville Silver Cornet Band.
Hospitaller Commandery.
Orator of the day.
Visiting lodges from the north.
Visiting lodges from the south.

The platform, which, by the way, was large and tastefully decorated, having been reached, ranks were broken, and dinner announced, and it was no unwelcome sound, to the Jacksonvillians at least, judging from the manner in which they visited table after table, and accepted the urgent invitations of our kind hosts to partake of the abundant and appetizing viands provided. The ladies of Tallula and vicinity deserve the greatest credit for the bountiful manner in which they ministered to the wants of their guests. The number present in the grove at this time must have been nearly three thousand, yet all were feasted, and an abundance of food left untouched. After dinner, the exercises at the grand stand began with music, and then Dr. Newton Bateman delivered to the vast assembly a masterly address upon the growth and stability of Feeemasonry. I wish it were possible for me to give your readers even an outline of the eloquent speaker's oration, which was beyond all question the finest effort of the kind ever listened to in central Illinois, and received the deepest attention from all classes. It was vociferously applauded by the Craft. The learned orator referred at length to the antiquity, ubiquity, vitality and invulnerability of the Order, and eloquently portrayed what a lodge should be by dwelling upon what it is *not*, *i. e.* a Christian church, a political association, a financial or commercial institution, a mutual or endorsement society, or a merely social club. Born of Heaven-given feelings of human sympathy, the Order which ante-dates all other worldly organizations, should and will continue to develope among all men, and especially among Masons the world over, the Divine principles upon which it rests its foundation—charity. "So mote it be."

With music and rousing cheers for the speaker, our hosts, &c., the assemblage dispersed, the Fraternity returning to the depot in procession and the best of spirits over this orderly and in every respect delightful observance of the day we (Masons) celebrate.

Before separating a committe was appainted to request of Dr. Bateman a copy of his address for publication, and we learn that the application was successful. We hope that it will be given to the public through the Journal.—*Jacksonville Journal.*

Our good brethren at Eureka, Woodford Co., had a good time. R. W. Bro. Rounsville of Peoria delivered an address upon the Religion of Masonry.

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From the Mirror.

CHICAGO, JUNE 24th, 1871.

Editors Mirror.

I should be ungrateful, were my heart to cease throbbing at the remembrance of the pleasant relations I have sustained to the brethren in San Francisco. Never have I enjoyed Masonry so much as in their midst. Would that my lot might be there!

Being somewhat a stranger in this city, I was fortunate enough to meet with my old friend—Ill. Bro. D. W. Thomson, 33°, who introduced me to many illustrious Brethren attending the Annual Council of Deliberation of the A. and A. Rite, which assembled on yesterday in the Hall of Occidental Consistory.

The Council was honored with the presence of Ill. Bro. Albert Pike, our Sovereign Grand Commander, to whom I was introduced by Ill. W. A. Stevens, 33°, the Deputy G. Commander. To meet with the venerable and distinguished Bro. Pike, was an episode in my present travels I shall ever remember. I had also the pleasure of an intoduction to Ill. Bro. H. G. Reynolds 33°, Past Grand Master of Illinois.

But what I especially desire at this time, is to give expression to those hallowed feelings, which crowded my soul at the exemplification of the 17th and 18th degrees, by Gourgas Chapter of Rose Croix. The work was admirably performed by Ill. Bro. H. F. Holcomb, M. W. and P. M., together with the other officers.

The scenery was gorgeons; and the sublimities revealed to my astonished vision were such, as can never be obliterated from memory's tablet. The great lesson I was taught was that of

FAITH, HOPE, CHARITY.

When o'er the bright and variegated earth
  Showers are creeping,
And flowers bend to kiss the dewy turf,
  Like Angels weeping:—
A chord oft vibrates in my lonely breast,
  Touched by an unknown hand that breathes
    of rest—
I know 'tis FAITH!

And when the sad and mournful autumn winds,
  Are round me sighing,
And yellow leaves are borne upon its wings,
  All sere and dying:—
Methinks I hear a whisper soft and sweet,—
  "Thus loved ones fade, but soon in glory
    meet"—
I know 'tis HOPE!

When in the fairy realms of sleep I roam,
  Weary and toiling,
All burdened with life's bitter cares I moan,
  While tears are falling:—
An angel being beckons me so mild,—
  "Come to my bosom, tired and homesick
    child"—
I know 'tis CHARITY!

J. GIERLOW.

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Convention of Foreign Correspondents at Baltimore.

In addition to the unusual attractions of the Grand Encampment of Knights Templar of the United States, to be held in Baltimore, in September next, it is proposed to hold a convention of the Chairmen and members of the Committees on Foreign Correspondence of the several Grand Lodges, Chapters, Councils and Commanderies in the United States, together with those who have acted on such committees. It is believed that much good to the Fraternity will result from this meeting. The Asylum of Maryland Commandery, No. 1, in the Masonic Temple (topmost story), Charles near Saratoga streets, has been kindly furnished for the occasion by M. E. Comp. E. T. Schultz, Deputy Grand High Priest of the Grand Chapter of Maryland. The meeting will be held at 8 o'clock on Monday evening, September 18, 1871. It is to be hoped that there will be a large representation present.—*Keystone.*

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Circular.

Illinois Institution for the Education of Feeble Minded Children.

This institution, which was inaugurated in 1865 as an experimental school for the education of feeble minded children, has been so successful in training this unfortunate class that at the last session of the General Assembly it was organized upon an independent basis, and was incorporated as one of the permanent charitable institutions of the State, thus completing the noble circle of public charities of the commonwealth of Illinois.

The design and object of the institution is to furnish the means of education to children and youth of feeble minds, who are deprived of educational privileges elsewhere, and who are of a proper school attending age. It is designed for those so deficient in intelligence as to be incapable of being educated at common schools, who are not epileptic, insane or deformed.

The education furnished by the institution will include, not only the simple elements of instruction usually taught in common schools, where that is practicable, but will embrace a course of training in the more practical matters of every day life; the cultivation of habits of decency, propriety, self-reliance and development and enlargement of a capacity for useful occupation.

The combination which this institution presents, of practical medical care and proper physical and mental training, with efficient educational resources, will supply, it is hoped, a want which has long been felt and imperatively demanded by this unfortunate class of children and youth of the State.

The improvement and progress of the pupils have been very encouraging, and parents and friends in almost every instance have expressed satisfaction with what has been accomplished in the short time since the school was organized.

The institution is open to the inspection of the public at all reasonable hours; and all are not only cordially invited, but are earnestly requested to visit the school.

It is a State institution, and board and tuition are free during the school year of ten months.

It is the desire of the Trustees to ascertain accurately the number of this unfortunate class of persons in the State, and persons knowing the residence of any in Illinois will confer a favor by reporting the same to the undersigned, as it is desirable that reliable statistics may be gathered in order that proper legislation may be made in their behalf,

Those designing to apply for the admission of pupils should do so at once, as the accommodations are limited.

Applications for admission, information, etc., should be directed to

DR. C. T. WILBUR, Sup't,
Jacksonville, Ill.

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The Word and Ceremonies of the Early Christians.

"The secret word which the associated brethren used among themselves for purposes of mutual recgonition and confirmation was *Maranatha*, 'The Lord will come.' They fancied that they remembered a declaration of Jesus, according to which their preaching would not have time to reach all the towns of Israel before the Son of Man appeared in his Majesty. Baptism was the sign of entrance into the sect. The rite was the same in form as the baptism of John, but it was administered in the name of Jesus. Baptism was, however, considered an insufficient initiation into the Society. It should be followed by a conferring of tbe gifts of the Holy Spirit, which was produced by means of a prayer pronounced by the apostles over the head of the neophyte, with the imposition of hands. This imposition of hands,, already so familiar to Jesus (Matthew XIX. 13, Mark X. 16, Luke IV. 40,) was the crowning sacramental act."—*Freemason, London.*

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COMPASS OF THE FEMALE VOICE.—In the "Magic Flute," Christina Nillson sings *f* above the staff. The youngest of the Sisters Sessi, with a compass of three and a half octaves, reached the same note. Catalina had the same wonderful compass, but pitched a third lower. The highest voice on record is that of Lucretia Ajugari, whom Mozart heard at Parma. With a voice as pure as a flute, she ascended to tripple *c*, trilling on the *d* above. A Madame Becker, who astonished St. Petersburg in 1823, reached the same note by accident. Dr. Marx, however, testifies to having heard a girl of twelve years reach the tripple or four-lined *e*, the seventh space above the *g* clef,—a major third above the *c* mentioned—with clearness and purity of intonation; and her lowest note was the little *c*, fourth space below the *g* clef, making a compass of four octaves. Jenny Lind's highest note was the third-lined *f*—the same as Nillson's; and Madame Malabran—Garcia—sang *f* sharp. But it must be remembered that the pitch has risen since the days of those great singers.

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THE TROWEL.—We are glad to welcome Bro. Reynolds again, after his severe loss by fire. THE TROWEL looks as fresh and inviting as ever, and we trust it may have a long and successful career. It is one of our best exchanges, and Bro. Reynolds is one of the most experienced and scholarly Editors in the country.—*Review.*

THE MASONIC TROWEL,

IS PUBLISHED BETWEEN THE FIRST AND FIFTEENTH OF EVERY MONTH.

Price per year, - - - - - - $1.25.

THE TROWEL is the oldest Masonic journal in America now published in its present form, and is again presented to the Masonic Fraternity for renewed and generous support.

It has ever been the organ of the masonic people and their families—such it will remain. It has been the friend and advocate of law, order, morality, intelligence—of improvement, progress and toleration, and will continue so to be.

It is now printed on new type, superior paper, and will give the latest Masonic tidings.

RATES OF ADVERTISING.

	1 mo.	3 mo.	6 mo.	1 yr.
1 Square, - - -	$ 5.00	$10.00	$15.00	$30.00
2 Squares, - - -	10.00	18.00	25.00	40.00
¼ Column, - -	15.00	25.00	35.00	45.00
½ Column, - - -	25.00	40.00	50.00	60.00
1 Column, - -	35.00	45.00	65.00	100.00
2 Columns, - - -	65.00	90.00	110.00	150.00
1 Page - - -	75.00	100.00	150.00	200.00

But three pages of the paper will be given to advertisements; but, if sufficient inducement be offered, a cover will be added and made a part of the paper for that purpose.

Advertisements for one month, payable in advance; for three months, payable one-half in advance and the remainder after the first insertion; for six months or longer, payable one-third in advance, the remainder quarterly.

The space usually occupied by eight lines of nonpareil type, solid, will be regarded as one square, or, twelve squares to each column.

Equitable charges will be made for changes, alterations or withdrawals.

Orders for advertisements from abroad should state how much space is desired.

Editorial notices will *in all cases* be written by ourself, and charged for at the rate of one dollar for every ten words or less, payable in advance. The request for editorial notice should be accompanied by the money for the number of words desired, in no case exceeding fifty.

Any one who fails to pay bills when due without an acceptable excuse, will have his or their advertisement thrown out with an editorial notice to that effect. Suspension of business is a sufficient excuse.

No advertisement received from irresponsible houses nor for an immoral or disreputable business, and I reserve to myself the right to reject all such.

No one is authorized to receive any advertisement for me except by my written authority, nor will any advertisement be received without the written authority of the party ordering it.

HARMAN G. REYNOLDS,
Proprietor, Publisher and Editor.

The Duty of the Hour.

From returns already received, it appears to be quite certain that the new constitution proposed by the Grand Lodge and submitted to the subordinates to be passed upon will be adopted:—it will be, if the returns to come bear any proportion to those received. In that event the instability in legislation, and the fretful, peevish changing of the few past years, will give place to order, system, healthy discipline, uniform decisions, high-toned jurisprudence, and a courteous, conservative spirit in the Grand Lodge. Of course, by-laws rules of order, a trial code, and judicial statutes will be framed in harmony with the constitution. This being so, our annual gatherings will become more formal, and will give opportunity to do something in accordance with the genuine principles of Freemasonry. The late civil war has made many widows, orphans, invalids and mutilated brethren, who are entitled in addition to the ordinary demands of humanity, to the special sympathy and assistance of the Craft. What has been, may be, will be again. If we do not have wars, we may have devastating pestilence, drouth, famine, flood, fire or other calamities to make objects of charity and commisseration. Let us not forget that now is our day of prosperity; let us remember the vows we have taken; let us ever bear in mind that what one may be unable to do, can be done by two; that individual or isolated expenses are much larger in proportion than aggregates. Hence if a charge cannot well be borne by one lodge, it may easily be borne by two, and that the expense of one charge, when combined with several, and borne by a large number of lodges, is lessened in proportion, and lessened to each lodge.

We were about to say that the enemies of Freemasonry charge us with being untrue to our professions of charity and relief. No one should be, in the least degree, influenced by any such senseless clamor, but should act upon his voluntary pledges, from a sense of duty, and from the high and noble promptings of a generous heart. But we stop to deny the charge, for among Masons, Christians, Jews, infidels and heathen, there are millions who shrink from any display of their charities, their gifts, or their good deeds—which are numerous, and like the dew of Hermon—God bless them, is our earnest prayer.

To resume our theme. The old veteran Mason, faulty though he may have been, should not suffer in his old age for want of the necessaries of life. The invalid unable to labor, should not pine in want; the widow should not reproach us in her poverty, that her husband was a worthy Mason, nor should his orphan child be suffered to waste his youth in idleness, only to be worthless as a man. What is to be done? We will only shadow it now. A valuable property might be secured in the equable climate of Southern Illinois, where the aged, decayed and invalid Freemason, and the wives or widows of such in similar condition, might be amply provided for, at less than half the present cost in single lodges. A home, founded by the munificence of opulent Freemasons, and the lesser contributions of the Craftsmen, might be established in or near Chicago, where learning might be acquired, and trades learned to perfection.

The same means might establish a farm in some favored locality, where the boy may learn the manly art of agriculture in all its varied branches. The most profitable mode of horticulture, the highest art of stock raising, with all the arts taught around the farm-house by the husbandman or housewife, might be learned to such an extent as not only to secure a competency to the orphan boy or girl, but to send them forth as blessings to mankind.

Brethren! can this be done? We answer, what has been done by England can be done by Illinois. THE TROWEL is open to plans, suggestions and discussions upon this topic.

Fathers Provoke not your Children to Anger.

The greatest judge of the passions, motives, infirmities and weaknesses of human nature, who has written for the benefit of his fellow men, was St. Paul. Setting aside his mere Christian character, and even then it must be admitted that no human writer has ever given so many excellent maxims, or so much pure instruction for the goverment of society, or the regulation of human conduct. Every deviation from his rules, leads to loose morals, disregard of law, injustice in society, or oppression of individuals. That St. Paul was a Freemason, like most of his countrymen of distinction, is beyond cavil. His writings prove it. We want no other proof than what his writings afford. The very basis of a Freemason's character is his promise to try to subdue his passions. If the professed trust in the Great I Am be sincere, as we have no doubt it generally is, and he keeps his promise fairly, then such Freemason *will* subdue his passions, and will force them to contribute in their appropriate use to the good of his race.

We are led to this theme through Masonic instruction, and desire to impress upon the minds of Fathers, especially Masons, the injunction of St. Paul, given at the head of this article. But in giving the injunction he gives a reason for it, aside from the manifest impolicy of provoking children to anger, in this, "*lest they be discouraged.*" How many men, and even Masons are there whose government has been so absolute, whose commands have been so imperative, and whose wills have been so inflexible, that disobedience has been punished without reason, that impossible performance has met discipline without explanation, and submission to parental will has made the child a mere machine. Do not let us be misunderstood. We wish to enforce the doctrine that the passions are to be subdued; that anger is unmanly; that children are not to be discouraged. We wish also to enforce the doctrine that the man is the head and governor of the family; that his goverment is to be guided by reason and based upon love. That force is the exception, and not the rule. Love is peace, and a peaceful family is a blessing to itself and community. Force is war, and constant force in a family is the parent of contention, vice and crime. Force being the exception is to be used only in cases of necessity, and then with reason and efectively.

It is the duty of every father to train up his children to usefulness, so that they may be able to take care of themselves, and be useful in society. No man can do this who is not industrious himself, who is immoral, who vents his spleen upon his wife and children, who drives and storms and brings all in subjection to a tyrannical and imperious will. The Meara affair is a terrible warning to fathers. Anger lashed to fury, reason dethroned, murder the result. Contemplate it brethren, and then resolve to govern in love; never to speak, act or punish in anger, but to give reasonable commands, investigate carefully, and never punish without reason, and in such a spirit that a child may see that it is a grief to yourself enforced to secure obedience as a duty. Acting in this spirit, children will love and obey their parents as a rule, *and will be encouraged.*

Pride of Character.

The term "pride of character," in its general acceptation means self-respect. In reality it includes much more, for character may be good or bad, and as applied to persons, embraces the qualities which distinguish one from another.

The reputation of a man may be good, simply because he avoids evil, does nothing wrong, and scarcely does anything. When asked what you know of such a man, you are forced to say even after a daily acquaintance, that you know nothing bad of him. This is negative, and it is better to have negative praise than none.

But such men are unfit for the Masonic temple, because advancements with them is neither desirable or possible, while if they should commit errors, their foolishness would be manifested to the chagrin of every true Freemason.

Pride of character, embraces only good qualities, and the exclusion of bad ones. A man who is the very soul of generous principles, who has honorable impulses, and whose words are music and actions eloquence, destroys all his legitimate pride in the flowing bowl, in the gambling house, in the refuge of sin, or by his profane or obscene words.

He alone has pride of character who possesses qualities that may make him useful and honored, and exerts himself in the use of such qualities, and who keeps himself so pure, that his good is not evil spoken of.

None but such men should be permitted even to aspire to the honors of Freemasonry, by any sort of encouragement whatever. In other words, an aspirant for initiation should be of good report, and then have a character for some useful qualities, which make him what in common parlance *is somebody* instead of a *nobody.*

Officers Here and There.

Solomon's Lodge No. 196, Tarrytown, N. Y.: T. Rawcliffe, W. M.; E. V. Fowler, S. W.; J. A. Halley, J. W.

EAST SAGINAW, MICHIGAN.—Saginaw Lodge, 77: Walter Fitzgerald, W. M.; D. D. Keeler, S. W.; J. L. Winn, J. W. Saginaw Valley Chapter, 31: W. J. Bartow, H. P.; I. M. Smith, K.; Mark Hodgson, S. Saginaw Council, 20: T. E. Hoyt, T. I. G. M.; Geo. C. Warner, D. I. G. M.; D. R. Reeve, P. C. of W. St. Bernard's Commandery, 16: Irving M. Smith, E. C.; N. L. S. Lenheim, Gen.; Geo. Lockley, C. G.; John Leach, Prelate.

WOODSTOCK, VERMONT.—Woodstock Lodge, 31: John S. Eaton, W. M.; O. W. Sherwin, S. W.; E. P. Tewksbury, J. W. Ottauquechee Chapter, 21: Edwin Hazen, H. P.; D. L. Howe. K.; G. W. Colton. S.; O. T. Marsh, C. H.; R. S. Southgate. P. S.

QUINCY, ILLINOIS.—Bodley Lodge, 1: A. Demaree, W. M.; E. M. Broughton, Sec. Herman, 39: Isador Benjamin, W. M.; Myer Wettenhahn, Sec. Quincy, 296: E. C. Sellick, W. M.; E. S. Mulliner, Sec. Luce, 439: Wm. Harvey, W. M.; W. M. Avise, Sec. Lambert, 659: Gran. M. Evatt, W. M.; R. C. Lockwood, Sec. Quincy Chapter 5, R. A. M.: G. M. Evatt, H. P.; R. C. Lockwood, Sec. Quincy Council, 15, R. and S. M.: Max Rau, T. I. G. M.; J. T. Woodruff, Sec. Beauseant Commandery, 11, K. T.: Joseph Robbins, M. D., Em. Com.; E. S. Mulliner, Sec. Waukegan Consistory A. A. S. Rite: W. M. Avise, Com.

JERSEYVILLE, ILLINOIS.—Jerseyville Lodge, 394: Charles E. Miner, W. M.; James S. Daniels, S. W.; Joseph G. Marston, J. W.; Milton D. Robbins, Treas.; Morris R. Locke, Sec.; H. C. Calkins, S. D.; Alex Pitt, J. D.; Thos. M. Page, Tyler. Jerseyville Chapter, 140, R. A. M.: Geo. L. Hassett, H. P.; M. D. Robbins, K.; J. B. Schroeder, S.; J. S. Daniels, C. H.; C. E. Miner, P. S.; M. R. Locke, R. A. C.; J. G. Marston, M. F. Smith, J. K. Cadwallader, Masters of Veils.; James A. Locke, Treas.; Stephen H. Bowman, Sec.; L. P. Squire, Tyler.

Benton Lodge, 64: D. M. Browning, W. M.; A. G. Orr, S. W.. Carroll Moore, J. W.; A. D. Jackson, Treas.; W. A. Benny, Sec.

Burlington Lodge 637: Dr. A. J. Willing, W. M.; A. J. Mann, S. W.; James Rosenborough, J. W.; Charles B. Godfrey, Treas.; Franklin Mann, Secretary.

New Hampshire.

GRAND LODGE.—John R. Holbrook Portsmouth, G. M.; N. W. Cummer, Deputy; Wm. Barrett, S. G. W.; John A. Harris, J. G. W.; D. R. Marshall, G. Tr.; Abel Hutchins, Concord, Grand Secretary. A ballot is required for each degree.

GRAND CHAPTER.—John A. Harris, G. H. P.; Edward Gustine, Deputy.; Wm. Barrett, G. K.; J. D. Patterson, G. S.; D. R. Marshall, G. Treas.; Abel Hutchins, Concord, Grand Secretary.

GRAND COUNCIL, R. AND S. M.—Geo, H. True, Manchester, G. M.; Abel Hutchins, Concord, Grand Recorder.

HIGH PRIESTHOOD.—John J. Bell, Exeter, President.; O. C. Fisher, Henlker, Secretary.

Deviation.

R. W. Bro. W. R. Penick of St Joseph, Mo., represents that a person calling himself Charles F. Overhalt, applied to the Board of Relief at that place for assistance, and presented a dimit from Pueblo Lodge No. 18, Colorado. The number is seventeen—number eighteen is in Wyoming. The names of the officers are not among the published names, and the matter bears strong evidence of forgery. Smooth face, twenty-seven years old, five feet eleven inches high, light hair, blue eyes and fair complexion. Much jewelry. Published at request.

Nebraska.

GRAND CHAPTER.—E. A. Allen, Omaha, G. H. P.; R. R. Livingston, Deputy; O. B. Hewett, Brownsville, G. K.: E. Archbold, G. S.; G. B. Graff, G. Treas.; Robert W. Furnas, Brownsville, Grand Secretary.

GRAND LODGE.—William E. Hill, G. M.; Martin Dunham, Deputy.; S. H. Hays, G. S. W.; A. G. Hastings, J. G. W.; Geo. B. Graff, G. Treas.; Robert W. Furnas. Brownsville, Grand Secretary.

The Grand Lodge of North Carolina

Held its Centennial Anniversary at Raleigh, Jan. 14, when an eloquent oration was delivered by Rev. Numa F. Reid D. D. Henry Somerset, Duke of Beaufort, Gr. Master of England, on the 14th of January, 1771, granted his authority to Joseph Montfort, as Provincial Grand Master of America, to make Masons, and constitute lodges.

Resuscitated.

The M. W. Grand Master has restored the charter of Bromwell Lodge No. 351, at Assumption, Christian Co., on the I. C. R. R. Jas. R. Milligan, W. M., Jas. W. Aldrich, S. W., Peter J. Potts, J. W., Charles Piercy, Sec. The Lodge is in good working order, with fair prospects.

Missouri.

October 7, 1870, there were 387 lodges, and 18,000 Master Masons, 70 chapters, and 2800 Royal Arch Masons in Missouri, while there were but 7 councils, and about 400 Royal and Select Masters. New life seems to be infused into the organization. Recently through the working of St. Joseph Council, over which our esteemed Comp. W. R. Penick presides at St. Joseph, Holt Council was set to work by Comp. Penick, and under the direction of Comp. E. L. Allen, will thrive and prosper.

198.

Our good brethren of Grandview Lodge No. 198, have changed their location from Grandview, Edgar county, and have located in Dudley, on the Indianapolis & St. Louis Railway. W. Bro. Geo. A. Gilbert is W. M.

Tri-Ennial Meetings.

The Grand Encampment of the United States, M. E. Sir William Sewell Gardner, Grand Master, will assemble in Baltimore, Maryland, on the third Tuesday in September next, at eleven o'clock A. M.

The General Grand Royal Arch Chapter of the United States, M. E. Comp. James M. Austin, G. G. H. P., will assemble at the same place, and on the same day at nine o'clock A. M.

Em. Sir John D. Caldwell, Grand Secretary and Grand Recorder, will please accept our thanks for a circular, in relation to the same.

CHESTER LODGE No. 72, at Chester, and Staley Chapter No. 103, at Sparta, are in a flourishing condition, in spite of the anti-Masonic fanaticism of a few pharisees in that region. W. Bro. James Douglas, of Chester, presides over both.

Favors.

Thanks to R. W. Bro. W. R. Penick, St Joseph, Missouri for volumes 16, 19, 22, 23 and 25 *Masonic Review*, express charges paid.

This should have been acknowledged in July.

Thanks to W. Bro. Chas. G. Cotting, Richmond, Illinois, for volumes, 2, 3, 4, 5, 6, 8, and 9 complete and 10 numbers of volume 7, TROWEL, sent by express paid.

To M. W. Bro. J. H. Drummond, Portland, Maine, for a copy of Proceedings Grand Lodge of Illinois, 1850; full Proceedings of Grand Lodge of Maine from 1848 to 1869, inclusive; reprint same Grand Lodge from 1819 to 1836; Proceedings Grand Council, 1869—70; and Proceedings of Supreme Council, A. and A. Rite, N. J., for 1863—4—5—6—9 and 1870.

National Masonic Welcome.

We are indebted we suppose, to M. W. Bro. C. F. Stansbury, for a beautiful pamphlet containing a circumstantial account of the welcome, banquet and ceremonies of the reception of the Right Honorable Earl De Grey and Ripon, Chairman of the British Joint Commissioners, one of the Cabinet of the Queen, and M. W. Grand Master of Masons in England, held by the Grand Lodge of the District of Columbia, April 8. Sir John A. MacDonald of Canada, a member of the Commission, Lord Tenterden, of England, Secretary of the Commission, and Styleman Le Grange of the British Legation, were also in attendance as distinguished visitors. Brethren Burchard, McNeely and Logan of the Illinois delegation were present. Everything was worthy of the fame of the Grand Lodge of the Seat of Empire, and gratifying to its noble and meritorious guests.

The Great Central Fair

At the beautiful city of St. Joseph, Mo., will commence on Tuesday, the 22d inst., and continue five days. The premiums amount to $5,000. Large arrangements are made to accommodate stock and visitors, and the rail roads and river craft grant liberal terms to shippers and travelers. St. Joseph is at the termination of the Hannibal & St. Joseph Rail Road, and is much the largest city in northwestern Missouri. It has a rail road to St. Louis, one to Kansas City, via Atchison, and one west to Marysville, Kansas, one running northeast, one north into central Iowa, and one up the river to Council Bluffs, and not the least, is the river itself.

ON the 23d June, R. W. Bro. Geo. W. Lininger, of Council Bluffs, Iowa, installed the officers of Hospitable Lodge, at Dunlap, and on the 24th he constituted Mt. Nebo Lodge, No, 297, at Avoca, and installed its officers. P. B. Hunt, W. M.; J. True, S. W.; John Cool, J. W.

Trade and Commerce of Chicago.

We are indebted to some one or two—thanks for same—for the Annual Review, by the Chicago *Tribune*, of the Trade and Commerce of Chicago for 1870. The Review is a pamphlet of 152 pages, and displays the enterprise of the publishers.

The receipts of grain and flour alone were as follows: flour, 1,766,037 barrels; corn, 20,189,775 bushels; wheat, 17,394,409 do; oats 10,472,078 do.; rye, 1,093,493 do.; barley, 3,335,653 do.

The wheat of Missouri, Illinois, Indiana, Ohio, Michigan, Wisconsin, Minnesota and Iowa is set down at 260,147,000 bushels, and this is but a specimen of the products generally. The transactions in grain, are a fair index to the lumber, cattle and pork trade, and the manufactures of the wonderful city of Chicago. The Central; Chicago & Alton; Chicago, Burlington & Quincy; Chicago & North Western; Chicago, R. I. & Pacific; Michigan Southern; Michigan Central; Chicago, Danville and Vincennes; Chicago & Iowa; Chicago & South Western; Pittsburg, Fort Wayne & Chicago; and several new ones, with their numerous branches and connections, carry directly to Chicago, enlarging its boundaries, increasing its immense shipping, and adding to its teeming, busy, enterprising population. Competition and rivalry only stimulate it to still vaster and giant-like undertakings.

REV. H. G. PERRY, formerly rector of St. Paul's Episcopal parish, in this city, delivered an able oration at Wilmington, where he is now settled, on the 4th of July.

The Third Annual Fair

Of the North Missouri Agricultural and Mechanical Association will be held at Hannibal, commencing Monday, Sept. 25th. Cash premiums, $8,000. Open to the world. Excellent arrangements have been made for entries, fares, transportation, and entertainment.

Address, immediately, George H. Shields, Secretary, 100 North Third St., Hannibal, Missouri.

A PAMPHLET containing the laws for 1871, published by Messrs. E. L. & W. L. Gross, Attorneys at Law, and Law Publishers, has been laid on our table. It embraces Agriculture, Corporations, Courts, Drainage, Game, Jails and Jailors, Justices and Constables, Paupers, Rail Roads, Revenue, Township Organization, Warehouses, Auditor and Treasurer, Penitentiary. It has 42 legal pages, and is sold at 75 cents per copy, and will be sent to any address upon receipt of price.

School Officers and Teachers

Will do well to send to J. W. Schermerhorn and Co., 14 Bond street, New York for their 158 page pamphlet entitled "School Material." It treats of desks, seats, stands, gymnastics, globes, maps, charts, teaching aids, bells, clocks, furniture, stationery, diagrams, books &c.

Kansas State Fair.

The annual State Fair will be held at Topeka, Sept. 11—15. I. S. Kalloch, of Lawrence, President, and Alfred Grey, of Wyandotte, Secretary. The classes are very full, premiums liberal, and cases for diplomas and certificates are numerous.

Eastern Star in Illinois.

July 6: we formed Eden Chapter No. 75, at Blueville and Edinburg, Christian Co.; W. Bro. Presley E. Williams, P. M. of Blueville Lodge, W. Patron; Mrs. Dr. Margaret E. Houston, W. Matron; Mrs. Dr. Mary J. Peebles, A. Matron. Our brethren at this important point on the road from here to Pana, are remarkable for their enterprise, and their ladies are equally so.

July 18: Charter issued to Irma Chapter No. 76, at Lanark, Carroll Co.; formed by Bro. D. W. Thomson; Dr. H. W. Wales, W. P.; Mrs. Anna Harnesh, W. M.; Mrs. H. M. Smith, A. M. Bro. Thomson speaks highly of this new chapter.

July 31: Charter issued to Intimate Union Chapter No. 81, at Blandenville, McDonough Co.; formed by Bro. R. D. Hammond; Bro. J. F. Cowgill, W. P.; Mrs. Mattie E. Bunger, W. M.; Mrs. Hattie E. Cowgill, A. M. This is Dr. Hammond's old home, and he endorses the members warmly.

Eastern Star in Indiana.

July 12: Charter issued to Riley Chapter No. 10, at LaPorte, Vigo Co.; formed by R. W. Bro. Dr. Jas. Crookes; Bro. J. M. Hull, W. P.; Mrs. Lida Gordon, W. M.; Mrs. Hattie Leak, A. M.

Rail Road Change.

The Rockford, Rock Island, and Saint Louis Railroad, has passed into new hands; and under its new management cannot fail to achieve decided success. It is now complete from Sterling, *via* Rock Island, Monmonth, Bushnell, Beardstown, Chapin, Whitehall and Brighton to Saint Louis. R. R. Cable is President and Gen. Superintendent, and John H. Conger, Gen. Ticket Agent.

The Illinois Industrial University.

This institute is located midway between Urbana and Champaign, in full view of the Central R. R., on lands divided in stock and experimental farms, horticultural grounds, and a military camp—in all, about 623 acres. It started with 75 students, and now has 277. It is also open for ladies. Agricultural, horticultural, gardening, orcharding, mechanical, engineering, chemical and military sciences are taught. Students are in attendance from 55 counties, and several States. Hon. J. M. Gregory is President.

German Salve.

Bro. James Trimble, of Salem, Illinois, claims to be the proprietor of an invaluable medicine known as *The German Salve.* Write to him for information and circular.

Doctors! Read this!

During the campaign of 1864, while our army was at Atlanta, Ga., a soldier brought to the surgeon of an Illinois regiment, a medical diploma, which he found in an abandoned house.

It was granted to George W. Barron, from the medical college of Castleton, Vt., A. D. 1846—and can be recovered by addressing

FRED. W. BYERS M. D.,
Lena, Illinois.

The Landmark,

Published by our worthy brother, Geo. F. Ilsley, at 40 Fulton street, N. Y., from small beginnings has become one of the best Masonic papers published.

Loomis' Musical and Masonic Journal,

299 Chapel Street, New Haven, Conn. by C. M. Loomis; $1 per annum, improves with its years.

The Song Messenger

Is published by Root & Cady, 67 Washington St., Chicago. It is good. $1 per year.

Good Health

Is a charming health journal. Removed now to 2, Hamilton Place, Boston, where Alexander Moore will take your two dollars from hand or letter, and give you an honest return.

Home and Health,

Almost indispensable. By W. R. De Puy, 805 Broadway, N. Y.; $1.50 per year.

Herald of Health

Has good sensible articles and is published by Wood & Holbrook, 13 and 15 Laight St., N. Y. $2 per year.

The Mother's Journal,

Edited by Mrs. Mary G. Clark, is now published at 239 Broadway, N. Y., at $2 per year. It maintains its old character for good, motherly, high-toned articles, and is what every mother should have.

The Little Corporal,

For August has come. It is the first number we have seen for more than a year, although noticed more than twenty times its commercial value, yet we freely notice it again, expecting precisely similar treatment. It is now in magazine form, full of fresh, cheery, nice reading for girls and boys from five years and onward, and no one can rise from its perusal without feeling purer and younger. $1.50 per year. John E. Miller, 6 Custom House Place, Chicago, Publisher; Emily Huntington Miller, Editor. Private Queer is queer surely: Aunt Prudy isn't prudish a bit.

The reception of the Allegheny Crusaders in London, was cordial and elegant.

The Mt. Pulaski Observer.

The first number of a paper bearing the above title, has come to our table, from the hands of our late foreman, Bro. Frank Sloan, neutral in politics, and devoted to the interests of Mt. Pulaski, and Logan County. Our good friends at that burg may rest assured that if they *treat* Frank well, he will *serve* them well. And we would advise our wholesale neighbors about here, with whom the Pulaskians must soon come in contact, to remember the *Observer* in the way of liberal pre-paid advertising. Help a young man to start, and it will pay you ten-fold.

The Political Crisis

Is a new eight page paper published by Geo. R. Weber and Geo. W. Weber & Co. The veteran, Geo. R. Weber, commenced the publication of the *Illinois Republican* in Springfield in 1835, which was subsequently merged in the *Register*, and published by Walters & Weber for many years. Always temperate, fearless and honest, he starts out again with an independent political paper, untrammelled by party, uncontrolled by rings, and strongly in support of temperance and labor. The paper itself is full of vigorous, plain spoken articles, reminiscences of the olden times, discussions in regard to money, and has a decidedly moral and religious aroma.

In 1847, we visited Springfield Lodge No. 4, Wm. Lavely in the East; Geo. R. Weber in the West; John S. Vredenburg in the South, all strong, worthy men.

Rob. Morris, Jr. was married at the residence of his father, at La Grange, Ky., on the thirtieth anniversary of the father's marriage, and the twenty-fifth of his Masonic initiation.

THE September number will be delayed purposely until the 15th, so as to give the latest news possible from returns, and information in relation to the coming meetings in the first week in October.

THE views of Dr. Darrah, as set forth in his communication in this number, agree with ours precisely.

THE TROWEL.—We were exceedingly gratified a few days since on receiving the second number (the first failing to reach us), of the new series of this, one of the most popular and able of the Masonic periodicals of the country. Our readers have already been informed of the great loss which its estimable editor R. W. Bro. H. G, Reynolds, sustained by the calamitous fire at Springfield, in which his office, including printing materials and his valuable library, was destroyed, together with the books, records, regalia and furniture of the Grand and subordinate lodges which held their meetings in the same building. The loss to Bro. Reynolds personally was ruinous. It swept away the fruits of years of hard labor, and left him with little else than his own commanding abilities and untiring perseverance and industry for the future. His brethren have generously sympathized in his misfortune, and he starts off again in the battle of life with renewed energies, and we most sincerely trust with brighter and better prospects before him.—*Magazine, Boston.*

Selected Poetry.

Joseph Warren, the Patriot Grand Master.

When the war-cry of liberty rang through the land,
To arms sprang our fathers, the foe to withstand.
On old Bunker Hill their intrenchments they rear,
When the army is joined by a young volunteer.
"Tempt not death!" cried his friends! but he bade them good-bye,
Saying—"Oh! it is sweet for our country to die."

The tempest of battle now rages and swells,
'Mid the thunder of cannon, and the pealing of bells,
And a light not of battle illumines yonder spire—
Scene of woe—scene of woe; 'tis Charlestown on fire!
The young volunteer heedeth not the sad cry,
But murmurs, "'tis sweet for our country to die."

With trumpets and banners the foe draweth near;
A volley of musketry checks their career!
With the dead and the dying the hill-side is strown,
And the shout through our line is, "the day is our own."
"Not yet," cries the young volunteer, "do they fly?
Stand firm! oh! 'tis sweet for our country to die!"

Now our powder is spent and they rally again;
"Retreat!" says our chief, "since unarmed we remain."
But the young volunteer lingers yet on the field,
Reluctant to fly and disdaining to yield.
A shot! ah!—he falls! but his life's latest sigh
Is, "'tis sweet, oh! 'tis sweet for our country to die!

And thus WARREN fell! happy death! noble fall!
To perish for country at Liberty's call!
Should the flag of invasion profane ever more
The blue of our seas, or the green of our shore,
May the hearts of our people re-echo that cry,
"'Tis sweet, oh! 'tis sweet for our country to die!"

—*Review.*

Old Grandfather Graybeard's Corner.

Dear Bro. Reynolds:

It is only when we undertake to do certain things that we find we are no longer young; in fact, that we are growing old; and, however reluctantly, yet we must retire from the more active duties of life and leave them to the boys.

I have been led to this reflection, from the fact that the other night I undertook to confer the Master's degree. The Worshipful was gone, and so the boys insisted that I should try my hand once more; I could not well refuse, for you see, I had organized their Lodge and Chapter, and was for many years their W. M. and H. P.; so I took hold and did the best I could; they all said it was first rate, but I know it was not as good as I could work twenty years ago. I am growing old; I can't get up and get around as I used to do, I can't go to lodge every night as I used to, and work sometimes till late at night. I have to ask to be excused after the regular busi-is over, and go home for rest and refreshment. But this I can do; I can sit in my easy chair and think the old times over, and memory brings around me the old brethren who have passed the square, and for their rewards repaired to that C. L. A. W. T. S. A. O. T. U. P., and whose works have been approved as they had gone on before them.

I don't believe in ghosts, but having nothing to do I have to think, and thinking brings up, not only those I was personally acquainted with, but those whose writings I love; so I often sit and talk with my favorite authors, such as Anderson, Preston, Oliver, Ashe, Calcott, De Vertot, Smith and a host of others; why bless you, I never read the Great Light of Masonry but I have the scene and all the characters before me, and Tubal Cain, Moses, Aholiab, Bezaleel, Solomon, the Hirams, and all the old worthies are just as familiar as my own household.

Yes, we,(that is the old authors and I) often meet in this cosy room and talk over the past, the present, and the future of our beloved Order, and our criticisms might not be considered very complimentary to you and the boys, if you should hear them; we fear that you are going too fast, making too many Masons, making it too popular, and that by and by there will have to be another brush, just to purge the wheat from the chaff.

Then again, we have rich times, old reminiscences that come up fresh as new, with jest, and toast, and song, till the old room almost shakes again with the glee; till Stell, (that's my grand-daughter,) sometimes puts her head into the door to ask what grandpa's laughing at; but they have got used to us, and don't often trouble us now. Then, there are lots of the new-fangled things we don't half like; the literature is soapy; a great deal of broth, and but little meat; so unlike the old authors I have named; then the poetry for the most part is awful, and by the by, that's what I started out to talk about, and had almost forgotten about till this moment; it was in this wise: the other night, while turning the leaves of one of the old authors, I came across a song by Bro. Oliver, which led to a discussion on poetry, and we came to the conclusion that there is but very little Masonic poetry now-a-days; no such poetry as we used to have; poetry with Masonic sentiment, and with a song in it that you could not help singing; such songs as our boys now-a-days never heard, and I thought to write to you to ask if I could have a place in the N. E. corner, just to show the boys what the old folks used to call poetry; in short, to give you and them some of the old Masonic songs that are now becoming almost obsolete.

And if you will be so kind it may interest some of your readers, at any rate it will please

Yours Fraternally,

OLD FATHER GRAYBEARD.

The first old song that I will give you is one of Dr. Oliver's, and first sung by him at one of their monthly convivialities, for you must know that in the English Lodges, even at the present day, after the business of the lodge is over, the brethren retire to their club-room, or oftener convert the lodge room into a club-room, and spend an hour or two in real social pleasure; at such a meeting the record said, that "Bro. Oliver, though a very indifferent singer, at the request of the R. W. M. favored the lodge with an original song of his own composition which was highly applauded:"

"SONG.

"As journeying in darkness through life's toilsome way,
The cheerful light darting not one feeble ray,
No friendly companion, my sorrows to smother,
Kind fortune at last sent a true-hearted brother.

A good rousing chorus was then sung, in which all joined.

"Sing Balinamora, ora, ora, (repeat three times)
A Mason's the guardian for me.

"His words smooth as oil, and as honey as sweet,
He guided my path, and directed my feet,
He mysteries and dangers with me did explore,
Through a labyrinth of horrors I ne'er trod before,

"The terrors of darkness encompassed me round,
But light, truth, and friendship, I speedily found.
No suspicion of falsehood can ever appear
To proceed from a Mason who acts on the square,

"By signs and words, guarded like Argus' eyes,
All guile and deceit a Freemason defies,
He lives within compass, and works with his tools,
And levels his way with the Grand Master's rules.

"At length quite enlightened, experience and truth,
Beamed rays of refulgence from east, west, and south.
I never beheld so resplendent a scene;
And none but a Mason can tell what I mean.

"No longer in darkness I now grope my way,
Illum'd by the beauty and glory of day,
The dense mists of error that clouded my sight,
Are dispersed and destroyed by the science of light.

"So now being fearful I trespass too long,
I beg to conclude with my thanks and my song,
Your praises, dear brethren, I'll sing while I've breath;
May we meet in the Grand Lodge above after death."

Reminicences.

BY A PAST GRAND LECTURER.

Freemasonry is a moral order, instituted by virtuous men, with the praiseworthy design of recalling to our remembrance the most sublime truths, in the midst of the most innocent and social pleasures. So say the fathers, and so, no doubt, it was fifty or sixty years ago, and in some localities even yet, the social character of our order is not wholly ignored.

Others, believing that our fathers (poor old fogies), spent too much time at the social pleasures, and too little in the teaching the sublime truths, have undertaken to work a reformation by running into the other extreme, and discarding almost wholly the social feature of our Institution. They consider it true Masonry to spend three mortal hours, and sometimes more, in teaching sublime knowledge, and when the hour of closing arrives, the Master issues his order, brings down his gavel, and in less than five minutes, the visitor who has stopped for a few moments for some friendly greeting, finds that

> "He treads alone the lodge-room now deserted,
> The lights have fled: their friendship's dead,
> And all but he departed,

unless it be the Tyler, who stands jingling the keys as much as to say that if you don't leave pretty soon you will get coaxed out as Pat Murphy did, with the poker.

These reflections passed through my mind the other day, as looking over my papers, I came across some fine tissue-paper on which was written some verses; they were quaint old Masonic verses, and they brought back to my mind one of the many good social times that I have seen, and with those too who were able to teach truth, sublime truth, old truth, truth that like wine grows better by age. The time of which I speak, was some twenty odd years ago; the place, Lower Mystic, Conn.; the occasion, the resuscitation of their lodge and the installation of their officers.

But I would have you distinctly understand that the lodge had not died. No, no. There were and are among them many who never say "die," but at the time when the anti-Masonic excitement stalked through the land, when the best and the wisest were persecuted for conscience' sake, they, in the true spirit of the Gospel and of Masonry, which forbids contention or returning evil for evil, quietly closed their lodge, and retired to their closets, there to pray for those who had "despitefully" used them and persecuted them, knowing that

> "Truth crushed to earth will rise again."

But to the story. Bro. E. G. Storer, the veteran of Connecticut Masonry, was the officer to whom the duty of resuscitating and installing was confided. The services were to be public, and it brought together, not only the old Masons of the surrounding district, but many of their wives and daughters.

After the exercises were concluded, we were happily surprised by being called from labor to refreshment, by the ladies, who had made every preparation for the building up of the inner man, and to their entertainment we did ample justice.

During the festival we had toasts, sentiments, songs, etc.

Bro. S. drew tears from many eyes by his recital of the history of an orphan boy and his little sister, who by that awful scourge, yellow fever, had lost both father and mother.

After the last mournful rites had been paid to the departed, the boy took his little sister by the hand, to walk fifteen miles to try and find an uncle residing in an adjoining city.

Every weary mile of the road was walked in hope, in bright hope of finda home and a friend. They arrived at their destination, but alas! death had been there before them; the uncle was dead, and the world had lost one to whom the "burdened heart" never come to pour out its sorrows, or distress preferred its suit in vain. The hand that had been "guided by justice" was palsied, and the heart that had been expanded by benevolence, had ceased to beat, and the orphans' hope had been buried in the grave of the uncle.

Tired, hungry and discouraged, he sat down on the door-step, and taking his little sister in his arms, he wept, yes, wept as those who have no hope.

A stranger passing along, asked the little boy the cause of his grief, and with many sobs he told his simple tale. The death of father—mother—uncle—all to whom he could look for protection, or even a crust of bread. The stranger told him that he knew his father and his uncle, and for the friendship he bore them, he would take him and his little sister to his own home, and if he would endeavor to be a good boy, they should find in him an uncle and a father too. The boy strove to be a good boy—the stranger kept his promise, for he adopted them into his own family, giving the girl an education, and the boy a trade.

Years passed on—happy years; for by the kindness of the foster-parents, the orphans almost forgot that they had been orphans, or if they remembered it, it was only to shed tears of gratitude, and bless their Heavenly Father who had raised up kind friends, through whose instrumentality they had been saved from starvation, and perhaps disgrace. And the foster-parents were happy in the love and affection of the orphan children as they filled the place in their hearts of those whom death had taken from them. Years passed; the girl grew to be a woman, and was about to be married to one of the most prosperous merchants of the city, and only awaited an event of much interest in the family, viz.; when brother George should come of age. The long-looked-for day arrived; Emma was married, and George declared his own master. His kind benefactor called him into his office and remarked, "George, you have been with me more than ten years, and have proved an affectionate son and companion, and I bless God that it was my good-fortune to find you and your dear sister in your loneliness and distress, and offer you an asylum and home, and for this act I have been repaid a thousand-fold. And now, George, if you are satisfied with what I have done for you, and you will yet remain with us, my cup of joy would be full, for I dread the idea of your leaving us." George did not answer; he could not; his heart was too full for utterance. Memory was running back ten years, to the little friendless boy and girl, to all the kindness and fatherly love, to the love and affection that had been showered upon them, when the kind benefactor again asked, "George, will you stay with us?" the orphan grasped his hand, and exclaimed "stay, yes, where else can I go? is not this my home? Are you not my father, yes, more than father? for all I have and am I owe to you; and the orphan's prayer, and the blessing of God shall ever attend you for all your kindness to me, for God only knows what I would have been to-day, had it not been for you. How often I have thought of the strange providence that threw me in your way, and many times I have wondered at the peculiar interest you have ever taken in me. Why was this?" "I will tell you why," was the ready reply. "You know that I am a Freemason, and the tenets of our Order are Brotherly Love, Relief, and Truth. Your father and your uncle were both Masons, and it was your father who initiated me into the Order, and raised me to the sublime degree of a Master Mason; from his lips I received my first instructions, and as soon as I found that you were the orphans of my dear brother, my heart went out in affection towards you for the love that had existed between your father and myself, because our hearts were knit together like those of David and Jonathan, and I knew that if he had been alive, he would have done the same to my children. This, George, is the reason why I adopted you, and for the peculiar interest you speak of."

The speaker stopped; the moisture had gathered in his eyes; a big sob choked his utterance; a bright smile suffused his manly face as looking kindly around him, he added: "Brothers and friends, the orphan George has told his own story."

This article being of sufficient length I will stop, but in a subsequent number will continue the story, and give the poetry which brought these incidents to mind. T.

◆

The present Indian population of the United States consists of about 295,400 souls.

◆

Harsh words are like hailstones, which if melted, would fertilize the tender plants they batter down.

Miscellaneous.

If You Can't Praise Your Neighbor, Don't Name him at all.

BY FRANCIS S. SMITH.

In our judgment of others, we mortals are prone
To talk of their faults without heeding our own;
And this little rule should be treasured by all:
"If you can't praise your neighbor, don't name him at all."

Men's deeds are compounded of glory and shame,
And surely 'tis sweeter to praise than to blame—
Perfection has never been known since the Fall—
"If you can't praise your neighbor, don't name him at all."

Remember, ye cynics, the mote and the beam—
Pause in your fault-finding and ponder the theme—
Who has the least charity, quickest will fall—
"If you can't praise your neighbor, don't name him at all."

If we would but endeavor our own faults to mend,
We'd have all the work to which we could attend.
Then let us be open to Charity's call—
"If you can't praise your neighbor, don't name him at all."

—*Keystone.*

◆

Important Conversation About Eating.

BY A DOCTOR.—THIRD PAPER.

"I am glad to have further conversation with you, Doctor, on the subject of eating."

"I am at your service."

"Well, Doctor, *is it injurious to eat between meals?*"

"That depends on the length of the interval."

"I mean the ordinary or usual meals of the day as observed in communities generally."

"It is; the stomach after being taxed with the work of digestion after the ordinary meals needs rest, and must have it, or it will suffer sooner or later."

"Then you think the eating of *fruits* between meals is not well?"

"I do. The only proper rule is to give the stomach its necessary rest; rob it of that and soon the penalty must come."

"What about fruit *at meals?*"

"Most fruits are healthful, and as a rule I heartily recommend them. Let the eating, however, be done in connection with the regular meals and as a part of them."

"What fruits do you consider most healthful?"

"Apples, tomatoes, strawberries, peaches, the raspberry, whortleberry, common blackberry are especially healthful for most people dwelling in the latitude of the United States. These are all hardy fruits, and a wise Providence supplies them in comparative abundance."

"You do not mention *grapes.*"

"Fresh grapes are certainly healthful to most persons, yet there are many exceptions. In eating them care should be taken not to swallow the seeds; the latter are difficult of digestion, and should be eschewed."

"What of pears and currants, are they not healthful?"

"They are not to be refused. They are relishable, and often serviceable, but less so than the fruits first named. Much also depends on the varieties. I was present a few weeks since at a gathering of some of my medical friends when this whole question of fruits came up, and some of those present were men of very extensive and careful observation. After protracted and free conversation all present agreed that the common fruits of the latitude and climate (the best varieties being selected) are the best for us, and that each should be eaten in its own season, that is, when it reaches its maturity."

"Of course you advise that the fruit should be *ripe?*"

"Assuredly; unripe fruit, unless thoroughly cooked, is always harmful. Parents cannot be too careful to guard their children against it."

"Well, Doctor, what do you say of *nuts?*"

"Most of them are suited only to persons of strong powers of digestion, while others are positively baneful. A good rule is to eat them sparingly, and only those which our own experience indicates as best suited to our comfort. If eating any variety of nuts is followed with discomfort, avoid it in the future. Health is too precious to be trifled with. But I must bid you good-bye for to-day. At our next interview, should you desire it, I will continue this subject, and make some suggestions about the eating of different 'courses' at meals, and the best variety."

"Thank you Doctor; I shall be delighted to hear you."—*Home and Health.*

◆

EATING too fast generally involves eating too much—more than is needed for the support and nutrition of the body, the organs of taste, which are our guides in this matter, not being allowed sufficient voice or time to take cognizance of the presence of food ere it is pushed past them into the recesses of the stomach. They do not, therefore, have opportunity to represent the real needs of the system, and hence allow the crowding of the stomach. Thirty minutes should be spent at each meal—and spent, too, in chewing the food a good portion of the time—and not in continued putting in and swallowing, but in pleasant chat and laugh, instead of a continuance of the intense nervous pressure of the office or library. If you spend thirty minutes in this way at your meals, you may rest assured you will not eat too much, and that what you do eat will be in the best condition for appropriation to the needs of your system.—*Dr. J. H. Jackson.*

◆

DOCTOR AND PATIENT BOTH DRUNK. Dr. Fordyce somtimes drank a good deal at dinner. He was summoned one evening to see a lady patient, when he was more than "half sea's over," and conscious that he was so. Feeling her pulse, and finding himself unable to count its beats, he muttered:

"Drunk, by Jove!"

Next morning, recollecting the circumstance, he was greatly vexed; and just as he was thinking what explanation he should offer to the lady, a letter from her was put in his hand.

"She too well knew," said the letter," that he had discovered the unfortunate condition in which she was when he last visited her; and she entreated him to keep the matter a secret, in consideration of the enclosed,"—a hundred pound bank-note.

Drinking Ice-Water.

"Drink ice-water sparingly" is an important maxim to every person in summer. Experience shows that in order to quench the thirst a little cool drink accomplishes quite as much as a large quantity. The hotter the day the less should the stomach be loaded either with food or drink. A little observation will show the rule to be a good one both in respect of comfort and health. Let any one who doubts this try the following experiments, each for the six working days of a week of hot weather:

1. Every other day eat largely and drink moderately, and on the alternate days eat and drink sparingly.
2. Every other day drink largely and eat moderately, and on alternate days, as before, eat and drink sparingly.
3. Every other day eat and drink largely, and on the alternate days do both sparingly. The result of the experiments will show that in each case the alternate days when the stomach is least burdened the comfort is greatest, and the days when the stomach is loaded with the full meal and the largest amount of drink, the greatest discomfort is experienced.

"But what shall be done to quench the thirst in the hot days?" Drink only a little at a time. If the water is cold a swallow or two will generally prove sufficient. When the sense of thirst returns take another swallow, and so on. Bits of ice kept in the mouth or chewed until they melt are much better than copious draughts of water. When the sensation of thirst is felt delay quenching it as long as may be conveniently done. Try all this and test it for yourselves.—*Home and Health.*

◆

PUBLIC SPIRIT.—The New York *Times* states that Mr. Sol. Sanborn, of Medford, Massachusetts, described as a hatter by trade, has made and recorded a will by which he bequeathes his body to Professors Louis Agassiz and Oliver Wendell Holmes, of Harvard University, with the request that it shall be prepared "in the most scientific and skillful manner known to the anatomical art," and placed in the museum of anatomy attached to the aforesaid institution. Of his skin, however, Mr Sanborn requires two drum-heads to be made, which are to be presented to his "distinguished friend and patriotic fellow-citizen, Warren Simpson, drummer, of Cohasset," on condition that he shall beat, or cause to be beaten, on the said drum-heads, the national air of "Yankee Doodle," at the base of the monument on Bunker's Hill, "at sunrise on the 17th of June, annually." Moreover, on one of the drum-heads is to be inscribed "Pope's Universal Prayer," and on the other, "the Declaration of Independence," as it "originated in the brain of its illustrious author, Thomas Jefferson." The parts of his body useless for anatomical purposes Mr. Sanborn desires, to quote his own words, to be "composted for a fertilizer for the purpose of nourishing the growth of an American elm to be planted, or set out, in some rural public thoroughfare, that the weary wayfaring man may rest, and innocent children playfully sport beneath the shadow of its umbrageous branches rendered luxuriant by my carcass."

A Good Answer.

"Sir," said a lad coming down a wharf in Boston and addressing a well known merchant—"sir, have you any berth for me on your ship? I want to earn something."

"What can you do?" asked the gentleman.

"I can try my best to do whatever I am put to," answered the boy.

"What have you done?"

"I have sawed and split all mother's wood for nigh two years."

"What have you not done?" asked the gentleman, which was a queer sort of a question.

"Well, sir," answered the boy, after a moments pause, "I have not whispered once in school for a whole year."

"That's enough," said the gentleman, "you may ship aboard this vessel, and I hope to see you master of her some day. A boy who can master a wood pile and bridle his tongue must be made of good stuff."

◆

BROILED LOBSTER.—"Bridget, what did your mistress say she would have for dinner?" "Broil the lobster!" "Are you sure, Bridget?" Entirely; get the gridiron." Mary got the gridiron and placed it on the fire. She then placed the live lobster on the gridiron. Intermission of five minutes, after which the dialogue was resumed as follows: "Did you broil that lobster Mary?" "Divil the broil! The more I poked the fire, the more he walked off. The baste's haunted; I'll try no more. No good will come from cooking a straddle bug like that." "And where is the lobster?" "Divil know I. The last I saw of him he was going out of the door with his tail at half mast, like a wild maniac that he was."

◆

GOOD NIGHT!—Send your little child to bed happy. Whatever cares press, give it a warm good night kiss as it goes to its pillow. The memory of this, in the stormy years which may be in store for the little one, will be like Bethlehem's star to the bewildered shepherds. —"My father —my mother loved me!" Nothing can take away that blessed heart-balm. Lips parched with the world's fever will become dewy again at this thrill of youthful memories. Kiss your little child before it goes to sleep.—*Home Words*.

◆

Bro. Rounsville's "Way to do the Work," is copied into the *Dispatch*.

◆

We understand that Apollo Commandery of Chicago, Wisconsin Commandery of Milwaukee, St. Louis Commandery, and Elwood Commandery of this city, expect to attend the triennial meetings at Baltimore, in large force.

Married.

On the 28th day of June, 1871, by Rev. James A. Chase, Mr. EDWARD McDOWELL, of Hopedale Lodge No. 622, to Miss LOUISA C. DAVIS, both of Tazewell county, Illinois.

Died.

At his residence in DeKalb, DeKalb county, Illinois, February 22d, 1871, Bro. Capt. NEWTON BURPEE, of lung fever, aged forty-one years, two months and twenty-two days.

He was a member of DeKalb Consistory, Sycamore Commandery No. 15, DeKalb R. A. Chapter No. 52, and in his third year as Worshipful Master of DeKalb Lodge No. 144.

RAILROAD TIME TABLE.---CHICAGO.

ARRIVAL AND DEPARTURE OF TRAINS—

SUMMER ARRANGEMENT.

Michigan Central and Great Western Railways.

Union Depot—Foot of Lake street—Ticket office, 93 Lake street, corner of Dearborn.

All trains stop at Twenty-second street station.

	Leave.	Arrive.
Mail (via m'l & air line).....	*a* 6:00 a m	*a* 8:05 p m
Fast New York Express.....	*a* 9:00 a m	*a* 7:05 p m
Atlantic Express (daily).....	5:15 p m	8:00 a m
Night Express....................	*ad* 9:00 p m	*ab* 6:30 a m

HENRY C. WENTWORTH,
General Passenger Agent.

a Sunday excepted. *b* Monday do. *d* Saturday do.

Illinois Central Railroad.

Union Depot—Foot of Lake street.

St. Louis Express..................	*a* 9:20 a m	*a* 8:35 p m
St. Louis Fast Line..............	*d* 8:10 p m	*a* 7:09 a m
Cairo Mail............................	*a* 9:20 a m	*a* 4:35 p m
Cairo Express......................	*a* 8:10 p m	*a* 7:00 a m
Keokuk Passenger...............	*a* 9:20 a m	*a* 8:35 p m
Effingham Passenger..........	*a* 5:15 p m	
Kankakee Passenger..........	*a* 11:00 p m	*a* 9:00 a m

a Sunday excepted. *d* Sunday excepted.

Chicago, Alton & St. Louis Railroad.

Ticket office—55 Dearborn street.

Express	*a* 9:15 a m	*a* 8:00 p m
Joliet Accommodation......	*a* 4:10 p m	*a* 9:40 a m
Night Express......................	*a* 6:00 p m	*a* 12:50 p m
Lightning do	*b* 9:00 p m	*a* 7:15 a m

a Sunday excepted. *b* Saturdays excepted.

This is the only road running trains through to St. Louis Saturday night, and making the time in eleven hours.

Chicago, Burlington & Quincy Railroad.

Ticket Office—63 Clark street—Union Depot—Foot of Lake street.

Mail Express........................	*a* 7:30 a m	*a* 4:15 p m
Pacific Fast Line................	*a* 10:45 a m	*a* 3:20 p m
Galesburg Passenger.........	*a* 8:00 p m	*a* 8:10 p m
Mendota & Ottawa Pass'r..	*a* 4:20 p m	*a* 9:55 a m
Aurora Passenger...............	*a* 5:30 p m	*a* 8:30 a m
Pacific Night Express........	*c* 9:00 p m	*d* 7:45 a m

a Sunday excepted. *c* Saturday do. *d* Monday do.

Chicago & Northwestern Railroad.

Ticket Office—Southeast corner of Clark and Lake streets.

Clinton Passenger..............	*a* 8:30 a m	*a* 6:45 p m
Pacific Fast Line................	*c* 10:45 a m	*a* 3:15 p m
Pacific Night Express........	*c* 9:45 p m	*a* 6:30 a m
Ft. Dodge & Dubuque Exp.	*a* 9:00 a m	*a* 2:30 p m
SiouxCity&DubuquePass..	*a* 9:00 p m	*a* 7:15 a m
Milwaukee Mail.................	*a* 8:00 a m	*a* 10:10 a m
" Express.........	*a* 9:45 a m	*a* 4:00 p m
" Passenger......	*a* 5:00 p m	*a* 7:40 p m
" Passenger......	11:00 a m	5:00 p m
Green Bay Express............	*a* 10:00 a m	*a* 7:15 p m
" "	*a* 5:00 p m	*a* 5:30 a m

a Sunday excepted. *c* Saturday do. *d* Monday do.

ROCKFORD, ROCK ISLAND & ST. LOUIS RAILROAD.

COMPLETE FROM ST. LOUIS TO STERLING.

Trains going south, connecting with Chicago at Sterling.

	Mail.	Exp.	Quincy.
L've Sterling..............		8:10 p m	
" Rock Island.......	7:15 a m	6:24 p m	
" Monmouth.........	9:45 a m	8:54 p m	
" Beardstown......	1:12 p m	1:06 a m	7:30 a m
" Chapin...............	2:12 p m	2:09 a m	8:23 a m
Arr. East St. Louis...	5:45 p m	6:38 a m	12:30 p m

Trains going north connecting with Chicago at Sterling.

L've East St. Louis..	8:20 a m	9:00 p m	1:25 p m
" Chapin...............	12:27 p m	1:00 am	ar 5:29 p m
" Beardstown......	1:12 p m	1:52 a m	
" Monmouth	4:21 p m	5:03 a m	
" Rock Island(ar)	7:00 p m	8:21 a m	
Arr. Sterling............		11:00 a m	

E. SWEET, Jr., Gen'l Sup't.

TOLEDO, PEORIA & WARSAW RAILWAY.

TRAINS WESTWARD.

	Exp.	Mail.	Pass'gr.
L've State Line.........	8:45 p m	6:55 a m	
" Gilman	10:00 p m	8:10 a m	
" Chenoa..............	11:50 p m	9:54 a m	
" El Paso..............	12:35 a m	10:36 a m	
" Peoria................	2:10 a m	12:00 m	
" Canton	3:35 a m	1:40 p m	
" Bushnell............	4:50 a m	4:15 p m	
Arr. Warsaw	7:40 a m	6:30 p m	

TRAINS EASTWARD.

L've Warsaw.............	10:45 a m	3:55 a m	
" Bushnell............	1:35 p m	6:49 a m	
" Canton...............	3:08 p m	8:19 a m	
" Peoria................	4:40 p m	9:47 a m	10:25 p m
" El Paso..............	6:02 p m	11:10 a m	11:50 p m
" Chenoa..............	6:44 p m	11:52 a m	12:45 a m
" Gilman	8:25 p m	1:25 pm	ar 8:00 am
Arr. State Line........	9:50 p m	2:50 p m	

Connects direct with Logansport, Keokuk, Toledo and Columbus.

W. H. CRUGER, V. P. & G. S.

ST. LOUIS, ALTON & CHICAGO RAILROAD.

AIR-LINE ROUTE FROM ST. LOUIS TO CHICAGO AND ALL EASTERN CITIES.

On and after Sunday, May 21st, 1871, trains pass Springfield:

RUNNING NORTH.

Express Mail..	12:10 P. M.
Lightning Express..............................	11:55 M. N.
Night Express.....................................	9:50 P. M.

RUNNING SOUTH.

Express Mail..	5:35 P. M.
Lightning Express..............................	3:55 A. M.
Night Express.....................................	2:10 A. M.

The Way Express leaves St. Louis for Bloomington every day, (except Sunday), at 6:00 P. M., runs through, and leaves Chicago for St. Louis every night. The way express stops only at Carlinville and Alton going South.

T. B. BLACKSTONE,
Pres't and Gen'l Sup't, Chicago.
J. C. McMULLIN,
Gen'l Sup't, Chicago.
O. VAUGHN, Train Master.
J. P. LINDLEY, Ticket Agent.

SPRINGFIELD & ILLINOIS SOUTHEASTERN RAILWAY.

On and after Monday, April 24th, 1871, trains will run as follows:

NORTHERN DIVISION.

TRAINS GOING SOUTHEAST.

	Mail.	Express.
Leave Beardstown.....	7:00 A. M	1:20 P. M.
" Springfield.......	9:40 "	3:42 P. M.
" Taylorville.......	11:14 "	5:13 "
Arrive at Pana...........	12:00 "	6:00 "

TRAINS GOING NORTHWEST.

	Express.	Mail.
Leave Pana................	6:30 A. M	3:30 P. M.
" Taylorville......	7:14 "	4:15 "
Arrive at Springfield.	8:38 "	6:46 "
Leave Springfield......	8:48 "	6:56 "
Arrive at Beardstown	11:20 "	8:25 "

SOUTHERN DIVISION.

TRAINS GOING SOUTHEAST.

Leave Edgewood............	5:15 A. M	10:05 A. M.
" Flora.........................	8:05 "	11:35 "
Arrive at Shawneetown..	3:25 P. M	4:32 P. M.

TRAINS GOING NORTHWEST.

Leave Shawneetown....	5:45 A. M	1:40 P. M.
" Flora.........................	2:40 "	6:15 "
Arrive at Edgewood.....	4:35 "	7:35 "

CONNECTS AT ASHLAND with Jacksonville division of Chicago & Alton Railroad, for Jacksonville, Petersburg, Mason City, and all points west.

AT SPRINGFIELD, with Chicago & Alton, and Toledo, Wabash & Western Railroads, for Bloomington, Chicago and all points north, northwest and west.

AT PANA with Ind. & St. Louis, and Ill. Central Railroads for all points east, south and southeast.

AT EDGEWOOD with Chicago division Ill. Central Railroad.

AT FLORA with Ohio & Mississippi Railroad.

AT SHAWNEETOWN with steamboats for Cincinnati, Paducah, Cairo and St. Louis.

ORLAND SMITH, Gen'l Sup't.
JOHN FOGGITT, Gen. F't and Ticket Ag't.

TOLEDO, WABASH & WESTERN RAILWAY.

THE SHORTEST ROUTE BETWEEN ALL EASTERN CITIES AND MISSISSIPPI RIVER.

Trains leave Springfield, on and after May 14th, 1871:

GOING EAST.

Special Through Express....................	1:05 A. M.
Atlantic Express.....................................	10:25 A. M.
Cincinnati Express................................	2:25 P. M.

GOING WEST.

Pacific Express...	4:25 P. M.
Special Through Express......................	2:40 A. M.
Cincinnati Express.................................	7:10 A. M.

Baggage checked direct through to Buffalo, New York and Boston.

The Celebrated Pullman Palace Coaches Will run daily on the Atlantic Express through from St. Louis to New York, WITHOUT CHANGE, via Toledo and Buffalo. Passenger leaving Springfield at 19:30 a. m. will take these coaches at Decatur.

Sleeping cars on all night trains. Through coaches between Cincinnati and Kansas City, on Cincinnati Express.

GEO. H. BURROWS,
Gen'l Sup't, Toledo, O.
K. H. WADE,
Master of Transportation, Springfield, Il
R. ANDREWS,
Sup't, Springfield, Ill.

GEO. H. ENGLISH. JAS. W. ENGLISH.

ENGLISH & ENGLISH,

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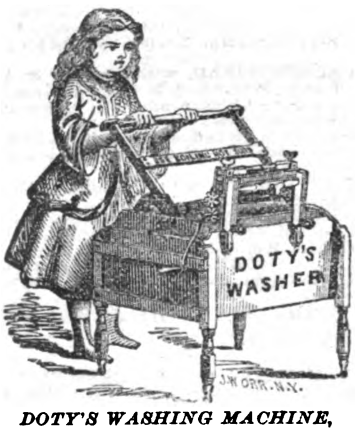

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VOL. X. WHOLE NO. 115. SPRINGFIELD, ILLINOIS, SEPTEMBER, 1871. NEW SERIES NO. 5.

Poetry.

The following sparkling and witty poetical effusion was delivered by our worthy brother George R. Moore, Esq., of Lincoln, Nebraska, formerly of Blandenville, in this State, upon his retirement from the Orient of Blandenville Lodge, No. 233.

You have called for a song, or an epic, I'm told,
As you think that for me all the muses of old
Will step forth as I bid them; and order and tune
Come forth in their beauty like roses in June;
But my pegasus limps and oft halts by the way,
And the muses are coyer than maidens to day;
Or perhaps 'tis the wooer whose quick beating heart
Lets the moment auspicious forever depart.

The thought must be caught as it flies on the wing,
For once touched to the earth 'tis a soiled worthless thing,
And the bright scintillations of poesy's fire
Must be caught in mid-heaven and pulsed as the wire
Till humanity read with the *magnet* of *soul*
From the *magnet* of *spirit*.

No magnet have I
Unless inspiration comes from your well wishes
As appetite sharpens at clatter of dishes,
Still one thinks you are not to the critic inclined,
Or captious, I hope, having recently dined,
So I will proceed with my story in prose,
'Tis bad at beginning and farther on worse,
As "Pat said of Purgatory."

For the story is old, and the setting not new,
The hero is only a wandering Jew,
Yet that wandering Jew is a link in the chain
Of those beautiful symbols which severed in twain
Cuts the past from the present, completely asunder,
And leaves us adrift on the vague sea of wonder;
For one link when 'tis broken as much breaks the chain
As if not a single sound link should remain,
So when man breaks a link which to virtue does bind
He is lost as complete as tho' none had confined,
Yet the link may be welded, if passed thro' the fire,
And the weld be the strongest; but the break will require
Hard labor, long waiting, and consummate skill,
True courage, and earnest determinate will.

Looking back o'er the pathway humanity trod
We note man oft wandering away from his God,
The mementoes of follies are strewn by the way,
And Lot's wife's not alone, in the halt and delay;
Whited sepulchres rise as our vision we cast
O'er the mists and the halo's surrounding the past,
And the corpses of error lay mouldering in sight
Where Jehovah's bare arm seized the emblem of right.

But come, turn from this Sodom, its ashes and thirst,
To the glittering ripples of sunlight that burst
From the clouds of the past; there are lights on the wall;
They are lights that tradition hands down from the fall;
Just look at the light that reflects from the square;
'Tis of virtue, and justice, and dignity rare,
And its light is far brighter in beauty and worth
Than the gaudiest crowns of the monarchs of earth.

And the light from the *Level* is ever the same,
Teaching beggar and king in *Equality's* name,
Of the low narrow house where we soon must repose,
Each relieved of his burden of sorrows and woes.
And the light from the ***Plumb***, teaches each one to bear,
Erect of the burdens of others a share
To Eternity's brink, turning not from the path
For "Lo Heres" and "Lo Theres," for the tares and the chaff,
But bearing aloft the bright golden grain
Which the harvest of thought has not ripened in vain.

O! the Level and Plumb make united a Square,
And the teachings united are justice, so rare
That he who will leave with lowly and poor,
And stand plumb-line in hand at temptation's bright door,
Is fitted the gown or the ermine to wear,
And to sit above kings only crowned with a Square.

And the wandering Jew, tho' he won not a crown,
Still the oil of High Priesthood his temples ran down
And o'er camel hair clothing, it was honor to wear
As he baptized Christ Jesus, his jewel—a Square.
For John Baptist, the Jew, we this festival keep,
And another for John the Evangel.

They cemented with mystical trowels in love,
The Christian and Jew, and taught us above
The leave of time, in the Grand Lodge on high
Opinions will vanish like motes from the eye,
And the bigots of earth, with their cloaks thrown aside,
Will gladly like Eve in their fig leaves them hide.

Yea, more, though the centuries roll o'er their clay,
Their evergreen teachings are brighter to day;
With a cordon of love they have gathered us in
To the sheep fold of faith from the portals of sin.

But hark another chord is sounding—
It seems the harp in Patmos angels played—
With rests and swells, quick set or slowly sounding,
As human joys or sorrows are displayed:
'Tis some Masonic guardian angel pleading
For charity to erring man,
Him over sloughs desponding ever leading,
With eye of faith our God to scan,
The stones upon our pathway wreathing
With Hope's immortal flowers,
Or by the bed of sickness breathing
A prayer at midnight's hours.
And now where some lone widow sitting,
Her weary vigils she doth keep,
This angel by her window flitting
Lulls all her woman fears to sleep.
Since with his scythe and hour-glass striding,
And cutting down both youth and age,
Is followed by an angel gliding
To plant Acacias at the grave.
There pointing to the gates all shining,
That entrance to the Lodge above,
The Angel lifts the curtain's silver lining,
And to the women whispers, "God is love."
Hark! in the distance every sound is dying,
Look where her pointing fingers move
'Tis eager, universal nature trying,
To echo whisper, "God is Love."

[For The Masonic Trowel.]

The Tabernacle.

BY REV. J. GIERLOW.

The tabernacle which Moses made in the wilderness, by special appointment of the God of Israel, was the first religious structure in which the Eternal Majesty vouchsafed to dwell on earth. It was a sort of portable temple, and not unfitly esteemed the centre of ceremonial worship. The materials of it were collected by the voluntary contributions of the children of Israel. The pattern of it was minutely described to Moses by God Himself, who ordered him to be very exact in executing the heavenly plan. Two famous artists, whose names were Bezaleel and Aholiab, were inspired with most exquisite and masterly skill, to finish the holy fabric and its utensils, according to the Divine plan.

First of all, there was a spacious court, one hundred cubits long, and fifty broad. It was hung round with curtains of fine-twined linen, that were fastened with silver hooks to pillars with sockets of brass filleted with silver. The gate by which they entered to this wide area, was a hanging of twenty cubits, of blue, purple and scarlet, and fine linen, wrought with needle work, and suspended by four pillars. This outward court the whole nation might enter on their solemn festivals, as it is said—"Enter into his gates with thanksgiving, and into his courts with praise." Here, under the open sky, stood the altar of burnt-offering, and the brazen laver.

Within the circumference of this wide and open court, was the tabernacle itself, into which none but the tribe of Levi were allowed to enter, to accomplish the service of God. It was a close tent, twenty cubits long, ten cubits broad, and its height equal to its breadth. It was constructed of boards of shittim-wood of regular dimensions, running into one another. These boards were supported beneath with sockets of silver, and corroborated behind with bars of the same wood overlaid with gold, and fastened by golden rings through which they passed.

And what was the roof of this magnificent tent? First it was covered with ten curtains of equal measure, of fine-twined linen, and blue, and purple, and scarlet, embroidered with cherubims, and coupled with loops of blue, and taches of gold. Then it was covered with eleven curtains of goats hair, hung together by taches of brass. Next, it was covered with rams skins dyed red. And above all, there was a covering of badgers skins, to protect the tabernacle and its coverings, from the injuries of the weather.

But though these boards and curtains, thus joined together, made but one tabernacle, this one tabernacle was divided into two apartments. The first was called *the Holy Place*, into which you entered through a vail, or hanging of blue, purple and scarlet, and fine linen, curiously embroidered, supported with five pillars of shittim-wood, overlaid with gold, and their bases of brass, and fastened with golden hooks. Here stood the golden table, the golden candlestick, and the golden altar. The second was called *the Most Holy Place*, into which the High Priest, and none but he, did enter once in the year, through a second vail, of the same materials with the first, broidered with cherubims. In this secret chamber of the Deity, were deposited the most sacred symbols of the Divine presence. Here was the Ark of the Covenant, covered by the Mercy Seat, and over it the cherubims of glory, between which, Jehovah Himself was said to dwell. Here was the golden pot that had manna, and the miraculous rod of Aaron, that budded. And here the appearance of the glory of the Lord is supposed to have resided, and been seen on special occasions.

Such was the structure of this holy tent, which was built in the taste of Heaven, reared up by the inspiration of the Holy Ghost, and consecrated by Moses. And we must not forget, that it was a movable pavillion, so contrived as to be easily taken down, and set up again. While the peculiar people sojourned in the wilderness, the tabernacle shared the same fate, being transported from place to place by the ministry of the Levites. When they possessed the promised land, at first it rested at Gilgal, afterwards in Shiloh; and when Solomon began to reign over Israel, it was pitched in Gibeon. But at the last, it was altogether superseded by the magnificent temple built by that glorious monarch; and probably the costly materials of it were lodged among the treasures of the house of the Lord.

Now, what shall we say to these things? Did the High and Holy One—whose dwelling is not with flesh, who resides not in temples made with hands—did He stand in need of this movable habitation? Glorious as it was, can we reasonably think it to have been a meet apartment for the Deity, or at all adequate to the inconceivably glorious, immense and eternal Spirit? Oh, no! Such a groveling thought, so unworthy of God, and shocking to reason herself, we cannot entertain. But if we suppose that these holy places made with hands were figures of heaven, then we shall be able to account for that ardent affection with which the tabernacle of the Lord of Hosts is cherished in symbolic Masonry.

Oh, death! it is thine to pull aside the vail of mortality that interposes between the holy and the most holy place. Happy they who enter by faith, and not a visible procession only, into HIS sanctuary, which HE has sanctified forever.

◆

Reminicences by a Past Grand Lecturer.

THE SECOND ARTICLE.

When the excitement caused by the announcement of Brother E. that he was the veritable orphan had subsided, Brother Brown was called upon to give us something in his line. Now all knew Brother B.; he was the Tubal Cain of those parts, a worker in metals, an old Mason, and rather an old man, although you could not have told his age by twenty years, for, as he used to say, he was "well kept."

All expected something good from Brother B., for he had a rich experience, and belonged to *one of the best* lodges in the State, (Asylum, 57). I do not say this because I was initiated, passed, and raised there, but because it turned out some of the brightest Masons in the State, among whom I can name Dr. Wm. Hyde, Past Grand Commander of that State, General Sanford, Capt. Amey, Capt. Pendleton, and lots of others, "hewed squared and numbered in the quarry where they were raised." It was likewise one of the first Lodges called upon to stand the test in that awful anti-Masonic tornado that swept over the whole country, and nowhere with more force than in Connecticut.

At that time this lodge was large in its numbers, great in its influence, and strong in Masonic worth. But the time came which "tried Masons' souls;" many wavered and fell out by the way, yet many stood firm to the end. Asylum Lodge had both in the membership.

Some did not think it their duty to brave the wrath of public opinion, but chose rather to stop at home than to come to the lodge, but what lodge in the country but had some such? Yes, some lodges were composed *almost wholly* of such material. Not so with Asylum. A regular meeting came, and Dr. Hyde then the W. M. repaired as usual to the room; three others besides himself!

The Doctor walked up and down, up and down, and what thoughts and resolves passed through that great head and good heart none ever knew. After walking for some time, he quietly placed the great lights upon the altar, and loud and clear was heard the congregating knock! All knew what it meant. The officers to their places; the door was closed, and all became perfectly silent. The Doctor with slowness, dignity, and precision, advanced to the east of the altar; a wave of his hand brought the other three, one on each side of the altar; the Master knelt, the others the same. Not a word was spoken; they knew their Master too well to ask questions, and where he led they were willing to follow. A moment's pause as if in prayer, and the silence was broken by the Master saying, "Repeat your name and say after me;" they obeyed, and he continued, "I, Wm. Hyde, of my own free will and accord, in the presence of Almighty God and these brethern, do solemnly swear that there shall be a working lodge of Masons in Stonington, Connecticut, as long as *we four live*, so help me God."

They arose from their knees, resolved to *do and die* if need be for the society they so much loved. They moved the records, charter, and such things as they needed, from the lodge room, locked the door, and the iron bolt as it clicked into its place, sent a chill to their very hearts, for there they had been initiated, passed, and raised; there they had spent many happy hours. Now it was locked, and when and by whom it should be opened, God only knew; in His hands they left it.

They took the articles to the Doctor's. Over his office he had a room, a kind of curiosity shop, in which dead men's bones, herbs, drugs, etc., were scattered promiscuously around. This was cleared up, and after all things had been arranged to their liking they there set up their altar and proceeded to open their lodge. They had a W. M., S. W., J. W., and Secretary, but no Tyler, and the Doctor would as soon thought of opening lodge without a charter as without a Tyler, so down stairs he goes to find one. Now you must know the Doctor was blessed with a wife, *a real wife*, none of your anti-Masonic wives who can't bear to have their husband know anything *they do not*, not to go to any place *they cannot go with them*. She was a *woman*, and that in Scripture and Masonry means more than fifty times the modern lady. She was a woman of sense, and loved her husband, and loved Masonry because her husband was, as she said, "full of it." Well to this good wife he went and told his troubles, and she was ever ready to help him. He told her to take her seat at the foot of the stairs, outside, but close to the door, and putting the instrument of her office (the Tyler's sword) into her hands, proceeded to install her by this singular address:

"Mrs. Hyde I am going up stairs to open the lodge. I wish you to remain here and guard this entrance. If any one wishes to see me, knock on the door and I will come down, but if any one attempt to pass you, without my consent *cut them down.*"

The Doctor went up stairs, opened and closed the lodge; and there they continued to hold their meetings, not for work, for there was none, but to rehearse the ritual and to keep their arms bright against the time they should again open and resume labor. *The Grand Lodge record shows that No. 57 had a representative there every year.*

But the sequel of the story is yet to be told. One of the four, Bro. Sanford was taken sick. Dr. Hyde imformed him that his work was almost done, and he believed he was called to receive his wages. The old man knew it and only answered, "It is well, there are no stains on my apron, thank God." Then placing his hand on his heart, he added, "My mark has been redeemed by the blood of the Lion of the tribe of Judah. I am ready to go. I have two requests to make, the first is bury me as a Mason should be buried; the next is to see the other two; you know, Doctor, the other two; you bring them, Doctor, we four must be alone once more; yes, once more."

In the afternoon the three entered the chamber of the dying brother. He was going faster than they expected, his breath was short; his eyes were closed, and but for the feeble respiration you would have thought him dead. But the familiar steps of the Doctor seemed to arouse all his energies. He ordered the room to be cleared, and at his request he was raised up. "Now, brethren, gather around me and put your hands in mine." The three advanced and put their hands in the now cold hands of the almost departed brother. "Say I, repeat your name, and say after me," The old man passed his hand over his forehead as if in doubt, but rallying again, said, "No, no, I have not forgotten it. I have repeated it a thousand times, every time I have passed the old room I have stopped and repeated it. No, no, I have not forgotten it. Say I, repeat your name, and say after me; I, Joshua Sanford, of my own free will and accord, in the presence of Almighty God and these brethren, do solemnly swear that there shall be a working lodge of Masons in Stonington, Connecticut as long as *you three live*, so help me God." The effect was too much. The old man sunk back on his pillows, and ere the sun went down he had gone to his reward. He was buried as a Mason should be, and although the anti-Masons thought they had crushed out Masonry, one hundred white aprons told they were not dead, but sleeping."

That day the old lodge-room was opened, and continues open to give a welcome to all who knock aright. Such is the history of No. 57 as I received it from the Doctor himself. But I have got off the track again, and not given you that poetry promised in my last. I will try and do better next time. T.

Communication.

Judaism and Christianity.

As this question has again come up for discussion, I would like to call the attention of our Jewish brethren to an able discussion of this subject by Dr. Oliver in his "Revelations of a Square," pages 50 to 60.

He puts in the mouth of one of his characters (Dr. Dodd), the assertion that at the time named in the book (1771) "there were not a dozen Jewish Masons in England, and at the revival in 1717 there was not one in all the world."

He adds, "the Jews never practised Masonry themselves or encouraged it in others."

Bro. Dunkerley is then described as expressing his concurrence in the sentiments of Dr. Dodd, and says, "among the many hundreds of Christian lodges which are spread over the four quarters of the globe, it is very doubtful whether there be a single Jewish lodge in existence." We give these expressions as we find them, not vouching for their correctness, but should be glad to have some of our Jewish brethren say how nearly they come to the truth.

TRAVELER.

Selected Poetry.

Light.

BY WILLIAM PITT PALMER.

From the quickened womb of the primal gloom,
The sun rolled bleak and bare,
Till I wove him a vest for his Ethiop breast,
Of the threads of my golden hair;
And when the broad tent of the firmament
Arose on its airy bars,
I pencilled the hue of the matchless blue
And spangled it round the stars.

I painted the flowers of Eden bowers
And their leaves of living green,
And mine were the dyes in the sinless eyes,
Of Eden's virgin queen.
And when the fiend's art on the trustful heart,
Had fastened its mortal spell.
In the silvery sphere of the first-born tear
To the trembling earth I fell.

When the waves that burst o'er a world accursed
Their work of wrath had sped,
And the Ark's lone few, the tried and true,
Came forth amongst the dead,
With the wondrous gleams of my bridal beams
I bade their terrors cease,
As I wrote on the roll of the storm's dark scroll
God's covenant of Peace.

Like a pall at rest on a senseless breast,
Night's funeral shadow slept—
When shepherd swains, on Bethlehem's plains,
Their lonely vigils kept—
When I flashed on their sight the heralds bright
Of Heaven's redeeming plan,
As they chanted the morn of a Savior born—
Joy, joy to the outcast man!

Equal favor I show to the lofty and low,
On the just and unjust I descend;
E'en the blind, whose vain spheres roll in darkness and tears,
Feel my smile, the best smile of a friend;
Nay, the flower of the waste by my love is embraced
As the rose in the garden of kings,
At the chrysalis bier of the worm I appear.
And, lo! the gay butterfly wings.

The desolate Morn, like a mourner forlorn,
Conceals all the pride of her charms,
Till I bid the bright hours chase the night from her flowers,
And lead her young day to her arms!
And when the gay rover seeks Eve for his lover
And sinks to her balmy repose,
I wrap the soft rest by the zephyr-fanned west,
In curtains of amber and rose!

From my sentinel sleep by the night-dreaded deep,
I gaze with unslumbering eye,
When the cynosure star of the mariner,
Is blotted from out the sky!
And guided by me through the merciless sea,
Though sped by the hurricane's wing,
His compassless, dark, lone, weltering bark
To the haven home safely he brings.

I waken the flowers in their dew-spangled bowers,
The birds in their chambers of green,
And mountain and plain glow with beauty again,
As they bask in the manual sheen.
Or, if such the glad worth of my presence on earth,
Though fretful and fleeting the while,
What glories must rest on the home of the blest,
Ever bright with the Deity's smile!

THE Grand Lodge of Frankfort was founded March 18, 1783, and constituted as a Grand Lodge, in 1823. It has ten subordinate lodges, three of which are in Frankfort, and two in Hamburg. The legal status of the Grand Lodge of Frankfort and its subordinates is as yet unsettled. Pursuant to a royal decree of 1798, still in force, all secret societies are prohibited in the Prussian States, with the exception of the Masonic lodges hailing from either of the three Grand Lodges of "Germany," "Royal York" and the "Three Globes." The existence of lodges working under constitutions from the Grand Lodge of Frankfort is tolerated by the goverment of King William I., but has not yet been legalized.—*Tidings.*

Anti-Masonry.

We take great interest in reading the history of the anti-Masonic excitement existing in the United States in the year 1826 to 1834. Political and religious ostracism was attempted on the Fraternity by church and politician, and it required considerable manhood and moral courage to acknowledge fealty to the Order at that day. In 1830 the excitement reached its height, and that year the "United States Anti-Masonic Convention" assembled at Philadelphia. As this was the first and most formidable attempt at a national combination of the elements of opposition to Freemasonry, we bestow more space upon its proceedings than it would otherwise deserve. There were ninety-six members of the convention, representing the States of Massachusetts, Connecticut, New York, Pennsylvania, Vermont, Rhode Island, Ohio, New Jersey, Michigan, Maryland and Delaware; but few were men of any prominence, though several of them, by attaching themselves to other "isms," and abandoning political anti-Masonry when it ceased to be profitable, subsequently achieved eminence. Among them may be named Francis Granger, Henry Dana Ward, Frederick Whittlesey and William H. Seward, New York; and Pliny Merrick, Massachusetts. The cement that bound such minds, for even so short a time, to men like David Bernard, Moses Thatcher, Thaddeus Stevens and Joseph Ritner, must have possessed magic virtues; but it had no endurance.

Francis Granger was made President of the Convention, seconded by six Vice-Presidents. It is pleasing to see that no state farther west than Ohio, and south than Maryland, had a delegate. Of New England, Maine and New Hampshire refused the part assigned them, and sent no representatives. Fourteen prominent committees were appointed, among whom were divided all the questions likely to arise relative to Masonic rituals, history and jurisprudence. Seward's part was to report resolutions expressive of the sentiments of the convention. A proposition to inquire into the pecuniary circumstances of the widow and children of Wm. Morgan, was rejected with commendable dispatch; that was not the purpose for which these ninety-six delegates had assembled. Three gentlemen from North Carolina took their seats as honorary members. The committee "on the effects of Masonic ties and obligations on the commerce and revenue of the United States," were discharged without making a report: this was a real loss of interest to the proceedings.

In the report of the influence of Masonry upon the public press, it was reported, that, between 1826 to 1830, there had been 124 anti-Masonic papers established, viz: in Pennsylvania, 53; New York, 46; Connecticut, 2; Rhode Island, 1; Massachusetts, 5; Vermont, 4; New Jersey; 2; Ohio, 9; Indiana, 1; Michigan, 1: but their statements are, doubtless, exaggerated.

The conclusion presented by the convention may be thus briefly expressed: 1. That the various expositions of Masonic secrets are true. 2. That Freemasonry originated early in the eighteenth century. 3. That its oaths are not obligatory. 4. That adhering Masons are disqualified for public office. 5. That Masonry and its principles are inconsistent with the genius of American institutions. 6. That Masonry should be extinguished at the ballot-box. 7. That Masonry is a political institution 8. That its effects upon the public press are evil.

It was agreed to assemble at Baltimore September 26, 1831, and nominate candidates for President and Vice-President of the United States.

This convention assembled the following year, and William Wirt accepted the nomination as President of the United States, and Amos Ellmaker the nomination as Vice-President. This ticket received the electoral vote of one state, viz: Vermont.

So outrageous and abusive were the charges made against the Order, that the Grand Lodges of Rhode Island, Massachusetts, Vermont and other States, made and published a protest against such actions. We insert the declaration as made by the Grand Lodge of Rhode Island, which is similar to those made by the other states above mentioned:

Fellow-citizens: In making this declaration, the Grand Lodge of Rhode Island confidently appeal to the Great Searcher of Hearts to test their truth and sincerity. And we will not hesitate, when legally called upon to appear before any constitutional body, clothed with competent authority, to substantiate the facts herein set forth. And for the public decision we are satisfied to cast ourselves on your calm, sober and deliberate judgment, requiring only to be believed, if in charity we can be supposed to be honest; and to be disbelieved, if you can make up your minds to think that we have unanimously agreed to become guilty of wilful and premeditated perjury. We make this appeal to you in the spirit of candor and frankness, and invoke the same spirit on your part. Deprecating strife and contention, and wishing to promote peace and quietness, we have heretofore remained silent. But finding this spirit of no avail, and ourselves and our motives continually assailed with seeming rancor, we are impelled, by feelings of honor and self-respect, to step forth in our own defense. In doing so, we have been frank and open in our communications, and believe we have held up to the public gaze, as respects ourselves, all that the public require to know; and have sanctioned our expositions by solemn appeals to God himself. Under this awful sanction we have declared ourselves free from any obligations that require us to act, in any case, in contempt of the civil authority, or in opposition to the demands of common justice to all mankind. And we have further forbidden the observance of any such obligation by all and any under our jurisdiction.

Have we not done all that can be reasonably demanded of us as Masons and as men, to quiet the fears of the community respecting us and our Institution? And if so we would cordially inquire, why we, more than other bodies, should be driven to dissolution in defiance of our rights as freemen? As to political rights as a body, we have none, nor never had any; and we challenge our opponents to point to a fact that will invalidate what we say. As men have ever, we have political rights, and driven to the necessity, if we find ourselves impelled to act to prevent disfranchisement, we shall claim the same right to do so, as our opponents claim to carry on a cruel and exterminating warfare against us. We call the world to witness that we have sought no quarrel with our foes, we have given no just cause of offense, and if they drive us to desperation, the fault will be theirs, and the sin must rest upon their own shoulders. All concessions, consistent with our own feelings as men of honor, we are at all times ready to make for the public good. More than that we deem derogatory to the character of American freemen. And if we must be disfranchised, we will never make a voluntary surrender of our rights; for we value them too highly as the legacy bequeathed us by our fathers, to resign them; and never will part with them till they shall be wrested from us by the strong arm of arbitrary power.

BARNEY MERRY, G. M.
EDWARD R. YOUNG, G. S.

—*Jewel.*

* * *

Statistics of Royal Arch Masonry in the United States.

The following table is from Report on Foreign Correspondence of Grand Chapter of Maine, prepared by the noblest Roman of them all, Josiah H. Drummond, its honored chairman:

GRAND CHAPTERS.	No. of Subordinates.	Members.	Exaltations.	Admission and Restorations.
Alabama	53	2,184	147	82
Arkansas	55	1,307	240	28
California	40	1,769	244	35
Canada	38	1,491	211	40
Connecticut	29	3,722	274	14
Delaware	4	187	25	1
District of Columbia	7	836	116	23
Florida	13	496	64	10
Georgia	56	2,008	172	42
Illinois	146	8,405	1,028	73
Indiana	74	3,548	497	54
Iowa	60	2,556	427	45
Kansas	17	610	91	21
Kentucky	98	3,397	379	59
Louisiana	26	1,577	133	23
Maine	35	3,069	381	336
Maryland	10	935	84	14
Massachusetts	50	6,129	664	......
Michigan	75	5,660	504	64
Minnesota	19	958	126	......
Mississippi	79	2,583	167	132
Missouri	66	3,009	478	85
Nebraska	5	264	58	13
New Hampshire	17	1,594	107	......
New Jersey	24	1,562	287	2
New York	179	15,733	1,927	146
North Carolina	20	718	20	12
Nova Scotia	3	....	40	2
Ohio	120	6,604	679	134
Oregon	5	180	17	3
Pennsylvania	75	6,898	884	62
Rhode Island	10	1,381	177	2
South Carolina	37	894	70	5
Tennessee	87	4,161	368	55
Texas	95	3,220	341	124
Vermont	14	1,550	128	61
Virginia	46	1,690	....	......
Wisconsin	40	2,466	182	38
Total	1837	105,351	11,801	1840

IN Joaquin Miller's poem on "Burns and Byron," two or three lines occur in which the author develops himself as a brother Mason, and hails his fellow craft. The passage is an effective one, and evinces the true Masonic spirit. It runs as follows:

> "The poet's passion, sense of pride,
> His sentiment, the wooing throng
> Of sweet temptations that betide
> The wild and wayward child of song,
> The world knows not; I lift a hand
> To those who know, who understand."

* * *

THE present civic title of the M. W. Grand Master of England is "Marquis of Ripon," conferred in recognition as Chief of the late High Commission to this country from Great Britain.

The Grand Lodges of Canada and Quebec.

As many of our readers may be interested in the action of the Grand Lodge of Canada in relation to the Quebec difficulty, at its last communication, we give the several propositions. The Board of General Purposes, having had the matter referred to them, reported the following resolutions, the adoption of which was moved by R. W. Bro. Thos. White and seconded by R. W. Bro. Montgomery:

"1. That the Grand Lodge desires to re-assert the principles of Masonic law, adopted at the special communication, held in the city of Montreal, in December, 1869, and subsequently re-affirmed by unanimous vote of Grand Lodge at the last annual communication, held in the city of Ottawa, as to the 'extent of its jurisdiction,' comprising the Provinces of Ontario and Quebec.

"2. That while it has no reason to alter its views, thus formally propounced, this Grand Lodge regrets the continuance of the difficulties which have arisen in the Province of Quebec, and that no approach has been made to a restoration of the Masonic harmony in that Province, as Grand Lodge had reason to hope would have taken place.

"3. That an unanimous desire on the part of the lodges in Quebec to have that Province set apart as a separate Masonic territory, would at all times have been favorably considered by Grand Lodge.

"4. That Grand Lodge most earnestly desires the removal of all difficulties amongst Masons in the Province of Quebec, and with that view resolves that a committee be appointed by Grand Lodge to confer with a committee of the lodges of Quebec which have ceased to work under the authority of Grand Lodge, with a view to the restoration of Masonic harmony in that Province.

"5. That the suspension by edict of the Masters of lodges and Masons in that Province, subsequently confirmed, be removed.

"6. That the committee so appointed shall, with all convenient speed, report the result of their conference to the Grand Master, and that he be requested to take immediate action upon such report."

In amendment, it was moved by R. W. Bro. B. McKechnie, seconded by R. W. Bro. N. B. Falkner:

"That having in view the true interests of Freemasonry, the maintainance of harmony, and the avoidance of scandal, be it

"*Resolved*, That the suspension of the adherents of the so-called Grand Lodge of Quebec be and is hereby withdrawn.

"That the Grand Lodge of Quebec be and is hereby recognized as a duly constituted Grand Lodge.

"That we hereby cede to the Grand Lodge of Quebec the whole of the Province of Quebec, subject to the following conditions, viz.: That all lodges therein now in connection with the Grand Lodge, and that are desirous of maintaining that connection, may do so.

"That this Grand Lodge do strongly, and with the most fraternal feelings, recommend that all the lodges in the Province of Quebec, and now in allegiance to this Grand Lodge, do take into serious consideration the necessity of sinking all differences, and cordially uniting themselves to the Grand Lodge of that Province.

And in amendment to the amendment it was moved by V. W. Bro. Racicot, and seconded by R. W. Bro. Gutman:

"That this Grand Lodge, while re-affirming its former opinion expressed at the Montreal and Toronto meetings, December, 1869, and July, 1870, as to the illegality of the organization of the Grand Lodge of Quebec, and although no valid reason has ever existed for the disruption of this Grand Lodge in the manner attempted by the so-called Grand Lodge of Quebec, but being desirous of re-establishing peace and good will and harmony amongst all the Masons of Canada, and of preventing further trouble and complications, and being now of opinion that these objects can best be obtained by the existence of a Grand Lodge for the Province of Quebec, properly organized, with the same unanimous assent, if possible, and good feeling of all the Masons in that Province; while at the same time the duties and obligations of this Grand Lodge towards the same loyal Masons should not be disregarded; this Grand Lodge will give up and cede all the territory which it has occupied since 1855 in that part of Canada constituting the Province of Quebec, make all just and financial settlements, remove all suspensions and do all such things as may become necessary, so soon as this Grand Lodge receives notice that a settlement or compromise, mutually satisfactory, shall have been effected between the Masons residing in the Province of Quebec, who have been and are now loyal and faithful to this Grand Lodge on the one side, and the members of the so-called Grand Lodge on the other, in such manner as they may decide among themselves whilst acting in a true Masonic spirit; and this Grand Lodge will not, forthe present, take any further step or action of any kind whatever concerning the said so-called Grand Lodge of Quebec."

This last amendment was carried by a very large majority.—*Freemason* (*London*).

Masonic Editorial Notes.

DESTRUCTION OF GEN. WASHINGTON'S LODGE ROOM.

Among the old colonial houses consumed in the conflagration at Alexandria, Va., on Friday, 19th of May, were the Masonic Lodge of which George Washington was the Master, and the old Colonial Court-house, in which Washington's provincial troops were quartered in 1754, and from the door of which Braddock marched to his defeat in 1755, and in which ex-President Washington gave his last vote in 1790.

INITIATION OF A MOHAMMEDAN.

The Grand Lodge of Saxony displayed a more enlightened and true Masonic spirit than the three Prussian Grand Lodges, and those of Sweden and Denmark. A Lodge in Dresden, says the Louisiana report, has initiated a Mohammedan by the name of Gattha Sadick, a merchant of that city. True to the faith of his fathers, the candidate appeared in his national dress, and, after answering the questions propounded in a satisfactory manner, in the Arabic language, he was initiated. Commenting on this, the New York Committee gave a similar instance which occured in their jurisdiction, in 1839, when a Mohammedan named Mahamed Jumah, first lieutenant of a frigate of the Imaum of Muscat, lying at anchor in the harbor of New York, petitioned St. John's Lodge No. 1, of that city, to be made a Mason. On the occasion of his initiation, it was impossible to procure a Koran, and the candidate, on being informed of this, inquired whether the book used by the lodge contained the doctrine of a belief in the Supreme Being. Assured of this, he expressed himself satisfied, and was accordingly initiated, remarking that that was a good enough Koran for him.

THE CRAFT IN IRELAND.

The Irish "Ahiman Rezon," or Book of Constitutions, is full of interest. A cursory glance has brought two curious facts to our attention. Article 18 of the Grand Lodge regulations requires all brethren attending the Grand Lodge to appear dressed in full evening costume, with the appropriate full-dress apron, and collar, and jewel, if any, of the respective stations to which they belong. And the Irish brethren claim a greater antiquity than any other of our corresponding Grand Bodies, as is evinced by the following: 2736 *Anno Mundi*. The Phœnicians are supposed to have settled, before Christ 1264, in Ireland, and Masonry to have been introduced by Heber and Heremon, sons of Milesius, succeeded by Eochaid, styled the Ollamh Fodhla, or Learned Doctor, who (B. C. 769) constituted triennial meetings at Tara in Meath. The constant warfare and aggressions of the Danes destroyed the ancient records, and discouraged all sciences; nevertheless several structures still exist which testify the labors of the era. In A. D. 306, St. Alban obtained the first royal charter for "Assemblies or Huttes of Masons to be holden in England."

OUR PORTUGESE BRETHREN.

The title of the Master of a lodge in Portugal is "the Venerable." Lodges are represented in the Grand Orient by their Venerable and delegates—one delegate for twenty members. In case of sickness, the place of the Venerable may be taken by one of the Wardens, provided he is a Knight Rose Croix, and if the Venerable and delegates have not attained that rank they must receive it before taking their seats in the Grand Orient. All propositions must be made in writing. On the receipt of a proposition for initiation, the Venerable privately requests three brethren to make inquiry as to the morality, etc., of the candidate. At the next meeting they each report in writing the result of their investigations. Should two of these reports be favorable to the candidate, the ballot is proceeded with as in Tennessee; but if two of the reports are unfavorable, the candidate is rejected without recourse to the ballot, and his name and description are immediately sent to the Grand Orient for circulation, to prevent his gaining admission into another lodge.

MASONIC GRAND BODIES IN PRUSSIA.

There are four Grand Masonic Bodies in this kingdom. These are all under the protectorate of Brother His Majesty William I., King of Prussia. His Royal Highness, the Crown Prince, Brother Frederick William, is Deputy Protector.

GRAND LODGE OF GERMANY.

FRANKFORT-ON-THE-MAIN.—*Eclectic Grand Lodge.*—This body was founded March 18, 1783, and constituted as a Grand Lodge in 1823. The Grand Master is Bro. H. Hoerster, and Grand Secretary Bro. C. Paul. It has ten subordinate lodges, three of which are in Frankfort, and two in Hamburg. The legal *status* of the Grand Lodge of Frankfort and its subordinates, is as yet unsettled. Pursuant to a royal decree of 1798, still in force, all secret societies are prohibited in the Prussian States, with the exceptions of the Masonic lodges hailing from either of the three Grand Lodges of "Germany," "Royal York," and the "Three Globes." The existence of lodges working under constitutions from the Grand Lodge of Frankfort is tolerated by the goverment of Bro. King William I., but has not yet been legalized. Most of the twenty-three lodges heretofore hailing from the Grand Lodge of the ex-kingdom of Hanover, dissolved March 28th, 1868, have joined the Grand Lodge of Prussia.

In the Grand Lodge of Hamburg, the three degrees of Craft Masonry only are worked, the Royal Arch not being recognized. Bro. Charles Edward Buck is the Grand Master, and Bro. Volkers the Grand Secretary. Entered Apprentices serve one year before they become Fellow Crafts, and Fellow Crafts labor for one year before they are raised to the sublime degree of Master. The brethren wear their hats in the lodge, but take them off whenever the name of the Great Architect of the Universe is mentioned.

In the St. George's Lodge, in Hamburg city, initiations are conducted in the English, French, Italian and Spanish languages, as well as in German.

Since 1865 the Grand Lodge has adopted the system of direct representation, and it is said to answer remarkably well. The deputies forming the Grand Lodge are elected for the purpose by the members of the respective subordinate lodges.

HANOVER—GRAND LODGE.

After the active existence of forty years, the Grand Lodge of Hanover has ceased to exist. It held its last session March 28, 1868. The war of 1866, between Austria and Prussia, resulted in the annexation of the kingdom of Hanover to Prussia, and in its train followed the question of the future existence of the Grand Lodge. According to an edict issued by a former King of Prussia, October 20, 1798, three Grand Lodges only are permitted to exist in his dominions. It was supposed by many, however, that inasmuch as Hanover possessed an independent Grand Lodge before its annexation to Prussia, its quiet continuance would be permitted, particularly as the edict before alluded to seemed to have been modified in 1848, by the enactment of a law which permitted Prussian subjects to assemble without arms in a closed room, and form societies not prohibited by law. This anticipation was not realized. The Grand Lodge of Hanover was swept away by a cabinet order, Febuary 17, 1867, whether justly or otherwise we cannot say, nor how much the dissentions which sprung up in the Grand Lodge itself contributed to this result.

MASONRY IN HAYTI.

Grand Orient, established in 1823. A. T. Boucheran is the Grand Master, and Gen. E. Bourjolly, of Port-au-Prince, Grand Secretary. There are eighteen subordinate Lodges.

MASONRY IN DENMARK

The Grand Lodge of Denmark was instituted in 1747, and derives its existence from the Grand Lodge of Scotland. It is situated in Copenhagen, is recognized by the State, and the reigning King is Patron of the Order. The Grand Master is Bro. C. J. Brastrup, Privy Counsellor, the Minister of Justice and Public Worship. Recently, its two lodges in Altona joined the Grand Lodge of Germany, Schleswig-Holstein having become a possession of Prussia. These leave but one, St. Andrew's and four St. John's Lodges.—*Keystone.*

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Renunciation of Masonry.

The Rev. Dr. B. T. Kavanaugh, of Galveston, Texas, gives the *Family Visitor* the following episode in his pastoral and Masonic life:

When comparatively a young Mason, and young preacher, we met with an old minister, whose prejudices ran very high against our time-honored Order. Being an old and venerable Father in Israel, he took liberties with the younger members of the sacred office, and in a very imperious manner accosted us as follows:

"Brother K., I understand you belong to the Freemasons; is that possible?"

"Yes sir, I have the honor to be a member of that honorable Order."

"Well, sir, I am opposed to the whole thing, and I require you to renounce it! It is no place for a young minister to be, and I expect you to give it up at once."

"Well, Father M.," we replied, "I would certainly go as far, in a departure from my own sense of right and duty for you, as I would go for any other man or minister I know of as I have a profound respect for your age and position in the church; but I must act conscientiously, and in accordance with what I believe to be right. Will you assist me in my effort to conform to your wishes? Let us take up the matter understandingly, and renounce one thing at a time. In the first place I want to know if you would have me to renounce the Mason's God, the Great Creator of the Universe?"

"Oh no, of course you cannot renounce God."

"Well, sir, will you have me to renounce the Holy Scriptures, the great light in Masonry?"

"Certainly not; they are the light of the world."

"Then I would like to know if I must renounce Masonic charity, and the brotherly kindness it teaches?"

"Oh no; charity is a great Christian virtue, and you could not be a Christian without it."

"Well, sir, will you please to tell me where I shall begin to renounce, and what I shall renounce?"

"Why, yes; I think you should renounce those secret lodges, and the keeping company with those wicked men; that is where the danger lies."

"The secret lodges! Why, sir, we are obliged to have secret lodges. We have great treasure in store in our Order, and we are bound to keep them under the lock of our secrets, and allow no one to possess the mystic key until we have tried him and found him to be a good man and true."

"Wicked company! If you think a lodge wicked company, where we keep the Bible and open our meetings with prayer, why then I think you had better close the churches, too, for wicked men go there; and, indeed, I cannot tell where you will go and not find what you call wicked men. You will certainly have to get out of the world."

"Yes; but what I mean is, that you should not associate as companions."

"Then you mean that I am not to follow the example and teachings of Christ, who was noted for his kindness to sinners—declared that he came to seek no others."

"Oh, well, I do not see how you are to renounce the principles of Masonry; I mean to say I have never joined them. I do not think it right."

"Well, sir, I have joined them and profess to know a great deal more about them than you can know, and I think it is right."

Here the conversation ended, and here ended any further effort to "require us to renounce Masonry."

After a few months, men who made our acquaintance in the lodge, who had never visited the church, owing to prejudice against our old Father M., now followed us to the church, were converted and became zealous Christians. After this the old Father became zealous for the Order, and thought it a great blessing.

How many of this class, who oppose our Order, are still left, we cannot say, but we are certain if they knew more about it they would find no cause for objection.

Pleasant Mention.

R. W. Breth. Daniel Sickels and Albert G. Goodall, who have been sojourning in Europe during the summer, returned home in the steamer Russia last week, and received a hearty welcome from their friends and acquaintances who number legion. Bro. Goodall, whose health we are happy to say is always good, looks a little fresher than when he left our shores, and seems to have renewed his youth in a remarkable degree. Bro. Sickels, who was quite out of health when he left us, has returned fully recovered, and is just as good as new, and his peculiar charm in conversation is more delightful than ever, because his travels has added so much more to his already well-stored mind. The reception of these brethren in the Old World was most cordial and fraternal, and nothing was wanting on the part of our foreign brethren, especially in England, to make their sojourn pleasant and agreeable. Breth. S. and G. speak in the highest terms of the genial and generous hospitality extended to them wherever they went; they also inform us that Masonry is held in high regard by the people generally, and is in a sound and healthy condition. Brethren, we welcome you home, and trust you may be long spared to recount the pleasures and enjoy the memory of your journey.—*Landmark.*

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The American Knights Templar.

We are pleased to be able to place on record that the reception of the American Templars by the brethren of Great Britain has been most cordial and fraternal, and we regret that our space will not permit us to give an account in detail of the various entertainments to which they were invited. We have already chronicled at considerable length the meetings held in their honor at Belfast and Glasgow, and may now add that we learn from the *Perthshire Constitutional* that the Knights were feted at Perth upon their visit to that ancient burgh. From the *Derbyshire Advertiser* we condense a report of the proceedings at Alton Towers, where the R. W. Bro. the Earl of Shrewsbury and Talbot, P. G. M. Staffordshire, received our transatlantic brethren. On their arrival in London, several of the Knights were *chaperoned* to the various sights of the metropolis by our esteemed Bro. Hughan, who came up from Truro expressly to meet and greet them. The Knights Templar of England, we are glad to say, likewise welcomed their brother Knights and an abridged report of the proceedings will be found in another column. We hope, however, that the Craft Masons of England will not allow their American brethren to return home without offering them a reception worthy of the Grand Lodge of England, and of the great cause of universal brotherhood.—*London Freemason.*

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The Freemason of St. Louis, shot rather wide of the mark concerning a new lodge in Missouri bearing the name of *Cache*, as being "the first lodge of the name in the world." No. 290 at Mound City, Illinois, pre-empted that name twelve years ago.

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THE MASONIC TROWEL, Springfield, Ill., for July, is at hand, filled with sparkling gems of thought from the open heart and treasured mind of Brother Reynolds. If THE TROWEL pursues the course indicated by the number before us, we believe that it will be ever welcome to the brethren and their families wherever it goes.—*Ritual.*

Order of the Eastern Star.

This institution has taken root and grown up in the shadow of the Masonic Temple, until it has attracted the attention of many of the Craft, and caused various opinions to be formed in regard to it. Some look with favor upon it, others with suspicion and distrust, and others still with decided opposition.

One of the great landmarks of the Masonic Fraternity, and which must forever remain unalterable, is, that woman cannot enter the sacred pale of a Masonic lodge and be made a Mason. There are many reasons for this which it is unnecessary for us to mention. The origin of this landmark is derived from the Jewish laws and regulations in the worship of the Deity and the doctrines of their faith. Only the men could become priests, and as the Abrahamic Covenant could only be entered into and its ceremonials performed and the distinctive mark of their faith be preserved and perpetuated by the sons of Israel who were the chosen people of God, so the Hebrew women could be partakers and enjoy the blessings and privileges of the covenant made between Jehovah and Abraham only by adoption.

The first question that may be asked is: Is the Order of the Eastern Star either spurious or legitimate Freemasonry? To this we answer emphatically, No. Secondly: Is the Masonic Fraternity generally, or the Grand Lodge in particular, in any wise affected or compromised by its acts in any way, and is it under their control? To which we also say, No. The next question is: Does the institution rest upon a Masonic basis, and is it worthy of our consideration as individual Masons? To which we answer, Yes.

Adoptive Freemasonry, in various forms has existed for more than a century and a half. In America, female degrees, as they are termed, have been practiced from time immemorial and conferred upon Mason's wives and daughters. The degree of the "Masons' Daughter" has been conferred upon Master Masons and their wives, whenever a sufficient number have met to confer it upon worthy applicants. The "Good Samaritan" and "Heroine of Jericho" have long been conferred upon the wives of Royal Arch Masons, all of which indirectly and without opposition to the various grand bodies which legislate for these different graded organizations of the Fraternity. But this broken system of adoptive Freemasonry, as it is termed, has had no regular head or organization to govern it or systematize its action, for co-operative movement, as an AUXILLARY so as to render it practical and efficient in the dispensing of Masonic relief and charity, until the revival and remodelling of the Order of the Eastern Star, which was established in this country in 1778, and which has taken the place of those others. The success of this Order, therefore, corresponds in its beneficence and usefulness with the extent of Freemasonry. Its obligations are based upon the honor of the female sex, and framed upon the principles of Equality and Justice, and whatever benefits are due by the Masonic Fraternity to the wives, widows, mothers, daughters, and sisters of Masons, corresponding benefits are due FROM them to the members of the "Masonic Fraternity," while only ties of the closest consanguinity will admit any lady to the Order, and WHO IS NOT ALREADY entitled to the protection, shelter, support and charity of every Mason.

The only persons who are entitled to become members of the Order of the Eastern Star are, first, MASTER MASONS in good standing; second, the WIVES of Master Masons in good standing; third, the WIDOWS of Master Masons who died in good standing; fourth, the SISTERS; fifth, the DAUGHTERS, and sixth, the MOTHERS of Master Masons in good standing.—*The Square.*

Behind the Age.

J. W. Phelps, President of the anti-Masonic Society, living at Brattleboro, Vt., has just learned that there is a secret society known as Odd-Fellows. He writes to the Secretary of the United States Navy informing him that there is a person visiting his State called Frederick D. Stuart, for the purpose of establishing a so-called Grand Encampment of Odd-Fellows, of which association he claims to be Grand Sire. He says that under high-sounding names he encourages the violation of one of the most essential laws of his State for the preservation of liberties. Said Stuart is sometimes called *Commodore*, and writes to know if such a person is in the United States Navy, and thinks it very extraordinary that an officer of the General Government should be engaged in such business. The *Heart and Hand* informs President Phelps that 325,000 members of the Society can inform him of the existence of the institution, and that Vice-President Colfax could give him detailed information about it.—*Jewel.*

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Bro. R. Guichard of Walla Walla, Washington Territory, has our thanks for a copy of the survey of the Walla Walla and Columbia River Railroad, made by Gen. James Tilton.

We take the following extracts from the report:

"In speaking of Walla Walla Valley, we include all the country drained by the Walla Walla River. This valley comprises the greater portion of Walla Walla county, W. T., and a considerable part of Umatilla county, Oregon, and is divided by the line of the forty-sixth parallel of North Latitude, or the boundary between Oregon and Washington Territory. It is bounded on the north by the river Touchet and its tributaries, on the east by the Blue Mountains, on the south by Pine Creek and its valley, and on the west by the Columbia river. From north to south the Valley is about fifty miles; from east to west about forty miles. The Walla Walla River, with its numberous tributaries, has its sources in the Blue Mountains, and after flowing in a general westerly direction for about forty miles in a direct line, but nearer sixty, following the sinuosities of the river, empties into the Columbia River about twelve miles below the mouth of Snake River, near Wallula. For the first fifteen miles from the mouth of Walla Walla river, the farming lands upon the bottoms are narrow, only wide enough for one tier of farms; but the gently undulating hills, on either side, are covered with the famous nutritious bunch grass, and are justly entitled the Stockraiser's Paradise. At fifteen miles from Wallula, the Touchet empties into the Walla Walla, and the valleys of both become much broader; one and a half miles east, Pine Creek puts in from the southeast; at the junction of these streams the valley widens out very rapidly. The source of the Touchet is in a northeasterly direction; that of Pine Creek in a southeasterly. These two streams rising in the Blue Mountains, perhaps forty miles apart form two sides, while the Blue Mountains form the third side of the irregular, triangular shaped agricultural portion of the valley. All the length of the Touchet, and especially the upper part of it, is excellent farming land.

The prosperous and well situated town of Waitsburg, is in this fine valley, about thirty-five miles by the river from the confluence of the Touchet and Walla Walla. Towards the upper part of this valley the farming land is not confined to the broad valley of the river, but the gentle slopes of the hill-lands are justly esteemed the best and most productive agricultural lands in the valley. It is certainly a fact that the foot-hills and westerly slopes of the Blue Mountains, even at one thousand or fifteen hundred feet elevation above the city of Walla Walla, and from fifteen to twenty miles distant, are admirably adapted to farming, and produce the finest wheat, Indian corn, and all the cereals.

WALLA WALLA COUNTY.

County assessment for taxes is upon	$8,187,808
County debt	none.
Total amount of taxes paid	40,432
Paupers	none
Wagons for farm laborers per month	35 00
Average wages of day laborers (without board)	2 50
Average wages of day laborers (with board)	1 50
Carpenters per day	4 00
Female domestics per week	7 00
Number of farms in the County	654
Number of acres improved	52,620
Mumber of flouring mills	8
Bushels of grain raised in 1870	354,877
Number of schools	41
Number of horses	5,550
Number of cattle	8,046
Number of milch cows	5,770
Number of sheep	5,745
Number of hogs	4,767
Number of pounds of butter made	99,780
Number of tons of hay cut	6,815

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RENOUNCING MASONRY.—The only fruit of Bro. Blanchard's discussion, so far as we have heard, is related in the following from a Fort Dodge paper. Mr. He Goat has retired from the lodge in disgust and gone to the church. "A few Sundays since, while the Rector of the Episcopal church in Fort Dodge was in the act of opening service, a young goat came bouncing in and made its way up to the altar, where, delivering itself of a bl-a-at, it stood eyeing the Rector, who seemed overwhelmed with astonishment at the strange intruder. The ladies gave a suppressed shriek, the children tittered, the gentlemen sprang to their feet, while Dr. McNulty quickly poked his goatship in the rear with his cane and sent him scampering out."—*Evergreen.*

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ROME, lately the seat of anathemas from the Papal Chair against Freemasonry, now has a Grand Orient for Italy.

◆

P. G. M. HOWRY, of Mississippi, was born August 4, 1804.

◆

W. BRO. P. M. CUMMING, W. M. of Beta Lodge No. 450, at Auckland, New Zealand, was recently presented with a Past Master's Jewel.

◆

THE Prince of Wales is W. M. of Royal Alpha Lodge No. 16, London, England.

THE MASONIC TROWEL,

IS PUBLISHED BETWEEN THE FIRST AND FIFTEENTH OF EVERY MONTH.

Price per year, - - - - - - $1.25.

THE TROWEL is the oldest Masonic journal in America now published in its present form, and is again presented to the Masonic Fraternity for renewed and generous support.

It has ever been the organ of the masonic people and their families—such it will remain. It has been the friend and advocate of law, order, morality, intelligence—of improvement, progress and toleration, and will continue so to be.

It is now printed on new type, superior paper, and will give the latest Masonic tidings.

RATES OF ADVERTISING.

	1 mo.	3 mo.	6 mo.	1 yr.
1 Square, - - -	$ 5.00	$10.00	$15.00	$30.00
2 Squares, - - - -	10.00	18.00	25.00	40.00
¼ Column, - -	15.00	25.00	35.00	45.00
½ Column, - - -	25.00	40.00	50.00	60.00
1 Column, - -	35.00	45.00	65.00	100.00
2 Columns, - - -	65.00	90.00	110.00	150.00
1 Page - - -	75.00	100.00	150.00	200.00

But three pages of the paper will be given to advertisements; but, if sufficient inducement be offered, a cover will be added and made a part of the paper for that purpose.

Advertisements for one month, payable in advance; for three months, payable one-half in advance and the remainder after the first insertion; for six months or longer, payable one-third in advance, the remainder quarterly.

The space usually occupied by eight lines of nonpareil type, solid, will be regarded as one square, or, twelve squares to each column.

Equitable charges will be made for changes, alterations or withdrawals.

Orders for advertisements from abroad should state how much space is desired.

Editorial notices will *in all cases* be written by ourself, and charged for at the rate of one dollar for every ten words or less, payable in advance. The request for editorial notice should be accompanied by the money for the number of words desired, in no case exceeding fifty.

Any one who fails to pay bills when due without an acceptable excuse, will have his or their advertisement thrown out with an editorial notice to that effect. Suspension of business is a sufficient excuse.

No advertisement received from irresponsible houses nor for an immoral or disreputable business, and I reserve to myself the right to reject all such.

No one is authorized to receive any advertisement for me except by my written authority, nor will any advertisement be received without the written authority of the party ordering it.

HARMAN G. REYNOLDS,
Proprietor, Publisher and Editor.

EXPULSIONS.

In our first issue after the fire we published an article in regard to publication of expulsions, suspensions, impositions, &c., but for all our decision in that case, notices have been sent earnestly requesting publication. We must, however, adhere to our decision as published in the May TROWEL in the following article. Our own safety requires it, and good policy demands it. The law already provides the only legitimate and proper mode of publication.

Publication of Expulsions, Suspensions, Obituary Notices and Impositions.

We have had no little experience in these matters. In this number we publish one expulsion and two sets of obituary resolutions. We now say unequivocally, that hereafter, no supensions, expulsions or restorations will be published in THE TROWEL. Some of these publications may have been useful, but as a whole, the evil is three-fold greater than the good. Oftentimes, sentences of expulsion are inflicted where it should be suspension, and when the feeling attending such a sentence has cooled down, regret follows, and the offender, who should be punished somewhat, is restored before he should be. One extreme begets another. When such notices are sent us, we cannot know the circumstances surrounding the case, and relying upon the judgment and candor of our brethren, we insert their notice, sometimes to find ourself imposed upon, and more frequently to our regret. Suspensions never should be published, and if our brethren will reflect, they will *see* that nine-tenths of such notices are sent in haste, and when passion had too much control of the mind.

In regard to obituary resolutions, we remark that it is natural and even creditable to the humane and brotherly feelings of members to wish to do justice and honor to the memory of a brother, and to give evidence of such feelings in every laudable way. But an editor is to consider fitness and propriety in the management of his columns; take Illinois for a sample: there are 650 lodges in the State: the deaths will average annually one, perhaps two, to a lodge. A set of resolutions, such as a lodge ought to pass, from each lodge, would leave no room for aught else.

We desire our brethren to send us notices of the marriage of a brother, or of the daughter of a brother, in or about this form:

"Married, at H——, by Rev.——, Bro. N. M., to Miss O. P., daughter of Bro. Q. R."

In cases of death we want our brethren, *in all cases* to send us notice, whenever it is for a brother, his wife or child, in about this form:

"Died, at A., March 13, Bro. B. C., a member of Isham Lodge No. 10, aged 37 years."

If a brother is or has been an officer it is well to mention it. If there are any peculiar circumstances mention them briefly.

In regard to impostors and impositions it is difficult to fix a rule. A great deal of good has been done in publishing them, but the harm is by no means inconsiderable. None will be published unless certified to under seal, and we reserve to ourself the right to decide upon the propriety of publication in every instance.

In conclusion, we wish to please our brethren, do justice to all, and to make enemies of none. To avoid all cause for ill-feeling, and with no sort of disposition to be censorious, we take this early occasion to state our rule, so that all may have due notice and may govern themselves accordingly.

M. W. Bro. DeWitt C. Cregier.

It is well that every department of honorable life should be represented in the chief places of honor among the Craft. The subject of this brief notice has largely made his own way, conquered impediments, and proven his ability to stand erect and proudly among the honorable and able men who have presided in the east of the renowned Grand Lodge of Illinois.

Bro. Cregier was born in New York City, June 1, 1829, and thoroughly educated a mechanical engineer. The Board of Public Works in Chicago, when it was resolved to take water from Lake Michigan displayed marked judgment in selecting him to take charge of their pumping works and machinery, for in addition to his perfect knowledge of every detail and every principle relating to engineering, he has that subtle power of will which commands unanswering obedience and subordination. This trait was a distinctive feature of his character as Master of Blaney Lodge, and has shown itself in difficult positions as Grand Master.

Of his domestic matters we know little. He has a wife and six children, a nice country seat at Elgin, and we presume that he has a comfortable home in the city.

He was initiated at Blaney Lodge No. 271, June 20, passed July 18 and raised July 26, 1860.

He was Senior Warden, a representative in Grand Lodge, and a member of the Committee on Appeals and Grievances in 1863; W. M. and a member of the Committee on Petitions in Grand Lodge in 1864; W. M. and Chairman of the Committee on Chartered Lodges in 1865; W. M. and a member of the Committee on Masonic Correspondence in 1866; W. M., Chairman of the Committee on Chartered Lodges, and elected Senior Grand Warden in 1867; elected Deputy Grand Master in 1868 and 1869, and Grand Master in 1870. It is most cheerfully admitted so far as we know, that he has labored faithfully, acted impartially, and evinced good governing power in his present position. It has been the custom for many years, to approve a good administration by a re-election, which we presume will be conceded in this case without objection, and, of course, the present incumbents subject to election will naturally retain their present positions.

WE are now sending THE TROWEL to Rev. Francis Mason, D. D., at Toungoo, Burmah. This distinguished missionary is the author of the "Story of a Working Man's Life," now published by Oakey, Mason & Co., 142 and 144 Grand street, New York.

The M. W. Grand Lodge.

This august and imposing body will assemble at Metropolitan Hall, corner of Randolph and Clark Streets, Chicago, Tuesday, October 3, at ten o'clock A. M.

GRAND OFFICERS.

Dewitt C. Cregler, Grand Master; James A. **Hawley**, D. G. Master; Geo. E. Lounsbury, S. G. W; James C. Luckey, J. G. W; Harrison **Dills**, P. G. M., G. Treas; Orlin H. Miner, G. **Secretary**; John W. Agard, G. Chaplain: John **M. Scott**, G. Orator; John C. Reynolds, D. G. **Secretary**; Thos. J. Whitehead, G. Pursuivant; John F. Burrill, Grand Marshal; Isaac **E.**, **Hardy**, G. Standard Bearer; Wm. H. Eastman, G. Sword Bearer; W. J. A. Delancy, S. G. **Deacon**; Henry W. Dyer, J. G. Deacon; Henry **E. Hamilton**, G. Steward; Wm. H. Long, G. **Steward**; John P. Ferns, Grand Tyler; H. **Frank** Holcomb, John W. Clyde, David A. **Cashman**, Chicago; John C. Baker, Waukegan; **Loyal** L. Munn, Freeport; Reuben H. Adams, **Fulton**; William A. Levanway, Dixon; Thomas J. Wade, Ottawa; Joseph Holland, Hennepin; J. Silas Leas, Rock Island; Richard D. **Hammond**, Macomb; Sylvester Stevens, Knoxville; Wm. Rounsville, Peoria; Lee Smith, **Bloomington**; Wilson Hoag, Paxton; Rodney **Ashley**, Kankakee; Joseph Robbins, Quincy; **A. A.** Glenn, Mt. Sterling; Newton Bateman, **Springfield**; Jos. O. Cunningham, Urbana; **Daniel** G. Burr, Paris; Wm. H. House, Mattoon; **Geo.** H. Raymond, Litchfield; John Patrick, **Bunker** Hill; Eli T. Hollister, Alton; H. W. **Hubbard**, Centralia; John L. M'Cullough, Olney; C. H. Patten, Mt. Vernon; Thomas Moore, **Metropolis**; Wm. Floto, Chicago, District Deputy Grand Masters.

STANDING COMMITTEES.

On Masonic Correspondence.—Joseph Robbins, A. M. Thompson, and J. C. M'Murtry.

On Masonic Jurisprudence.—H. G. Reynolds, J. R. Gorin, J. M. Pearson, A. W. Blakesley, William Rounsville and W. M. Egan.

On the Library.—Grand Secretary, J. O. Cunningham, and C. H. Brennan.

COMMITTEES JUST APPOINTED, AND TIMES OF MEETING,

On Finance.—Edward Cooke, Chicago; William Harvey, Quincy and S. W. Waddle, Bloomington; Monday, October 2d.

On Credentials.—C. H. Patton, 'Mt. Vernon; W. F. Ginther, Charleston, and D. O. Wilkins, El Paso; Saturday, September, 30.

To Examine Visitors.—Thos. J. Wade, Rodney Ashley, John L. M'Cullough; John Sutton, Chicago; Joseph Schultz, Salem; J. W. Banker, Quincy; Charles Trowbridge, Kewanee; Tuesday, Oct. 3.

On Returns and Work of Lodges U. D.—R. D. Hammond, William Floto; A. T. Darrah, Tolono; N. J. Bloomfield, Elgin; M. S. Bowman, Sterling; Saturday, September 30.

On Returns and Work of Chartered Lodges.—J. D. Crabtree, Dixon; Jos. Holland, J. Silas Leas; E. K. Conkling, Rockford; J. H. Barton, Carbondale; J. W. Fawcett, Princeton; G. R. M'Clellan, Chicago; Friday, September 29.

On Appeals and Grievances.—A. A. Glenn, H. W. Hubbard, Wilson Hoag, Sylvester Stevens; J. E. Church, Chicago.

On Mileage and Per Diem.—A. S. Babcock, St. Charles; G. M. Raymond; A. Demaree, Quincy; Monday, October 21

On Petitions.—A. B. Davidson, Lexington; Thomas Moore; E. Powell, M. D., Chicago; M. L. Stansbury, Monmouth; G. W. Davis, Carrolton; Monday, October 2.

General Committee.—John C. Bagby, Rushville; Geo. W. Batchelder, Carthage; C. Wilson, Canton; Tuesday, October 3.

On Obituaries.—E. T. Hollister, Alton; H. G. Dearborn, Augusta; J. C. Smith, Galena; Tuesday, Oct. 3. Place of Committee meetings, Library Hall, and at ten o'clock A. M.

We are authorized by the M. W. Grand Master to say, that the fare at the Sherman and Tremont Houses, will be $3.50 per day, and at the Briggs $3.00 per day. Being a reduction of fifty cents. He also expects to secure substantial reduction at other hotels.

We know by experience, how difficult it is to select committees and secure a proper representation in each, impartially selected from six hundred lodges, and fairly distributed over the surface of the State; the Grand Master has done his duty well in this, as will be seen by careful examination.

Live Thoughts, Ideas and Opinions of Correspondents.

Grammar is necessary, and spelling ought to be correct, but some men have valuable ideas who are deficient in both, while others are correct in expression and orthography, who have no ideas.

Hot weather, a dirty room, no ventilation, poor furniture, but few brethren, and those unsocial, are poor incentives to a lecturer. Faith, will and persistence are necessary in all such cases.

I can get along with a busy man; can reach a haughty one, and can endure a silent one, but from a mean one, "Good Lord deliver us."

If one thinks he has a monopoly, and finds he has not, and abuses somebody, people naturally inquire, "Where is the steal?"

Every member of the lodge in Galena is a subscriber for THE TROWEL. It is pretty nearly, if not quite the same, in Petersburg.

In a certain lodge are two Past Masters who never speak to each other, and who meet each other regularly in lodge. They never should put on their aprons until they are reconciled to each other, and the Master knowing such to be the case, should not open lodge while both are present and unreconciled.

One brother said that he would subscribe for THE TROWEL, if it would help on the way to heaven. Subscribe then, by all means.

Why should women have the means of recognition? Because they are entitled to them by every consideration of honor, obligation, and delicacy, for their protection, for counsel, advice and relief.

Can a Master Mason's wife, mother, daughter, sister or widow be made a Mason? No. But every M. M. knows his duty to aid, shield, assist and protect them, and how can he do that when neither have any means of recognition?

Masons *must unite and persist* in maintaining the laws of the land: they must not, on any pretense, violate them. They must not take the law into their own hands.

Thanks.

To Bro. Albert Pike, M. P. Sov. G. Commander of the Supreme Council, S. J., and to Em. Sir John Frizzell, Grand Recorder of Templars, Tennessee, for obituary notices of Sir John Jennings Worsham, Past Grand Commander of Templars and Treasurer General of the Supreme Council.

To Bro. Ira Berry for his Christmas Poem canonizing Santa Claus.

To Rev. W. J. Chaplin, editor Michigan *Freemason*, for two copies of his able periodical for July and August.

TRAVELLER says Bro. Tisdall may keep his "punch;" he prefers claret.

Eastern Star Information.

Those desiring information in regard to the Eastern Star in Indiana, will please address Dr. James Crookes, Deputy for that State, at Bridgeton, Parke County, Indiana.

R. W. Breth. D. W. Thomson, Fulton, R. D. Hammond, Macomb, and H. W. Hubbard, Centralia, are Deputies-at-Large.

It is expected that Rev. W. J. Chaplin will soon take charge of Michigan, but, until further advised, parties in Michigan, Wisconsin, Illinois, Iowa, Missouri, Kansas, Colorado, Utah, Idaho, Montana, Wyoming, Nebraska and Dakotah, will address us direct.

H. G. REYNOLDS,
Deputy Grand Patron for the Northwest.

Eastern Star in Illinois.

August 11: Charter issued to Belvidere Chapter No. 77, at Belvidere, Boone Co; formed by Bro. D. W. Thomson: Bro. Nijah Hotchkiss, W. P.; Mrs. C. Hotchkiss, W. M.; Mrs. M. Downs, A. M. This Chapter is planted among virulent and persecuting Anti-Masons, but it will "go on and prosper."

August 10: Charter issued to Cherry Valley Chapter No. 78, at Cherry Valley, Winnebago Co.; formed by Bro. D. W. Thomson: Dr. L. M. Van Buren, W. P.; Mrs. A. B. Stetson, W. M.; Mrs. Jane Horton, A. M. No more loyal Masons can be found than are to be found here.

Aug. 15: Charter issued to Rose Croix Chapter No. 79, at Pecatonica Winnebago Co.; formed by Bro. D. W. Thomson; Bro. O. C. Town, W. P.; Mrs. Clara Shummin, W. M.; Mrs. Aurelia Town, A. M. The Lodge at Pecatonica is a good one, and this will be a strong Chapter.

Sept. 2: Charter issued to Vesta Chapter No. 80, Fulton Ill.; formed by Bro. D. W. Thomson: W. C. Snyder, W. P.; Mrs. Sarah A. Brown, W. M.; Mrs. Tryphena Snyder, A. M. This Chapter is at Bro. Thomson's home.

August 29: Charter issued to Mt. Vernon, No. 86, at Mt. Vernon Ills.; formed by Bro. H. W. Hubbard: A. W. Patton, W. P.; Mrs. H. S. Plummer, W. M.; Mrs. C. H. Patton, A. M. This is a good start for Egypt, and will be followed by many more.

Sept. 9: Charter issued to Rock Island Chapter No. 91, at Rock Island; formed by Bro. D. W. Thomson: Bro. E. E. Parmenter, W. P.; Mrs. Asenath Wilson, W. M.; Mrs. Harriet J. Steele, A. M. We rejoice exceedingly at the formation of this Chapter. Mrs. Wilson is an old acquaintance and a superior woman, and Bro. Parmenter comes of a sound stock, and is a young lawyer of great promise. Many of the petitioners we knew long years ago, and knew them only to honor and love them.

Eastern Star in Kansas.

August 31: We formed Harmony Chapter No. 2, at Salina, Saline Co. Kansas. Bro. Gilbert G. Lowe, W. P.; Mrs. Maggie P. Hanna, W. M.; Mrs. Mary M. Lowe, A. M. Quite a number of the members hail from Jacksonville; hence, the name, "Harmony."

Too Bad.

This caning business is getting too common. Not long since our good Bro. Rounsville, who is so unfortunate as to be an associate editor of one of the Peoria papers, got soundly caned by the employees, without any previous notice, and was compelled from the sheer force of numbers to submit to the infliction with such grace as he could. It affected him so, that he put right out for Minnesota, to hold converse with "Laughing Water," and ease his troubles in a region not quite so arid as Peoria and the region round about.

Annals of Iowa Masonry.

We are indebted to M. W. Bro. Parvin, for a copy of the proceedings of the Grand Lodge of Iowa held last June. It is a large book, and has an elegant engraving of M. W. Bro. O. P. Waters facing the title-page. The number of lodges enrolled is 300; initiated during the past year, 1,528; number of members, 13,527; Grand Lodge receipts, $8, 289.65; mileage, $3,047.09; other disbursements, $6,116.76. Illinois escaped criticism in the report on correspondence. Bro. Parvin will please accept our thanks.

Items from Returns.

At this writing, (Sept. 12,) three hundred and thirteen lodges have made returns and paid dues, and one hundred and three have made returns, but have paid no dues; total making returns, 416; leaving 212 that have not been heard from.

Returns have been received from nine lodges U. D., all asking for charters; there are twenty-two lodges U. D.

The gains so far for the 416 chartered lodges, is 1166; loss 512; net gain 654. All the membership of lodges U. D. is clear gain. The real gain, including lodges not returned, and lodges U. D., will exceed two thousand. The gain is made up of raisings, admissions, restorations and membership of lodges U. D.: the loss arises from deaths, dimissions, expulsions and suspensions.

Sixteen lodges only, in Chicago, have made returns, including No. 33. The net gain in these is 119. Eleven lodges, including several of the oldest and largest, have as yet, made no returns. The absolute gain in Chicago will be between 250 and 500. Of the whole number returned, thirty-five lodges have 100 or more members.

New York Capitol.

The corner-stone of the new capitol building at Albany, N. Y., was laid by R. W. Geo. Babcock, as G. M., assisted by the Grand Lodge of New York, on Wednesday, August 2. The civic and Masonic procession was immense; the Templars performed escort duty, and a large number of lodges, chapters, commanderies and Scottish bodies were in line, Sir R. H. Waterman, commanding. The ceremonies were imposing, and an able oration was delivered by Gov. Hoffman.

More Diabolism.

The anti-Masonic magnates, James R. Baird, and Blanchard & Son, have been disturbing the peace, and invading the quiet of the good people of Polo, and its neighborhood. They accused the Masons of high crimes and misdemeanors, and used the arguments usual on such occasions, spiced with sensation stories, and bald slanders. This Baird is a disreputable character, who should never be admitted into decent society, while President Blanchard may as well air his pugnacity upon Masons and Masonry as upon anybody else, for in a fight of some kind he will be 'until death conquers him. The son is simply his Sancho Panza.

Micheal M'Cartney,

A cooper, represented to be a Freemason, left Canada some years ago, and was last heard of as going to Peoria, and is supposed to be in Illinois. Considerable property has fallen to him, and if this meets his eye, or that of any of his acquaintances, please address, D. F. Brandon, Oriental Lodge, 122 La Salle St. Chicago.

Exchanges please notice.

The Corner Stone

Of the new Masonic Temple was laid at Lyons, Iowa, August 15, by M. W. Bro. O. P. Waters, Grand Master, assisted by P. G. Master Parvin, and an immense concourse of Masons from every direction. Hugh De Payen Council of Kadosh, Wm. E. Leffingwell, Commander, acted as escort.

Texas.

GRAND CHAPTER.—J. B. Jones, Dresden, G. H. P.; N. Moses, Deputy.; H. J. McBride, G. K.; E. T. Rhodes, G. S.; B. A. Botts, G. Treas.; R. Brewster, Houston, Grand Secretary.

GRAND COMMANDERY.—A. S. Richardson, Houston, G. Com.; A. C. Baker, Deputy.; B. Graham, G. G.; J. T. Miller, G. C. G.; J. B. Jones, G. P.; W. C. Wathen, G. S. W.; W. K. McAlpin, G. J. W.; B. A. Botts, G. Treas.; Robert Brewster, Houston, Grand Recorder.

BRO. Hubbard of Centralia has been afflicted with severe sickness in his family of late, and has recently buried a relative at or near Mt. Vernon.

Peterson's Musical Monthly.

We believe that musicians generally admit that this excellent work is just suited for all conditions alike; the poor and the rich, for the church, opera, parlor and humble homes. For six months, $1.50; for one year, $3.00.

The Companion,

Always a valuable journal, in the interests of Odd Fellowship, comes to us in a new dress, trimmed, neat and presentable everywhere. It has now reached volume nine, and is published by M. C. Lilly & Co., 253 South High Street, Columbus, Ohio, at $2.50 per year. It is not only valuable as an accurate news-gatherer, but also as a family journal, and a true exponent of the principles of the Order.

Loomis' Musical Journal,

With a Masonic department, for August, comes in a handsome new dress, and should win golden opinions wherever it goes. Published by C. M. Loomis, 299 Chapel St., New Haven, Conn., at $1 per year; monthly.

The Annual Grand Communication

will be held at Chicago, in METROPOLITAN HALL, corner of Randolph and La Salle streets, commencing Tuesday, October 3, 1871.

The customary railroad facilities have been secured. The following roads will sell return tickets at Chicago for one-fifth the regular fare to those paying full fare in going, on presentation of the Grand Secretary's certificate, viz.: "Illinois Central," "Chicago & Northwestern," "Chicago & Alton," "Chicago, Rock Island & Pacific" and "Chicago, Burlington & Quincy." The "Rockford, Rock Island & St. Louis" will sell return tickets on the same conditions at Sterling, Rock Island, Bushnell, Vermont and Monmouth; the "Western Union" at Clinton, Wisconsin, and Freeport, Illinois; the "Indianapolis, Bloomington & Western" at Champaign and Bloomington; the "St. Louis, Vandalia, Terre Haute & Indianapolis" at Effingham; the "Indianapolis & St. Louis" will sell tickets at Bunker Hill, Litchfield, Hillsboro, Nokomis, Pana, Shelbyville, Windsor, Charleston and Paris, good to Mattoon and return; the "Ohio & Mississippi" will sell round trip tickets between local points good for five days; the "Toledo, Peoria & Warsaw" will sell excursion tickets, good going and returning; and the "Pekin, Peoria & Jacksonville" will return representatives at one-fifth fare on the certificate of the Grand Secretary.

All matters for the Grand Secretary, either by mail or express, sent after the 22d day of September should be directed to the care of W. M. Egan, No. 33 Chamber of Commerce, Chicago. Returns have been received from about one-half the lodges and about one-third have paid Grand Lodge dues. All the returns and dues ought to be in the hands of the Grand Secretary on or before September 15th; *this is the law of the Grand Lodge.—Quarterly Circular.*

THE Grand Lodge of Missouri and California meet on the second Tuesday in October; Kentucky on the third Monday, Ohio on the third Tuesday, Nebraska on the fourth Tuesday, and Kansas on the third Wednesday.

W. Bro. R. H. Waterman,

Acting Marshall of the Grand Lodge will please accept our thanks for a beautiful copy of the proceedings at the laying of the corner stone of the new Capitol at Albany, N. Y., on the 24th day of June last, together with the address of His Excellency, John T. Hoffman, Governor of the State.

Agricultural Fairs.

Thanks to Alfred Gray, Esq., Secretary of the Kansas State Agricultural Society for an invitation to attend the annual exhibition at Topeka, on the 11, 12, 13, 14, and 15th days of this month.

Like thanks to Bro. J. G. Strodtman, Secretary of the Menard county Agricultural Society, for an invitation to attend the annual Fair at Petersburg on the 12, 13 and 14th instants, and for a copy of the rules, regulations and premium list.

And W. Bro. Geo. W. Davis, County Clerk of Greene county, Secretary of the Greene county Agricultural and Mechanical Society will also please accept thanks for an invitation to be present at the exhibition at Carrollton, September 26, 27, 28, and 29.

Bro. Geo. D. Boyden is entitled to our thanks for an invitation to attend the Fair of the Logan county Society on the 6, 7, 8 and 9th inst., at Lincoln.

We are indebted to Breth. W. P. Tanquary and S. Y. Thornton for an invitation to attend the annual fair of the Fulton county Society to be held at Canton, October 9, 10, 11, 12 and 13; and the tender of hospitality by Bro. Tanquary will not be forgotten. We are obliged to the Secretary, C. T. Heald, for the pamphlet containing the rules and premium list.

We are also in receipt of the premium list of the Peoria county Society. The Fair will be held September 26, 27, 28 and 29, at Peoria.

The show bill of the DeWitt Co. Society, is nearly six feet long; the fair is to be held at Clinton, September 19, and continues four days.

THIS number of the TROWEL has been purposely delayed, so as to furnish all the information possible before the meeting of the Grand Bodies.

WE shall endeavor to have our October Number out by the 15th, but our attendance upon Grand Bodies may cause some delay. After that, the paper will appear as soon after the first of each month as possible.

SIR Walter Scott was made a Mason in St. David's Lodge No. 36, Edinburg, Scotland.

THE Grand Encampment of Templars and the Gen. G. R. A. Chapter, U. S. A., meet at Baltimore on the 19th instant.

Another Cane-spiracy.

The following correspondence between R. W. Bro. John Bennett, Master of Clinton Lodge No. 19, at Petersburg, and R. W. Bro. N. Bateman, State Superintendent of Public Instruction, speaks for itself. The cane is a marvel of beauty, grace and strength.

PETERSBURG, Illinois, August 24th, 1871.

Hon. Newton Bateman, Springfield, Illinois:

DEAR SIR AND BROTHER: The members of our lodge were anxious to have you with them, that they might publicly present you with a slight testimonial of their high regard for your very satisfactory effort on the 24th of June last. But failing in that, they have directed the committee (of which I am chairman) to present you a beautiful gold-mounted ebony walking cane, which I now do, through Bro. Fisher, hoping that you will accept it in the spirit in which it is tendered, and that it may render you much valuable service in your pilgrimage through life—often reminding you of the 24th June, 1871.

I will close with assurances of the highest regard of all the members of Clinton Lodge No. 19, and of my own in particular.

Truly and fraternally yours,
JNO. BENNETT.

SPRINGFIELD, Illinois, September 2d, 1871.

John Bennett, Esq., W. M. of Clinton Lodge No. 19, Petersburg, Illinois:

DEAR SIR AND BROTHER: Returning to the city after an absence of several days I find your communication of the 24th ult. awaiting me.

I have fallen a victim to your well-devised conspiracy. Although foiled in the nefarious plot to entrap me in Petersburg, where your designs might have been consummated with circumstances of cruelty which I shudder to contemplate, yet I have not been able to escape. Your trusty emissary, taking me wholly unawares, has accomplished his purpose.

You did not give me due and timely notice that I might ward off approaching danger, but suddenly, without the least warning, with no friendly admonition of impending peril, you have visited upon me this most *unmerited* CANING.

To think that after having advanced so far on the journey of life without ever having received the least personal violence or indignity, trying to live with charity for all and malice towards none, that at this late day I should be literally *caned*, and that in the most public and effectual manner, and at the hands of two of my brethren of the Mystic Tie, who were bound to do me no personal violence in anger! Brethren, how *could* you? Where were your bowels of compassion? where that magnanimity, that point of mercy, which spares a fallen foe?

Pardon me: I was really compelled to take refuge in pleasantries, till I could sufficiently command my feelings to give some fitting utterance to the sentiments awakened by this elegant and most unexpected token of your fraternal regard.

The 25th of June, 1871, was already marked with a white stone among the bright days of my Masonic calendar, and nothing more was needed to keep its delightful incidents and associations fresh and green in my memory forever. On the morning of that day I met most of you as a personal stranger, bound to you by no tie save that a common one which subsists between all who have been brought from darkness to Masonic light. On the evening of that day I parted from you no longer a stranger, but assured that in each of you I had a personal friend, as well as a mystic brother. Your cordial greeting, manly bearing and most kindly and courteous attentions, were not only grateful to my feelings, but a beautiful exemplification of the refining nature of the tenets of our profession, causing me to feel prouder than ever of our noble Order.

I had, previous to that time, participated in many Masonic re-unions in various parts of our common country, but I have said, and I now repeat it, that in the elegance, variety and profusion of the viands furnished for the banquet and served by fair hands—the adaptation and beauty of the wooded shades in which the collation was spread—in the order and completeness of all the arrangements, and especially in the graceful decorum and genial refinement that characterized all the proceedings, that St. John's day in Clary's Grove surpassed anything in my former experience.

If my utterances on that occasion met with your approval, dear brethren, and were believed to be conducive to the good of the Order, I am truly glad. I merely endeavored to point out as well as I could what Freemasonry is and what it is not, as I understand it, and to indicate the principles upon which, and upon which alone, in the future, as in the past, we must look for the purity and stability of the Order.

And now, dear brethren of Clinton Lodge, I accept your gift with a full heart, and in the spirit with which I believe you have bestowed it. While it seems to remind me of the approach of that period when "the grasshopper shall be a burden," and earthly support shall fail, it shall also suggest that blessed union of fraternal hearts which lightens the burdens of life as we move forward on the level of time and that unshaken reliance upon the divine rod and staff—even the Lion of the Tribe of Judah—whereby we all hope to safely pass the dark river at last, and be at rest in our Father's house.

Fraternally and truly yours,
NEWTON BATEMAN.

Quincy.

To some one—we know not who—are we indebted for a pamphlet disclosing the advantages of Quincy as a commercial point. By an accompanying map it seems that she has the following railroads. The Quincy, Alton & St. Louis; the Toledo, Wabash & Western; the Lafayette, Bloomington & Mississippi; the C. B. & Q.; Quincy & Burlington; Miss. Valley & Western; Quincy, Missouri & Pacific; H. & St. Jo; from Quincy to Fort Scott, and Quincy to St. Louis on the Missouri side. Ten roads.

Its population is 24,052, being an increase in ten years of more than 10,000. Boats that run to St. Louis, can run to Quincy, and trains cross on the bridge. It is the centre of one of the finest agricultural districts in the world, is commandingly situated, free from flood, and above the malaria. For beauty of situation, enterprising people, social culture and business facilities, Quincy may well challenge comparison.

Glad to know it.

Our M. E. Comp. L. L. Munn of Freeport, P. G. H. P., has purchased a one-half interest in the Freeport Gas Works, and will now devote all his energies to that business.

Resources of Kansas,

Is the title of a book of 287 pages, setting forth what has been done and is doing in Kansas, embracing maps and engravings and woodcuts. The last census gave the state a population of 353,478, being a gain of more than 200,000 in ten years. The book is too large for even a brief notice; it is full of information to all desiring new homes, and to those who desire to invest. Send for the book to C. C. Hutchinson, Topeka, Kansas, and enclose $1 for the book in paper cover, or $1.50 in muslin.

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R. W. **Bro. Bramwell**, G. Secretary, Indiana, will please accept our thanks for copies of the proceedings of the Grand Lodge.

◆

Hon. C. L. Vallandigham, who died at Lebanon, Ohio, June 17, was a prominent member of the Masonic Fraternity, a member of the Episcopalian church at Dayton, and was eminent for his virtues and rare qualities in social and private life.

Old Grandfather Graybeard's Corner.

Dear Bro. Reynolds:

Thanks, a thousand thanks, for a place in the N. E. corner, and I shall take real pleasure in building thereon when I am able, but the weather has been so awful hot and debilitating that work, even writing, was out of the question, and the easy chair was so inviting, and Morpheus would come without inviting, and the afternoon nap was so protracted, and—and—well I can better describe the situation by an extract from one of my correspondents, who says: "We are literally broiled, baked, boiled and burned up; it will take chemical combinations philosophically prepared, to restore us to our human elements again. There is a little of human form, guided by the spiritual, left to indite this letter;" and so I hardly know if I will get into the September number or not.

The other evening, being in that half waking, half sleeping, half dreaming, half conscious state, when the natural blends with the spiritual, *we* got to talking about this anti-Masonic excitement, and wondered how some Masons could treat it with anything but contempt, and how we treated this disease in old times; appealing to Bro. Webb, he answered by humming a couplet of an old Masonic song:

"Laugh at their ignorance,
Pity their want of sense."

This was so good that we called for the whole, so he cleared his throat and began.

Let Masons fame resound,
Throughout the nations round,
From pole to pole.
See what felicity,
Harmless simplicity,
Like electricity
Runs through the whole.

Such sweet variety,
Ne'er had society,
Ever before.
Faith, Hope and Charity,
Love and sincerity,
Without temerity,
Charm more and more.

When in the Lodge we're met,
And in due order set,
Happy are we.
Our works are glorious,
Deeds meritorious,
Never censorious,
But great and free.

When Folly's sons arise,
Masonry to despise,
Scorn at their spite;
Laugh at their ignorance,
Pity their want of sense,
Ne'er let them give offence,
Firmer unite.

Masons have long been free,
And may they ever be,
Great as of yore.
For many ages past,
Masonry has stood fast,
And may its glory last,
Till time's no more.

This called out another, or rather your article on the duty of the hour, but more particulary that portion relating to Masonic charity.

To old Hiram in heaven, where he sat in full glee,
A few brother Masons sent up a pettition,
That *he* their inspirer and Patron would be,
To help Masons' orphans, and mend their condition.

The god's were all mute, when he mentioned the suite,
They gave them consent and donation too boot;
Then who would not wish, like celestials divine,
In a cause like the present, to cheerfully join?

The messenger flew to our Royal Arch dome,
Where the Masons were seated, in great expectation,
The Tyler was ready—announced he was come,
When the lodge was resumed, every man in his station.

Our Grand Master there, filled the Royal Arch chair;
When he read—every brother with rapture did stare,
Rejoiced! that the god's, with donations divine,
To assist Masons orphans, did cheerfully join.

Straight the news was made public, the Brotherhood ran,
To announce to all Masons, old Hiram's directions;
They bowed to the summons and all to a man
Clubbed together their mites, for the orphan's protection.

Wives, widows and maids, and men of all trades,
To our lodge they came running to offer their aids.
And all who contribute donations to join,
For the orphans of Masons, are surely divine.

Old Father Graybeard.

Bro. Hammond of Macomb has been afflicted with sickness in his family.

◆

The beautiful address of Grand Commander Blackie, of Tennessee, is copied into the *Masonic Record of Western India.*

◆

The Grand Royal Arch Chapter of Illinois will meet in Chicago, Friday, Oct. 6.

◆

The Grand Council Royal and Select Masters of Illinois, will meet at Chicago, Thursday, Oct. 5.

Miscellaneous.

Duty.

Not once or twice in our rough island story
The path of duty was the path to glory.
He that walks it only thirsting
For the right, and learns to deaden
Love of self before his journey closes,
He shall find the stubborn thistle bursting
Into glossy purples, which outredden
All voluptous garden roses.

Not once or twice in our fair island story
The path of duty was the way to glory.
He that ever following her commands,
Or with toil of heart, and knees, and hands,
Through the long gorge to the fair light, has won
His path upward and prevail'd,
Shall find the toppling crags of Duty scaled
Are close upon the shining table-lands,
To which our God Himself is moon and sun.

—*Alfred Tennyson.*

◆

Not Guilty.

In the spring of 18—I was called to Jackson, Alabama, to attend court, having been engaged to defend a young man who had been accused of robbing the mail. The stolen bag had been recovered, as well as the letters from which the money had been rifled. These letters were given me for my examination, and I returned them to the prosecuting attorney. Having got through my preliminaries about noon, and as the case would not come off before the next day, I went into court in the afternoon to see what was going on. The first case that came up was one of theft, and the prisoner was a young girl not more than seventeen years of age, named Elizabeth Medworth. She was very pretty, and bore the mild, innocent look which is seldom found in a culprit. She had been weeping profusely, but as she found so many eyes upon her she became too frightened to weep more.

The complaints against her set forth that she had stolen a hundred dollars from a Mrs. Nasby, and as the case went on I found that this Mrs. Nasby, a wealthy widow living in the town, was the girl's mistress. The poor girl declared her innocence in the wildest terms, but circumstances were hard against her. A hundred dollars in bank notes had been stolen from her mistress' room, and she was the only one that had access there.

At this juncture, when the mistress was upon the witness stand, a young man came and caught me by the arm.

"They tell me you are a very fine lawyer," he whispered.

"I am a lawyer." I said.

"Then save her! You certainly can do it, for she is innocent."

"Has she no counsel?" I asked.

"None that's good for anything—nobody that will do any thing for her. Oh, save her; and I will give you all that I have got. I can't give you much—but I can raise something."

I reflected a moment. I cast my eyes toward the prisoner, and she was at that moment looking at me. She caught my eye, and the volume of entreaty I read in her glance resolved me in a moment. I arose and went to the girl, and asked if she wished me to defend her. She said yes. I then informed the court that I was ready to enter the case, and was admitted at once. The loud murmurs of satisfaction that ran through the crowd, told me where the sympathies of the people were. I asked for a moment's cessation, that I might speak to my client. I went and sat down by her side, and asked her to state candidly the whole case. She told me she had lived with Mrs. Nasby nearly two years and had never had any trouble before. About two weeks ago, she said, her mistress had missed a hundred dollars.

"She missed it from her drawer," the girl said to me, and asked me about it. That evening I know Nancy Luther told Mrs. Nasby that she saw me take the money from the drawer—that she watched me through the keyhole. Then they went to my trunk and found twenty-five dollars of the missing money there. But, sir, I never took it, and somebody must have put it there."

I then asked her if she suspected any one.

"I don't know," she said, "who could have done it but Nancy. She has never liked me because she thought I was better treated than she. She is the cook, I was the chambermaid."

She pointed Nancy Luther out to me. She was a stout bold-faced girl, somewhere about five and twenty years old, with a low forehead, small eyes, a pug nose, and thick lips. I caught her glance at once, as it rested on the fair young prisoner, and the moment I detected the look of hatred which I read there, I was convinced that she was a rogue.

"Nancy Luther, did you say that girl's name was?" I asked for a new light had broken in upon me.

"Yes, sir."

I left the court-room and went to the prosecuting attorney and asked him for the letters I had handed him—the ones that had been stolen from the mail-bag. He gave them to me, and having selected one I returned the rest, and told him I would see he had the one I kept before night. I then returned to the court-room and the case went on.

Mrs. Nasby resumed her testimoney. She said she intrusted the room to the prisoner's care, and no one else had access there, save herself. Then she described the missing money, and closed by telling how she found twenty-five dollars in the prisoner's trunk. She could swear it was the identical money she had lost, in two ten, and one five-dollar bank note.

"Mrs. Nasby," said I, "when you first missed the money, had you any reason to believe that the prisoner had taken it?"

"No sir," she answered.

"Had you ever detected her in any dishonesty?"

"No, sir."

"Should you have thought of searching her trunk, had not Nancy Luther advised and informed you?"

"No sir."

Mrs. Nasby left the stand, and Nancy Luther took her place. She came up with a bold front, and upon me cast a defiant look, as if to say. "Trap me if you can." She then gave her evidence as follows:

She said that on the night the money was taken she saw the prisoner go up stairs, and from the shy manner in which she went up, she suspected that all was not right: so she followed her up. "Elizabeth went to Mrs. Nasby's room and shut the door after her. I stooped down and looked through the keyhole, and saw her take the money and put it in her pocket. Then she stooped down and picked up the lamp, and as I saw she was coming out I hurried away."

Then she went on, told how she informed her mistress of this, and how she proposed to search the girl's trunk.

I called Mrs. Nasby back.

"You said that no one save yourself had access to your room," I said, "now couldn't Nancy Luther have entered the room, if she wished?"

"Certainly, sir; I meant that no one else had any right there."

I saw that Mrs. Nasby, though naturally a hard woman, was somewhat moved by poor Elizabeth's misery.

"Could your cook have known by any means that is in your knowledge, where your money was?"

"Yes, sir; for she has often come to my room when I was there, and I have often given her money to buy provisions of market men who happened to come along with their wagons."

"One more question: have you known of the prisoner having used money since this was stolen?"

"No, sir."

I now called Nancy Luther back and she began to tremble a little, though her look was bold and defiant as ever.

"Miss Luther," said I "why did you not inform your mistress at once of what you had seen, without waiting for her to ask about her money?"

"Because I could not at once make up my mind to expose the poor girl," she answered promptly.

"You say you looked through the keyhole and saw her take the money?"

"Yes, sir."

"Where did she place the lamp when she did so?"

"On the bureau."

"In your testimony you said she stooped down when she picked it up. What do you mean by that?"

The girl hesitated, and finally she said she did not mean anything, only that she picked up the lamp.

"Very well," said I, "how long have you been with Mrs. Nasby?"

"Not quite a year, sir."

"How much does she pay you a week?"

"A dollar and three-quarters."

"Have you taken up any of your pay since you have been there?"

"Yes, sir."

"How much?"

"I don't know sir."

"Why don't you know?"

"How should I? I have taken it at different times, just as I wanted it, and kept no account."

"Then you have not laid up any money since you have been there?"

"No, sir, only what Mrs. Nasby may owe me."

"Will you tell me if you belong to this State?"

"I do, sir."

"In what town?"

She hesitated for a moment, the bold look forsook her. I next turned to Mrs. Nasby.

"Do you ever take a receipt from your girls when you pay them?"

"Always."

"Can you send and get one of them for me?"

"She has told you the truth, sir, about the payments," said Mrs. Nasby.

"Oh, I don't doubt it." I replied, but particular proof is the thing for the court-room. So, if you can, I wish you would procure the receipt.

She said she would willingly go, if the court said so. The court did say so, and she went. Her dwelling was not far off, and she soon returned and handed me four receipts which I took and examined. They were signed in a strong, staggering hand, by the witness.

"Now, Nancy Luther," I said turning to the witness, and speaking in a quick, startling tone, at the same time looking her sternly in the eye, "please tell the court and jury where you got the seventy-five dollars you sent in your letter to your sister in Somers."

At this she started as though a volcano had burst at her feet. She turned pale as death, and every limb shook violently. I waited until the people could have an opportunity to see her emotion, and then I repeated the question.

"I—never—sent—any," she gasped

"You did!" I thundered, for I was excited now.

"I—didn't," she faintly murmured, grasping the railing by her side for support.

"May it please your honor and gentlemen of the jury," I said, "I came here to defend a man who was arrested for robbing the mail, and in the course of my preliminary examinations I had access to the letters which had been torn open and robbed of money. When I entered upon this case, and heard the name of the witness pronounced, I went out and got the letter, which I now hold, for I remember having seen one bearing the signature of Nancy Luther. This letter was taken from the mail-bag, and it contained seventy-five dollars; and by looking at the post-mark you will observe that it was mailed the day after the hundred dollars was taken from Mrs. Nasby's drawer, and is directed to Dorcas Luther, Somers, Montgomery county. And you will observe that one hand wrote the letter and signed the receipt and the jury will also so observe. And now I will only add it is plain to see how the hundred dollars were disposed of. Seventy-five dollars were sent off for safe-keeping, while the remaining twenty-five dollars were placed in the prisoner's trunk, for the purpose of covering the real criminal. I now leave my client's case in your hands."

The case was given to the jury immediately following their examination of the letter. They had heard from the witness's own mouth that she had no money of her own, and without leaving their seats they returned a verdict of "Not Guilty."

I will not describe the scene that followed, but if Nancy Luther had not been immediately arrested for theft she would have been obliged to seek protection of the officers, or the excited people would have maimed her at least, if they had not done more. The next morning I received a note, handsomely written, in which I was told that the within was but a slight token of the gratitude due me for my efforts in behalf of the poor, defenceless, maiden. It was signed "Several Citizens," and contained one hundred dollars. Shortly afterward, the youth who first begged me to take up the case, called upon me with all the money he could raise; but I refused his hard earnings, showing him that I had already been paid. Before I left town I was a guest at his wedding—my fai client being the happy bride.

A Visit with the Doctor.

BY T. S. ARTHUR.

"How are you to-day, Mrs. Carleton?" asked Dr. Farleigh, as he sat down by his patient, who reclined languidly in a large cushioned chair.

"Miserable," was the faint spoken reply. And the word was repeated—"Miserable."

The Doctor took one of the lady's small white hands, on which the net-work of veins, most delicately traced, spread its blue lines everywhere beneath the transparent skin. It was a beautiful hand—a study for a painter or a sculptor. It was a soft, flexible hand—soft, flexible, and velvety to the touch as the hand of a baby, for it was as much a stranger to useful work. The Doctor laid his finger on the wrist. Under the pressure he felt the pulse beat slowly and evenly. He took out his watch and counted the beats—seventy in a minute. There was no fever nor any unusual disturbance of the system. Calmly the heart was doing its appointed work.

"How is your head, Mrs. Carleton?"

The lady moved her head from side to side two or three times.

"Anything out of the way there?"

"My head is well enough, but I feel so miserable—so weak. I haven't the strength of a child. The least exertion exhausts me." And the lady shut her eyes, looking the very picture of feebleness.

"Have you taken the tonic, for which I left a prescription yesterday?"

"Yes, but I am no stronger."

"How is your appetite?"

"Bad."

"Have you taken the morning walk in the garden that I suggested?"

"Oh dear no! Walk in the garden? I'm faint by the time I reach the breakfast room! I can't live at this rate, doctor. What am I to do? I'm a burden to myself and every one else."

And Mrs. Carleton really looked distressed.

"You ride out every day?"

"I did until the carriage was broken, and that was nearly a week ago. It has been at the carriage maker's ever since."

"You must have the fresh air, Mrs. Carleton," said the doctor, emphatically. "Fresh air, change of scene, and exercise are indispensible in your case. You will die if you remain shut up in this fashion. Come, take a ride with me."

"Doctor! how absurd!" exclaimed Mrs. Carleton, almost shocked by the suggestion. "Ride with you! What would people think?"

"A fig for people's thoughts! Get your shawl and bonnet, and take a drive with me. What do you care for meddlesome peoples' thoughts? Come."

The doctor knew his patient.

"But you are not in earnest. surely?" There was a half amused twinkle in the lady's eyes.

"Never more in earnest. I'm going to see a patient just out of the city, and the drive will be a charming one. Nothing would please me better than to have your company."

There was a vein of humor and a spirit of "don't care" in Mrs. Carleton, which had once made her independent and almost hoydenish. But fashionable associations, since her woman life began, had toned her down into exceeding propriety. Fashion and conventionality, however, were losing their influence since enfeebled health kept her feet back from the world's gay places; and the doctor's invitation to ride found her sufficiently disenthralled to see in it a pleasant novelty.

"I've half a mind to go," she said, smiling. She had not smiled before since the doctor came in.

"I'll ring for your maid," and Doctor Farleigh's hand was on the bell-rope before Mrs, Carleton had space to think twice, and endanger a change of thought.

"I'm not sure that I'm strong enough for the effort," said Mrs. Carleton, and she laid her head back upon the cushions in a feeble way.

"Trust me for that," replied the doctor.

The maid came in.

"Bring me a shawl and bonnet, Alice? I am going to ride out with the doctor." Very languidly was the sentence spoken.

"I'm afraid, doctor, it will be too much for me. You know how weak I am. The very thought of such an effort exhausts me."

"Not a thought of the effort," replied the doctor. "It isn't that."

"What is it?"

"A thought of appearance—of what people will say."

"Now, doctor, you don't think me so weak in that direction?"

"Just so weak," was the free spoken answer. "You fashionable people are all afraid of each other. You haven't a spark of individuality or independence. No, not a spark! You are quite strong enough to ride out in your own elegant carriage—but with the doctor!—O dear, no! If you were certain of not meeting Mrs. M'Flimssey, perhaps the experiment might be adventured. But she is always out on fine days."

"Doctor, for shame! How can you say that?" And a ghost of color crept into the face of Mrs. Carleton, while her eyes grew brighter—almost flashed."

The maid came in with shawl and bonnet. Dr. Farleigh, as we have intimated, understood his patient, and said just two or three words more, in a tone half contemptuous.

"Afraid of Mrs. M'Flimsey? Not I; nor of forty Mrs. M'Flimseys."

It was not the ghost of color that warmed Mrs. Carleton's face now, but the crimson of quicker heart beats. She actually arose from her chair without reaching for her maid's hands, and stood firmly while the shawl was adjusted and the bonnet strings tied.

"We shall have a charming ride," said the doctor, as he crowded in beside his fashionable lady companion and took the loose reins. He noticed that she sat up erectly, and with scarcely a sign of the languor that but a few minutes ago had so oppressed her.

"Lean back when you see Mrs. M,Flimsey's carriage, and draw your vail closely. She will never dream that it is you."

',I'll get angry if you play on that string much longer!" exclaimed Mrs. Carleton, "what do I care for Mrs. M'Flimsey?"

How charming the tints flushed her sweet eyes, that were leaden a little before.

Away from the noisy streets, out upon the smoothly beaten road, and amid green fields and woodlands, gardens and flower-decked orchards, the doctor bore his patient, holding her all the while in pleasant talk.

How different this from the listless, companionless drives taken by the lady in her own carraige—a kind of easy vibrating machine, that quickened the sluggish blood no more than a cushioned rocking-chair.

Closely the doctor observed his patient. He saw how erectly she continued to sit; how the color deepened in her face, which actually seemed rounder and fuller; how the sense of enjoyment fairly danced in her eyes.

Returning to the city by a different road, the doctor, after driving through streets entirely unfamiliar to his companion, drew up before a row of mean-looking dwellings, and dropping the reins, stepped upon the pavement, at the same time reaching out his hand to Mrs. Carleton. But she drew back, saying,

"What is the meaning of this, doctor?"

"I have a patient here, and I want you to see her."

"O no; excuse me doctor, I've no taste for such things," answered the lady.

"Come—I can't leave you alone in the carriage. Ned might take a fancy to walk off with you."

Mrs. Carleton glanced at the patient old horse, whom the doctor was slandering, with a slightly alarmed manner.

"Don't you think he will stand, doctor" she asked uneasily.

"He likes to go home, like others of his tribe. Come;" and the doctor held out his hand in a persistent way.

Mrs. Carleton looked at the poor tenements before which the doctor's carriage had stopped with something of disgust and something of apprehension.

"I can never go in there, doctor."

"Why not?"

"I might take some disease."

"Never fear. More likely to find a panacea there."

The last sentence was in an undertone.

Mrs. Carleton left the carriage and, crossing the pavement, entered one of the houses, and passed up with the doctor to the second story. To his light tap at a chamber door a woman's voice said:

"Come in."

The door was pushed open, and the doctor and Mrs. Carleton went in. The room was small, and furnished in the humblest manner, but the air was pure, and everything looked clean and tidy. In a chair, with a pillow pressed back for a support, sat a pale, emaciated woman, whose large, bright eyes looked up eagerly at so unexpected a visitor as the lady who came in with the doctor. On her lap a baby was sleeping, as sweet and pure and beautiful a baby as ever Mrs. Carleton had looked upon. The first impulse of her true woman's heart, had she yielded to it, would have prompted her to take it in her arms and cover it with kisses.

The woman was too weak to rise from her chair, but she asked Mrs. Carleton to be seated, in a tone of lady-like self-possession that did not escape the visitor's observation.

"How did you pass the night, Mrs. Leslie?" asked the doctor.

"About as usual," was answered in a calm, patient way, and she even smiled as she spoke.

"How about the pain through your back and shoulder?"

"It may have been a little easier."

"You slept?"

"Yes, sir."

"What of the night sweats?"

"I don't think they have diminished any."

The doctor bent his eyes on the floor, and sat in silence for some time.

"I will send you a new medicine," said the doctor, looking up; then speaking to Mrs. Carleton, he added, "Will you sit here until I visit two or three patients in the block?"

"O certainly," and she reached out her arms for the baby, and removed it so gently from its mother's lap that its soft slumber was not broken.

When the doctor returned he noticed there had been tears in Mrs. Carleton's eyes. She was still holding the baby, but now resigned the quiet sleeper to its mother, kissing it as she did so. He saw her look with a tender, meaning interest at the white, patient face of the sick woman, and heard her say, as she spoke a word or two in parting—

"I shall not forget you."

"That's a sad case, doctor," remarked the young lady, as she took her place in the carriage.

"It is; but she is sweet and patient."

"I saw that, and it filled me with surprise. She tells me her husband died a year ago."

"Yes."

"And she has supported herself by shirt-making."

"Yes."

"But that she has become too feeble for work, and is dependent on a younger sister, who earns a few dollars weekly at book-folding."

"The simple story I believe," said the doctor.

Mrs. Carleton was silent for most of the way home; but thought was busy. She had seen a phase of life that touched her heart.

"You are better for this ride," remarked the doctor, as he handed her from the carriage.

"I think so," replied Mrs. Carleton.

"There has not been so fine a color on your face for months."

They had entered Mrs. Carleton's elegant residence, and were sitting in one of her luxuriant parlors.

"Shall I tell you why?" added the doctor.

Mrs. Carleton bowed.

"You've had some healthy heart-beats."

She did not answer.

"And I pray you, dear madam, let the strokes go on!" continued Dr, Farleigh.

"Let your mind become interested in some good work, and your hands obey your thoughts, and you will be a healthier woman in body and soul. Your disease, madam, is mental inaction."

Mrs. Carleton looked steadily at the doctor.

"You are in earnest," she said in a calm, firm way.

"Wholly in earnest, madam. I found you an hour ago in so weak a state that to lift your hand was an exhaustive effort. You are sitting erect now, with every muscle tightly strung. When will your carriage come home?"

He asked the closing question abruptly.

"To-morrow," was replied.

"Then I will not call for you, but—" he hesitated.

"Say on, doctor."

"Will you take my prescription?"

"Yes." There was no hesitation.

"You must give that sick woman a ride into the country. The fresh, pure, blossom-sweet air will do her good, may, indeed, turn the balance of health in her favor. Don't be afraid of Mrs, McFlimsey."

"For shame, doctor! But you are too late in your suggestion. I'm quite ahead of you."

"Ah! in what respect?"

"That drive into the country is already a settled thing. Do you know that I am in love with that baby?"

"'Othello's occupation gone,' I see," replied the doctor, rising "But I may visit you occasionally as a friend, I presume, if not as a medical adviser?"

"As my best friend, always," said Mrs. Carleton, with feeling. "You have led me out of myself, and showed me the way to health and happiness; and I have settled the question as to my future. It shall not be as the past." And it was not.

Case of Conscience.

In 1866 a New York merchant received through the postoffice a letter written in a disguised hand, as follows:

"I owe the firm of——$——, which I stole and am anxious to pay. I hope to tell you of it, personally, some day. In the meantime I will mail you ten dollars a week, commencing the 1st of July, till paid; interest and principal $2,000. * * * Do not try to discover me. I send ten dollars now; if you accept, please advertise in the *Herald* 'Personals,' and sign yourself, X. Y. Z."

The merchant replied as requested. Every week from that date an envelope was received through the mail enclosing ten dollars, with no other writing but the number of the payment, until the *two* hundredth payment was received, with the following lines written in the same disguised hand:

"Two hundredth payment. I send ten dollars more; if you have got them all, please advertise in the *Herald* 'Personals.' If not, please advertise how many are lost, and I will send them."

The merchant replied:

"Two hundredth payment is received. All right. Come and see me, and your name shall be strictly confidential."

A few weeks after this a young man met this merchant on the sidewalk and handed him a copy of the New York *Herald*, pointing out the advertisement under the head of "Personals," and with a trembling voice, said:

"I am the person who wronged you while in your employ, and have been making my weekly payments to you until I have paid the debt, which I hope God has forgiven."

"Never was my surprise greater," said the merchant who communicated this fact, "than to stand before the individual who had for two hundred weeks, without fail, paid me out of his earnings the amount he had taken from me, and he one of whom I never had the least suspicion."

Such an instance of continued steadfastness of purpose and unostentation is evidence of true repentance and thorough reform.

Died.

In Petersburg, August 11th, Bro. ROLAND SHIPP, aged about forty-five years.

He was a member of Clinton Lodge No. 19, and was buried with Masonic ceremonies. The concourse was very large.

Bro. MARCUS WORCESTER, aged about fifty, Postmaster at Whitehall, recently died, much lamented.

R. E. Sir JOHN J. WORSHAM, Past Grand Commander of Templars in Tennessee, died August 1, at Duvall's Bluff, Arkansas, aged fifty-eight years.

Bro. JOSEPH M. HAYWARD, a member of Hopedale Lodge No. 622, died recently at Hopedale, in the prime of life, leaving a family and many relatives to mourn his untimely loss. The deceased had been, and we believe, was W. M. at the time of his decease.

We are grieved to record the death of an old correspondent, Bro. H. H. AVRON, Superintendent of the Sailors' Home, at Bombay, India, on the 30th June last. The deceased was an earnest, intelligent worker and teacher in several departments of Masonry.

P. G. M. CHARLES SCOTT, of Mississippi, was born in Knoxville, Tennessee, November 11, 1811, and died on the 31st day of May last.

Hon. DAVID LEITH, a member of the House of Representatives from Effingham county, and a member of Mason Lodge No. 217, died July 10th, aged fifty-four years. The deceased was also a member of Mason Chapter, and was beloved in life, and his death is lamented by all.

Bro. ROBERT M. RANKIN, a member of Mason Lodge No. 217, died at his residence, in Mason, Effingham county, June 20, aged fifty-one years. He emigrated from Lawrence county, Indiana, to Effingham county, in 1849. His death creates a serious void in the membership.

By a Milwaukee paper, which is mislaid, we learn that a married daughter of M. W. Bro. Melvin R. Youngs, P. G. M. of Wisconsin, recently died, if our recollection is correct, while on the lake with her husband. Our brother and his family have our warmest sympathies.

RAILROAD TIME TABLE.---CHICAGO.

ARRIVAL AND DEPARTURE OF TRAINS—

SUMMER ARRANGEMENT.

Michigan Central and Great Western Railways,

Union Depot—Foot of Lake street—Ticket office, 93 Lake street, corner of Dearborn.

All trains stop at Twenty-second street station.

	Leave.	Arrive.
Mail (via m'l & air line)	*a* 6:00 a m	*a* 8:05 p m
Fast New York Express	*a* 9:00 a m	*a* 7:05 p m
Atlantic Express (daily)	5:15 p m	8:00 a m
Night Express	*ad*9:00 p m	*ab*6:30 a m

HENRY C. WENTWORTH,
General Passenger Agent.

a Sunday excepted. *b* Monday do. *d* Saturday do.

Illinois Central Railroad.

Union Depot—Foot of Lake street.

St. Louis Express	*a* 9:20 a m	*a* 8:35 p m
St. Louis Fast Line	*d* 8:10 p m	*a* 7:09 a m
Cairo Mail	*a* 9:20 a m	*a* 4:35 p m
Cairo Express	*a* 8:10 p m	*a* 7:00 a m
Keokuk Passenger	*a* 9:20 a m	*a* 8:35 p m
Effingham Passenger	*a* 5:15 p m	
Kankakee Passenger	*a*11:00 p m	*a* 9:00 a m

*a*Sunday excepted. *d*Sunday excepted.

Chicago, Alton & St. Louis Railroad.

Ticket office—55 Dearborn street.

Express	*a* 9:15 a m	*a* 8:00 p m
Joliet Accommodation	*a* 4:10 p m	*a* 9:40 a m
Night Express	*a* 6:00 p m	*a*12:50 p m
Lightning do	*b* 9:00 p m	*a* 7:15 a m

*a*Sunday excepted. *b*Saturdays excepted.

This is the only road running trains through to St. Louis Saturday night, and making the time in eleven hours.

Chicago, Burlington & Quincy Railroad.

Ticket Office—63 Clark street—Union Depot—Foot of Lake street.

Mail Express	*a* 7:30 a m	*a* 4:15 p m
Pacific Fast Line	*a*10:45 a m	*a* 3:20 p m
Galesburg Passenger	*a* 3:00 p m	*a* 8:10 p m
Mendota & Ottawa Pass'r.	*a* 4:20 p m	*a* 9:55 a m
Aurora Passenger	*a* 5:30 p m	*a* 8:30 a m
Pacific Night Express	*c* 9:00 p m	*d* 7:45 a m

*a*Sunday excepted. *c*Saturday do. *d*Monday do.

Chicago & Northwestern Railroad.

Ticket Office—Southeast corner of Clark and Lake streets.

Clinton Passenger	*a* 8:30 a m	*a* 6:45 p m
Pacific Fast Line	*c*10:45 a m	*a* 3:15 p m
Pacific Night Express	*c* 9:45 p m	*a* 6:30 a m
Ft. Dodge & Dubuque Exp.	*a* 9:00 a m	*a* 2:30 p m
SiouxCity&DubuquePass.	*a* 9:00 p m	*a* 7:15 a m
Milwaukee Mail	*a* 8:00 a m	*a*10:10 a m
" Express	*a* 9:45 a m	*a* 4:00 p m
" Passenger	*a* 5:00 p m	*a* 7:40 p m
" Passenger	11:00 a m	5:00 p m
Green Bay Express	*a*10:00 a m	*a* 7:15 p m
" "	*a* 5:00 p m	*a* 5:30 a m

*a*Sunday excepted. *c*Saturday do. *d*Monday do.

ROCKFORD, ROCK ISLAND & ST. LOUIS RAILROAD.

COMPLETE FROM ST. LOUIS TO STERLING.

Trains going south, connecting with Chicago at Sterling.

	Mail.	Exp.	Quincy.
L've Sterling	3:15 a m	3:15 p m	
" Rock Island	7:35 a m	7:00 p m	
" Monmouth	10:26a m	10:03 p m	
" Beardstown	1:55 p m	2:00 a m	7:30 a m
" Chapin	3:10 p m	2:55 a m	8:23 a m
Arr. East St. Louis	7:33 p m	7:15 a m	12:30 p m

Trains going north connecting with Chicago at Sterling.

L've East St. Louis	6:30 a m	6:30 p m	1:30 p m
" Chapin	10:55 a m	1:00 am	ar5:45 p m
" Beardstown	1:45 p m	12:00 m	
" Monmouth	3:50 p m	3:46 a m	
" Rock Island(ar)	6:30 p m	6:30 a m	
Arr. Sterling	9:30 p m	11:00 a m	

E. SWEET, Jr., Gen'l Sup't.

TOLEDO, PEORIA & WARSAW RAILWAY.

TRAINS WESTWARD.

	Exp.	Mail.	Pass'gr.
L've State Line	8:45 p m	6:55 a m	
" Gilman	10:00 p m	8:10 a m	
" Chenoa	11:50 p m	9:54 a m	
" El Paso	12:35 a m	10:36 a m	
" Peoria	2:10 a m	12:00 m	
" Canton	3:35 a m	1:40 p m	
" Bushnell	4:50 a m	4:15 p m	
Arr. Warsaw	7:40 a m	6:30 p m	

TRAINS EASTWARD.

L've Warsaw	10:45 a m	3:55 a m	
" Bushnell	1:35 p m	6:49 a m	
" Canton	3:08 p m	8:19 a m	
" Peoria	4:40 p m	9:47 a m	10:25 p m
" El Paso	6:02 p m	11:10 a m	11:50 p m
" Chenoa	6:44 p m	11:52 a m	12:45 a m
" Gilman	8:25 p m	1:25 pm	ar3:00 am
Arr. State Line	9:50 p m	2:50 p m	

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ST. LOUIS, ALTON & CHICAGO RAILROAD.

AIR-LINE ROUTE FROM ST. LOUIS TO CHICAGO AND ALL EASTERN CITIES.

On and after Sunday, May 21st, 1871, trains pass Springfield:

RUNNING NORTH.

Express Mail	12:10 P. M.
Lightning Express	11:55 M. N.
Night Express	9:50 P. M.

RUNNING SOUTH.

Express Mail	5:35 P. M.
Lightning Express	3:55 A. M.
Night Express	2:10 A. M.

The Way Express leaves St. Louis for Bloomington every day, (except Sunday), at 6:00 P. M., runs through, and leaves Chicago for St. Louis every night. The way express stops only at Carlinville and Alton going South.

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SPRINGFIELD & ILLINOIS SOUTHEASTERN RAILWAY.

On and after Monday, April 24th, 1871, trains will run as follows:

NORTHERN DIVISION.

TRAINS GOING SOUTHEAST.

	Mail.	Express.
Leave Beardstown	6:55 A. M	1:45 P. M.
" Springfield	9:22 "	4:10 P. M.
" Taylorville	10:54 "	5:29 "
Arrive at Pana	11:40 "	6:13 "

TRAINS GOING NORTHWEST.

	Express.	Mail.
Leave Pana	6:50 A. M	3:35 P. M.
" Taylorville	7:34 "	4:19 "
Arrive at Springfield	8:58 "	5:46 "
Leave Springfield	9:08 "	5:56 "
ArriveatBeardstown	11:40 "	8:25 "

SOUTHERN DIVISION.

TRAINS GOING SOUTHEAST.

Leave Edgewood	5:15 A. M	10:00 A. M.
" Flora	8:05 "	11:40 "
Arrive at Shawneetown	4:10 P. M	5:22 P. M.

TRAINS GOING NORTHWEST.

Leave Shawneetown	4:45 A. M	1:00 P. M.
" Flora	2:00 "	6:15 "
Arrive at Edgewood	3:55 "	7:40 "

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AT SPRINGFIELD, with Chicago & Alton, and Toledo, Wabash & Western Railroads, for Bloomington, Chicago and all points north, northwest and west.

AT PANA with Ind. & St. Louis, and Ill. Central Railroads for all points east, south and southeast.

AT EDGEWOOD with Chicago division Ill. Central Railroad.

AT FLORA with Ohio & Mississippi Railroad.

AT SHAWNEETOWN with steamboats fcr Cincinnati, Paducah, Cairo and St. Louis.

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TOLEDO, WABASH & WESTERN RAILWAY.

THE SHORTEST ROUTE BETWEEN ALL EASTERN CITIES AND MISSISSIPPI RIVER.

Trains leave Springfield, on and after May 14th, 1871:

GOING EAST.

Special Through Express	1:05 A. M.
Atlantic Express	10:00 A. M.
Cincinnati Express	2:25 P. M.

GOING WEST.

Pacific Express	4:30 P. M.
Special Through Express	2:40 A. M.
Cincinnati Express	7:05 A. M.

Baggage checked direct through to Buffalo, New York and Boston.

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We have on hand **100,000** Blanks, as follows: Petitions to be Made a Mason, and for Chapter and Council degrees, and for Commandery Orders; for Affiliation in Lodge, Chapter, Council and Commandery; Summonses, Notices of Meeting, Notices of Rejection, Expulsion, Suspension, or Re-instatement, in Lodge, Chapter, Council, or Commandery; Notices of Petitions Received, to be sent from Lodge to Lodge, in quantities to suit; Demits and Traveling Certificates on strong and durable paper. Secretaries Receipts for dues, Orders, and Treasurer's Receipts to Secretaries, in Lodges, Chapters, Councils, and Commanderies, and in Bodies of the Eastern Star, will be furnished in books of 100.

These blanks will be sent to any Postoffice desired in the United States, *postage paid.*

ODES AND SONGS,

Will be sent post paid, as follows:

Containing Lodge Opening and Closing Odes on one side, and Funeral Ode on reverse.

Mark and Past Master's Song on same card, and Most Excellent Master's and Royal Arch Songs on another card.

BY-LAWS.

Model Code, adopted by the Grand Lodge of Illinois; one copy, 10 cents; 100 copies $8.00, and at same rate for any quantity more than ten. When 50 or more copies are taken, the name, number, and location of the Lodge will be printed on the cover, free of charge.

SPECIAL ORDERS.

We will print codes of By-Laws for any society, of the size of the Model Code of Illinois (16 pages and cover), neatly bound, with title page on cover, for $12.00 per 100 copies, and $8.00 for each additional 100 copies. When materially larger or smaller than the Model Code, proportional additions or reductions will be made.

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All sorts of Eastern Star books, odes, blanks, and goods furnished on short notice.

This advertisement will be made more full and explicit as ability will permit, and arrangements may be made.

Orders for printing By-Laws, Bill and Letter Heads, Cards, Circulars, etc., are fraternally solicited.

H. G. Reynolds, Sr.

The Masonic Trowel.

Masonry is a System of Morality, a Supporter of Law, and the Friend of Religion.

VOL. X. WHOLE NO. 116. SPRINGFIELD, ILLINOIS, OCTOBER, 1871. NEW SERIES NO. 6.

Selected Poetry.

Timely Warning.

We whisper good counsel in the ear of a brother, and, in the most tender manner, remind him of his faults and endoavor to aid his reformation.

Where is thy brother, Craftsman, say.
Where is the erring one to-day?
We look around the festive band—
What cheerful smiles on every hand!
The voice of laughter swells amain—
Where is the brightest of the train?
The ready wit, the generous word,
The glee in music's best accord,
The bounteous gifts—oh where is he,
The prince of Mason's revelry?
Not left unwarned in death to fall?
To lapse without one friendly call?

Alas, the grave has closed above
So many objects of our love!
There is so many a vacant chair
In every group where Masons are!
Of some the drunkard's cup doth tell;
Tempted, yet sorrowing *they fell;*
Day after day they saw the light
Recede, till day was turned to night;
Yet yearned and strove to pause, and stay
Their feet upon the slippery way;
They fell, and none so bright are left
As those of whom we are bereft.

A voice from out the grave demands—
"Where is thy brother? are thy hands
Quite guiltless of his priceless blood?
How oft have ye kindly stood,
And whispered loving word and prayer,
Within the erring brother's ear?
How often counseled, plead, and warned,
And from approaching danger turned?"
The thoughtful tear, the heavy sigh,
Must speak for conscience a reply:
Quick, then, oh Craftsmen, up and save
The living from untimely graves!

[For The Masonic Trowel.]

The Temple of Solomon.

BY REV. J. GIERLOW.

The second and last material habitation of Jehovah was the temple which Solomon, that great monarch, reared upon the hill Moriah in Jerusalem, to the honor of the God of Israel. The plan of it was dictated by the Spirit to his father, David, who was prohibited from executing it himself because of the bloody wars he had waged in the cause of his life. The workmen were partly Israelites and partly gentiles of Tyre. The materials were the best trees, the most precious metals and large hewn stones, prepared and fitted for one another before they were laid upon the foundation, that the noise of axes and hammers might not be heard as the building rose. The structure itself was sixty cubits long, twenty broad and thirty cubits high. Like the tabernacle it consisted of two apartments, the Holy and the Most Holy Place, or Oracle. You entered this temple on the east by a stately porch, which was higher than the edifice itself by ninety cubits and may be considered as the steeple of that sacred palace. The length of this porch was equal to the breadth of the principal house and the breadth was the half of the length. Here stood the two famous brazen pillars whose names were *Jachin* and *Boaz*, that is, *stability* and *strength;* though they were placed there, not for the support, but for the ornament of the house. Two open courts surrounded the whole fabric and side-chambers were built round about against the wall. A row of narrow windows that sloped within illuminated the dome.

The strength and beauty of God's sanctuary were the main things that distinguished this finished piece of architecture for the dimensions were far from being wide, but it was supported by a strong foundation of large and costly stones and ornamented within in the most splendid manner with planks of cedar, plates of gold, glittering diamonds and figures of palm trees and cherubims. This was that holy and beautiful house which the Chaldeans were permitted to demolish for the first time, and the Romans for the second time, a thousand years after the first foundation was laid. Seventeen hundred years have now elapsed since the final desolation of this solemn temple which never more shall rise beneath the builder's hand; for it is the will of God that in every place, and not in Jerusalem alone, He should be worshipped in spirit and in truth.

As the temple of Solomon was built for the same end with the tabernacle of Moses, so, without doubt, was the typical meaning of the one and the other also the same. Was the tabernacle a figure of heaven? So also was the temple. It was the figure of God's glorious habitation, where the angels serve him continually, like the priests that entered into the sanctuary. And as the stones which Solomon used were all hewn and prepared before they were brought there, so all the stones of the Celestial House—the members of the Triumphant Church—are beforehand prepared for glory. Now is the time, when their natural roughness and asperity is taken away by the skillful operation of the Divine Spirit and the various afflictions incident to this vale of tears, that they may rest forever and ever in the calm regions of everlasting peace where no jarring sound is heard any more than there was of axes and hammers in the building of the temple.

The plan of the temple was designed by God no less than that of the tabernacle. And the manner in which it was reared constitutes an expressive emblem of that peaceful harmony which ought to reign amongst the builders of the *spiritual* temple as they carry on this holy work and which would be easily attained if none but polished stones, or persons duly qualified, were admitted to become a part of the fabric. And the fact of the workmen being gentiles of Tyre, as well as Israelites, was a prelude of the future vocation of the sons of the strangers and those that were afar off, that they, too, should bear a part in building up the walls whose royal arch must ever bear the inscription of HOLINESS TO THE LORD.

The pillars that fronted the temple of Solomon did but ill answer their name. Where was their stability, where was their strength, when the Chaldeans carried them away? But though the pillars of heaven tremble the pillars of *Brotherly Love*, *Relief and Truth* shall stand, and thus the gracious promise comes to the lowliest workmen in the stupendous quarry: "Him that overcometh, I will make a pillar in the temple of my God, and he shall go no more out."

Reminicences by a Past Grand Lecturer.

THE THIRD ARTICLE.

I left Bro. Brown standing in the northeast corner, about to tell his own experience, as he said, in his own way but not in his own language, for the verses he was about to recite he had heard in a similar meeting some thirty years before.

It was at the time that Jeremy L. Cross was lecturing the lodges in New London, Norwich and vicinity.

There were not so many lodges in those days, yet every Mason was a Mason, and they followed Bro. Cross from lodge to lodge to learn the ritual from his lips and to enjoy the social reunions which formed one of the many pleasing features of his schools of instruction, for he was one of those old-time Freemason who knew how to conduct the hours of refreshment so that the "W. M. did have pleasure and the Craft profit thereby."

It was during this tour of Jeremy L. Cross, that Bro. Ansel Humphrey, the first Grand Lecturer and first Grand Master of Iowa received his work, under which, the first lodges in the State of Iowa were organized and Bro. Humphreys has ever been considered the best ritualist in that State. Some ten years ago, while spending a short time at Muscatine, I called to see this apostle of Masonry and found him, although advanced in years, hale and hearty, and as ready to rehearse the ritual and prove its origin as when I first met him years before; from his lips I obtained the early history of Masonry in that State and nearly filled my note book with rich matter that has been of great service to me. I did not see Bro. Humphrey again till I met him at the Grand Lodge of Iowa last spring (June, 1871).

And it rejoiced the hearts of many to see old Father Humphrey in the Grand East once more, and it may be, as he thinks, for the last time, and there was not a dry eye in Grand Lodge as Bro. Corkhill, the Grand Orator, referred to him and others as the founders of Masonry in Iowa, in the following beautiful eulogy:

> "In Iowa we have just reason to be proud of the men who have matured and built up our Institution. I speak it with feelings of honest pride and thankfulness. I have studied with some care and read with much interest the history of their early work and faithful labor for the Institution they loved so well. The first lodges organized remember well these fathers of ours. I am just at the threshold, while they are far beyond the inner temple. The most of us are just rising the declivity of the hill, while they are far down the other side. And when we shall follow Humphreys to his final resting place, and uncover at the grave of Hartsock, and McCleary shall receive the last sad rites of our Order, and Parvin shall be missed from that place he has so long and so honorably filled in this Grand Lodge, who will fill the places made vacant?
>
> "'Search not for those a separate doom,
> Whom fate made brothers in the tomb;
> But search the land of living men—
> Where shall we find their like again?'"

But you remind me that that brother yet stands in the northeast corner! Yes; I had almost forgotten it; but do you know that I have sometimes thought that some Masons would stand in the northeast corner longer than they do, or else remember better the great and important lessons they were there taught?

What an important period in the history of a man is that when, after being made a Mason, he is about to receive that solemn charge and those first instructions on which to build his future moral and Masonic character; from that time henceforth he is to be an upright man and Mason and never to forget the duties he owes to God, his country, his neighbor or himself: "To God, in never mentioning his name but with that reverential awe which is due from the creature to the Creator; to his country, by discountenancing disloyalty or rebellion, patiently submitting to legal authority and conforming with cheerfulness to the government of the country in which he lives; to his neighbor, in acting upon the square, doing by him as he wishes to be done by; avoiding all irregularities and intemperance that might impair his faculties or debase the dignity of his profession." Yes, did we heed the lessons of the northeast corner and carry them out in our every-day walk and conversation how much misery might be spared, how much peace might we not restore to the troubled mind, how much distress might we not relieve!

And this puts me in mind of a northeast corner story told by Bro. Rosmir, and, as it will take but a little while to tell it as it was told to me, I beg that you will allow this small digression.

THE STORY OF THE NORTHEAST CORNER.

It occurred—no matter where—and happened—no matter when; the parties concerned in it were—no matter who, it is enough to know that *the story is true*. Breth. Joseph and George, both members of Cerulean Lodge, had a quarrel. It originated as the first quarrel *did* and as the last quarrel will—among the women. Sister George had had a "falling out" with Sister Joseph; their children took sides in it; the boys fought each other; the girls slandered each other and took different benches at school; nephews and nieces, uncles and cousins, on both sides, assumed parts in the game. Old man Hoke shot old man Slimy's hog because Slimy worked for George while Hoke worked for Joseph. The thing was carried into church and the whole "George" faction withdrew their membership because it was conjectured that the preacher's wife favored the "Josephs" more than she did them. The two newspapers in the village took sides in the quarrel with vivacity, the "*Shugarce*" being a "Joseph" organ while the "*Weekly Scorpion*" went it blind for "George." Oh! it was a beautiful quarrel all around and promised to last until the final "three knocks" should call up the dead.

I needn't dwell on it further; every village has a set of quarrels of its own quite as interesting in details and as pleasant to contemplate as the story I am telling; the only consideration before us is, how was it settled?

In this way: Deacon Amo, a lovely man in private and public life and a member of Cerulean Lodge, went first to Bro. George and laid before him the terrible evils connected with this quarrel. Then he went to Bro. Joseph and did the same thing. Each admitted the evils but was hopeless of the remedy. Each could perceive the *mote* in his brother's eye, but not a trace of the *beam* that stuck so prominently out of his own. Each was of the opinion "that it made no particular difference to him how the thing comes out, if the other one could stand it *he* could," etc., etc. That's the way men always talk when they know they are wrong.

Bro. Amo—a remarkably appropriate name, a body would think it was made on purpose to fit the man, he was so lovely—then took Bro. Joseph up on a promise to meet him next day in the lodge-room at ten o'clock. Now Cerulean Lodge has by some degrees the darkest lodge-room I ever was in; it is the only one I ever saw where spiders can't make a living; I carry an honorable scar on my knee made by falling over a spit-box in that room in the broad blaze of day. And when the two brothers met by appointment in the Tyler's room they felt their way in like a pair of blind men; however, Amo managed to find the Treasurer's desk and there the two took their seats. Didn't Amo lay down the law then (the law of love) to his Christian friend? Didn't he remind him that he was sitting in the northeast corner, and call up "those first instructions" communicated there? Didn't he recite somebody's lines in "the Northeast Corner" and continue till he had worked the good brother into a malleable condition? He did!

Just then a knock was heard at the door and the Deacon answered it. He came in leading somebody by the hand, but talking so fast that the somebody couldn't edge in a word. He led the somebody to the Treasurer's desk and remarked "there's another good brother here." The two good brothers shook hands without the least intimation who the other was, while Amo talked on as if he had the "*Cacœthes Loquendi*" the worst way. He seated the two good brothers side by side and remarking, "I was just giving a little lecture on an important piece of symbolism," he resumed his subject. How Amo did talk! Every pathetic idea conveyed in the Masonic ceremonies, covenants and emblems was brought up. He got the two good brothers to weeping and they lent each other a handkerchief, they borrowed each other's tobacco, they shook each other's hands repeatedly without the ghost of an idea what they were doing. And when the Deacon suddenly lighted a little lantern he had in his pocket and Joseph saw that it was George whose tobacco was in his mouth and George saw it was Joseph whose handkerchief he had been blubbering in they just knocked under without a word, they were sold at the lowest market rate, they embraced each other like good fellows, as they were and all three walked out of the lodge-room as happy as the three Fellow Crafts when they had received their pardon!

Well, I have got to the end of my sheet and have not got in that piece of poetry, but *will* try and do better the next time. T.

Selected Poetry.

Ridiculous Story of Mrs. Byrde.

[A friend, and one of the most distinguished Masonic writers in this country, communicated to us the following *jeu d'esprit*, but without vouching for it as strictly true.—*Ed. Masonic Jewel.*]

The funniest story I ever heard,
The funniest thing that ever occurred,
Is the story of Mrs. Mehitable Byrde,
Who wanted to be a Mason.

Her husband, Tom Byrde, *is* a Mason true,
As good a Mason as any of you;
He is Tyler of Lodge Cerulean Blue,
And tyles and delivers the summons due,
And *she* wanted to be a Mason, too;
This ridiculous Mrs. Byrde.

She followed him 'round, this inquisitive wife,
And nagged him and teased him half out of his life.
So, to terminate this unhallowed strife,
He consented, at last, to admit her.
And first, to disguise her from bonnet to shoon,
The ridiculous lady agreed to put on
His breech—ah! forgive me; I meant *pantaloons:*
And miraculously did they fit her.
The lodge was at work on the Master's degree,
The light was ablaze in the letter G;
High soared the pillars J. and B.
The officers *sat* like Solomon, wise,
The brimstone burned midst horrid cries;
The goat roamed wildly through the room,
The candidate begged 'em to let him go home;
And the devil himself stood up in the East
As proud as an alderman at a feast;
When in came Mrs. Byrde.

Oh, horrible sounds! Oh, horrible sight!
Can it be that Masons take delight
In spending thus the hours of night?
Ah! could their wives and daughters know
The unutterable things they say and do,
Their feminine hearts would burst with woe;
But this is not all my story.
For those Masons joined in a hideous ring,
The candidate howling like everything,
And thus in tones of death they sing—
The candidate's name was Morey—
"Blood to drink and bones to crack,
Skulls to smash and lives to take,
Hearts to crush and souls to burn;
Give old Morey another turn,
And make him all grim and gory."

Trembling with horror stood Mrs. Byrde,
Unable to speak a single word;
She staggered, and fell, in the nearest chair
On the left of the Junior Warden there,
And scarcely noticed, so loud the groans;
That chair was made of human bones!

Of human bones! on grinning skulls
That ghastly throne of horror rolls,
Those skulls, the skulls that Morgan bore,
Those bones, the bones that Morgan wore;
His scalp across the top was flung,
His teeth around the arms were strung—
Never in all romance was known
Such usage made of human bone.

The brimstone gleamed in lurid flame
Just like a place we will not name;
Good angels, that inquiring came,
From blissful courts looked on with shame
And tearful melancholy.
Again they dance, but twice as bad,
They jump and sing like demons mad,
The tune is Hunkey Dorey—
"Blood to drink, &c., &c."

Then came a pause—a pair of paws
Reached through the floor, up-sliding doors,
And grabbed the unhappy candidate.
How can I, without tears, relate
The lost and ruined Morey's fate?
She saw him sink in a fiery hole,
She heard him scream "my soul! my soul!"
While roars of fiendish laughter roll
And drown the yells of Morey;
"Blood to drink, &c., &c."

The ridiculous woman could stand no more,
She fainted, and fell on the checkered floor
'Midst all the diabolical roar.

What then, you ask me, did befall
Mehitable Byrde? Why, *nothing at all!*
She dreamed that she'd been in the Masons' hall.

The Knight Templar, His Mission and its Modern Objects.

And now I come to one of the saddest chapters in history—that which records the oppression and final suppression of this noble Order, and the tragic drama that brought it to a close. The facts are few and simple, and have been thus briefly summarized from Raynouard[*]; Von Hammer[†]; Verton[‡]; and Wilcke[§]. When the Knights left Jerusalem (1291), they established their Grand Priory in the Island of Cyprus. There the Grand Master resided, with a host ever ready for warfare against the Saracen. James Bernard Molay, of Burgundy, when Grand Master (1294), began an intellectual regeneration of the Order, which drew upon him and it the suspicions of the secular clergy and the jealousy of princes. In the quarrels between Philip the Fair and Pope Boniface VIII. the Order took part against the King. In consequence of this, Clement V., Philip's friend, under the pretext of consultations for a new crusade and for a union of the Templars with the Knights of Saint John, summoned (1306), the Grand Master Molay, with sixty Knights, to France. After their arrival, these and all the other Knights were suddenly arrested, October 13, 1307 by the King's soldiers. Philip seized upon the estates of the Order, removed his court into the temple (the residence of the Grand Master in Paris), and ordered the trial of the Knights to be commenced without delay, by his confessor, William of Paris, inquisitor, and Archbishop of Sens. He endeavoured to justify this arbitrary procedure by horrible crimes and heresies of which the Order had been accused. Historical records represent the accusers as some expelled Templars who calumniated the Order at the instigation of its enemies.

The charge of apostacy from the Catholic faith could not be substantiated. The other allegations, such as that they worshipped the devil, practised sorcery, adored Baphomea, condemned the sacrament, neglected confession and practised unnatural vices, were, according to the general opinion of historians, down to the present day, malicious representations or absurd calumnies.

By means of the most horrid tortures confessions of crimes which had never been committed were extorted from the prisoners. Overcome by long captivity and torment, many Templars confessed whatever their inquisitors wished, since a persevering denial of the crimes with which they were charged was punished with death. Clement V. at first opposed this arbitrary treatment of an order which was amenable only to the church, but Philip soon prevailed on him to join in its suppression. Two Cardinals were sent to take part in the examinations at Paris, and other clergymen were united to the courts of inquisition in the province, in order to impart a more legal appearance to the procedure. Though little was in fact proved against the Templars, the Archbishop of Sens, dared, in 1310, to burn alive fifty-four knights, who had denied every crime of which they were accused. Charles of Sicily and Provence imitated the example of Philip and shared the booty with the Pope. In England, Spain, Portugal, Italy and Germany, the Templars were arrested, but almost universally acquitted. The inquisitions at Salamanca and at Mentz (1310), also resulted in the justification of the Order. Nevertheless, the Pope, at the council of Vienne, in Dauphiny, solemnly abolished the Order by a bull of March 2, 1312, not in the legal way, but by papal authority (*per provisionis potius quam condemnationis vium.*)

The members of the Order, according to this bull, were to be punished with mildness, when they confessed the crimes imputed to them, but those who persevered in denying them were to be condemned to death. Among the latter were the Grand Master, Molay, and Guido, the Grand Prior of Normandy, who were burnt alive at Paris, March 13, 1314, after they had cited, according to tradition, Philip and Clement to appear before the judgment-seat of God within a year. The pope in fact, died April 19, in the same year, and the king November 29.

Between the brilliant past of the Soldiers of the Cross and the Masonic degree of the Knight Templar, lies an admirable subject for historical investigation. Although in possession of some valuable material. I will leave to M. E. Past Prior Wilson, or other learned members of the Priory, the duty of enlightening us on this section of the subject hereafter.

From remarks previously made, it will be noticed that Scotland never persecuted the great Military Brotherhood; and, hence, it has happened that Scotland justly claims the high honour of preserving and perpetuating this peculiar association. A new phase of civilization has dispelled much of the illusive surroundings of the Mediæval Knight, and favorably concurring circumstances have brought the Order within the protective circle of Freemasonry. What then is the mission—or rather what are the complex duties and functions—of the Knight Templar at the present day? They may be briefly recapitulated under six heads. Firstly, our association helps to complete the cycle of Masonic mysteries; secondly, its very existence is the vindication of a great historical fact; thirdly, we aim at a higher chivalry than did our ancient brethren; fourthly, we have an intellectual Islamism to resist; fifthly, we have a most hallowed temple to protect; and, lastly, our travail as Templars, through the arduous duties of life, will enable us to win the crown of immortality. I invite you to a few minutes' consideration of each point.

1.—Freemasonry, or (to use a popular expression) Blue Masonry, is a sublime deism, based on a recognition of the immortality of the Soul and the individual responsibility of every creature to his Creator. Jew and Gentile, Mohammedan and Parsee, all who acknowledge and adore the Great Architect of the Universe, can range under its banner. This is its grand mission—to bring a multitude of antagonisms—such as variety of race, contrariety of religious opinion, and peculiarity of national habits—into harmony and good fellowship on its tessallated level pavement. But why should Masonry, if it is, as it is, said to be, a comprehensive theosophy and system of morals, be limited to this? Why should she not open in her mystic shrine a door leading to chambers where those, who are intellectually and conscientiously compelled to acknowledge a wider theology, may meet, commune and assist each other? Why should her allegorical formulæ be the exclusive possession of those who cannot, or will not, recognise a trinity in unity; We, Knights of the Temple, under Masonic auspices, have a grand mission to fulfil, in preserving and maintaining this privilege for all who believe in the unity and distinct personalty of the Father, the Word, and the Holy Spirit. Is there not, moreover, an intellectual symmetry in Masonry, thus raising a mystic shrine for the great divisions of spiritual worshippers—Arians (of every hue, including Gnostics) and Trinitarians?

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[*] Monum. histor. relatifs a la condemnation des Chevaliers du Temple, (Paris, 1813).

[†] Fundgruben des Orients.

[‡] Histoire de Malthe (Paris, 1727.)

[§] Geshichte des Tempelherenordens aus den Quellen, cf. Conversations Lexicon and Encyclopædia Britannica.

2.—Our being thus associated in arms together—although the arms are now only symbolic—is in itself a historical vindication of the lives and actions of martyred heroes—of our brave Brethren, De Molay, Guido, and the thousands who innocently perished during the unchristian persecution of Christian soldiers. We are, by our union, a perpetual commemoration of their glorious death; and, therefore, a lasting protest against the double despotism—kingly and sacerdotal—which brought them to the scaffold, or lit their furneral pyre.

3.—We aim at a higher and purer chivalry than did the Knights of old.. St Paul in his most inspired moments had probably no prevision of such an institution as ours; and yet, in the sixth chapter of his Epistle to the Ephesians, he arrays the Christian soldier in a panoply more befitting us than the Templars of the middle age. Attend to the precise manner in which he bids us be spiritually armed:

"Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that you may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God," —Ephesians vi., 10 to 17.

4.—With these weapons we are called upon to war—not against Saracens or Turkomans—but against the intellectual Islamism of the age—its materialism and rationalism. Covered with our armour of proof, the Word of God, we must, with the Sword of the Spirit smite it. Our duty forbids temporizing—forbids compromise—and also, forbids intolerance. The lecturer further showed how the spiritual weapons mentioned by St. Paul should be used against infidelity, quoting the words of the Apostle: "Keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so-called."—1 Tim. vi. 20.

5.—We have a temple not made with hands to guard—the shrine of an immortal spirit redeemed in Christ. That temple is the living body of every member of the Order, the Order itself as a whole, and suffering humanity whereever we find it. As Christians we are a kingly people, purchased at a great sacrifice, regenerated by a living grace and disenthralled from the powers of darkness by our Lord's triumph over death and hell; each one of us is, therefore, a temple of Christ, or the Holy Spirit which descended after Him on the earth. We must (as Templars) guard this temple's outer shell—the body—by acts of charity—by relief and all kindly service; and its inner shrine—the soul—by good advice and consolations. "Know ye not," to use the sublime language of the Apostle of the Gentiles, "that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?

" For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."—1. Cor. vi, 19-20.

6.—The perpetuity of our obligation (from which we can never be released) and the solemn duty it imposes, enable us to consider our journey through life as men on a pilgrimage—to wend our way fearlessly even through the valley of the shadow of death, as the only sure route to the white gates of life—and to comfort and encourage one another by the silent eloquence of mutual good example. Who shall then dare to assert the modern Knight Templar is not in quest of a crown? Of the unfading laurel? Let him only persevere unto the end and he may be able to cry out, in humble confidence with Saint Paul, "*Bonum certamen certavi, cursum consummavi, fidem servavi!*"

"I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."—II Tim. 7-8.

The Lecturer concluded by reading the stazas inscribed to Sir Knight Hopson, Past Prior:

THEN AND NOW.

What stirred the stalwart Knights of old,
And made them resolute and bold,
Well worthy of their spurs of gold.
Their plumed casques and falchions bright?
The triple virtues* fired their will
And moral duty to fulfil,
And bade them wield the sword with skill,
But always *in* and *for* the Right!

And need we not in these our days,
When Wrong is robed in courtly ways,
And Envy's shaft to pierce essays
The buckler of our fair renown,
With mobile tongue and keen-edged wit,
Repel the recreant, who would hit,
In cowardwise, our fame; and sit
Content, an' he could rend our crown?

We see in Vision's golden glow
What Birth and Beauty did bestow
On Chivalry; and well, I trow,
Were *then* Love's gifts and trophies won;
But now a craven spirit chills,
Or half congeals, the living rills
That fed the heart; and Meanness fills
Old Liberality's polluted throne!

Why can't we, in such tranceful hour,
With all its wealth of light and flower,
Catch resolution's priceless dower
And do as did the Knights of old?
'Twere worth the venture! Then I claim
All Swordsmen of the Shrine† should aim
At Honor's prize and Knightly fame,
And let illusions be dispelled!

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*Faith, Hope and Charity. *Cf.* 1 Cor. xiii. and Kenelm Digby's "Broadstone of Honor," P. 133.

†Knights Templar.

The Grand Orient of France.

It is announced that the authorities of the Grand Orient of France have issued a circular to other grand Masonic bodies, with the view of removing an impression which widely prevails as to the participation of certain Parisian Masons, *as such*, in the revolutionary acts of the insurgent Communists. The Grand Orient denies that the attitude of the Masonic Fraternity in Paris during the recent troubles was at any time inconsistent with the teachings and traditions of the Order, and it is further averred that deviations from the neutral line prescribed by Masonic law have occurred amongst the lodges in Germany.

With respect to the latter assertion, we can only say that we hear it for the first time, and as no instances are quoted, or proofs set forth, we take the liberty of stigmatizing it as a most uncharitable surmise, unworthy serious consideration. But the denial by the French Masonic authorities of all complicity in the miserable doings of the Commune cannot be so lightly dismissed. Does the Grand Orient ignore the fact that ten thousand so-called Masons fraternized with the men of blood and planted their lodge banners on the ramparts of Paris? If these men were spurious Masons, owing no allegiance either to the Grand Orient or to the Supreme Grand Council of France, it merely proves that Freemasonry in France must be terribly effete to allow impostors to assume its symbols and degrade its name. But if, on the other hand, we take the more probable hypothesis, that the mountebanks who paraded their ribbons and jewels through Parisian streets were actually members of Masonic lodges working under the Grand Orient itself, or the Supreme Council, what becomes of the authoritative contradiction now given to the world? Are we to believe that not even ten regular Masons took part in the celebrated "demonstration" of which Henri Rochefort became the enthusiastic historian—that every man who wore an apron or carried a sword in the vast procession did so under false pretenses, usurping a title to which he had no just claim?

If this be the case the clandestine bodies of Masons in France must be far more numerous than the regular brethren, and the utmost caution should be exercised by English lodges, accordingly, before they admit a French brother. Ten thousand men marching as Masons, and identifying what they are pleased to term the "Masonic programme" with the theories of the Commune! and yet we are gravely told that the Masonic body kept aloof from the hideous politics of the time. We want further information as to those men, and why such a formidable host of *soi-disant* Masons should have been permitted to spring up side by side with the peace-loving adherents of the Grand Orient? Cannot even one man be identified as a quondam believer in the rue Cadet and the Napoleonic Grand Mastership? Who were the Freres Moniere and Terifocq, whose names were reported by Rochefort in his *Mot d' Ordre* as prominent Masonic orators on the day of the demonstration? We have a right to demand if, after all that has been said, these men turn out to be subjects of the Grand Orient, and consequently traitors to their Masonic vows, that signal and condign punishment shall be inflicted upon them. Let them be solemnly expelled—their names blotted out forever from the roll of the Craft, and only the record of their treason and their shame remain as a warning to future ages. The whole system of Continental Freemasonry must be purged and purified, and the dangerous practice of allowing political or religious discussions in the lodges must be at once and forever abolished. In this respect, not only French Masons, but many others, especially amongst the Latin races, have greviously erred. Dreams of social reforms and plots for organic political changes have alike been ventilated under the protecting shade of Masonry, and with the most demoralizing and destructive effect upon its fair fame and its hoped-for progress. We are glad to find that the heads of the Craft in Belgium have sternly enjoined the lodges under their jurisdiction no longer to countenance this baneful and unmasoni practice and we hope the Grand Orient of France will see the necessity of adopting a similar course.

Since we commenced this article we have received a copy of the *Monde Maconnique*, in which the text of the circular issued by the Grand Orient is given, and we are happy to notice that the statements made as to its contents in several journals are to some extent erroneous. Bro. Babaud Laribiere, the Grand Master, repudiates the action of the unworthy men who forgot the true principles of Freemasonry during the civil war; but the question still remains, as we have put it, Who were these men? and are they still acknowledged as Masons? Now that the attention of our French brethren is directed to the subject, we are satisfied that stringent measures will be adopted to prevent the recurrence of such a scandal, and in the reorganization of their system we trust they will not forget to prohibit the discussion of political or religious matters in all the lodges under the jurisdiction of the Grand Orient.—*Freemason, London.*

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Cryptic Masonry.

Banquet to the American Brethren.

On Wednesday, 23d ult., a banquet was given at Bro. W. Young, the Albion, Vernon Place, to the representatives of the Cryptic Rites in America, who have lately visited England, at the solicitation of some eminent Freemasons to communicate the working of Cryptic Masonry. Comp. F. Binckes, Grand Recorder, occupied the chair, and Comp. Captain Philips, 33°, the vice-chair. The guests of the evening were Comps. Jackson, H. Chase, 33°, and Col. Thompson, who sat respectively on the right and left of the Chairman.

The Chairman, in proposing the "Health of Comps. Chase and Thompson," said that Comp. Martin, the other distinguished American brother, was unable to be present. The companions had come across the broad Atlantic for the purpose of communicating to English Masons a further knowledge of Masonry. Those brethren would, however, acknowledge that they originally received from the mother country, among other blessings, the light of Freemasonry and they had extended it. The recognized Masonic system, under our Grand Lodge, was of a very restricted character and Freemasons, who much honored, studied, supported, followed and appreciated that system, felt themselves compelled for the purpose of keeping alive a knowledge of the higher and unrecognized degrees, to organize various bodies to disseminate it. The guests of the evening had come immediately they were asked to spread a knowledge of those degrees, every one of which was connected with the universal system. Whether under the title of Cryptic or Capitular Masonry, it was all a part of that catholic whole of which Grand Lodge professed itself to be so ardent an admirer. The American brethren who had come here to indoctrinate us in the superior knowledge of the mysteries of the Order were noble representatives of the large body of American Freemasons, and we hailed them with a great deal of pleasure. We extended our welcome to them as brother Masons, and also as charged with a special mission. For the patience they had exhibited, for the attention they had given, for the courtesies they extended and for the manner in which they had shown that they were prepared to answer all the demands upon them to afford us instruction, the most sincere thanks were due, for they could not be excelled even if they could be equalled.

Comp. Chase, in reply, said it was with hearts filled with gratitude he and his brethren thanked the English Freemasons for their cordial welcome. America, as the Chairman had remarked, owed its Masonry to England, and he was proud to acknowledge it. In 1765 she first received it and she had improved the occasion and extended it all over her vast continent. With regard to the visit he and his brethren had paid to this country, he could only say they were called upon very suddenly to repair to England, and in one week, though he was 200 miles from home at the time, he and his two brethren, Col. Thompson and Captain Martin, were on their way. They were glad of the opportunity of showing their readiness to exemplify the degrees, of which they possessed a knowledge, and they were still more pleased to find how acceptable was that knowledge to their English brethren.

Col. Thompson also replied, though, he said, before he came away from home he had entered into a compact with Bro. Chase that he should do all the speaking. He returned thanks very warmly for the kindness and courtesy he had received since he had been in this country.

Capt. Philips responded to the toast of "The Vice-Chairman," and afterwards proposed "The Health of the Chairman," to which Comp. Binckes replied, and the company shortly afterwards separated.—*Magazine, London.*

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THE reigning King is Patron of the Grand Lodge of Sweden, which sprang from the Grand Lodge of Scotland in 1747.

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GRANDFATHER Graybeard's Storer articles are going the rounds.

Death of M. W. Grand Master, T. J. H. Anderson.

It becomes our solemn and painful duty to announce the death of the Most Worshipful Grand Master of Texas, T. J. H. Anderson, of Port Sullivan.

Our worthy brother had been in poor health ever since the session of the Grand Lodge here in June last. On his return home he continued to suffer to such a degree that he felt too unwell to attend to his official and private business, but was not confined to his bed. About two weeks ago, or more, he came to this city and took lodgings at the Hutchins House, and was taken down quite ill with a disease which has prevailed in this section of the country, called "black jaundice."

Two or three of our city physicians were called in, but as he continued to grow worse, his family, and Dr. Ghent, his family physician, were sent for. The disease, however, progressed too far to be brought under the control of remedies employed and he continued to grow worse until Tuesday last, at half-past one in the afternoon, when he breathed his last.

We visited our worthy Grand Master in his late illness, and was gratified to find, that though he was perfectly aware of the near approach of death, he was calm and self-possessed and his mind strongly inclined to seek an interest in the saving efficacy of Divine grace and mercy.

Rev. Bro. Zealy, who was more frequently with him, gives us assurances that in his last moments he received strong evidences of his acceptance with God and a gracious fitness for a better world.

All who have had the honor of a personal acquaintance with Bro. Anderson will unite with us in bearing testimony to the fact that he was one of the most pure and spotless men that has ever adorned the walks of social life and a perfect ornament to the Ancient and Honorable Order in which he took peculiar pleasure.—*Family Visitor, Texas.*

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Charlotte and her Gown.

Many years ago, in the village of Troy, there were only five Freemasons, the village curate, a tailor, a cobbler and a carpenter. The latter, being desirous to introduce his son to the same mystery, who was of lawful age, caused a lodge to be called for that purpose at a lonely building, where the ceremonies were proceeding, when a knock was heard at the door. The carpenter, whose name was Russell, went to the door to see who it was, and found an old woman named Charlotte Peck, who addressed him as follows:

"Do the Masons meet here to-night?"

"Yes."

"Well, can you get my gown which was stolen last night?"

"Why, Lot,"—the old woman was known as Lot Peck—"what business has your gown with our meeting?"

"O, you know you'll be raising the devil here to-night, and I would just like if you would ask him, as you will have him with you, at any rate—who stole my gown."

"O, all right, Lot; you go direct home, and we will see what we can do."

Mr. Russell then closed the door and returned to the interior of the cottage, the room where the rest of the Masons were, and mentioned what had passed between him and the old woman. The curate rebuked him sharply for conceding to the superstitious notions of the old crone, and said "he feared it would end in trouble." "No fear of that," answered the carpenter, "just leave it all to me." The next day "Lot Peek" called upon Mr. Russell; he informed her that the devil would not directly tell him the name of the thief, but had stated that if the gown was not returned to her before one week, the house the guilty party lived in would fall upon him in the night time, and all in the house would be killed. "This," said he, "is a great secret, and you must not communicate it to more than one person." Lot left Mr. Russell perfectly contented, as it never occurred to her that the prediction of punishment to a thief was not exactly a characteristic piece of conduct on the part of Old Nick. The secret was imparted to another old gossip of the village, her nearest neighbor—before Lot returned home—with all the many injunctions as to the necessity of letting it go no further, notwithstanding which, it was told secretly to the whole village before night. The next morning each one was silently, cautiously and fearingly strolling through the village, gazing at each other's houses. On the second morning, Lot Peek found her gown lying at her door.

This story, in two respects, illustrates the superstitions which then prevailed among the rustic people of this country. If a gown was now stolen in a country village the loser would not think of consulting the devil through the Freemasons for the name of the culprit, nor would the thief be much in fear of any vengeance from the "old horned gentleman."—*New York Era.*

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True Brotherhood.

In the cemetery at Nashville, Tennessee, a stranger was seen planting a flower over a soldier's grave. When asked: "Was your son buried there?" "No," was the answer. "Your son-in-law?" "No." "A brother?" "No." "A relative?" "No."

After a moment's pause the stranger laid down a small board which he held in his hand, and said:

"Well, I will tell you. When the war broke out I was a farmer in Illinois. I wanted to enlist, but I was poor. I had a wife and seven children. I was drafted. I had no money to hire a substitute, so I made up my mind that I must leave my poor sickly wife and little children and go and fight the enemy. After I had got all ready to go a young man whom I knew came to me and said: 'You have a big family which your wife cannot take care of. I will go for you.' He did go in my place and in the battle of Chickamauga he was wounded and taken to Nashville hospital. But after a long sickness he died and was buried here and ever since I have wished to come to Nashville and see his grave, so I saved up all the spare money I could, and yesterday I came on, and to-day I found my dear friend's grave."

With tears of gratitude running down his cheeks he took up the small board and pressed it into the ground in the place of a tombstone. Under the soldiers's name were written only these words: "He died for me."

Freemasons in Rhode Island.

From the report of the proceedings of the Most Worshipful Grand Lodge for the year ending May 15th, 1871, we learn that there are twenty-five subordinate lodges of this jurisdiction, having a membership of three thousand six hundred and twenty one. In Providence there are four Lodges, with an aggregate of twelve hundred and fourteen members. In Newport there is but one lodge, St. John's, established December 27th, 1749, which has a membership of two hundred and forty nine. This is the oldest lodge in the State.—*Repository.*

◆

A Good Word not Lost.

Field-Marshal Alexander Suvaroff, the Commander-in-Chief of the Russian army during the reign of Catherine II. and Paul I., was especially fond of mixing with the common soldiers, and sharing in their sports and conversations, being always highly delighted when his men failed to discover him; and this happened pretty often, for, thanks to his small stature and ugly face, as well as the extreme plainness of his dress, the great Marshal looked as little like a general as any man could do. In this way he got to understand thoroughly the character of his soldiers, and had a greater power over them than any Russian general before or after him. His marvelous power of enduring fatigue, his insensibility to heat, cold or hunger, and his untiring energy on the field of battle (in all which points he surpassed the hardiest of his grenadiers), made him the idol of the rough soldiers whom he commanded; and a word of reproof from Father Alexander Vasilievitch, as his men affectionately called him, was more dreaded than the fire of a battery.

Before one of his Italian campaigns, Suvaroff gathered together a number of his best men, and made them one of the short, pithy speeches for which he was famous, and some of which are remembered among the peasantry to this day:

"My children, we are going to fight the French. Remember, whatever you meet, you must go forward. If the enemy resist, kill them; but if they yield, spare them; and always remember that a Russian soldier is not a robber, but a Christian. Now, go and tell your comrades what I have said!"

A few days later a great battle took place, in which the day went against the French, who began to retreat about sunset; and a soldier named Ivan Mitrophanoff, who had distinguished himself by his bravery throughout the whole day, captured, with the help of a comrade who was with him, a French officer and two of his men. Mitrophanoff bound up the officer's wounded arm, and seeing that the prisoners appeared faint from want of food, shared with them the coarse rye loaf which was to have served him for supper. He had scarcely done so when up came three or four Russian grenadiers, hot with fighting and raising furious cries.

"What," cried they, "three of these French dogs living yet!" and they ran upon the prisoners with levelled bayonets.

"Hold, my lads!" cried Mitrophanoff. "I've given them their lives, and no one must touch them now!"

But the soldiers would not listen to him, and were rushing forward, when a stern voice from behind shouted, "Halt!" and a little pug-nosed, dirty-faced man, dressed only in a coarse linen shirt and a pair of tattered trousers, stepped into the circle. But, ragged and dirty as he was, the fierce soldiers could not have looked more frightened had he been a giant in full armor.

"The General!" muttered they, slinking off.

"Ay, the General!" roared Suvaroff, "who will have some of you shot presently, if you can't learn to obey orders better! And you," he added, turning to Mitrophanoff, "who taught you to be so good?"

"Your Highness' own self taught me," answered the grenadier. "I haven't forgotten what you told us last week—that a Russian soldier is not a robber, but a Christian!"

"Right!" exclaimed Suvaroff, with a brightening face. "A good word is never lost, you see. Give me your hand, my lad; you shall be a sergeant to-morrow, and a right good one you will make!"

And the next day he made good his word.—*Merry's Museum.*

◆

Conversations About Health—Fifth Paper.

BY A DOCTOR.

Much valuable information on all practical subjects is obtained by "gleaning," in other words, by picking up and collating the thousands of useful scraps of conversation and observations. I propose to give the readers of *Home and Health* one of these useful scraps.

A few days ago I was walking along one of the crowded streets of New York City in company with Mr. S. W. Davis, now and for several years past an employe in the bindery of the Methodist Book Concern in that city, formerly a well known book merchant in Cincinnati. It was at an early morning hour, but not too early for the opening of the liquor stores which were every where in view. Presently a well dressed man of over fifty reeled by us in a state of thorough intoxication.

"That man has had his drinks very early," I said.

"Truly," said Mr. Davis, "and I have also had mine."

"Sure!"

"For more than half a century I have taken a drink the first thing every morning to steady my nerves."

Not believing that he was a drinker of intoxicating liquors, I asked, "Do you mean that you drink *tea* the first thing every morning?"

"I mean," he responded, "that I drink the first thing after rising each morning a full pint of *pure water*."

"Mr. Davis, allow me to enquire your age."

"I am a little over *seventy-eight*."

"Indeed! You do not look to be over fifty-five! Tell me something of the modes of life by which you have retained such apparent youthful manhood in your advanced age."

"The story is soon told. I have studied nature, and have practiced some of the useful lessons which she has taught me."

"How?"

"Do you inquire specifically about my drinking?"

"I do."

"Well, about fifty-five years ago I spent some time in the forest, secluding myself meanwhile from the walks of society. My purpose was to learn what I could by the most careful and undisturbed observation of nature. Among other things I noted the eating and drinking habits of non-domesticated or forest animals around me. I saw that they drank copiously the first thing each morning, and as I saw it I said, "This is one of Nature's lessons for me."

"Was this true of all the animals?"

"It was."

"Were the birds included?"

"They were; there was no exceptions. My examinations were long continued and most thorough. The lesson was certain and powerful. I did not forget it."

"And you have in your own person followed this rule ever since?"

"I have."

"And you ascribe your remarkable health and physical buoyancy to this?"

"To this and other things connected with it. Are you aware that the free forest animals never suffer from rheumatism?"

"I had not thought to make it a matter of particular inquiry."

"Well they do not; and if we would more closely follow their habits I think we would suffer less from it."

"Do you not, Mr. Davis, suffer at times from rheumatism?"

"Not to speak of; I think I have learned how to avoid it. Drinking at wrong times, and eating to excess has much to do in causing rheumatism. First the liver is deranged, then the other follows. We should take care to keep the liver right."

"You have mentioned your drinking the first thing in the morning; what do you drink afterward?"

"I drink nothing but water except at supper, when I drink tea."

"Strong or weak?"

"Moderately weak. At noon I drink before eating another full pint of water. Just before retiring at night I drink a half-pint of water."

"Do you drink at meals?"

"Moderately; nothing but water except as already stated."

"Do you avoid drinking between meals?"

"Not entirely; though I think it not best to drink often."

"Are you careful about your food?"

"I am, eating only plain food. I eat some meat, but prefer vegetable food, which I have thoroughly cooked."

"Do you use much fruit?"

"All I can make away with; that is, in its season. Ripe fruit is always healthful."

"Tomatoes?"

"Certainly. I know from the most careful observation that they are among the most healthful food articles we can use in their season."

"What of pastry?"

"I do not eat any of it once a month. I think, Doctor, it ought to be avoided. My observation teaches me that the great trouble with most people is that they eat *too rich food*, and a great deal too much of it."

"I agree with you, Mr. Davis; but do you not use tobacco."

"Tobacco! Not in any form. I did use it once, but for many years I have not allowed it to touch my lips or nostrils."

At this point in the conversation we separated, my friend Davis to enter upon his duties for the day, and the writer to wend his way to his own office in another part of the city.—*Home and Health.*

◆

HOW A WOMAN KEEPS A SECRET.—It is an old quip upon women, that a woman cannot keep a secret, but the fact is they are the only part of humanity that can. A wife keeps a husband's secrets incomparably better than he does her's. We calculate that there is one drunken wife to about four hundred and ninety-nine drunken husbands. In gambling, licentiousness, lying, cheating, hypocrisy, covetousness, there is pretty near the same proportion. Yet the four hundred conceal, cover up, silently endure the terrible secret; while the one husband mourns over his wife's frailty in the study of his pastor and to the ear of his friend, and probably complains of it to a court of law. It is the same between brother and sister. The secrets a woman talks about are of the kind that are unimportant and most agreeable to hear. But of serious secrets she is as reticent as the grave. That is our observation, and in our various relations of physician, lawyer, unordained minister, we have had opportunities for a great deal of observation.—*Baltimore Church Advocate.*

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THE RAVEN, THE CUCKOO AND THE HEN.—A raven was crossing a field and saw a cuckoo preparing a soft bed behind a shady bush. That seemed very odd to him; so he crept nearer and asked the cuckoo what he was making there.

"A bed, as you see," the cuckoo answered, shortly.

"A bed, for what?" the raven kept on inquiring. "You are not going to lie on the ground? As far as I know, you usually rest in a hollow tree."

"It is not for myself," replied the cuckoo, "but for that poor, sick hen, there, you see behind the bushes. See that poor creature," he continued, weeping, "she fills my soul with pity; she has not been well for a long time."

"Really, an odd kind of neighborly love. I could never, in the least, have expected that of you," the raven cried in an ecstacy; and the bright tears floated down his black raven cheeks, at the thought of this noble deed.

"Yes," the cuckoo continued, in a whining tone, "this good hen laid me, early every day, an egg; upon that I have hitherto lived, when I could get at nothing else, and how miserable I should be if she should die! I must perish. Yes, must starve in these famine times."

"Aha, so! It is not precisely for the poor sick hen, but for the eggs you make the nest," croaked the raven, as, quickly drying her tears, she flew away.—*Work and Play.*

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THE MASONIC TROWEL.—We experienced much pleasure in again seeing this journal; and notwithstanding the ruinous loss that M. W. Bro. H. G. Reynolds has sustained by the total destruction of all his property, our venerable brother has not lost any of his noble spirit in the cause of the Order, in which he has unceasingly labored for so many years. Our warmest sympathies are with our distinguished brother, and we will be very happy to assist him in reconstructing his library by forwarding a complete set of the *Masonic Record* from the commencement to the present date.—*Masonic Record of Western India.*

Harman,

Our second son, formerly publisher of THE TROWEL, is now in the neighborhood of Hearne, Texas, where he has a contract to build a portion of the International Railroad, under the supervision of his uncle Elisha, of Rock Island.

From a recent letter we take the following:

"My partner is a young man and a Mason, from Syracuse, New York. He superintends the work. His name is James Kerwin. His lodge is in Portsmouth, Michigan. I keep the accounts, pay off the hands and do all the riding to Hearne and Port Sullivan and around the country. I have a little mustang pony to ride on. I am out six or eight hours a day on horse back, getting tools, provision and hands. I go to Hearne three or four times a week. We live very comfortably here. Have a colored woman to cook for Jim and I. She is very clean, neat and quiet, and was formerly a house servant for Mr. Anderson's family. This plantation belonged to Mr. Thomas J. H. Anderson, the recently deceased Grand Master of Texas. He leaves a widow and seven young and very intelligent handsome children. I had charge of them from Hearne to Houston, while they were going down to see their father who was sick at the Hutchins House, in Houston. His wife had gone on ahead. I did not see Bro. Anderson, as he was then very low and no visitors were admitted to his room, but I saw Bro. Bringhurst and he told me all about his condition. Bro. Anderson was one of the wealthiest men in Texas. He was a very quiet, unassuming, accomplished gentleman, about forty years old, an earnest member of the Baptist Church, and when dying expressed his perfect willingness to die, and was buried with Masonic honors by his own request. The funeral was very large. Masons came in whole lodges from Galveston, Houston and other railroad stations, and many came from the country, on ponies, fifty or seventy-five miles. It was a strange sight in that sleepy little old town of Port Sullivan, under the balmy sun of Texas and within sight and hearing of the grand and beautiful but tumultuous and roaring Brazos River, to see gathered together for a common purpose the men from the cities and the bronzed and bearded Masons from the woods and prairies, and many a regret was uttered for the good and quiet, but well known gentleman and brother who had gone to the better land."

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New York Statistics.

Number of lodges in the State, 656; initiations last year, 6,142; affiliations, 812; rejections, 2,595; dimissions, 1,760; expulsions, 65; suspensions, 44; discharged for non-payment of dues, 2,225; restorations, 362; deaths, 857; whole number of members, 77,079.

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EVERY hour that a child lives a quiet, tranquil, joyous life, of such sort as kittens live on hearths, squirrels in sunshine, is just so much investment in strength and steadiness and growth of the nervous system. Every hour that a child lives a life of excited brain-working, either in a school room or in a ball room, is just so much taken away from the reserved force which enables nerves to triumph through the sorrows, through the labors, through the diseases of later life. —*Kentucky Freemason.*

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THE New York *Courier* declares that a certain professedly Masonic paper is fast becoming as anti-Masonic as Brennan's defunct *American Freemason.*

THE MASONIC TROWEL,

IS PUBLISHED BETWEEN THE FIRST AND FIFTEENTH OF EVERY MONTH.

Price per year, - - - - - - $1.25.

THE TROWEL is the oldest Masonic journal in America now published in its present form, and is again presented to the Masonic Fraternity for renewed and generous support.

It has ever been the organ of the masonic people and their families—such it will remain. It has been the friend and advocate of law, order, morality, intelligence—of improvement, progress and toleration, and will continue so to be.

It is now printed on new type, superior paper, and will give the latest Masonic tidings.

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	1 mo.	3 mo.	6 mo.	1 yr.
1 Square, - - -	$ 5.00	$10.00	$15.00	$30.00
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But three pages of the paper will be given to advertisements; but, if sufficient inducement be offered, a cover will be added and made a part of the paper for that purpose.

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No advertisement received from irresponsible houses nor for an immoral or disreputable business, and I reserve to myself the right to reject all such.

No one is authorized to receive any advertisement for me except by my written authority, nor will any advertisement be received without the written authority of the party ordering it.

HARMAN G. REYNOLDS,
Proprietor, Publisher and Editor.

◆

Opening, Working and Closing a Lodge.

The old charges say that in a lodge opened, the brethren are to have no private committees, or separate conversation without leave of the Master; that they are to utter nothing unseemly; that they are not to interrupt the Master or Warden, or any brother while speaking, nor to speak or act ludicrously or jestingly while the lodge is engaged in what is serious or solemn, and that no unbecoming language whatever is to be used.

A lodge room, in all that pertains to respect or reverence for Deity, or to the moral law or social code, should be as sacred as a church. It *should* be a place in reality dedicated to the service of God, and, while nothing of innocent mirth or playful familiarity is to be excluded, nothing contrary to divine teachings, violation of the code of morals, or offensive to good breeding should be admitted upon the floor of a lodge room. By good breeding we do not mean the rule of uppertendom, or the artificial conduct required in different circles, but that innate sense of propriety, which prompts even the uneducated and untaught man, to render to others what he desires for himself.

We do not care to say here what we have seen and heard upon the floor of a lodge soom, but this we *do say emphatically*, that any brother who will so far forget his solemn covenants and teaching as to act or appear unbecomingly upon the floor of a lodge room, is very likely to so act and appear everywhere else!

The room itself should be regarded sacred, because a lodge is erected to God, who inhabits the room. Having been erected to God, he is supposed to reside therein. When the brethren assemble, before a lodge is formed, freedom, politeness and friendly recognition should prevail; but, upon the sound of the gavel, every brother clothed, should decorously repair to his seat or station. Every brother ought to be able to fill any station in opening or closing, unless we may except those of Master or Secretary. But especially is it the duty, as it should be the pride, of every officer to know his part and be able to perform his duty with honor to the Master and creditably to himself. We find lodges very much lacking and lame in this, by which brethren become wearied and impatient, disgusted and ashamed, and cease to attend. Let the opening ceremonies be effectively and impressively rendered, the business transacted methodically, and the lodge closed in good time, and there will not only be attendance, but attention and interest.

The lodge room should be that place, and the lodge, itself the school of good manners. No man should be made a Mason, unless he is by nature a gentleman; one who respects himself and others; one thoughtful in his acts and expressions, and chary in his choice of words. We find, too, that in opening a lodge, one great lesson is disregarded. We are taught that "no man should ever enter upon any great or important duty, without first invoking the blessing of Deity." And yet *many* lodges are pretended to be opened without even the semblance of prayer. In Mackey's 7th point of opening, he lays this duty down as indispensable, and many hold that a lodge is not masonically opened until the blessing of Deity is invoked.

After the opening ceremonies, the first business is the reading of the record. This should in no wise be omitted at a regular communication, and should be read from the *record book itself*. Indeed, were we Master of a lodge, we would not open a lodge until the *record* (not the minutes) was made up, unless it should be impracticable. A lodge should be *a lodge* in its ceremonies, in its work, in its business, in its manners and in its records.

We shall make this article too tedious if we stop now to comment upon the work. What we have said of opening is true of closing, only the ceremonies may be more brief and rapid, preserving decorum and solemnity.

Unless the hour be late, the brethren should not be in haste to disperse, but should indulge in friendly conversation upon what concerns them, their business, their prospects, their families, the good of Masonry, and the welfare of the lodge. In this way, brotherly affection, ties of friendship and personal regard grow strong, and their remembrances and their good influence abide in our homes, go with us through life, modify our acts, and smooth the voyage over the river of death.

◆

"God alone is Great!"

The Chicago Devastation.

The annals of conflagration have no parallel for suddenness, rapidity and destructiveness with the Chicago fire. It is not worth while to multiply words over an event so horrible.

On Saturday evening, October 7th, a destructive fire raged in the west division of Chicago, including the immense lumber yards there located, freight depot and yards of the Chicago & Alton R. R. and many valuable buildings and factories, covering an area of twenty acres, and consuming property estimated at $700,000. It would seem that such a fire, at such a time, should satisfy the fire-fiend. But on Sunday evening, about nine o'clock, a fire broke out in the southwest division, about one mile from the Court House which rapidly widened and was driven northward by a southwesterly violent wind, which increased in violence to a tempest and before the setting of the sun on Monday one mile square in the south division, between the south branch and the lake, with the main Chicago River on the north, embracing the principal business portion of the city and including the Court House, Post Office, nearly every hotel, every printing office, palatial structures, elegant churches and immense business houses; the Rock Island & Pacific depot, the Central depot and nearly all the north division, with its railroad buildings, splendid residences and churches, between the north branch and the lake, fell a prey to the fury of wind and flame. The Sunday night and Monday fire covers an area in the south and north divisions one mile in width and four miles in length.

The lowest estimate placed upon the loss is $200,000,000! and some estimate the loss at $300,000,000! The direct loss and consequences will probably more than reach the latter sum. It will affect business men all over the west and an enormous quantity of goods on the way south, west and north, with millions of bushels of grain eastward bound, are consumed. The railroad passenger depots on the west side are safe.

But the most terrible portion of the tragedy is the fearful loss of life. At this writing, October 12, over sixty bodies have been found, others are known to have perished and it is feared that many unwarned persons have perished in the flames or beneath falling walls and buildings.

The richest men are the most thoroughly ruined, for their debts involve them in utter insolvency.

After the most terrible disasters are presented to view the thought naturally comes to the surface, how have our brethren fared?

The old Temple, on Dearborn, between Randolph and Washington, originally occupied by all the Masonic bodies in the city, but recently by Lafayette Chapter Chicago Council, Apollo Commandery and the Scottish Rite bodies, with all its precious memories and great events, now takes its place in history. We hope the records are safe, but we fear that they, with the archives of the Grand Chapter, Council and Commandery are gone; we wait anxiously to learn.

Blaney Hall, on Dearborn, near the Tremont, a place of beauty and the home of Blaney, Turner and Ashlar Lodges, has fled.

Oriental Hall, on LaSalle, between Washington and Madison, said to be the most magnificent in the world, where Oriental, Garden City, Wm. B. Warren, Waubansia, Germania and Chicago Lodges met, is no more! The new and splendid Blair Hall, on La Salle, between Madison and Jackson, occupied by Dearborn, Blair and Bigelow Lodges, is also gone.

And Kilwinning, Covenant, Keystone Lincoln Park Lodges, Corinthian Chapter and Bernard Commandery, on the north side, are without homes. Perhaps their records and charters are saved, but we fear the worst. Fifteen lodges, two chapters, one council, two commanderies and the Scottish bodies burned out in one awful fire!

Our brethren, with their wives and children, who are homeless, shelterless penniless and out of all employment can be counted by the thousands.

And in this connection we beg to be excused for saying that the end of the one hundred thousand people out of employment, out of house and entirely destitute of means is not yet! No! by no means! Winter with its desolations, hardships and penury is near at hand. Masons will contribute their full share with others, for all general and special purposes of benevolence. And in addition for their brethren. Now, wherever The Trowel circulates we do most earnestly beseech our brethren to do something for our brethren of Chicago worthy of themselves and worthy of our great Fraternity.

Our Past Grand Masters.

The names of the Past Grand Masters were tastefully arranged on the panels of the gallery at the Grand Lodge meeting at Chicago, but as they were not all chronologically placed, we will now state them in their proper order. Abraham Jonas, was elected in April, 1840, at the organization of the Grand Lodge, and was elected in the following October and again in October, 1841. He had previously served as Grand Master, Grand High Priest, member of the Legislature, and presidential elector in Kentucky. He was initiated in Cincinnati, by Rev. John T. Jones, now a resident of Eureka, Woodford Co.

Meredith Helm, a Maryland Mason, and long a physician of eminence in this city, was elected Grand Master in 1842. During his year, the Mormon lodges were closed. None of them were ever chartered, unless the lodge at Montrose, Iowa, may be classed as such.

Alexander Dunlap, of Jacksonville was elected in 1843; was Grand Treasurer in 1840, S. G. Warden in 1841, and Deputy in 1842. At this time the goverment had him employed as surveyor and superintendent of improvements in the Illinois river; before this, he was Major in the U. S. regular army.

Levi Lusk was Deputy, and in 1844, was elected Grand Master. He had previously been Grand High Priest in Kentucky and passed from the office of Grand Master into that of Grand Secretary, which position he filled with marked ability for two years. Afterwards Grand High Priest and Grand Puissant. He was conspicuous upon the platform as the Senior Past Grand Master at Chicago and is now nearly eighty years old.

Rev. W. F. Walker, of Chicago, succeeded to the Grand Mastership in October, 1845. His year was a contentious and unhappy one.

In October, 1846, Nelson D. Morse, one of the most impressive workmen, and as decided and courteous a gentleman as ever presided in the Oriental Chair, a hard working mechanic at Henderson, was elected Grand Master. He brought order out of confusion.

In October, 1847, Wm. Lavely, of Springfield, was elected at Quincy and the following year was re-elected at Alton. He was the first to compel a proper recognition of our territorial jurisdiction, and all his acts were marked by judgment and ability. No other Grand Master in Illinois has rendered so many years or such signal service as Master of a lodge as Bro. Lavely.

In October, 1849, at Chicago, Wm. C. Hobbs, of Bloomington, was elected. The handsomest man that has ever occupied the Grand Master's chair; of polished manners; pleasing address; sensitive and gentle as a woman; eloquent in speech; logical in argument; averse to discipline, and a power that compelled obedience without question. Such a man was the beloved Hobbs.

At Shawneetown, in 1850, Christopher G. Y. Taylor, of Belleville, was elected. He compelled respect to other jurisdictions and met the terrible crisis which arose at Belvidere with firmness, but the journey proved too much for him, and he died soon after arriving home and Thomas J. Picket of Peoria became Grand Master and was elected in October, 1851. He was then noted as editor of the Peoria *Republican*; has since been in our State Senate, colonel in the army, and is now Post Master at Paducah, and an active member of the Grand Lodge of Kentucky.

E. B. Ames, then a lawyer at Hennepin and a member of the legislature was elected in 1851. He resides now at Minneapolis, Minn.

Wm. B. Warren, of Jacksonville, the first Grand Secretary, the first Grand High Priest, and then clerk of the Supreme Court, was elected Grand Master in 1852. He was a polished and courteous gentleman and a true man, as was proven by his gallant retention of goverment at Saltillo at the terrible battle of Buena Vista.

In October, 1854, James L. Anderson, of Rushville, after passing through the position of Grand Treasurer, Grand Junior Warden, and Deputy, was elected Grand Master. Thoroughly spartan and a dangerous antagonist.

He was succeeded in 1855, by Wm. B. Herrick, M. D, who initiated the measures which gave us the Constitution of 1857. As a surgeon, few excelled him; fewer still as an orator.

James H. Hibbard, of Alton, was elected in October, 1856; has any one been seen in Illinois who could excel him in work? He was elected Grand High Priest the following year; again in 1862, and was the first Grand Puissant.

Harrison Dills, of Quincy, our glorious Grand Treasurer, was elected in October, 1857. He had hard work and did it well. In 1840, Junior Grand Warden; n 1858, Senior Grand Warden, and elected Grand Treasurer in 1863, which place he bids fair long to fill.

Ira A. W. Buck, of Aurora, was elected in October, 1858, 1859 and 1860; was elected Gen. Grand King of the Gen. Grand Chapter in 1859, and Deputy in 1865; was also elected Grand High Priest in 1856. He was a prompt and vigorous presiding officer, and a thorough and just executive.

F. M. Blair, of Paris, was elected in October, 1861 and 1862; events of that time we must pass over.

Thomas J. Turner, of Freeport, was elected in October, 1863 and 1864.

H. P. H. Bromwell, of Charleston, was elected in October, 1865; being a member of Congress he declined a re-election

Jerome R. Gorin was elected in October, 1866 and 1867.

Of these Past Grand Masters, Jonas, Helm, Dunlap, Morse, Hobbs, Taylor, Warren, Anderson, Herrick, Hibbard, and Blair have passed to the silent land!

M. W. Breth. Lusk, Lavely, Picket, Ames, Dills, Buck, Turner, Bromwell, and Gorin survive. Of these, Bro. Picket resides in Kentucky; Bro. Ames is practising law in Minnesota; Bro. Bromwell is practising law in Denver, Colorado; six only of the twenty-one mentioned reside in Illinois. Of the whole twenty-three eleven survive, and of these all but two or three are on the descending scale.

Destitution, Forebodings, Relief.

Just now our brethren at Chicago will have enough to eat and other supplies, temporarily. But the winter, with all its privations and inclemencies, is at hand. By and by sympathy and relief will subside, matters will be left for those immediately interested and then God help the poor, indigent and helpless in Chicago, thrown out of employment by the fire.

Even those who get employment, thrown out of their homes and devoid of their accustomed comforts, humble though they may have been, will barely subsist; their earnings, even though they be liberal, can do but little more than keep away the wolf until warm weather comes again. Upon this topic we might enlarge. But we will not. It is unnecessary. The bare statement is all that is necessary.

Our brethren in Chicago have always met cases of distress and poverty with a liberal hand and have ever given the benefit of doubt to the applicant. Their benefactions, expended at home and transmitted abroad, have been without stint or measure.

Thousands of them are mechanics, small dealers, traveling men, watermen, artists, teachers, &c., who lived in rented houses or small habitations built from their hard earnings and dependent upon their daily labor for subsistence for themselves and families. In their penury and destitution sickness and discouragement will overtake them and countless ills will befall them. Scenes, suffering and calamities will ensue, which would not have occurred, and by the thousands.

WHAT CAN AND SHOULD BE DONE?

In our large places, let relief committees be appointed by the lodges and let funds be raised and deposited to be drawn upon by M. W. Bro. D. C. Cregier, or whoever may be authorized, from time to time as necessity may demand. And let it be with a liberal hand.

In the smaller places let clothing, provisions and necessaries be sent to care D. C. Cregier, Cleveland Hall, corner Randolph and Halsted streets, at once.

Much money for various un-thought-of necessities will be required. There ought to be $50,000 provided at once.

Money can be sent as above, or if our brethren prefer, they can send to us and we will promptly acknowledge by letter, publish the amounts received in THE TROWEL and instantly transmit.

Wherever THE TROWEL circulates we most earnestly pray every brother Mason, every sister of the Eastern Star, every lodge, chapter, council and commandery to contribute as God has given means. Remember those that are bound with you.

Old Historical Matters.

Among the losses by the fire of February last, was a large amount of old records, the main portion of which are abstracted into the history of Masonry in Illinois, lately published, a copy of which ought to be, and we presume is, in the archives of nearly every lodge. The copies designed for our Grand Lodge archives, for new lodges and for transmission abroad, are all consumed.

We have a copy belonging to our son-in-law for our editorial use; we do not know of another copy in Springfield.

In the Grand Lodge library and archives, were manuscripts furnished by the venerable J. W. Whitney, celebrated as "Lora Coke," and printed proceedings of the old Grand Lodge from its organization until January, 1826.

The most lamentable feature of the whole fire was the destruction of the beautiful records of Western Star Lodge, at Kaskaskia—the first lodge west of Ohio, formed in 1805.

At Chicago, the names of Bond and Hall appeared as Past Grand Masters.

Shadrach Bond was the first delegate in Congress from the Illinois Territory, the first Governor of the State, was affiliated a member of Western Star in 1806, served several years as Warden and Master, and was elected the first Grand Master, December 11, 1852.

It will be seen that the Grand Lodge was formed in December, 1822; it was provided that the meetings should be held in January, so no meeting of the Grand Lodge was held in 1823, although the history says a meeting was held in December. We think not. The annual meeting was held January, 1824, James Hall, Deputy, presiding. At this meeting, Chief Justice Thomas Reynolds was present. James Hall was elected Grand Master; the time of meeting was changed to December, and in that month, 1824, James Hall was again elected; again the meeting vibrated to January, 1826, and Bro. Hall was again elected, and, although a meeting was held in January, 1827, there has been no record of it found, nor is it known, so far as we can ascertain, who were elected Grand Officers at that time. William H. Brown, an accomplished Christian gentleman, had been Grand Secretary from the formation; the archives never passed from his hands, we believe; and we are strongly of the opinion that disintegrating elements in the body itself destroyed it, for we visited Judge Brown, in person in Chicago, in 1859, and, although courteously treated, we could gain no information whatever. He was not the man to withhold anything creditable, not to communicate anything reflecting upon his associates. We therefore presume that the Grand Lodge fell to pieces at the meeting in January, 1827, and died in the hands of Breth. Hall and Brown.

The old brethren, and all who desire to be well informed in Masonic matters, will be much interested in our early matters. We have no information in regard to the subsequent history of Breth. Bond and Hall; we ask our readers at Jonesboro, Kaskaskia, Murphysboro, Albion, Equality, at or near Covington, Carmi, Carlysle, Alton, Upper Alton, Edwardsville, Cahokia, Belleville, Lewistown, Ottawa, Galena, Vandalia, and any other places where lodges were held in this State, to write up and send us all the information they can, in regard to the old lodges, the Masters and members, with their occupation, success, appearance and time of death, not so much for *present* use, as means to preserve what is valuable and historical, to be published as may seem proper, and to be transmitted to future generations.

Eastern Star Burial.

Mrs. Elizabeth D. Lusk, a member of Delta Chapter No. 3, E. S., in New York city, died September 25th, and was buried after the manner of the Order. The services were very impressive and affecting.

Losses by Our Brethren.

Our M. W. Grand Master loses the accumulations of twenty years. He is left utterly destitute, with a wife and six children, and loses all his scientific and Masonic works, splendid instruments and his working apparatus. His family did not even save their clothing. His resources are will, knowledge, strong manhood and a good profession.

We propose that his case be taken in charge by past and present Grand Masters. Will M. W. Bro. Drummond, of Portland, Maine, devise a plan and inaugurate the movement?

Our Grand Tyler, W. Bro. John P. Ferns, had secured a comfortable home on the same spot where he resided in 1842, when he tyled LaFayette Lodge No. 18, the first time a lodge was ever opened in Chicago. This home was built from the savings of daily toil for long years. Bro. Ferns is one of the most patient, accommodating and laborious men in the world. And with devoted faithfulness, when his household gods lay before his eyes, he caught up and saved the Grand Lodge jewels, running northward with the wife of his early manhood, and barely escaping the half mile long caloric flames. We commit his case to the Grand and Past Grand Tylers. They generally have but little money, but if anybody can get money from the opulent and worthy, it is a Grand Tyler.

Will W. Bro. Schreiner, of Mt. Pleasant, Iowa, take charge of this matter, and by assistance of his Bro. Grand Tylers raise Bro. Ferns three thousand dollars.

We hope we shall not commit an unpardonable sin, if we mention the case of the noble Roman, R. W. Bro. Wiley M. Egan. From the lips of Bro. Foss we learn that he had more than $160,000 in value in grain receipts, and they with all the books, memoranda and vouchers were utterly reduced to ashes in his safe, and that he is entirely dependent upon the memory and honor of his patrons and correspondents. No one will ever hear a murmur from the warm hearted old sailor, who, with a single-heartedness which does him honor, is looking after the comfort of others. Here, too, is a wife and children and necessity. To the sailors we commit this case. Will glorious Bro. Gen. Wm. Sutton, of Salem, Mass., stir up the "Life on the ocean wave?"

Bro. Foss was a great loser; but he has something left.

Poet Laureate.

Comp. T. J. Corson, of New Jersey, was crowned *Poet Laureate*, by the Reporter Convention recently in session at Baltimore. "Sail in," Dr.

Responses to our Circular.

Almost the first telegram from Mayor Mason was a cry for provisions. Our heart burned within us. What can *we* do? was the question. We thought over the matter a whole sleepless night. We had a printing office, but we had no authority or power. But we had won by service and faithfulness the right to appeal to the Craft and we did send a circular to all the brethren and to every lodge and chapter in the State except those in Chicago and Springfield.

Two car loads have gone from Old Highland, in the southeast corner of Madison county, several families are being cared for and more means are being raised.

Bro. H. Artemas Gilman, who is, we believe, either Superintendent or Physician in the Hospital for the Insane at Jacksonville, writes us that 1,500 pounds of bread, 500 pounds of beef, forty hams and four large boxes of clothing have been sent from the hospital.

Upon the reading of the circular in the lodge at Sandwich the sum of one hundred dollars was voted and sent to Bro. Cregier.

Let the good work go on; let the contributions be given through THE TROWEL as an incentive to others.

Chicago Papers.

We will endeavor to so direct THE TROWEL to Chicago that where the direction is still intact the paper may reach its destination without difficulty. In all other cases we will direct them to the care of Cleveland Hall, corner Randolph and Halsted streets. We trust that those who receive their papers by the accustomed channel will communicate this information as speedily and wherever they can.

Chicago Business.

Bro. H. R. Caberry lost all his books, papers, memorandums and accounts and has a large amount due him which he needs very much to enable him to resume business. We hope that all indebted will promptly respond. His office is now at 129 South Halsted street.

Messrs. Rounds & Kane, the great printers' furnishing company, lost everything. They are still full of pluck and vigor and have resumed business at 13, 15 and 17 North Jefferson street, west side, in the building occupied by the Chicago Taylor Printing Press Company, where all the branches of the old business will be attended to.

The Freemasons' Repository

Is a new paper, published monthly, at 57 Weybosset street, Providence, R. I., by Ferrin & Hammond, at $1.00 per annum. It is a nice four-page sheet, well edited, and richly worth the money.

Letter from the M. W. Grand Master.

Through the politeness of R. W. Bro. Miner, we are permitted to take the following extracts from a letter written to him by the M. W. Bro. Cregier, dated Oct. 14. We omit nearly all that is of a private nature, for what we do publish is without the knowledge or consent of the Grand Master, and we do not feel at liberty to repeat some portions of the letter in print:

Dear Bro. Miner:

Your kind letter of the 12th inst. is at hand, also the draft for $100. I need not tell you that I am well nigh crazed, owing to my peculiar connection with city matters, especially since the water works, under my charge, are of such great moment to the whole community, and I am looked to by all to get them in operation. I have over 400 men under me and it appears that each one has something to ask me; our engines and building are nearly ruined; I am working day and night, striving to get water to the suffering people, and save the balance of our unfortunate city from destruction. With all this, I am obliged to feed all hands, secure supplies, and in addition have my own personal condition to think of.

* * * * * * * * * *

My duties are rendered still more embarrassing by my Masonic official position. I am receiving dispatches from all quarters; receiving large amounts of money and stores for our brethren, of course not being able to leave the works a moment. However, I have organized a committee to distribute food and clothing, attend the sick and care for the money until winter; I have appointed Bro. Egan Treasurer. Have received $6,800 from the Grand Master of California; $1,000 from Quincy, $500 from Council Bluffs (Geo. W. Lininger), and seven $100 donations from individuals. Oh! Bro. Miner, what noble men these are! What an eminent degree of God's humanity exists among us at the present time; these things almost unman me.

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God bless the donors. God help us during the coming winter. I have no fears for myself, for I feel that I have many good friends, and with a will to work I will plod along, though the accumulations of twenty years of hard work have gone.

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As I remarked, all Masonic papers are gone; a few were taken from my office, but a *thief* stole them and other property placed in the Tower; my address was burned, but I can give the substance from memory, and will do so as soon as I can get the time to devote to it.

The Voice and Bro. Bailey.

The publishing house and store of Bro. John C. W. Bailey, where he was building up a very profitable business, was in the course of the fire on Dearborn street, between Washington and Madison, and of course is utterly destroyed. We have not heard one word from him, nor from any one in regard to him. Terrible as his loss manifestly is, we hope he has something from his fair means left, and that he will be able to resume immediately. Any use of our office, any means or supplies in our control, Bro. Bailey can *freely* command.

If it should prove that he has lost his all, his personal honor and worth are invaluable credit among business men.

Masonic Contributions.

Springfield Lodge No. 4, herself a heavy loser by the fire last winter, gives one hundred dollars.

The lodges at Toronto, Canada, give seven hundred dollars in gold.

The lodge at Stonington, Connecticut, gives one hundred dollars.

The brethren at Old Highland have sent up one car load of provisions, another of clothing and necessaries, have several families in care and are still moving.

The noble Drummond, now at the head of Royal Arch Masonry and of the Scottish Rite, has telegraphed every Scottish body to forward contributions to Vincent L. Hurlbut.

The lodge at Sandwich has contributed one hundred dollars.

Col. Woods' Museum.

Although useless, owing to the late fire, we are none the less indebted to Col. Wood for a season ticket for ourself and wife to visit his museum in Chicago and we most earnestly express the hope that he will shortly be on his feet again more prosperous than ever.

Brethren of the South.

In your dire distress our Chicago brethren contributed to your relief, a large portion of which went through our hands. Will you remember them in their awful visitation now? Trouble and distress know no past, no clime, no differences. Now, brethren, we ask you to bestow your alms; let them come from loving hearts; from open hands.

General Grand Chapter,

Assembled in Baltimore, Maryland, on the third Tuesday in September. The address of M. E. Comp. Austin, G. G. H. P., was very lengthy and able.

Josiah H. Drummond, of Portland, Maine, was elected G. G. H. P.; E. H English, of Little Rock, Arkansas, Deputy; Charles H. Ohr, of Baltimore, G. G. K.; Charles Marsh, of ——— California, G. G. S.; John McClellan, of Boston, Massachusetts, G. G. Treas.; C. G. Fox, of Buffalo, New York, G. G. Secretary; Joseph Yates, of ——— Wisconsin, G. G. C. H.; D. C. Dawkins, Florida, G. G. R. A. C.

Grand Encampment, K. T., U. S. A.

On the third Tuesday in September the Grand Encampment convened in Baltimore, M. E. Sir W. S. Gardner, Grand Master. The representation was very large and more than 5,000 Templars, ranged under their respective banners, were present. Apollo Commandery, of Chicago, performed escort duty for the Grand Master. Elwood Commandery, of this city, was the largest body in attendance from the west, and Col. E. R. Roberts, Comptroller for Springfield, had command of the Illinois Division. The occasion was a marked one and the processions were large and imposing.

John Q. A. Fellows, of New Orleans, was elected Grand Master; James N. Hopkins, of Pittsburg, Pa., Deputy; Vincent L. Hurlbut, M. D., Chicago, G. Gen.; Benjamin Dean, of Massachusetts, G. C. Gen.; Irving M. Smith, Kansas, S. G. Warden; W. J. Patton, Mississippi, J. G. Warden; John W. Simons, New York, G. Treas; and Theodore S. Parvin, Iowa City, Iowa, Grand Recorder.

Grand Lodge of Illinois.

We intended to give a very full account of proceedings at Chicago, but everybody is interested in the conflagration and its incidents and consequences. The Grand Master retained his address and the Grand Secretary having deposited monies there and being otherwise interested, Masonically and financially, it is not easy to give such an article as we would give under ordinary circumstances. The Grand Lodge met on the first Tuesday in this month, in Metropolitan Hall, Chicago, where it assembled in 1866. Farwell Hall, free from noise out side, was too vast within. Metropolitan, well-suited inside, was annoyed constantly from without.

The assemblage was large and a majority new. Grand Master Cregier presided.

His address was very able, exhaustive and complete. All his decisions were concurred in but two, and upon those the committee were divided and expressed no opinion.

The new constitution received the votes of 323 lodges out of 628, while only about eighty voted in the negative, the remainder not voting. Being a majority, the new constitution, with the exception of the Chicago section, is the supreme law in this jurisdiction. While the Chicago section received the votes of a majority of the lodges in that city and three-fourths of all the votes cast, it failed for want of a majority—the lodges not voting.

By-Laws are now to be framed in harmony with its provisions.

GRAND OFFICERS.

D. C. Cregier, Chicago, G. M.
James A. Hawley, Dixon, Deputy.
Geo. E. Lounsbury, Mound City, S. G. W.
Jos. Robbins, M. D., Quincy, J. G. W.
Harrison Dills, Quincy, G. Treasurer.
Orlin H. Miner, Springfield, G. Secretary.
Rev. J. W. Agard, Wyoming, G. Chaplain.
J. R. Gorin, Decatur, G. Orator.
W. J. A. De Lancey, Centralia, S. G. D.
Henry W. Dyer, Mound City, J. G. D.
Thos. J. Whitehead, Odin, G. Marshal.
John F. Burrill, Springfield, D. G. Secretary.
John P. Ferns, Chicago, G. Tyler.

The above are given from recollection. In the November number we will publish the new constitution and the proceedings more in detail.

Grand Chapter.

This body met in Masonic Temple, Grand High Priest Murray, of Decatur, presiding. The address was beautiful, the representation large and the session harmonious.

James A. Hawley, Dixon, was elected G. H. Priest; James C. Luckey, Polo, Deputy; Geo. E. Lounsbury, Mound City, G. King; W. J. A. De Lancey, Centralia, G. Scribe; Rev. A. P. Forsythe, Kansas, Grand Chaplain; Harrison Dills, Quincy, G. Treasurer; James H. Miles, Chicago, G. Secretary.

Grand Council.

We did not attend its session. The accomplished gentleman, W. A. Levanway, Dixon, was elected Grand Puissant, and the other officers are as follows: G. E. Lounsbury, Mound City, D. G. P.; J. F. Burrill, Springfield, G. T. I.; W. L. Bromfield, Mendota, G. P. C. W.; C. Fisher, Springfield, G. Treasurer; James H. Miles, Chicago, G. Recorder; Levi Lusk, Mt. Sterling, G. Chaplain; H. B. Pierce, Chicago, G. C. G.; E. Blackshaw, Urbana, G. C.; A. R. Robinson, Springfield, G. S.

Colorado Grand Officers.

Henry M. Teller, Central, G. M.; Webster D. Anthony, Denver, Deputy; Harper M. Orahood, Black Hawk, S. G. W.; Edmund T. Stout, Colorado City, J. G. W.; Wm. W. Ware, Georgetown, G. Treas.; Ed. C. Parmellee, Georgetown, G. Sec.

Exclusively.

No articles are so universally copied as Bro. Rounsville's, especially in foreign publications. No contributions appeared in September, neither is his pen discernable in this number, in consequence of serious illness. He commences again in November to write Masonic articles exclusively for the TROWEL, and has three and four pages at his command.

National Masonic Elections.

The election of M. E. Comp. J. H. Drummond, of Maine, to the position of General Grand High Priest of the Royal Arch Fraternity in the United States is everywhere hailed with delight. For ourself, we are exceedingly rejoiced and no longer desire the dissolution of the National body. And all are equally gratified to find him supported by so accomplished a gentleman as Judge English, of Arkansas.

M. E. Sir John Q. A. Fellows, of New Orleans, although preceded by such Sir Knights as Palmer and Gardner, will justify the very highest expectations. His reputation is national and his talents first-class. We are personally gratified and rejoiced. And our Illinois Sir Knights deserved the good treatment they received in the election of our beloved and able Past Grand Commander, Dr. Hurlbut, to the position of Grand Generalissimo. And surely Iowa is no longer "out in the cold." Sir Knight Parvin, *we greet you.*

Scottish Banquet.

A grand banquet was given to the brethren of the A. & A. Rite, at the recent Baltimore meetings. Ill. Breth. Pike, Mackey, Fellows, Barker, Collins, Parvin and Cunningham, of the Southern jurisdiction, and Drummond, Sickels, Simons, Gardner, Hurlbut, Corson, Alden and many others, were present. The season was festive and joyous.

Meteor Lodge.

On the 13th inst., Meteor Lodge, at Sandwich, elected the following officers: Merlin Carpenter, W. M.; Van R. David, S. W.; Geo. E. Kennedy, J. W.; Geo. Kleinschmid, Treas.; Geo H. Whitcomb, Sec.; Geo. B. Devoll, S. D.; Harry M. Moore, J. D.; William Delano, Tyler. Any more Georges? Our brethren everywhere are requested to send us their lists of officers for publication.

F. P. Robinson,

Formerly of Belvidere, and a member of Belvidere Lodge, in this State, was in Cameron, Mo., last November, and left there for Iowa; he stopped at Ottumwa with a sick companion some time, and his last letter to his wife was written from that place. He was afterwards at Bellplaines, Iowa, with some relatives; they write that they thought him slightly deranged, but as he said he was going home, they thought it best not to pay attention to it. He has not been heard from since he left there. He is about average size, dark hair and eyes, fair and clear complexion, and his whiskers are slightly tinged with red. Respectful in manner and careful of his words. It is feared that some accident or casualty has befallen him, and any information concerning him will be gratefully received by his wife, Mrs. F. P. Robinson, at Lamb, Venango Co., Pa. We hope that our cotemporaries will notice this.

Charles B. Munger,

Of Lawton, Michigan, sent advertisements of a gift enterprise to secretaries of lodges, to one of which a brother responds as follows:

> *Messrs. Munger & Bro.:*
>
> Yours, with circulars enclosed, received. If you think that I will interest myself in your gift enterprise you mistake your man. I have a very poor opinion of gift enterprises and not a very flattering one of those who engage in them. I place all gift enterprises on the same platform and call them swindles and those who engage in them swindlers.
>
> Yours, &c.,
> WM. P. ASKINS,
> *Secretary of Hope Lodge No.* 162.

Mackey's National Freemason.

This is the title of a worthy candidate for Masonic patronage, published monthly, at Washington, D. C., by Messrs. McGill & Witherow, in real magazine style of fifty-six pages, with a cover, at $3.00 per annum. It is edited solely by the Illustrious and learned Bro. Albert G. Mackey, M. D., who is unrivalled in the philosophy, ethics and higher arcana of Masonic mysteries, is an elegant writer upon any subject and will never suffer his magazine to be debased or its dignity to be lowered. The first number has come to hand. It is for October, and to say we are pleased is stating the matter very mildly. In other words, let every one who aspires to be a Masonic scholar or student subscribe for this magazine. Dr. Mackey is not an old man. It is true that he was famous twenty-five years ago, but he cannot be over sixty, and probably not more than fifty-five years old, and is now in the full possession of his intellectual faculties, matured and schooled by years and experience.

It seems almost inevitable that every institution should have its clown. The church has had them and Masonry is not an exception. Such a being, we suppose, has his uses, else he would not be. The real Masonic clown in this country, like the wandering Jew, has discovered that there is such a man as Dr. Mackey, now "effete, powerless and run to seed." Instead of that being so, Dr. Mackey's magazine indicates a future unknown and unsurpassed in Masonic literature and power. Let the clown stick to his sewer; the king in intellect will be king.

The Masonic Jewel,

By Bro. A. J. Wheeler & Co., Memphis, Tenn., is a monthly, and is a first-class Masonic paper, and is meeting with first-class success. $1.00 yearly.

C. M. Loomis,

299 Chapel street, New Haven, Conn., by combining two departments, Music and Masonry, under one cover, seems to be looming up in the world, judging from the improved and constantly improving appearance of *Loomis' Musical and Masonic Journal*, published at $1.00 yearly. We are no judge of music, but Minnie, our blonde mischief, is, and she says the pieces are charming. The Masonic portion excels.

Our Mutual Friend

Is the title of a sensational sheet published at Detroit, Michigan, which had a professedly Masonic department, edited by Czar Jones, an expelled R. A. Mason. No name now appears as the responsible editor of that department, but we call the attention of the Craft and Grand Officers in Michigan to its published list of expelled Masons in ILLINOIS; the list is evidently taken from publications intended only for the Fraternity and is published in the face of our law forbidding all such general publication unless at the request of the lodge. For this most flagrant breach of comity and of our law all concerned in the publication of that sheet should be tried and expelled. We hope that our law-abiding Michigan Masonic authorities will see that this is done.

New Census and Patent Laws.

We are indebted to Munn & Co., publishers of the *Scientific American*, New York, for a neat little bound volume of one hundred and twenty pages entitled as above. It contains the complete census of 1870, showing the population, by counties, of all the States and Territories, with their areas and the population of the principal cities. Also the new patent laws in full, with forms, official rules, directions how to obtain patents, copyrights, regulations for trademarks, assignments, how to sell patents, etc. Also, a large variety of valuable information relating to water-wheels, steam-engines and other mechanism, with many useful table and recipes, 175 diagrams of mechanical movements, etc. We advise everybody to send for it as above. Price, twenty-five cents.

The Ladies' Magazine.

A beautiful magazine of 56 pages, filled with useful, entertaining and fanciful reading, poetry, music, engravings and cuts, suitable for all conditions, published monthly by Margaret L. Johnson, 406 North Fourth Street, St. Louis, at $3 per annum. The face page of cover has exquisitely cut faces of lady author, artist, teacher, physician and orator. The first number was sent us; we noticed it; then none; now No. 6; is this to be the rule?

Mechanical Advocate,

No. 3, Vol. 1, is received; published monthly, at Boston, by A. S. & J. Gear & Co., 56 Sudbury street; $1.00 per year. It has several well-executed engravings and cuts; is edited ably; advertizes such matters and goods as are needed or are useful for mechanics, manufacturers and architects.

Col. Wm. C. Anderson, 24th Regiment U. S. Infantry, was Master of a military lodge at Camp Meigs, on the Maumee River, Ohio, in 1813.

THE article in a former number, entitled "Order of the Eastern Star," credited to the *Square*, should have been credited to the *Masonic Mirror*.

THE *Jewel* says that Bro. Gouley *and* his regalia were much admired at Washington. We don't think George needs any regalia to "set him up."

Selected Poetry.

The Place Where I was Born.

BY REV. J. GIERLOW.

You may talk of those green grassy isles,
  Which the Tritons have strewn with their coral,
Which the day-god impregns with his smiles,
  Where the seasons forever are floral;
Of the vales of the rich Arcady,
  Where the evening is just like the morn;
But the prettiest spot in the world for me,
  Is the place where I was born.

You may talk of the bright Cyclades
  Which oasis the deserts of Ocean—
The three fairest nymphs that inhabit the seas
  Which the moon keeps forever in motion;
Of that Beautiful Land far beyond the sea,
  Where the evening is just like the morn;
But the prettiest spot in the world for me,
  Is the place where I was born.

You may talk of those gardens of Gul,
  Where the maidens make Cupid their treasure,
Where the zephyrs bear Venus at full
  Of the moon to the Islands of Pleasure;
Of that Beautiful Land far beyond the sea,
  Where the evening is just like the morn;
But the prettiest spot in the world for me,
  Is the place where I was born.
    —*Masonic Mirror.*

Old Grandfather Graybeard's Corner.

Dear Bro. Reynolds:

The other evening *we* (you know who I mean—my old friends and myself) got to talking about this Adoptive Masonry—this Eastern Star—this Woman Masonry, as some call it, and it got up quite a stir in our little council; some didn't believe in it; others did. Now you must know that I am a strong advocate of giving to every human being their rights, and that women have rights in Masonry, no intelligent Mason will deny. And I even go so far as to say that Masonry was instituted for the especial benefit of the Mason's wife, daughter, sister, mother and the widows of Master Masons. And I converted most of our little circle by calling upon Bro. Barney to recite a clause of the covenant and the opening ritual of the third degree. And it brought them to light with a big shock (I believe in shocks); they all acknowledged that they had felt that women were entitled to something in Masonry, some way by which she could make herself known *as such*. "But then," says old, grumbling ———, with a snap and a snarl, enough to take your head off, "you know that you can't make a woman a Mason."

This brought the house down, as it always does whenever I hear it, as it shows that the fellow has got to his last hold.

Make a woman a Mason? No! *You* know we can't, *I* know we can't and the women know we can't, and no honorable woman would ask for or be in possession of that which she knew was unlawful for her to have or know, and what's the use of talking such nonsense? What we can do is to give woman her rights and privileges guaranteed by Masonry; give her the Eastern Star degrees: give them organizations to perpetuate them, and they will soon become universal. We finally concluded that the movement was a good one; that it was but doing our long-neglected duty to our wives, sisters, daughters, mothers and the widows of Master Masons and bid you God-speed.

Bro. Smith, an old bachelor, suggested that the young *she*-Masons might adopt the sentiment of the old Masonic song, "The Mason's Daughter." As a punishment for his discourtesy I ordered him forthwith to give us the song, which he did, and I hope that all Mason's daughters will, as he expressed it, adopt the sentiment.

THE MASON'S DAUGHTER.

A Mason's daughter, fair and young,
The pride of all the virgin throng,
    Thus to her lover said:
"Though, Damon, I your flame approve,
Your actions praise, your person love,
    Yet still I'll be a maid;

"Nor shall until my virgin zone,
But one to whom the secret's known,
    Of fam'd Freemasonry:
In which the great and good combine
To raise, with generous design,
    Man to felicity.

"The lodge excludes the fop and fool,
The plodding knave, the party tool,
    That liberty would sell;
The noble, faithful and the brave,
No golden charm can e'er deceive,
    In slavery to dwell."

This said, he bowed, he went away,
Apply'd, was made without delay,
    Returned to her again:
The fair comply'd with his request,
Connubial joys the couple blest,
    And long may they remain.

A hearty round of applause repaid Bro. Smith for his effort. Bro. Ashe was unfortunate enough to repeat

"No mortal can more the ladies adore
Than a Free and an Accepted Mason,"

and he was elected for the old

ENTERED APPRENTICE'S SONG.

Come let us prepare, we brothers that are
  Assembled on merry occasion;
Let's be happy and sing, for life is a spring
  To a Free and an Accepted Mason.

The world is in pain our secrets to gain,
  And still let them wonder and gaze on;
They ne'er can divine the word or the sign
  Of a Free and an Accepted Mason.

'Tis this and its that, they cannot tell what,
  Why so many great men in the nation
Should aprons put on, to make themselves one,
  With a Free and an Accepted Mason.

Great kings, dukes and lords have laid by their swords
  Our mystery to put a good grace on,
And thought themselves fam'd to have themselves nam'd
  With a Free and an Accepted Mason.

We're true and sincere, and just to the fair,
  They'll trust us on any occasion;
No mortal can more the ladies adore
  Than a Free and an Accepted Mason.

Then join hand in hand, by each brother firm stand,
  Let's be merry and put a bright face on;
What mortal can boast so noble a toast
  As a Free and an Accepted Mason?

But you would have a *hod* full instead of a TROWEL full if I should give you one-half of the good things done, said and sung, and for this time pray excuse

GRANDFATHER GRAYBEARD.

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THE St. Louis *Freemason* is now published by Messrs. Gouley & Byington, George Frank Gouley, editor.

Miscellaneous.

Give Me the Hand.

BY GOODWYN BARNBY.

Give me the hand that is kind, warm and ready;
Give me the clasp that is calm true and steady;
Give me the hand that will never deceive me;
Give me its grasp, that I aye may believe thee.

Soft is the palm of the delicate woman;
Hard is the hand of the rough, sturdy yeoman;
Soft palm or hard hand, it matters not—never;
Give me the grasp that is friendly forever.

Give me the hand that is true as a brother;
Give me the hand that has harmed not another;
Give me the hand that has never forsworn it;
Give me the grasp that I may adorn it.

Lovely the palm of the fair, blue-veined maiden;
Horny the hand of the workman o'erladen;
Lovely or ugly, it matters not—never!
Give me the grasp that is friendly forever.

◆

Ordinarily, Never.

BY P. H. HAYES, M. D.

"How did you like the *Cantata* at the Seminary last night, father?" I enjoyed it greatly. The singing was excellent, the parts were well sustained; and the white dresses, gaily festooned with flowers; the wreaths and the garlands; and above all, the bright faces; the spirited songs, and the graceful movements of the girls, lent such a charm as girls only can lend to any scene in life. But, my daughter, vocation trains observation. Those Seminary girls have large brains and bright eyes, but they are thin; they need the developments, the roundness and figure, which more muscle and a better nutrition would give. Very few of that troop of girls will ever fill out the outline and the full and beautiful proportions of a well-developed womanhood. How can they? They have none of those free romping exercises in which the element of play and abandon enters at will. Only in this way can the *animus* of a free spirit enter the limbs and send blood tingling to every part of the body.

Exercise, we say, develops and strengthens every part of the body, but it is true only in a limited sense as to the nervous system. When this is exercised so constantly, and without the balancing and bracing effect of the muscular exercise, its activity and its sensibility are intensified; but it neither grows nor is strengthened. There can not be growth and strength in brain without abundant nutrition; and there can not be abundant nutrition without abundant digestion; and there can not be abundant digestion without free and daily exercise. The muscles are one-half the weight of a strong girl, and actually receive more than two-thirds of all her blood. The whole amount of blood in the body is about one-seventh part of its weight, or fifteen pounds in a girl weighing a hundred and five pounds; but this proportion will fail in every girl who sang in the cantata, and some of them have no more than two-thirds of the normal quantity.

The blood they do make, shut out so much from the free air and open light of heaven, is deficient in color and life-inspiring quality. There were a few *blanc mat* faces, which made me think of the disease the doctors call *anemia* or the pale-blood disease. Want of light pales and weakens every living thing, and since the wonderful revelations of the spectroscope, it is a question *sub judice* whether the blood does not absorb the vapors of iron from the sun's atmosphere. Certain it is our finer senses are nourished by sun-light, and it is a first principle of bloom and glow of health. Do you remember what the Prince of Morocco says in the Merchant of Venice:

"Mislike me not for my complexion,
The shadowed livery of the burnished sun?
Bring me the fairest creature northward born,
And let us make incision for your love,
To prove whose *blood* is *reddest*, his or mine."

Neuralgia, a disease of growing frequency, of which the single element is *pain*, is in nearly all its forms but an outcry of the nerves for better arterial blood, and nine-tenths of all the diseases that make so much work for the doctors are from poor blood, and poor nutrition.

In your ranks last night I saw many girls who had a right by nature to a large share of personal beauty, but they are shut up in-doors, they want muscle, figure, blood, color; they have indeed a flush, almost a fever, when excited, yet they will rise in the morning pale and languid. Madame De Stael is said to have declared she would give half her learning for personal charms, and I supposed girls knew by natural sagacity the value of beauty; if they do, they ought also to know that without *health* beauty is impossible.

Said I to a lady friend, a few mornings ago, "The prima donna we heard last night, had a painted face; I had a good glass and I am sure." "Well," said she "it's *time* she began to patch herself up —she's *twenty-seven* years old!"

Superadded to our common human nature, every girl has her woman nature which through all these years of school-life is undergoing the most positive, though half-unconscious evolution, and she can't help looking forward to some as yet purely ideal counterpart of herself, on whose arm she shall some day lean, and who shall give her the words and the "one look" no other man does or dare. Blessed be this God-given aspiration, never yet breathed in words, but how can it come to crownings and rejoicings through weakness?

Again these cloistered girls can not have the dignity and self-possession—*possessions* of *self*—which spring from a sense of power; power they can not have without muscle—remember it stands for blood, nutrition, color, power, and from power come courage and endurance. As surely as they live, some of these girls will fall into the hands of the doctor, and he will discover that their malady has been slowly wrought into the grain and fibre of their being, and the cure if ever it be radical, must be long deferred. Even now, some of them are "very nervous," have frequent colds, headaches, and imperfect sleep. It is a war among the members, a game of right hand against the left, brains against muscle, mind against body, and body will win, not by strength, but by the might of *weakness*—strange paradox, "*mighty weak!*"

It is a great misfortune for girls to be entirely separated from the society and employments of home while acquiring knowledge from books. Girls should elevate and honor by doing, then, all parts of the work belonging to the keeping and adorning of a home in house, garden and grounds, and in the care of pet animals. There is no substitute for these employments on the large scale, as health-inspiring exercises for girls. They can be as truely *artistes* in the details of home life, as in their dress, or with their pencil.

A banker's half-invalid wife told me that once she was driven to do her own work, even to the washing, and, said she, "I was infinitely better in *health* and *cheerfulness* for it; but a thousand might have told me so, and I would not have believed it." How many others are "sand blind" to opportunities for health and pleasure just at their right hand. This woman made a discovery, waking up her lifeless, muscular system, she brought the health and cheer no doctor's art could give. Aye,

"That which makes us have no need of physic,
That's physic, indeed.',

"But, father, you know they have their *regular* gymnastics in the Seminary."

Yes, and that's a part of the *vice* of them, they dull and tire from monotony; some of them are essentially unnatural, and their very character of method and drill make them discipline, rather than recreation. We can not long beat the air for exercise and find the virtue of exercise in it, no more than we can love, or laugh, or frolic by rule.

Do you remember, Mary, the two young ladies we saw at B——? They had just graduated at a seminary of note, and so important did this event seem to them, that all subsequent and even long previous transpirings were dated from this epoch, so long before or after they *graduated*. They appeared to be well-trained in books, music, and almost to affectation in the proprieties. They were girls of some true pride, and saw, as I think, something of the absurdity of going fresh with academic honors into an institution for invalids. The mother was strong and able to lead about and be servant to her tender daughters. These were dyspeptic and bloodless, their "sphere" *invalidism. Cui bono?* Not in dreaming, nor thinking only, but in doing, and the power to do, are we to make character, and to "inherit the earth." Here were learning and accomplishments, so called, and in the getting, disuse and loss of power to use or to enjoy them. They did not seem to have any vivacity, nature was schooled out of them. They went about exercise, not as though there were in it any element of play, but as though it were ecclesiastical, or judicial, or expiatory. They had no natural sense of fatigue or tiredness, therefore, no sound and refreshing sleep. They had, of course, no genuine sense of *hunger*, the true seasoning for our food. They would come down in the morning with the *bouche pateuse*, vile taste in the mouth, and look wistfully around for some sharp sauce, to quicken appetite, and end by saying, "I can't *eat*, every thing tastes so horribly."

Should that be called education, whatever the intellectual culture or accomplishments, which ends in impairing and perverting the powers and actions of the living body? Or is it in the power of the doctor to repair such loss? We answer to both these questions, *Ordinarily*, NEVER!—*Herald of Health.*

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WHEN an adventurer is refused access to all respectable Masonic journals in America, and then airs himself on foreign soil, his value there will soon be ascertained.

Died.

At Equality, Gallatin county, Bro. Hon. SIMEON K. GIBSON, State Senator from the First Senatorial District and P. M. of Equality Lodge No. 2.

The last time we saw him he made a most appropriate address to the young Christians in one of the churches in this city.

At Depere, Thursday evening, August 24th, 1871, aged twenty-three years, LINA, wife of Capt. Wilson Vance, and daughter of M. L. Young, Esq., Grand Lecturer of Grand Lodge of Wisconsin.

It was with unusual regret this community heard of the death of this lady, the young wife of Capt. Vance, the former well-known and popular commander of the *Sarah Van Epps* when she was in these waters.—*State Gazette, Green Bay.*

At Lena, Illinois, August 28, Sir EBENEZER H. SHUMWAY, aged eighty-five years.

Born in Milbury, Mass., October 10, 1786; raised to 3d degree in Rising Star Lodge, Henderson, New York, in 1811; exalted in Freeport Chapter No. 23, in 1857; Knighted in Freeport Commandery in 1863. Married April 4, 1811; soon after united with the Baptist Church and remained in that communion a consistent Christian until his death. Distinctly remembered seeing Geo. Washington, when but six years old. Was married three times. At his death he was a member of Evergreen Lodge; he was buried with Knightly honors.

RAILROAD TIME TABLES.

ROCKFORD, ROCK ISLAND & ST. LOUIS RAILROAD.

COMPLETE FROM ST. LOUIS TO STERLING.

Trains going south, connecting with Chicago at Sterling.

	Mail.	Exp.	Quincy.
L've Sterling	3:15 a m	3:15 p m	
" Rock Island	7:35 a m	7:00 p m	
" Monmouth	10:26a m	10:08 p m	
" Beardstown	1:55 p m	2:00 a m	7:30 a m
" Chapin	3:10 p m	2:55 a m	8:23 a m
Arr. East St. Louis	7:33 p m	7:15 a m	12:30 p m

Trains going north connecting with Chicago at Sterling.

L've East St. Louis	6:30 a m	6:30 p m	1:30 p m
" Chapin	10:55 a m	1:00am	ar5:45 p m
" Beardstown	1:45 p m	12:00 m	
" Monmouth	3:50 p m	3:46 a m	
" Rock Island(ar)	6:30 p m	6:30 a m	
Arr. Sterling	9:30 p m	11:00 a m	

E. SWEET, Jr., Gen'l Sup't.

TOLEDO, PEORIA & WARSAW RAILWAY.

TRAINS WESTWARD.

	Exp.	Mail.	Pass'gr.
L've State Line	8:45 p m	6:55 a m	
" Gilman	10:00 p m	8:10 a m	
" Chenoa	11:50 p m	9:54 a m	
" El Paso	12:35 a m	10:36 a m	
" Peoria	2:10 a m	12:00 m	
" Canton	3:35 a m	1:40 p m	
" Bushnell	4:50 a m	4:15 p m	
Arr. Warsaw	7:40 a m	6:30 p m	

TRAINS EASTWARD.

L've Warsaw	10:45 a m	3:55 a m	
" Bushnell	1:35 p m	6:49 a m	
" Canton	3:08 p m	8:19 a m	
" Peoria	4:40 p m	9:47 a m	10:25 p m
" El Paso	6:02 p m	11:10 a m	11:50 p m
" Chenoa	6:44 p m	11:52 a m	12:45 a m
" Gilman	8:25 p m	1:25 pm	ar3:00 am
Arr. State Line	9:50 p m	2:50 p m	

Connects direct with Logansport, Keokuk, Toledo and Columbus.

W. H. CRUGER, V. P. & G. S.

TOLEDO, WABASH & WESTERN RAILWAY.

THE SHORTEST ROUTE BETWEEN ALL EASTERN CITIES AND MISSISSIPPI RIVER.

Trains leave Springfield, on and after May 14th, 1871:

GOING EAST.	
Special Through Express	1:05 A. M.
Atlantic Express	10:00 A. M.
Cincinnati Express	2:25 P. M.

GOING WEST.	
Pacific Express	4:30 P. M.
Special Through Express	2:40 A. M.
Cincinnati Express	7:05 A. M.

Baggage checked direct through to Buffalo, New York and Boston.

The Celebrated Pullman Palace Coaches Will run daily on the Atlantic Express through from St. Louis to New York, WITHOUT CHANGE, via Toledo and Buffalo. Passengei leaving Springfield at 19:30 a. m. will take these coaches at Decatur.

Sleeping cars on all night trains. Through coaches between Cincinnati and Kansas City, on Cincinnati Express.

GEO. H. BURROWS,
Gen'l Sup't, Toledo, O.
K. H. WADE,
Master of Transportation, Springfield, Ill.
R. ANDREWS,
Sup't, Springfield, Ill.

ST. LOUIS, ALTON & CHICAGO RAILROAD.

AIR-LINE ROUTE FROM ST. LOUIS TO CHICAGO AND ALL EASTERN CITIES.

On and after Sunday, May 21st, 1871, trains pass Springfield:

RUNNING NORTH.	
Express Mail	12:10 P. M.
Lightning Express	11:55 M. N.
Night Express	9:50 P. M.

RUNNING SOUTH.	
Express Mail	5:35 P. M.
Lightning Express	3:55 A. M.
Night Express	2:10 A. M.

The Way Express leaves St. Louis for Bloomington every day, (except Sunday), at 6:00 P. M., runs through, and leaves Chicago for St. Louis every night. The way express stops only at Carlinville and Alton going South.

T. B. BLACKSTONE,
Pres't and Gen'l Sup't, Chicago.
J. C. McMULLIN,
Gen'l Sup't, Chicago.
O. VAUGHN, Train Master.
J. P. LINDLEY, Ticket Agent.

SPRINGFIELD & ILLINOIS SOUTHEASTERN RAILWAY.

On and after Monday, April 24th, 1871, trains will run as follows:

NORTHERN DIVISION.

TRAINS GOING SOUTHEAST.

	Mail.	Express.
Leave Beardstown	6:55 A. M	1:45 P. M.
“ Springfield	9:22 “	4:10 P. M.
“ Taylorville	10:54 “	5:29 “
Arrive at Pana	11:40 “	6:13 “

TRAINS GOING NORTHWEST.

	Express.	Mail.
Leave Pana	6:50 A. M	3:35 P. M.
“ Taylorville	7:34 “	4:19 “
Arrive at Springfield	8:58 “	5:46 “
Leave Springfield	9:08 “	5:56 “
Arrive at Beardstown	11:40 “	8:25 “

SOUTHERN DIVISION.

TRAINS GOING SOUTHEAST.

Leave Edgewood	5:15 A. M	10:00 A. M.
“ Flora	8:05 “	11:40 “
Arrive at Shawneetown	4:10 P. M	5:22 P. M.

TRAINS GOING NORTHWEST.

Leave Shawneetown	4:45 A. M	1:00 P. M.
“ Flora	2:00 “	6:15 “
Arrive at Edgewood	3:55 “	7:40 “

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while beneath it, *in Green* are the words,

“And have come to worship Him.”

The border is blue and red, and the spaces are filled with ornaments in gold.

On the opposite side is a certificate embordered in Red and Blue, with large letters “E. S.,” in light shading, in the centre, over which is printed a blank certificate, with room in one corner for seal, to be signed by the Matron and attested by the Secretary. On the end is a line for a signature of the lady receiving this certificate. The thought came from Bro. Hubbard—the design is our own.

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VOL. X. WHOLE NO. 117. SPRINGFIELD, ILLINOIS, NOVEMBER, 1871. NEW SERIES NO. 7.

William Rounseville's Department.

What Man is a Mason?

BY WILLIAM ROUNSEVILLE.

What man is a Mason? Not he who has sworn
The sum of all virtues his life shall adorn;
Nor is it who kneels at the altar of prayer
And often presents his thank offering there.

Not he who in secret has bowed at our shrine,
And there asked the aid of the Master Divine;
Not he who has traveled in darkness and pain,
Discouraged and sad till light found him again.

Not he who like angels of grace can repeat
The lessons of Masonry full and complete;
Not he who all secrets of Masonry knows,
And oft to the conclave of brotherhood goes.

That man is a Mason who, when he has sworn,
With all of the virtues his life does adorn;
Who oft as he kneels at the altar of prayer
Remembers his brother in trouble when there.

It is he who in secret has bowed at our shrine,
And sought for the aid of the Master Divine;
Who willingly travels in darkness and pain
A brother to bring to the glad light again.

It is he who in action each day will repeat
The lessons of Masonry full and complete;
It is he who the duties of Masonry knows,
And for strength to the conclave of brotherhood goes.

Uniformity of Work.

BY WILLIAM ROUNSEVILLE.

Though it may be freely acknowledged that it is highly desirable to attain a uniformity of work in the Masonic Institution, yet we would do well to bear in mind that there are other more important things to be desired. The modes of recognition and that portion of the work that may be called "unspoken," must be substantially alike wherever Masonry exists, for there must be no uncertain pronunciations, and the hand that cannot give the salutation and the tongue that cannot frame to pronounce it right, must be rejected by the well-taught Mason everywhere.

But with the ritual, the lectures, the charges, the case is far different. There must be no clashing in sentiment, there must be no discrepancy in principle, there must be no difference of fact; but we do not hold it a crying sin that an officer shall use a different word when that in the standard work shall not occur to him, if it expresses the authoritative sentiment. It can make but little difference as to the impression of the candidate whether an officer shall say, "I am glad to meet you," or "I am happy to meet you," or "I am pleased to meet you." The former word would probably be the best, as more strongly expressing the sentiment of pleasure sought to be conveyed, but either of the others is better than a hesitation, and if either was used it would be very impolitic for the presiding officer to correct his subordinate that he might use the stronger and better term. By so doing the whole effect would be lost, and the ceremony leave a bad impression or none upon the candidate.

And yet we have seen officers—martinets in the lodge and hypercritics in the ritual—stop their subordinates and correct them for as trivial departure from the ritual as this would be. To us it seemed that we had come back to the old times when men "strained at a gnat and swallowed a camel." The fact is that almost any verbal bunder is better passed over in silence than corrected by an interruption of the ceremony; and hence such interruptions should rarely or never be suffered—never unless there is a broad and evident contravention of the sentiment of the passage or the principles of the Institution.

It follows then that it is not of the utmost importance that the ritual should be pronounced in its exact words as laid down by the Grand Lecturer. But there is another reason than that above given why this should so be held. Only those who have but a single idea in their heads, and who, parrot-like, have no thoughts except those they borrow from others, can commit a charge so thoroughly as to deliver it month after month and year upon year in its exact terms. One whose mind is cultivated, who is accustomed to think, who can express his thoughts in his own language, and the same thoughts in different terms, will not fail to use other terms than those laid down in the ritual, and to require absolutely that an officer should confine himself to the language of the acknowledged standard, would be to cast the communication of the secrets and mysteries of Masonry into the care of men without thought, capacity or the power of language.

In the light of these facts, we should look with small disfavor upon a verbal departure from the standard word of the jurisdiction if the language used should possess the virtue of conveying the orthodox meaning and was pronounced with such force and effect as an educated, thinking man could give it. Hence we say there is something more important than uniformity in the work of Masonry. Hence it is that we take the ground that the change of a word or a sentence in the delivery of a charge or lecture, is not "treason to the state," and that an officer who thus interpolates words and sentences, is not a sinner above all who are intrusted with the sacred vessels of our ancient institution.

It is more important that such a knowledge of the principles, nomenclature and language of the ritual shall be obtained as will enable an officer to declare them with force and effect; in such a manner as will convince the candidate that they came from the heart, and that heart warmed to a feeling sense of the importance of the truths uttered; the words welling up from the deep consciousness of his soul and finding the waters of fraternal love at an equal level in the heart of the neophyte whom he addresses. The impression to be made on the candidate is more to be studied than the exact language of the charges and lectures.

If the ceremonies of Masonry are not mere unmeaning forms; if they are intended as great moral lessons to reach the heart, expand the affections and reform the lives of those who pass through them, then the most important thing to be studied in connection with the discharge of the duties of an officer of the lodge is how to produce these effects. The officer who shall most thoroughly imbue the candidate with the spirit of the Order and most deeply impress upon his mind the importance of the obligations under which he has placed himself, best subserves the interests and intentions of Masonry, whether he does it by a strict regard to the words and figures of the ritual or by the enunciation of its sacred truths and sentiments by the interpolation of words not in the standard edition of the work.

It is sometimes urged against this view that it gives liberty for every officer to use his own langnage in the administration of the work of Masonry, allowing him to judge what is and what is not the most impressive form of expression in any given case. This objection is groundless because it is founded upon falsehood. We do not contend that an officer shall be under no obligation to use the approved ritual. On the contrary he should and must use it. We only claim that he shall not be deemed culpable if he uses such words as more readily occur to him while in the performance of his duties as an officer. Few of us but will willingly acknowledge that the ritual is clothed in chaste, terse and impressive language, and not many would alter or change it, even in a word. It is the result of the experience of ages, and he must be filled with self-conceit who believes himself able to improve upon its language.

But when the force of its natural and correct expression is broken by the lapse of memory to retain a particular term, it is the voice of wisdom that advises us to sacrifice the word to the effect, and to use that which more readily occurs to us. And hence we say that there is something of more importance to Masonry than a uniformity of work in every particular, and that is the effect which is to be produced upon the mind, life and conduct of the candidate by its administration.

Election of Officers.

BY WILLIAM ROUNSEVILLE.

It is by no means true that every good Mason will make a good officer. Neither is it a fact that he who performs the duties of one station in an acceptable manner can always discharge the duties of a different office equally as well. Most men have their particular forte in which they excel while they fail to perform with the same success in other capacities. A Senior Warden who passes his chair with honor and even *eclat* frequently fails as a Master of a lodge.

These things should be taken into consideration when choosing the officers of a lodge. They must be considered if a lodge would have a good and efficient set of officers. There are a few men who will succeed anywhere and excel in most places, but these are rare. More frequently the mass of men do neither. This desire to put "the right man in the right place" is prevalent among our lodges, yet how seldom is the desire carried out to fruition. Intimate friendship, the weight of obligation, the fear of wounding another's feelings and sometimes the dread of incurring his displeasure, operate to prevent the full and free exercise of the members. A member is sometimes elected to office because he is a good fellow and has many personal friends; another because he has been a faithful and devoted member; the third on account of the tender regard which the brethren have for his feelings; though neither possesses, nor can acquire, the qualifications for a good officer.

It should be understood in all lodges that no member has a claim upon an office, under any circumstances. He has no claim upon the lodge beyond what is stipulated in the laws, regulations and ritual, and these do not include the gift of office. The lodge has claim upon the services of its members, but the members have no claim upon the lodge to put them in position to render service in an official capacity. If the lodge calls upon a member to act, then he may come forward, but not until then.

Were this fact fully established in the minds of members it would go far to prevent those oft-repeated mistakes in choosing incompetent officers, into which most lodges sometimes fall. Then the "good fellow" could not plead his claim because of his good qualities; the friend could not argue that friendship should be used to establish his claim; the sensitive brother could not have his tender feelings injured because his claims were not allowed. Ordinary perception will enable a member to discriminate between the capable and the incapable—between those who should be elected and those who should not. When poor or bad officers are elected, in nine cases out of ten, it is rather because of the want of reflection than the want of capacity for discernment.

Though the practice of re-election has been recommended by high authority we are not satisfied that it is good policy or beneficial to the lodge to elect the same brethren to the principal offices for a series of years. The result often is that no others in the lodge can do the work and if one of the chosen three is absent the work must stop. Within the range of our acquaintance there are several lodges in this unpleasant predicament. Not many members will take the trouble to post themselves to do the work that accident may thrust upon them.

Another evil that is wrought by the continuous election of the same persons is the lack of ambition in the aspirations of the members which it engenders. If Masonry is good for anything it is an honor worth deserving to preside over a lodge. But that privilege is forbidden to those who have the misfortune to have a perpetual Master. Though well qualified by nature and education for a seat in the East, and though the possibility of arriving there would stimulate to the highest exertions, yet the member of such a lodge must repress his aspirations until removal or death disposes of the perpetual Master and leaves the path of promotion open to the worthy.

The election of good and efficient men as officers is absolutely necessary to the prospects of a lodge. As the annual elections are approaching we throw out these hints for the benefit of whom it may concern. Let such take due notice and govern themselves accordingly.

An Incident on the Plains.

BY WILLIAM ROUNSEVILLE.

When Prof. Tytler, the distinguished historian, closed his work of delineating the history of nations, he looked back over the way which he had traveled and said, in the sadness of his heart: "History is little more than a recital of the crimes and calamities of mankind." And who, after reading any of the thousand histories which have been written, will deny the truth of the declaration. The quarrels of kings are recorded; the great battles, where much blood is shed, find a place on the historian's page; acts of cruelty are never forgotten; but the beneficence of a ruler, his triumph over evil and his vanquishment of wrong are passed lightly over, if mentioned at all.

The best part of the actual doings of mankind is never written. What renders man godlike, is passed over in silence. Good deeds are not performed with the sound of a trumpet, and therefore of them we seldom hear. Occasionally an incident transpires which reaches to and stirs up the deepest sympathies of the human soul, and the few who witness it cherish its remembrance with a sacred feeling, but seldom do the exemplifications of the true spirit of Christianity live in the memory of the great world, or grace the page of a popular historian. It is to put on record one of these incidents that the present article is written.

The tide of emigration to the Golden State was at its height. Old men and young sold their possessions and prepared to make the wearisome and dangerous journey across the plains, then consuming a whole season. Among them was one who had already passed the prime of life but he was still vigorous, and able to endure the hardships, and had courage to encounter the dangers by the way. He was a devoted Mason, and among his stores was found a few select volumes devoted to the craft. One of them was a "Monitor." When questioned by a brother why he carried that book to so wild a country, he answered, "It will be wanted, perhaps. It contains the Masonic burial service, and should I die and a brother is near enough to attend my funeral, he will see that it is duly read."

And he went his way, accompanied by several younger and apparently more hardy men, over the vast prairies that are now spanned by the iron bands and traversed in a less number of days than then months were required to perform. It was a journey that proved the temper as well as the powers of endurance of the traveler. The old emigrant saw many of his company succumb under the hardships which they were compelled to endure, still he kept on with unswerving purpose. But it is no part of our design to narrate these hardships or follow him on his wearisome way.

An autumn's descending sun found what were left of the party near the head-waters of the Humboldt river. The teams had already been correlled, the coffee urn hissed upon the hastily made fire, and a substantial meal was spread upon an adjacent bank, when one attached to the expedition brought information that just around a projecting hill an emigrant family was encamped, and appeared to be in deep distress. Leaving the supper untasted, the old emigrant went immediately to learn the situation of the family and the cause of distress.

A wagon with the common conveniences for travel, was standing upon the sands. A boy, of perhaps twelve years, was guiding a pair of half starved horses to some tufts of grass which grew on the banks of a dry run. In the shade by the wagon laid a body from which life had apparently just departed, over it bent a woman in silent and hopeless grief, while around her clung four children, too young to understand and appreciate the situation, and yet exhibiting in their countenances that they knew that a great grief had fallen upon them.

In the kindest manner—a manner so kind that it was peculiar to him—the old traveler approached, inquired into the circumstances and offered assistance. He learned that the afflicted family had started from the States in company with several others, that they had journeyed together until the husband was no longer able to travel, and that, with a selfishness that was often seen on the plains, they left them to their fate. The man lingered a few days, the wife doing all that love and duty could dictate for his recovery, but the death angel had come for him and he obeyed the summons.

And the widow, with the dead husband before her; with her little children around her, weak, hungry and helpless, and with no means to relieve their wants or remove them to a better situation, with no means even to give her husband decent burial, bent over the body as she revealed her griefs in broken utterances, and silent tears fell fast upon the dead man's face. Hope had left her, for if those who had agreed to make the journey with her had forsaken her, what reason had she to expect any more generous conduct from strangers?

Having ascertained her condition, the old emigrant gave her such consolation as was in his power. The family was removed to his own camp and their hunger assuaged. The body of the deceased was prepared for interment as well as circumstances would permit, and a coffin was constructed that would at least safely keep the remains from desecration by wild beasts. These pious duties consumed the hours until far into the night, and in the mean time the grief-stricken mother and her family had forgotten for the while, their afflictions in slumber.

In preparing the body for interment, a breast-pin was discovered upon it which rivited the attention of the old emigrant. It was a diminutive "square and compass," not upon the bosom in plain sight, but under the vest where it would not likely be noticed. It was the "sign of a Mason" to the kind old brother, and though believing that the deceased was a brother, he determined to further satisfy himself upon this point in the morning.

The sun rose bright and clear on the morrow, but long before its appearance the desired information had been obtained, and the fact ascertained that the deceased was a member in good standing of the universal brotherhood. When this information had been imparted to him, he informed the widow that the body should be consigned to the earth with Masonic ceremonies. This greatly relieved her grief-burdened heart, for she was struck with horror at the thought that the loved form should be buried with no prayer said or funeral rite performed.

A place as sheltered as possible was selected, the grave was dug, and just as the morning sun shed his rays over the sad scene, as a type of the morning of the resurrection, the little party gathered around and the deep basso voice of the old emigrant was heard reading the beautiful sentiments and comforting doctrines contained in the Masonic burrial service. Never before had those solitudes been awakened by the enunciation of the glad tidings of the resurrection; never had the voice of supplication in the mourner's behalf been heard in that lonely wilderness. Afterwards often did the good old emigrant declare that it was the most solemn ceremony that he ever witnessed.

The burial finished and the grave guarded as well as possible from intruders, the bereaved family was received into the company, assisted on the way, brought safely to their journey's end and such assistance given them as placed them in comfortable circumstances, and the last that their benefactor heard of them, which was but a short time before his own death, they were prospering and expressed the warmest gratitude to the brother who had given the husband and father a decent burial, and cared for the widow and fatherless when there was none to help them.

The "Monitor" which the brother thought to be a useless incumbrance, proved to be a valuable auxiliary in assuaging the grief of the sorely stricken family. Finally the same words, so blessed to the lone and helpless widow, pronounced with such unction by her benefactor, were read over his remains. And as they give us a lively hope of the resurrection, may we not believe that the fraternal greeting between the brothers, strangers here on earth, has already been interchanged, and the kindly feeling exhibited by the one for the family of the other has become mutual and eternal!

Such an instance as that which we have related is more honorable to the actor than a military chieftain's victory, and when the history of mankind shall be truthfully written by the pen of the recording angel, the record of such a man will be held priceless above that of king or kaiser. That history will not be a mere record of the crimes and calamities of the human race, but it will embrace the virtues and the various acts of goodness of which the world is now ignorant, and which in that day will be of more value than title, wealth or official station.

Perjurer put to Shame.

BY WILLIAM ROUNSEVILLE.

Soon after the commencement of the "Morgan affair" in western New York, sundry individuals pretending to be renouncing Masons perambulated the country and exhibited what purported to be the forms, ceremonies and ritual of Freemasonry. Among these was a man named Harlow C. Witherell, who professed to have taken the first seven degrees and to be able to communicate them in what he called "due form." He exhibited several times in Tompkins County where the writer was then residing, and created quite a furor against the Order. On one occasion he was holding forth in the town of Caroline, in the above named county. There were probably not a dozen Masons in the township and he had it pretty much all his own way, as very few members of the Fraternity attended, or troubled themselves about the matter.

But on the occasion referred to, the "antis" had prevailed upon an old Mason named McAllister to see the exhibition. He was an illiterate man, but of good natural talents, a little rough in appearance and bluff in his manners. The old man sat with his head resting on his hand, with his elbows on his knees, his face being hidden so that no one could read his thoughts. The show proceeded as usual, and at the close Witherell gave an invitation for any one who chose to controvert or confirm the exhibition which he had presented. McAllister did not move from his position until loud calls were made for him from all parts of the house. Then he slowly raised his tall gaunt form to a perpendicular, and fixing his keen eye upon the exhibitor, for a moment stood in silence. Then he very deliberately asked:

"Mr. Witherell, I understand you to say that what you have shown us here to-night is the first seven degrees of Masonry?"

"Assuredly," was the prompt reply.

"I also understand," continued the questioner, "that you have voluntarily taken upon yourself those oaths which you have pronounced here?"

"I have, sir!" again came forth with unction.

"Then," continued the old Mason, "will you tell this audience whether you perjured yourself then or whether you only lie now?"

The effect can scarcely be conceived. The audience shouted and applauded for some minutes, during which a lame attempt was made to ward off the terrible blow, and the meeting broke up with cheers for McAllister and his institution. The perjurer or liar, whichever he was, exhibited no more in Caroline.

Reminiscences by a Past Grand Lecturer.

THE FOURTH ARTICLE.

I commenced these reminiscences to give you a rare, quaint old Masonic poem, but I declare I have wandered and digressed so much that I hardly know how to get back.

And what with Bro. Hyde, Bro. Sanford, Bro. Cross and the rest, the original question appears to be in danger of being lost, like Joe Bowers' motion before the convention. He was a member of the State Convention, and, as a matter of course, had his axe to grind and—but you remind me of my promise to do better the next time and that Bro. Brown—poor fellow—still stands in the Northeast Corner, so taking pity on him we will let him tell

BRO. BROWN'S EXPERIENCE.

Before I became a Freemason,
  I thought it some damnable thing;
I thought it was witchcraft or treason;
  Some swore that the devil reigned king.
But fully determined to venture,
  Without any further delay,
With a firm resolution to enter,
  To a lodge, then, I hastened away.
I met an old friend, a relation,
  Who, I heard, was a Mason before,
To him I soon made application;
  He carried my case to the door.
He told me to tarry with patience;
  Straightway to the room did retire,
And soon he returned with an answer,
  And told me to come and prepare.

Good heavens! and how my heart panted,
  Expecting to meet with old Nick;
The report I had taken for granted
  Before my poor heart 'gan to prick.
The way that I went was mysterious,
  Tho' never a word did I spoke,
Tho' I found it a matter more serious,
  And I felt in no humor to joke.

Thro' dark, dismal paths tho' I've blunder'd,
"Lord help me!" in private I cried,
With a voice that seemed to me like thunder,
"One question my friend and my guide,"
Saying, "Brother, who's that you are leading?"
  My cause unto him he made known.
My guide was my lawyer in pleading,
  He carried my case to the throne.

With wisdom he taught me my duty,
  He gave me new light to mine eyes;
I was struck with such magical beauty,
  That filled my poor heart with surprise.
He told me that he was my brother,
  And that I had nothing to fear;
"We love and respect one another;
  So come and partake of our cheer."

But what I saw there I can't tell you,
  But this I can safely declare,
I found something good for the body;
  Believe me there's no devil there.
But this I will venture to tell you,
  But not as 'twas told unto me,
Before I went there I was blind, sirs,
  And now with both eyes I can see.

But those eyes are now closed in death, as well as those of Breth. Storer, Hyde, Pendleton and Ammy. But the influence of their lives will continue for good until time shall be no more.

And old Asylum Lodge No. 57 still lives and the same named officers serve in the several stations, only *then* they were boys, *now* they are men, imitating the examples and emulating the worthy deeds of their fathers, and if any evidence might be required that they are the noble sons of noble sires, the notice in the last TROWEL, that Asylum Lodge No. 57, Stonington, Connecticut, sent one hundred dollars to the Chicago sufferers, will be sufficient.

T.

Another Clandestine Lodge.

The trouble that has so long existed between the Grand Lodge of Hamburg and the Grand Lodges of the United States, which has been thought by some would result in an amicable adjustment, has now been dispelled by the arbitrary and unjustifiable action on the part of the Grand Lodge of Hamburg, in chartering and constituting a new lodge in the jurisdiction of New Jersey, under the name of "Lodge Zeton zum Licht No. 3." A number of years ago, that Grand Lodge constituted Pythagoras No. 1, in Brooklyn, and Franklin No. 2, in this city. This was done in the face of the protest of our own Grand Lodge, but Hamburg persisted in maintaining and supporting these lodges, and the result has been that all official recognition has been cut off, and members hailing from any lodge holding charters from the aforesaid Grand Lodge are treated as clandestine, and are not admitted into lodges in jurisdictions of the United States.

The ground taken by the Grand Lodge of Hamburg is that they have the right and will establish and constitute lodges in any jurisdiction whenever application is made for charters. This ground is untenable and must be considered by all grand lodges that acknowledge the right of jurisdiction as a Masonic usurpation. That Grand Lodge refused to withdraw the charters of Pythagoras No. 1 and Franklin No. 2, so long as these lodges expressed a desire to remain under its authority. For this reason the Grand Lodge of this State cut off its fraternal relation with the Grand Lodge of Hamburg and Masons hailing from that jurisdiction are treated as clandestine in this country, whether hailing from Pythagoras No. 1, of Brooklyn, or Franklin No. 2, of New York, or from any other lodge no matter where located that has received a charter from Hamburg.

For a long time hopes have been entertained that experience would open the eyes of the Grand Lodge of Hamburg, and that justice would be eventually done to our Grand Lodge by an acknowledgement of wrong in the invasion of our territory. But this cherished hope has now disappeared in the constituting of this new lodge at Hoboken. To those who do not understand the exact topography of the country we will say that Hoboken is in the jurisdiction of New Jersey, and is located across the river opposite this city.

It is understood that the originators of this lodge first applied to the Grand Master of the State of New Jersey for a dispensation, but it was refused. They then applied to the Grand Lodge of Hamborg and it was granted. Notice was given by one J. M. Barchard, signing himself *presiding officer*, and another individual named R. Bastelman, of the same stamp, as the *secretary*, that the installation of officers would take place last Sunday at No. 172 Washington St., Hoboken. An invitation was also extended to all German lodges in this city to participate in the ceremonies, but which, of course, was promptly refused.

The existence of these lodges here is a fixed fact. That they have received their charters from the Grand Lodge of Hamburg cannot be and is not denied. Their ultimate success depends upon the amount of material used and the means employed to obtain it.

Now we do not believe it to be our duty to remain quiet and see these clandestine concerns fostered in our midst. It is better that their standing be publicly known that those who are about seeking admission to our lodges may not be deceived.

The profane has no means of knowing what lodges are regular and what are not unless the knowledge is laid before him. If it is deemed best by some not to give them notoriety by speaking of them, we say it is wrong. If they are permitted to have their own track clear, what is there to prevent them from soliciting any or all persons that their members may come in contact with to become one of their number.

Nothing!

Their success depends on membership. And is it to be supposed for a moment that any so devoid of honor or so regardless of interrupting the friendly relations of Grand Lodges would stop to let their lodges grow up of themselves? Not much. Every one, the lame, the blind, and all objectionable material would have inducements held out to them to "jine in." Let them alone and we shall see this done. It is our duty and the duty of every Master Mason to warn all to beware of these clandestine lodges. It is necessary that every one who anticipates seeking admittance among the Fraternity should know their exact standing. It is necessary that all should know that any one made in one of these concerns can never be admitted to a regular Masonic lodge while such irregularity exists, and that it is impossible to hide their membership with one of these clandestine concerns from the remotest lodge in our sister jurisdictions. Any one knowingly seeking admittance into one of these concerns, must be excluded from the Craft. He cannot cover up his tracks. The mark of Cain will be forever on his brow; he will be laughed at, scorned and detested by all regular Masons.

To prevent this, therefore, it must be made known that these are clandestine concerns, and are not regular Masonic lodges and that Pythagoras No. 1, Franklin No. 2 and Zeton zum Licht are the ones particularly referred to. The first two named are of older date and are generally known, but this last one, with this J. M. Barchard, presiding officer, together with his deluded followers, many of whom have been drawn into his net in ignorance, is just getting under headway. To these we will here say that if they wish to be recognized as Masons outside their own lodge, they must renounce all allegiance to it, and be purified. They can exist among themselves, but as Masons they have arrived at the end of their journey.

The Grand Lodge of Hamburg, in invading the jurisdiction of the United States, is but carrying out its utopian idea of abolishing all Grand Lodges and higher degrees. "We must break with the old and form a new union," they say, "and this is the only possible way of reform." Its object appears to be to extend its authority wherever Masonry is found, regardless of any other jurisdiction. It may succeed in sustaining itself at home, but it will be knawing the file; it locks itself up in its shell, while all its subordinates are regarded as clandestine and its members are not received as Masons. No doubt this little autocrat feels his ambition too much circumscribed in his little seven-by-nine jurisdiction, with his twenty-seven lodges and membership of nearly 3,200, and thus seeks to enlarge his Masonic domain. His vanity may be gratified, but at what an expense.

All hopes of an amicable adjustment are now at an end. The action of the Grand Lodge of New Jersey is easily foreseen, as it is as jealous of its Masonic rights as any other, and it will not be behind in letting the world know that they are not to be interfered with.—*Landmark.*

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Freemasonry Triumphant.

From "Reminiscences of Scenes in the West Indies."

BY A WEST INDIAN.

The year of grace 18— ushered into the world one of those wars between old England and France which were formerly of but too frequent occurrence. In no part of the British empire did the event create such intense excitement as in the West India Islands. The tropical heart, which is compounded of exceedingly combustible elements, was fired with volcanic heat; that is, with a heat some degrees more fierce than that which glows in our own "Southern heart." This may be accounted for on the hypothesis that Anglo-Saxon Creoles have a large share of Tipperary blood coursing through their veins, and that they vegetate many degrees nearer the equator than our American cousins.

As all advancing portentous events throw their shadows before them, the coming Anglo-Galican war was clearly discerned by the inhabitants of Virgin Gorda, one of the Virgin islands, and more joyfully anticipated than would have been the wreck of a dozen Spanish galleons on their coraline reefs, or even of a fight between two squadrons of Kilkenny cats. While the mass of the male population were preparing their arms and accoutrements for the coming fray, others were more wealthy or desirous of becoming so at the enemy's expense, were fitting out fast-sailing vessels, as privateers, to intercept and appropriate a part of the commerce of France. Chief among the latter class was as genuine a specimen of Milesian humanity as ever

> "Kissed his Cathleen,
> Or bruised a spalpeen."

This individual was parson Audain, Rector of St. George's Church, in Virgin Gorda. It is no more than justice to say that "his riverence" was not only thoroughly orthodox in his religious creed, but a very learned man, as the very significant D. D. accompanying his name amply testified. In short, the reverend doctor was esteemed the "prince of good fellows" by his compeers, and a special favorite with all classes of people. He was acknowledged, also, to be the possessor of the best old Madeira, and the fastest yacht, in the Virgin Islands.

About a week prior to the declaration of hostilities between the two great rival nations, Mr. Audain had armed and manned his beautiful schooner, which was facetiously named "The Sexton," "just for the oddity of the thing, you know."

On the following Sabbath, while the reverend Boanerges was engaged in his ministerial duties in church, a strange darkey, in seamen's costume, cautiously approached and opened the door of the sacred edifice, signaling the colored janitor within, slipped a letter into his hand, whispered a few words in his ear and vanished. The sub-official, impressed with the belief that the immediate delivery of the missive was of vital importance to his superior, advanced on tip-toe along the aisle, and ascending the pulpit steps, deferentially placed the letter on the cushion, in front of the pastor, and retired. During one or two impressive pauses, improvised for the occasion, parson Audain contrived to manipulate the mysterous document so dexterously as to become acquainted with its contents. An abrupt cessation of the exercises followed. The reverend gentleman deliberately divested himself of his gown, thrust the letter in his pocket,

> "Closed his book,
> His flock forsook,"

and was hurrying from the church, when he suddenly halted, retraced his steps and thrusting his head inside the church door, thus addressed his bewildered congregation:

"My Christian friends, a matter perhaps of life and death—or it may be of greater importance—summons me from you. At some more propitious time I will return and finish my discourse. I scorn to take an unjust advantage of any of you. I have just received an official announcement of the declaration of war by France against England. As a leader of the hosts of Israel, I go to meet the uncircumcised Philistines. The sword of the Lord and of Gideon! and the d—l catch the hindmost. D. I. O.!"

In one hour thereafter, parson Audain's privateer, with her owner on board, was ploughing the "vasty deep" in search of her prey.

Early one morning on the third week of her cruise, the privateer was hailed by the British sloop-of-war Vampire. Audain personally answered the challenge of her commander.

"Hallo! Audain, is that you?" shouted Captain Talbot through his speaking trumpet. "Taking a cruise, eh! I shall report you to the Bishop of London."

"Do so, sir," was the rejoinder, "and present my delightful regards to his lordship. We are both free-booters, with this difference: he preys on his countrymen, while I levy contributions on their enemies."

A few hours thereafter, chase was given to a French ship, which, although a merchantman, was armed, and made a gallant but futile resistance. Preparatory to going on board his prize, Audain accosted the Sexton's steward with, "sun's crossed the main-yard, Cupidon!" (a nautical phrase, announcing the hour of noon).

"Yes, sah, massa; boy know it sah; but de rum all done, massa."

"The rum done! Bad business, that. Hand me a glass of sangaree, then."

"Oh! massa, de wine all done, too, sah."

"Captain Wyatt," said parson Audain, addressing his first officer, "necessity compels me to become a member of the cold water society. The finger of God is in this. I accept the situation. Write me down a *Baptist*—not a hard-shell, though—in to-day's log."

On entering the French vessel's cabin, parson Audain was startled by the scene that was there presented to view. On a table lay the dead body of the late French commander, pierced through the heart by a bullet, while the strikingly handsome figure of his wife hung over it in speechless agony. After a considerable interval of time, Audain respectfully demanded the keys of two trunks that attracted his notice. They were surrendered without a word. On opening the nearest one, the first object that presented itself to the gentleman's view was—a Freemason's apron! For fully two minutes Mr. Audain contemplated the talismanic emblem in silent awe; then slowly and carefully re-locking the trunk he returned the keys to the lady, saying:

"Madam, your husband was a Freemason. So am I. I extremely regret the spectacle before me. I surrender to you your vessel and all that it contains. Farewell, lady."

A moment or two afterward, he stood on the quarter-deck of his own vessel.

"Captain Wyatt," said he, "write me down a *Christian*, in your log of to-day. The hand of God is in this day's doings, and his eye pierced my heart as soon as I unfolded that Mason's apron!"

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GEN. J. C. Smith, of Galena, is Grand Master of the I. O. O. F. He is a first-class man and we hope to see him Grand Master of Masons. Just such men as he are wanted.

Proposed Constitution of the M. W. Grand Lodge of Illinois, as Amended and Seconded by the Grand Lodge and Submitted to the Lodges for Adoption.

WHEREAS, Every Grand Lodge is sovereign within its prescribed jurisdiction, and possesses the inherent power to form a Constitution, as the law of its Masonic action; to amend or alter the same; to enact by-laws from time to time, and to make such rules and prescribe such regulations for the administration of its subordinate lodges as will insure the prosperity thereof and promote the general good of Masonry. And

WHEREAS, Every Grand Lodge is the representative of all the Fraternity in communication therewith, and in that behalf is an absolute, independent body, with supreme legislative, executive and judicial authority: *Provided always*, That the ancient landmarks of the Institution be held inviolate. Therefore, upon these principles, which are indisputable, the Grand Lodge of Illinois does hereby ORDAIN, ESTABLISH and PROMULGATE the following Constitution for its future government:

ARTICLE I.

This Grand Lodge shall hereafter be known by the name and style of the Most Worshipful Grand Lodge of Ancient, Free and Accepted Masons, of the State of Illinois.

ARTICLE II.

OF WHOM IT CONSISTS.

The Grand Lodge shall consist of a Grand Master, Deputy Grand Master, Senior Grand Warden, Junior Grand Warden, Grand Treasurer, Grand Secretary, Grand Chaplain, Grand Orator, Deputy Grand Secretary, Grand Pursuivant, Grand Marshal, Grand Standard Bearer, Grand Sword Bearer, Senior Grand Deacon, Junior Grand Deacon, four Grand Stewards, Grand Tyler, thirty District Deputy Grand Masters, together with the Worshipful Masters and Wardens of the chartered lodges duly constituted, under its jurisdiction; and such Past Grand Masters, Past Deputy Grand Masters, Past Grand Wardens and Past Masters as shall be present and are members of subordinate lodges in Illinois.

No Grand Officer shall officiate in the station to which he may be elected until he has been legally installed.

ARTICLE III

MEETINGS.

The Grand Lodge shall hold a stated communication once every year, at such time and in such place as may be designated in its by-laws.

ARTICLE IV.

QUORUM.

The Grand Lodge shall not be opened unless there be present the representatives from at least twenty of the chartered lodges; nor shall any business be done until there be present the representatives from at least fifty of the chartered lodges; less than a quorum may assemble until noon of the second day, when, if less than fifty chartered lodges are represented, the Grand Master shall declare the Grand Lodge closed until the next grand annual communication in course, in which case the Grand Officers will hold over for another term.

ARTICLE V.

STYLE AND RANK OF GRAND OFFICERS.

The officers of the Grand Lodge shall be styled and take rank as follows:

Most Worshipful Grand Master.
Right Worshipful Deputy Grand Master.
Right Worshipful Senior Grand Warden.
Right Worshipful Junior Grand Warden.
Right Worshipful Grand Treasurer.
Right Worshipful Grand Secretary.
Right Worshipful Grand Chaplain.
Right Worshipful Grand Orator.
Right Worshipful District Deputy Grand Master.
Worshipful Deputy Grand Secretary.
Worshipful Grand Pursuivant.
Worshipful Grand Marshal.
Worshipful Grand Standard Bearer.
Worshipful Grand Sword Bearer.
Worshipful Grand Senior Deacon.
Worshipful Grand Junior Deacon.
Worshipful Grand Steward.
Brother Grand Tyler.

ARTICLE VI.

STYLE AND RANK OF MEMBERS, REPRESENTATIVES, MASTERS AND OTHER OFFICERS.

Past Grand Masters shall be styled Most Worshipful; Past Deputy Grand Masters and Past Grand Wardens shall be styled Right Worshipful: representatives of foreign grand lodges shall be styled Right Worshipful; Past Masters and representatives of lodges shall be styled Worshipful; Grand Lecturers shall be styled Right Worshipful, and Masters of lodges shall be styled Worshipful. Style and rank may be assigned to other brethren by law.

ARTICLE VII.

ELIGIBILITY.

No brother shall be eligible to or hold office in this Grand Lodge who is not, at the time of election or appointment, a member in regular standing of a chartered lodge subordinate to this Grand Lodge. And no brother shall be eligible to the offices of Grand Master, Deputy Grand Master, Grand Warden or District Deputy Grand Master, who has not been duly elected and installed, and has presided over a subordinate lodge.

ARTICLE VIII.

VOTES, ELECTIONS AND APPOINTMENTS.

SECTION 1. At each regular annual communication there shall be elected, on or before the second day, by ballot, a Grand Master, a Deputy Grand Master, a Senior Grand Warden, a Junior Grand Warden, a Grand Treasurer and a Grand Secretary. All other Grand Officers shall be appointed by the Grand Master elect.

SEC. 2. In all elections, and in all questions before the Grand Lodge, each lodge shall be entitled to three votes, the Grand Master to one vote, the Deputy Grand Master to one vote, each Grand Warden to one vote, the Grand Treasurer to one vote, The Grand Secretary to one vote, each Past Grand Master to one vote, the Past Deputy Grand Masters to one vote collectively, the Past Grand Wardens to one vote collectively, and the Past Masters to one vote collectively. No representative of a lodge shall vote as a Grand Officer.

SEC. 3. In case a lodge has but one representative present, he shall cast three votes; if two representatives be present, the highest in rank shall cast two votes, and the lowest one; if three representatives be present, they shall cast but one vote each.

SEC. 4. The yeas and nays shall be ordered upon the demand of twenty representatives. In taking the yeas and nays, the lodges in their order shall be called first, the members secondly and the Grand Officers last. In all votes and elections a majority shall govern, unless otherwise provided by law.

ARTICLE IX.

VACANCIES.

SECTION 1. In the case of the death, absence or disability of the Grand Master, the Deputy Grand Master shall fill his place; in the case of the death, absence or disability of the Grand Master and the Deputy Grand Master, the Senior Grand Warden shall fill the place of the Grand Master; in the case of the absence or disability of all three, the Junior Grand Warden shall fill the place of the Grand Master, and in the case of the death, absence or disability of all of the above Grand Officers, the Master of the oldest lodge shall be Grand Master.

SEC. 2. All vacancies shall be filled by the Grand Master. The office of Grand Master is never vacant.

ARTICLE X.

SOVEREIGNTY AND JURISDICTION.

SECTION 1. This Grand Lodge is the only source of authority, and exercises exclusive jurisdiction in all matters pertaining to Ancient Craft Masonry in the State of Illinois.

SEC. 2. Any organizations, associations, parties or persons, professing to have any authority, powers or privileges in Ancient Craft Masonry, not derived from this Grand Lodge, within the State of Illinois, are declared to be clandestine, and all intercourse with, or recognition of them, or any of them, is prohibited.

ARTICLE XI.

POWERS OF THE GRAND LODGE.

SECTION 1. This Grand Lodge may

First—Grant dispensations and charters for holding regular lodges of Free and Accepted Masons with the right to confer therein the several degrees of Entered Apprentice, Fellow Craft and Master Mason, and when deemed expedient and for good cause, may annul, revoke or amend such dispensation or charter, or any pre-existing dispensation or charter.

This Grand Lodge has

Second—Original and exclusive jurisdiction over all subjects of Masonic legislation and administration; appellate judicial and administrative jurisdiction from the decisions of Worshipful Masters, and from the decisions and acts of lodges, and, when expedient, has original judicial jurisdiction over its officers, members and Worshipful Masters; and its enactments and decisions upon all questions shall be the supreme Masonic law of the State.

This Grand Lodge may

Third—Assign the limits and fix the location of each lodge under its jurisdiction, and settle all controversies that may arise between them, and has the final decision and determination of all matters of controversies or grievances which may be brought up by appeal or otherwise.

Fourth—It may make and adopt general laws and regulations for the government of the several lodges under its jurisdiction, and at pleasure may alter, amend or repeal the same.

Fifth—It may assess and collect from the several lodges under its jurisdiction, such sums of money annually as may be provided for by law and found necessary for the support and maintenance of the Grand Lodge.

Sixth—It may supervise the state and condition of its own finances, and adopt such measures in relation thereto as may be deemed necessary.

Seventh—It may reprimand, suspend or expel any member from its own body for a violation of the constitution, by-laws and regulations of the Grand Lodge, or for any other unmasonic conduct; and may suspend or expel any accused person upon trial by appeal.

This Grand Lodge shall

Eighth—At each annual communication consider and review the reports and doing of its Grand Officers for the past year, as well as those of its several lodges, under its jurisdiction.

This Grand Lodge may

Ninth—Establish a mileage and per diem rate for its officers, the representative highest in rank from each lodge, and its standing committees, not exceeding five cents per mile each way, and two dollars per day.

Tenth—And finally may do whatsoever may be considered necessary to the well-being and perpetuity of Ancient Craft Masonry.

ARTICLE XII.

POWERS OF THE GRAND MASTER.

The Grand Master has the power

First—To convene the Grand Lodge in special communication, in case of emergency.

Second—To preside at all special and regular communications.

Third—To exercise the executive functions of the Grand Lodge when not in session.

Fourth—To decide all questions of usage, order and Masonic law.

Fifth—To require the attendance of, and information from any Grand Officer respecting his office.

Sixth—To convene any lodge within the jurisdiction, and, in person or by deputy, to preside therein with the Master on his left hand, inspect their proceedings and require their conformity to Masonic rules.

Seventh—To issue his dispensation to any regular lodge to make a Mason, or confer any degree at sight.

Eighth—To suspend the functions of any lodge for good reasons.

Ninth—To command every Grand Officer, and to call on any of them for advice and assistance, on business relative to the Craft.

Tenth—In person or by deputy, to constitute lodges, dedicate Masonic halls, lay corner stones of Masonic halls, public buildings and structures.

Eleventh—To appoint representatives, by warrant, in any other Grand Lodge, and receive and accredit such representatives from other recognized Grand Lodges.

Twelfth—To command the Wardens or any member of a lodge where he may visit, to act as Wardens for the time being.

Thirteenth—To see that the ancient landmarks and charges are observed, and to do and perform the duties of Ancient Grand Masters, agreeably to the requirements of Masonry and this Grand Lodge.

ARTICLE XIII.

NEW LODGES.

SECTION 1. During the recess of the Grand Lodge the Grand Master may grant dispensations for new lodges.

SEC. 2. No dispensation shall be issued by order of the Grand Lodge or by the Grand Master, in any city or town having three or more chartered lodges, (except the city of Chicago,) without the recommendation of the three oldest lodges, nor in any other place without the recommendation of the three nearest lodges.

SEC. 3. No petition for a new lodge shall be considered by any lodge until it has laid over four weeks for consultation and consideration.

SEC. 4. No dispensation for a new lodge shall be issued until the sum of one hundred dollars shall be paid to the Grand Secretary, which shall be in full for dispensation and charter fees.

SEC. 5. Every petition for a new lodge shall be signed by eight Master Masons, accompanied by a certificate from a Grand Lecturer, that the proposed Master is able to open and close a lodge, and to confer the degrees of Entered Apprentice, Fellow Craft and Master Mason correctly and in full, with a plat and description of the halls and ante-rooms to be occupied, and statement in regard to the ownership and use of the same.

SEC. 6. No new lodges shall be established in towns or cities as follows:

Where the population is less than 3,000, and there is one lodge; less than 6,000, and two lodges; less than 10,000, with three lodges; after which no new lodge shall be formed without an addition of 5,000 population for each one.

SEC. 7. No dispensation or charter, for constituting a new lodge, shall be granted to any person or persons whomsoever, residing out of the State of Illinois if within the jurisdiction of any other constitutional Grand Lodge.

ARTICLE XIV.

DISTRICTS AND DISTRICT DEPUTIES.

SECTION 1. Immediately upon the adoption of this Constitution, the Grand Master shall divide the State into thirty districts, having regard to population, lodges and convenience. Said districts shall remain so until the year A. L. 5880, when the Grand Master shall divide the State into districts again, and so on once in every ten years.

SEC. 2. One District Deputy Grand Master shall be appointed and commissioned annually by the Grand Master, in each district. Each deputy shall be a resident of his respective district, and a member of some lodge therein.

SEC. 3. The duties of the said District Deputies shall be such as the Grand Master may generally or especially assign them, and may be defined by law.

ARTICLE XV.

INSTRUCTION.

The Grand Master shall provide for thorough instruction in the work and lectures already established by this Grand lodge.

ARTICLE XVI.

AMENDMENTS.

SECTION 1. This Constitution may be amended in the following manner only: The proposed alteration, addition or amendment must be submitted in writing at some regular communication; if seconded by the Grand Lodge, it shall be entered upon the proceedings, and in some convenient form duly certified, shall be immediately submitted to the several subordinate lodges for their approval or rejection; if approved by two-thirds of the lodges, such amendment or alteration shall thenceforth be a part of the Constitution, whereof the Grand Master shall cause due proclamation to be made.

SEC. 2. The by-laws of this Grand Lodge may be amended in the following manner:

Every alteration, addition or amendment shall be proposed in writing, at a regular communication of the Grand Lodge; if seconded by twenty representatives, the amendment shall lie over one year, be printed in the minutes, and if adopted by a two-thirds vote, it shall become a part of the by-laws.

SEC. 3. Regulations, rules of order, code of jurisprudence and standing resolutions, may be repealed, altered or amended at any regular communication, by a vote of three-fifths of the legal voters present.

General Grand Masonic Bodies.

The triennial session of the Grand Encampment and the General Grand Chapter of the United States in Baltimore, last month, was an occasion of deep interest to Masons throughout our country.

The General Grand Chapter, M. E. James M. Austin, G. G. H. Priest, presiding, met at the Masonic Temple on Tuesday, September 19th, and closed on the 20th. The attendance was good and the session harmonious.

The G. G. H. Priest in his address alluded to the wishes and efforts of companions in various jurisdictions for the dissolution of the General Grand Chapter and ably urged the insufficiency of the reasons assigned therefor. He was able to report that since the last triennial session the Grand Chapters of Florida, Iowa, Vermont and North Carolina had pledged allegiance to the General Grand Chapter and that under its authority new chapters had been established in New Mexico, Nevada, Montana, Wyoming, Idaho, Washington, Colorado, Shanghai in Chnia and Honolulu in the Sandwich Islands.

No action was had, or motion made, tending to the dissolution of the General Grand Body. Indeed, the impression was that the amendment making Past Grand High Priests members of the General Grand Chapter was a death blow to all movements of that nature.

The four Grand Chapters above named were *represented*, as was Rhode Island *in fact*, though her representatives took no active part in the proceedings. All the Grand Chapters in allegiance, except Oregon, were represented: Alabama, Georgia, Kentucky, Pennsylvania, Texas and Virginia are the only ones who now withhold their allegiance and the views are favorable in relation to the most of them.

The officers elected were:

Josiah H. Drummond, of Maine, G. G. H. P.
E. H. English, of Arkansas, D. G. G. H. P.
Charles H. Ohr, of Maryland, G. G. K;
Charles Marsh, of California, G. G. S.
John McClellan, of Massachusetts, G. G. Treas.
Christopher G. Fox, of New York, G. G. Sec.
Joseph Yentes, G. G. C. of H.
DeWitt C. Dawkins, of Florida, G. G. R. A. C.

The Constitution was changed so as to make Past Grand High Priests members of the General Grand Chapter.

An attempt was made to strike the P. M. from the list of chapter degrees, but it was decided to retain it.

The proper Royal Arch Word was determined upon, and will be uniform throughout the country.

The question of substitutes was fully discussed; and it was held that their use is not contrary to the landmarks or to ancient usage, but should be avoided if it can be without much inconvenience.

A vote was passed requesting the several Grand Chapters to pay annually a sum equal to one per cent. for each member in their respective jurisdictions, to defray the cost of printing proceedings and other necessary expenses of the General Grand Chapter.

The next meeting is to be held at Nashville, Tenn., on the last Tuesday of November, 1874.

The Grand Encampment met at eleven in the forenoon of September 19th, M. E. William Sewall Gardner, G. M., presiding. The Sir Knights were welcomed to Baltimore by M. W. John H. Latrobe, Grand Master of Masons, in a neat speech, to which Grand Master Gardner appropriately responded.

After the Committee on Credentials reported, the Grand Master delivered a brief address, in which he contrasted the condition of the Order at the time the last triennial conclave was held in Baltimore (1832), with its condition at the present time. Five thousand copies of this address were ordered to be published.

The next forenoon was devoted to the reading of his report, the appointment of committees and the reception and reference of memorials, &c., to facilitate which the States were called in order. Grand Commander Dickey was appointed upon the Special Committee upon Tactics, Uniform and Ritual; Sir Knight Drummond was chairman of Committee upon Masonic Jurisprudence, and Sir Knight Berry was on the Committee upon Memorials of the Dead.

The address of the Grand Master was of considerable length and great ability, and it is impossible to give even a synopsis of it; but our Sir Knights will have an opportunity of examining it, as measures were taken to supply each Commandery with at least one copy of the proceedings. Quite an amount of business was transacted, some of the more important items of which we notice briefly.

One memorial to make the Council Degrees pre-requisite to the Orders of Knighthood, was referred to the Committee on Jurisprudence before the appointment of the Special Committee on Ritual, &c.; but a resolution to the same effect was indefinitely postponed. The Committee on Jurisprudence reported, referring this matter, as well as a proposition to strike the order of the Red Cross from the System of Knighthood, to the Committee on Ritual, which, however, made no report in reference to them.

The Committee on Tactics, &c., made a majority and minority report: the former defined the uniform even to the cut of the coat, and was indefinitely postponed; the latter, signed by Sir Knights Dickey, of Maine, and Carpenter, of Wisconsin, proposed the substitution of the black belt for the red one, and made some suggestions as to tactics, &c. It was discussed somewhat and ordered to be printed with the proceedings and the further consideration of it postponed to the next triennial conclave.

A resolution offered by Sir Knight Drummond, that would allow our Grand Commandery to establish in this State either the white or the black uniform, was amended after discussion, by a small majority, in such manner as to limit its effect to the white uniform, and then was indefinitely postponed.

An invitation was received from the Sir Knights of Washington to visit that city on Friday, and a motion to decline it was *lost* by a vote of 27 to 30, taken by rising; but a motion to accept it was, after some remarks, also lost by a yea and nay vote of some four to one! Whether the *remarks* produced the change, or calling the yeas and nays did it, this deponent saith not!

The Committee on fixing place for next Conclave reported in favor of Chicago, but their report was recommitted, with instructions to name New Orleans and the first Tuesday of December as the place and time.

An annual tax of three cents for each Sir Knight in the jurisdiction was ordered to be assessed

The representatives of the Grand Commandery of Virginia, supported their request to be allowed to withdraw their allegiance by a very eloquent and able speech, but their request was denied by a nearly unanimous vote. Indeed, the sentiment was that the Grand Encampment was less disposed than ever before to adopt any measures looking to its dissolution, and the body is really stronger than ever before, in its support from the Sir Knights of the country.

A pleasant episode was the visit and reception of Sir David Ramsey in full costume, as the representative of the Grand Priory of Canada.

Sir Knights Hopkins, of Pennsylvania; Drummond, of Maine; Hornor, of Louisiana; Parvin, of Iowa, and English, of Arkansas, were appointed a Committee to compile a Digest of Templar law, to report at the next conclave.

Thursday was devoted to a grand parade and review, with between 3,000 and 4,000 Sir Knights in the line. The prize for perfection of drill was awarded to Detroit Commandery No. 1, of Michigan, under command of Sir Knight Garfield, author of the work on tactics, the superiority of which was thus practically tested.

We have no space to tell of the banquets, the grand hospitality of the Sir Knights and indeed all the citizens of Baltimore, the complaisance of the ladies, justly so renowned for grace and loveliness, or the beauty of the city and its surroundings. It seemed as if the days and manners of chivalry had come again.

We have room only for the names of the elective members, viz:

John Q. A. Fellows, of Louisiana, M. E. G. Master.
James H. Hopkins, of Pennsylvania, R. E. D. G. Master.
Vincent L. Hurlbut, of Illinois, G. Generalissimo.
Benjamin Dean, of Massachusetts, G. C. General.
John W. Simons, of New York, G. T.
T. S. Parvin, of Iowa, G. Recorder.
Irving M. Smith, of Michigan, S. G. Warden.
William S. Patton, of Mississippi, J. G. Warden.—*Masonic Token.*

About Marrying.

Occasionally young men of good character, indulge in gloomy doubts concerning the average American woman, but such doubts can easily be traced to disappointed affection, or perhaps it may be produced by the horrors of a cheap boarding house. Marriage is sanctified by God and common sense. It is the only means whereby a young man in this country can hope to lead a respectable and cleanly life. But there are two classes who are exempt from its joys and its sorrows.

If you, young man, are deaf, dumb, lame, blind and idiotic, and if your ancestors have been such, or if you are so mean that your life is that of a friendless, snarling cur, and you feel that you could not be anything else, even to your wife, you can stand aside.

If you, young man, have conceived that ambition, so common, nowadays, of being a "fast man;" if you have made up your mind to keep a fast horse and a concubine; if your idea of happiness is to have your hands full of cards and your stomach full of oysters: if you, in short, have made your arrangements to go straight to perdition, without change of cars, you had better not marry. You will spend the money that an honorable man lavishes upon a home and its "light and life," on painted creatures who drag your polluted name through every sink in the land; who will display the jewelry and the gifts you have bestowed on them, and curse you, with a glib, round oath, for a spooney and a fool. You, too economical to marry, will have plenty to spend on long haired cut-throats, who will leave you at last, it may be, to die wifeless, amid the dust and cob-webs of the garret.—*Fanny Fern.*

OUR exchanges from Chicago come shorn and diminished, but plucky and spirited. One good omen is the disposition to re-build the city more thoroughly *every way.*

THE Grand Lodge of Odd-Fellows contributed $2,000 for Chicago relief.

THE MASONIC TROWEL,

IS PUBLISHED BETWEEN THE FIRST AND FIFTEENTH OF EVERY MONTH.

Price per year, - - - - - - $1.25.

THE TROWEL is the oldest Masonic journal in America now published in its present form, and is again presented to the Masonic Fraternity for renewed and generous support.

It has ever been the organ of the masonic people and their families—such it will remain. It has been the friend and advocate of law, order, morality, intelligence—of improvement, progress and toleration, and will continue so to be.

It is now printed on new type, superior paper, and will give the latest Masonic tidings.

RATES OF ADVERTISING.

	1 mo.	3 mo.	6 mo.	1 yr.
1 Square, - - -	$ 5.00	$10.00	$15.00	$30.00
2 Squares, - - -	10.00	18.00	25.00	40.00
¼ Column, - -	15.00	25.00	35.00	45.00
½ Column, - - -	25.00	40.00	50.00	60.00
1 Column, - -	35.00	45.00	65.00	100.00
2 Columns, - - -	65.00	90.00	110.00	150.00
1 Page - - -	75.00	100.00	150.00	200.00

But three pages of the paper will be given to advertisements; but, if sufficient inducement be offered, a cover will be added and made a part of the paper for that purpose.

Advertisements for one month, payable in advance; for three months, payable one-half in advance and the remainder after the first insertion; for six months or longer, payable one-third in advance, the remainder quarterly.

The space usually occupied by eight lines of nonpareil type, solid, will be regarded as one square, or, twelve squares to each column.

Equitable charges will be made for changes, alterations or withdrawals.

Orders for advertisements from abroad should state how much space is desired.

Editorial notices will *in all cases* be written by ourself, and charged for at the rate of one dollar for every ten words or less, payable in advance. The request for editorial notice should be accompanied by the money for the number of words desired, in no case exceeding fifty.

Any one who fails to pay bills when due without an acceptable excuse, will have his or their advertisement thrown out with an editorial notice to that effect. Suspension of business is a sufficient excuse.

No advertisement received from irresponsible houses nor for an immoral or disreputable business, and I reserve to myself the right to reject all such.

No one is authorized to receive any advertisement for me except by my written authority, nor will any advertisement be received without the written authority of the party ordering it.

HARMAN G. REYNOLDS,
Proprietor, Publisher and Editor.

Annual Elections.

We fraternally call attention to the remarks of Bro. Rounseville in this number of THE TROWEL concerning the election of officers. Of course every lodge is free to choose its officers within the limitations prescribed by Masonic law, and no restriction occurs to us, except in the choice of a Master, who must have served a regular course as Master or Warden. One position taken by Bro. Rounseville will probably admit of qualification, leaving the main point as he has stated it, in general terms, correct.

Oftentimes the material in a lodge—all good for some purpose—affords but few persons, and sometimes scarcely any, who are fit for Master. We have known brethren who knew every word of the work, who could detect every departure from the standard in utterance and action, who could work correctly nowhere; who would blunder in every place, and whose sorry performances would only create confusion and excite pity for the brother doing the very best he could. And yet they may have been the salt of the lodge, who should never allow themselves to act in any place requiring any participation in work, if it can be avoided, but whose presence and countenance is like the dew of Hermon. All this is peculiarly true of some small or youthful lodges. What we have often stated before, we state again. The election of every officer should be the unbiased judgment of the lodge. Every election effected by combinations, corrupt practices, or even over-zealous electioneering should be set aside. How often do we hear it said that the brethren do not support their Master. If all the facts connected with his election could be known, there would be no wonder about it. When the worthy men of substance who have contributed liberally to build up a lodge; when the members of education and talents, who have lent their aid to give it character and standing, find that the brethren have elected the weakest ones to the offices, and the whole is the result of combination, or effected by falsehood or partizanship, and that their ruler is jealous, ambitious or arbitrary, unfit to preside, unqualified to work, and unworthy of respect, is it at all singular that brethren who have delighted to work in unity under a capable Master should refuse to contribute to the triumph of unworthy men—men who have gained admission through their good nature and mistaken charity to confederate together to accomplish their own purposes, regardless of all consequences. The question may be asked can such things possibly exist in a Masonic lodge? We answer that such things exist in churches and in church High Places; they have ever so existed; and we are pained to admit that such is the case in Masonic affairs. Nothing is gained by covering up. Facts have come to our knowledge justifying the belief that there are lodges in this jurisdiction where the unworthy bear rule. The temper of the American people is favorable just now to the exposure of public corruption and the punishment of corrupt men. We hope that this spirit may enter every lodge, and that every incapable, arbitrary, jealous and unworthy brother may be thrust out and kept out of office. We want no profane swearers, no frequenters of drinking saloons or places of doubtful repute, no men of questionable veracity or honor, *in any station in our lodges*, and if a lodge has not enough of good men to fill the places, or if brethren of the baser sort see fit to elect their kind, that lodge is not fit to live, and if permitted to live will in some form prove to be useless and worthless and become a stench in the nostrils of every honest Mason!

And now is the time for every good Mason to act and for every brother who wishes to maintain a good character for his lodge to act—and to act in earnest. Let in the light of the sun at high meridian, brethren!

Every rule has an exception. The principle that every election should be unbiased, is correct. But if unworthy, incompetent or unfit brethren endeavor to obtain control of a lodge, it is the duty of every good man to prevent it if he can; watchfulness is a Masonic duty and self-defence justifiable. Above all things, brethren, put a man of good repute in the East. No amount of wealth, no commanding ability, no sum of human learning will justify the selection of an unworthy man for Master. *By him will your lodge be judged more than by all things else.* Rotation in office by all means, where character and fitness will justify it, otherwise RE-ELECT.

Order of the Eastern Star.

Our connection with this Order has been manifest to our readers for many months past. But we have refrained from any open advocacy of its value and necessity in these columns only so far as the selected opinions and narratives of others may have indicated our feelings.

The time has come to take a stand. We shall do so without regard to open or avowed opposition, but also without regard to covert meanness, unmanly sneers or mawkish sentimentality. We hope to do this as a Mason should, manfully, honestly and modestly.

It will be said that we have heretofore *opposed* the Order of the Eastern Star! When? Where? We stand by all we have said, so far as the Eastern Star itself is concerned; *the objection we urged was to its fugitive, transient and unorganized condition.* Upon invitation we received the degrees from R. W. Bro. Macoy and examined into the merits and intent of the organization of the National Grand Chapter of the Eastern Star, with its center in New York city. We saw at once how they could be utilized and be made immensely advantageous to women, incidentally so to brethren and a powerful adjunct to Masonry itself.

We will be met again by honest, well intended brethren, with the remark that it is an innovation upon the body of Masonry—that its real intent is to give ladies Masonic privileges. We intend, before we close the articles we have now commenced, to elaborate that matter at some length. But we state once for all that this Order is not Masonry; that it does not interfere with it, but that its main intent is to secure to every woman embraced in a Master Mason's covenant, the immutable and inalienable rights and privileges to which she is entitled. Instead of weakening Masonry it fortifies, supports and strengthens it.

We are met with another argument, that it is another name for "Woman's Rights." With the political aspects of that question this publication has nothing to do—neither has the Order of the Eastern Star. It provides the wives, mothers, sisters, daughters and widows of Master Masons the means of *recognition;* hence, it will readily be seen that our brethren are as vitally, socially and pecuniarily interested as the women themselves.

Having disposed of these matters we are prepared to enter upon a consideration of the utility, necessity and humanizing character of this Order.

And here, in starting, we reject all uncandid, evasive or indirect modes of dealing with this matter. The love and veneration we owe to our loving, sainted mother, demand of us to speak candidly and to treat women with tenderness, respect and *Truth.*

We shall proceed with this subject in future numbers.

R. W. Bro. William Rounseville.

One of the modest men in the Fraternity; a brother of true nobility; formerly a minister, but for several years past an editor of one of our political papers. About fifteen years since the Odd Fellows made him their Grand Master and no one has ever excelled him in that capacity.

At that time he was not a Mason, but he entered Peoria Lodge soon after and was rapidly raised to the East. Removing to his old home at St. Charles, he became Master of Unity No. 48, and now, after several years' residence in Peoria a second time, he is W. M. of Illinois Lodge No. 263. [illegible] report last year as chairman of the committee on Correspondence was a model; brief, yet full; apt, scholarly and clear.

His writings in THE TROWEL, have been copied with commendation into the Masonic publications, at home and abroad, that come to our table.

It will be found upon inspection of his articles that he has a remarkable command of the common and expressive words in use; that there is an entire absence of effort or display, but that he writes sensibly, easily, correctly and elegantly, and every critic will readily admit that the very first sentence in any article discloses complete knowledge of the subject in hand, and just as much familiarity with the concluding sentence as with the opening one.

We have set apart from three to four pages for every number for the "William Rounseville department." Whatever may be said of the merits of other editors or writers, no one who has carefully read Bro. Rounseville's articles will say that he has any superior.

Calvin H. Flower.

This excellent brother and amiable gentlemen died very suddenly a few days since, in the meridian of manhood, surrounded by the most alluring domestic and social relations and prospects, leaving behind him a wife and child. He was a Past Master of Central Lodge and an exemplary member of the Congregational church. He will be remembered as our clerk at the Grand Secretary's desk in Grand Lodge for several years.

Kent Jarvis.

The November number of the *Review* —which is an excellent one—has a striking likeness of one of nature's noblemen, Sir Kent Jarvis, of Massillon, Ohio. He has long been a faithful Mason and has served in many distinguished stations. From the position of Grand Commander in Ohio he passed to the positions of G. Capt. General and Grand Generalissimo in the National body.

Now, at seventy years of age, he enjoys a generous competency, excellent domestic relations, and the love of his fellow Christians, brother Masons and good neighbors.

An Old Mason.

On the 5th of September, 1871, the one hundredth anniversary of the birth of Ebenezer Shaw, a committee of Rural Amity Lodge No. 70, at Athens, Penn., visited him, and one of the members delivered a beautiful address. The venerable brother was initiated in a lodge near his residence, Nov. 17th, 1801. It was among the early members of that lodge that arrangements were made which terminated a fearful strife among claimants holding adverse titles to lands under Connecticut and Pennsylvania. Over seventy years a Mason!

R. W. Bro. D. W. Thomson.

The attention of brethren is requested to the advertisement of Bro. Thomson, in this number. He proposes to deliver his lectures on Scenes in the Holy Land and in and around Jerusalem, and his visits to English lodges. Having heard both lectures, we most cordially indorse them and hope that he may receive many calls. And in this connection it is proper to speak of our former relations. We are both positive men and during our differences some years ago we went wide apart. At this time we can say that we intended nothing wrong or even unkind, but we do not see now as we did then. We stand by our positions then taken, but all the bitterness and enmity we discard. If we are both positive men, the occasion offered for conference, the past was buried and we are friends. We are not at enmity now with any one; life is too short for enmities and, God helping us, they shall never again live in our heart.

Grand Commander.

We attended the Grand Commandery on the fourth Tuesday in October, held in Cleveland hall, in Chicago. Neither time or space will permit any comments upon the proceedings, but all our readers will learn with pride of the elevation of the spartan sailor and eminent citizen, Sir Wiley M. Egan, to the position of Grand Commander. We served under him one year as Grand High Priest and never served a better man.

ALEX. F. BLOHEIM, born at St. Petersburg in 1776, was made a Mason in 1806, and died recently at Fort Wayne at the age of 95 years.

Prompt Action.

The next day after the fire M. E. Comp. Jas. A. Hawley, G. H. Priest of the Grand Chapter, issued an appeal to the chapters, beautiful in expression, full of noble sentiments and pure charity, worthy of the man and of the imposing body he represents.

Miriam Chapter No. 1,

Eastern Star, at Chicago, lost everything. It was a fine body but most of its members are now destitute. They desire to start again and would gladly receive any contributions from associate chapters or their members to enable them to "rise again." We trust they will receive some help from every chapter. Contributions may be sent to us or to Bro. James Morrison, 175 West Twelfth street, Chicago.

THE following donations have been made for relief in various ways in Chicago.

From Crab Orchard, $25.00; sundry brethren at Columbia, $50.00! Lodge at Camden, $20.00; Huntsville, $25.00; Elbridge, $25.00; Somanauk, $25.00; McLeansboro, $50.00; Troy, $50.00; Lynnville, $25.00; Middleton, $25.00; Dongola, $5.00; Carmi, $50.00: Brethren at Warsaw, $28.35; lodges at New Boston, 50.00; Belle City, 10.00.

Washington Monument.

Neither Congress nor the people having completed the Washington Monument, it is now proposed that the Masonic Fraternity take the matter in hand and complete it. That is the work of a whole nation, not of a class. But how gladly would we see an asylum for the infirm or indigent Craftsman, his widow or orphan, erected in every grand lodge jurisdiction. Shall it be done!

The Second Half-Volume.

Now is the time to subscribe for THE TROWEL, at the commencement of the second half-volume. We have several famed contributors and in addition to our own editorial labors we have secured the exclusive services of Bro. Rounseville for the paper. All this involves heavy expense. Our paper is the oldest published in its present form; the cheapest by far for its size and matter, and in mechanical execution and material we hope that it is fit to lay side by side with the fairest and best. We hope that every brother who is now a reader will lend a helping hand to increase our circulation, both in and out of the State, either by subscribing or inducing others to send us their names and money. The past eight months have not only been days of solicitude, but of wearing labor, unforeseen cares and distracting anxieties, and had we foreseen the burden we are carrying we should not have reconstructed THE TROWEL. We have been generously treated and have no cause of complaint, but the labor is hard, constant and exacting. We have no alternative but to go on and we rely upon the generous alacrity and cheerful support of our brethren to make THE MASONIC TROWEL far more useful and entertaining than ever before. We want all our subscribers whose times expire at any time before next May to re-subscribe now, so that, with their names and the names of such new ones as we shall obtain, we may have 10,000 at least on the first of January and the means to live and carry on our paper for another year. We have a thousand friends in the Fraternity in this State who could get THE TROWEL up to 20,000 in one month, if each would give expression to the real friendship *we know they feel*, by a few hours given to procure subscribers for THE TROWEL, and nobody injured in the least.

The Knights of Yore.

In 1832, the National Anti-Masonic Convention, which met at Baltimore, nominated William Wirt for President and Amos Elmaker for Vice President—Vermont alone voted for them.

In November of the same year, the General Grand Encampment of Knights Templar met in the same city and held their triennial convocation. Rev. Sir Jonathan Nye—a Congregational clergyman—presided. The lamented Herring recorded; the distinguished Universalist minister, Paul Dean, officiated at the altar. Fourteen Knights, in the face of contumely, storm and fury, stood their ground. They all sleep well, but in September, 1871, ten thousand plumed Knights, from the Pacific to the Atlantic, in the same city, did reverence to their memory.

Galena Commandery.

Masonry, until about twelve years since, was as moody and variable in Galena as its population was transient and fluctuating. At that time Gen. Parker, the Seneca Chief, started Miners' Lodge and Galena Chapter. The progress of these bodies is greatly due to Gen. J. C. Smith, who has recently obtained a dispensation and charter for a commandery of Knights Templar. The first meeting had a large attendance from abroad. The orders were conferred on six candidates, Past Grand Commander Prentice, of Freeport, presiding. The occasion was signalized by a friendly call upon President Grant at his residence, who, though not a Mason, gladly welcomed his old companions in arms, his former neighbors and personal friends. We sincerely hope that the future of this youngest scion of Templar Masonry may be as prosperous as its commencement was joyous and successful.

Notices of Publications.

It is the practice of dailies and weeklies to notice their literary and class exchanges at certain set times. Some of the dailies are liberally paid and it is money well expended. Our paper is a monthly of wide circulation, and reaches all respectable classes. Any notice at advertising rates is worth ten times the value of any publication, yet we have expected nothing but an exchange; it seems that unless a notice is very frequently given and a marked copy sent, even that ceases.

In this number and hereafter, when any criticism is desired for any publication whatever, we will give our honest opinion as to its merits, but if the exchange is irregular or shall have ceased, we shall mention that to its discredit. Injustice in one direction is evidence of ability to be unjust in any other.

The Michigan Freemason

For October comes to us bright as a twenty dollar gold piece just from the mint and as pure. Published by Chaplin & Ihling, and edited by Rev. W. J. Chaplin, editor-in-chief, and M. W. Bro. S. C. Coffinbury, P. G. M., assistant editor. Great efforts have been made to drive Bro. Chaplin to the wall by inuendo, misrepresentation and downright lying, but he has calmly and patiently bided his time. We can say truly to Bro. Chaplin, that he who would strive to build up himself by misrepresenting a brother in adversity would not hesitate to rob a brother of a home or drive a brother to the wall. Possess your soul in patience, brother.

PHŒNIX Lodge No. 663, built upon the ruins of Kingston Mines Lodge, at Kingston Mines, was recently constituted by R. W. Bro. Sylvester Stevens, D. D. G. M.

Origin of Masonry in New Jersey.

We are under many obligations to R. W. Bro. Joseph H. Hough for Part II. of "The Origin of Masonry in New Jersey" and the entire proceedings of the Grand Lodge from 1786 to 1857.

Part II. commences with the session of 1839, Charles Burroughs, G. M.; Joseph H. Hough, Grand Secretary. We give the names of the Grand Masters since that time with the year of first election: Daniel Bowen, 1839; Daniel B. Bruen, 1841; William H. Earl, 1844; Ira Merchant, 1846; John P. Lewis, 1848; Edward Stewart, 1850; Daniel Babbitt, 1856.

Part I. was burned; upon its receipt again we propose to give a good epitome of New Jersey Transactions.

Bro. Hough was elected Grand Secretary in 1838 and has held the position ever since: either he or Bro. Dove is the Senior Grand Secretary; which?

Masonic Record of Western India.

We are very glad to welcome this excellent monthly in its regular visitations. It shows a rapid progress of Masonic light in the oriental countries.

The Ladies' Magazine

For November, published by Margaret L. Johnson, at 407 North Fourth street, St. Louis, came early to hand. It is worthy of the great city of the Mississippi and a credit to its artists and printers. It is lady-like, outspoken, with matter for practical use subjects for thought, and is agreeable, with abundance of wit, repartee, spice and stories. Take it, fair readers, by all means.

Church's Musical Visitor

Is published monthly, at $1.00 per year, by John Church & Co., 66 West Fourth street, Cincinnati. It purports to be devoted to music and the fine arts and is much after the style of *Loomis' Journal*. It is a nice paper and worthy of family support. The first number is on our table and promises well.

Peters' Musical Monthly

Is all music and has a large circulation; it is worthy of extensive patronage. J. L. Peters, 599 Broadway, New York. $3.00 per year.

Wood's Household Magazine

For November, is pretty good. The price is one dollar per year. Published at Newburgh, N. Y. It has a good variety, and no discreditable articles. Much pains is taken to give valuable information in different matters and entertainment for a leisure hour or fireside evenings. It reaches us when it wants a notice.

THE Grand Lodge of Kansas contributed five hundred dollars for Chicago relief.

Illinois.

GRAND LODGE.

October 3, 1871.

Owing to the great fire in Chicago, our report of matters in Grand Lodge was very meagre and unsatisfactory in our October number. The address of the Grand Master was in his possession at the time of the fire, and was consumed; no copy has been furnished as yet, and it will be difficult to supply it, from the fact that much of the matter upon which it is based is also destroyed. The address was very able, prepared with great care and it is greatly to be regretted that we cannot furnish even a synopsis of it.

Tha committees were as follows:

On Correspondence.—Joseph Robbins, M. D.; A. M. Thompson; J. C. McMurtry.

On Jurisprudence.—H. G. Reynolds, J. R. Gorin, John M. Pearson, A. W. Blakesley, Wm. Rounseville, Wiley M. Egan, Geo. O. Ide.

On Lodges U. D.—R. D. Hammond, William Floto, A. T. Darrah, N. J. Bloomfield, M. S. Bowman.

On Credentials.—G. W. Davis, W. E. Ginther, D. O. Wilkie.

To Examine Visitors.—T. J. Wade, Rodney Ashley, John L. McCullough, John Sutton, Joseph Schultz, J. W. Banker, Chas. Trowbridge.

On Chartered Lodges.—John D. Crabtree, Joseph Holland, D. Lamb, Daniel Dustin, G. R. McClellan, J. H. Barton, H. B. Pierce.

On Finance.—Edward Cook, S. W. Waddle, A. H. Wooster.

On Appeals and Grievances.—A. A. Glenn, H. W. Hubbard, Wilson Hoag, Sylvester Stevens, J. E. Church.

On Mileage and Per Diem.—A. S. Babcock. A. Demaree, H. T. Woodruff.

On Petitions.—A. B. Davidson, Thomas Moore, E. Powell, M. L. Stansbury, D. C. Jones.

General Committee.—John C. Bagby, G. W. Batchelder, B. F. Newlon.

On Obituaries.—J. C. Smith, H. G. Dearborn, Levi Lusk.

On the Library.—Grand Secretary, J. O. Cunningham, C. H. Brennan.

M. W. Bro. John H. Brown, Grand Master of Kansas, was introduced and welcomed with the Grand Honors, and responded in eloquent remarks.

After the address was delivered, it was referred to Breth. Joseph Robbins, D. A. Cashman, R. Adams, C. H. Patton and J. W. Clyde.

Breth. Thomas J. Turner, W. S. Easton and W. A. Levanway, were appointed a committee to count the votes given for and against the proposed new Constitution and report.

Past Grand Master Michel, of Iowa, was introduced, and welcomed with the Grand Honors, to which he responded in fitting terms.

The M. W. Grand Master presented his credentials as Representative of the Grand Lodges of Indiana, Mississippi, Connecticut, District of Columbia and Quebec.

The Committee reported Representatives present, 627. Representatives present from 538 lodges, of whom 363 were Masters, 142 Wardens and 122 proxies.

The returns and records of South Park, Mayo, Normal, Greenland, Fillmore and Morrisonville were pronounced correct in every particular. Charters were granted to the following lodges, ranging in order from 662 to 682: South Park, Phœnix, Mayo, Greenland, Crawford, Erie, Burnt Prairie, Herder, Fillmore, Farina, Eddyville, Normal, Waldeck, Pawnee, A. O. Fay, Enfield, Sheffield, Illinois City, Clement, Morrisonville and Blue Mound.

The dispensations of Libanus, Burnside, Rio, Cashman and Wayne were continued. These lodges show 170 initiations, 126 passings, 110 raisings, 37 rejections and 456 members.

Mileage was allowed to grand officers, representatives, committees and deputies; per diem for three days to the grand officers, representatives and district deputies, and four dollars per diem to each member of a committee for each day's actual attendance.

Springfield No. 4, Central No. 70, Fayette No. 107, Illinois Central No. 178, Chenoa No. 292, Tyrian No. 333 and St. Pauls No. 500 having lost their lodge-rooms by fire, had their dues remitted.

Much carelessness and inattention was alleged in making up returns, and the Committee specified the lodges which are deficient by their numbers. It is alleged that a majority of the secretaries are guilty of gross carelessness; that some of the blunders and inaccuracies are inexcusable,; thirty-five returns are not under seal; three are not signed by either Master or Secretary; ten others are not signed by the Master, and two others are not attested by the Secretary. Twenty-one lodges made no returns; the returns of eleven others required explanation. Then follow specifications of irregular work, various violations of Masonic law and short payments of dues.

The number of members reported this year, 35,538; number of members in ten lodges, as reported last year, 525; members in lodges U. D., 456. Total, 36,519.

A resolution thanking Bro. W. H. Cutler and his assistants, Bros. C. F. Saxton, F. A. Brown, J. L. Williams, D. A. Kimbark, T. P. Lawrence, R. R. Stephens, C. C. Philips and C. M. Smith, for their beautiful music at the opening, was heartily adopted.

Called off until morning.

Wednesday, October 4.

The Grand Secretary reported that he had collected from 631 lodges, $24,213.90; from nine lodges, dues of 1870 and deficiencies collected by Bro. Luckey last year, to correct errors in returns, $370.75; from three lodges, dues 1869, $126.75; for charter fees, $154.00; and that he had received from the Grand Master $1,288.-00: total, $26,153.40.

Amount of Orders drawn, $19,997.54.

Bro. Robbins presented the Report on Masonic Correspondence, which, without reading, was ordered to be printed.

Leave to change the name of Norton Lodge to H. R. Caberry, to change the ocation of Clement Lodge from Green River to Cleveland, was refused. Petitions for new lodges at Clifton, Galva and Morris were granted.

Petition for a new lodge at St. Elmo denied upon the ground that the petition was not signed by the proposed Master.

The location and name of Greenbush Lodge was changed from Greenbush to Youngstown.

The petition for the restoration of the charter of Mt. Pleasant Lodge No. 224 was referred to the Grand Master.

The name of Hydepark Lodge changed to Landmark.

Bro. Joseph Robbins presented his credentials as the Representative of the Grand Lodge of Iowa and Bro. D. A. Cashman presented his credentials as Representative of the Grand Lodge of Maryland.

An elaborate report was made on printing by Edward Cook, Albert Demaree, N. J. Bloomfield, O. H. Miner and D. C. Cregier, which with the time and labor spent by the Committee, will cost the Grand Lodge twice as much as is saved; their duties properly belong to the Grand Secretary and he alone, under his oath of office and official bond, should be held responsible; the delay occasioned by their red-tape rules, which keep the proceedings from the eyes of the Craft, cannot be less than two or three months, for which the Grand Secretary is in no way responsible and is utterly powerless to avoid.

The Committee upon Lodges U. D., in response to so much of the Grand Master's address as was referred to them, allege that the reason why there are so many irregularities among such lodges is that they are not provided with the code adopted for their use, *the same being out of print*, and recommended that one thousand copies be printed.

At the very moment that report was made we had one thousand copies printed and bound, and studiously arranged to compare with existing laws, and which we have kept on hand and for sale at the rate of $8.00 per hundred and have constantly sold them for ten years past. The printing of this one thousand copies will cost the Grand Lodge from $150 to $250, while we would have gladly furnished them for $75, to say nothing of the delay and cost occasioned by the red tape printing committee.

Formerly the recommendation of one lodge was deemed sufficient to warrant the issuing of a dispensation for a new lodge; then it was increased to two, and in special cases to three, and fees were increased accordingly. Under this system the Grand Lodge of Illinois has grown to wonderful proportions; the new constitution provides that no dispensation shall issue for a new lodge unless the petition be recommended by three lodges and the sum of one hundred dollars be paid.

This very stringent rule is of very doubtful policy, but the Committee recommend that it shall require a two-thirds vote to recommend, and that the number of members be reported with the recommendation, and express the wish that it required five to recommend instead of three. Not one of the lodges represented by the Committee on Lodges U. D., would ever had an existence if such a rule had been applied to them, and it would be an absolute denial of a just right to hundreds of towns springing up all along our new lines of rail road. The respectable members of that Committee certainly did not consider the hardships already imposed, nor the utter impossibility, in nine cases out of ten, of complying with their suggestions, to say nothing of the reflection cast upon the action of lodges themselves.

The Committee appointed to count votes for and against the new constitution, reported that the number of lodges entitled to vote is 626; majority, 314; that 323 voted for the new constitution, being a majority of 20; that 302 had voted for section 7, article 13, lacking 12 of a majority; whereupon the Grand Master proclaimed that the New Constitution is adopted with the exception of said section 7, and is now the supreme Masonic law in this jurisdiction.

The Grand Lodge proceeded to the election of grand officers, which resulted as follows:

D. C. Cregier, Chicago, G. M.; Jas. A. Hawley, Dixon, D. G. M.; Geo. E. Lounsbury, Mound City, S. G. W.; Joseph Robbins, Quincy, J. G. W.; Harrison Dills, Quincy, G. Treas.; Orlin H. Miner, Springfield, G. Sec.

One hundred dollars was donated to Mrs. Martha Davis, widow of the late Samuel H. Davis, deceased.

A communication from Tarbolton Lodge represented that for four years Bro. S. G. Barnes had been blind and helpless, together with his wife and six children, and that it had cost said Lodge four hundred dollars per year to maintain them, and praying for relief. The sum of one hundred dollars was granted.

A resolution was adopted requiring the archives of the Grand Lodge to be kept in Chicago and that fire proof offices be provided for the same. This resolution was subsequently reconsidered and laid on the table.

The report of the Committee on Finance was a splendid declamation; a sensational denunciation; a highly laudatory document and a scorching indictment of several hard-working, self-sacrificing brethren, among whom we find members of the Legislature, judges and several brethren appointed by the Grand Master to serve upon Committees, which culminated in making the same allowance of $1,500 to the Grand Master, that was made the year before, with the sum of $460.94 office and traveling expenses, with the sum of $250 for clerk hire, an item *new*, while the Grand Secretary, who must of necessity be the active financial and business brains of the Grand Lodge was singularly left without any provision for clerk hire. *To this report we propose hereafter to pay our very best respects.*

The report presented by W. Bro. Smith, of Galena, was a beautiful tribute to the memory of the dead of the past year, and pages were set apart to their memory.

All pending amendments to the By-Laws were referred to the Committee on Jurisprudence.

The debit side of the account of the Grand Treasurer was $33,667.30; credit, $27,120.30; balance, $6,546.99—which should have been $6,547.00—one cent more!

Among these credits we find $17,324.05 paid for mileage and per diem and $791.03 for expenses of Grand Lodge for 1870, being $18,515.08 for mileage, per diem and meeting expenses, leaving only the sum of $8,605.22 actually expended to defray all the salaries, expenses and compensations paid to run such a Grand Lodge as that of Illinois!

The report on Grievances was presented by Bro. Glenn, and showed much labor and a careful summing up and decision in each case; but we have never allowed the matter detailed therein to find a place in THE TROWEL. Several cases of expulsion were reversed or sent back for new trial; a large majority were confirmed.

On motion of Bro. Miner, it was

Resolved, That the thanks of this Grand Lodge are due, and are hereby fraternally tendered to Bro. Leon Hyneman, of Philadelphia, for his very acceptable present of several volumes of Masonic literature, as a contribution to the library of this Grand Lodge.

Several resolutions of thanks for various favors were adopted.

The Grand Lodge called from labor until 9 o'clock Thursday morning.

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Upon the meeting of the Grand Lodge Thursday morning, the Grand Master announced the following appointments:

Rev. J. W. Agard, Wyoming, G. C.; J. R. Gorin, Decatur, G. O.; J. F. Burrill, Springfield, D. G. Sec.; W. H. Eastman, ———, G. Pur.; T. J. Whitehead, Odin, G. Mar.; H. W. Dyer, Mound City, G. St. B.; Isaac E. Hardy, Alton, G. Sw. B.; W. J. A. Delancy, Centralia, S. G. D.; H. E. Hamilton, Chicago, J. G. D.; W. H. Long, Mt. Carroll, W. E. Ginther, Charleston, John O'Neil, Chicago, John McLaren, Chicago, Grand Stewards; J. P. Ferns, Chicago, G. T.

The Grand Master was then installed by Past Grand Master Turner. The other officers were installed by the Grand Master in person.

The report of the Committee on Mileage and Per Diem was read at length, and after amendments, and two hours spent in reading, was adopted.

Several changes were subsequently made; some proper and some questionable.

On motion of Bro. Munn, the following preamble and resolution were adopted:

WHEREAS, Several brethren failed to obtain their orders for mileage and per diem at the Grand Communication of 1870, and the same were afterwards burned in the office of the Grand Secretary, therefore be it

Resolved, That the Grand Master appoint a committee of three to examine all claims for such burned orders, and if they shall find that any such orders were so destroyed and remain unpaid, the Grand Master and Grand Secretary shall issue a duplicate therefor and the same shall be paid by the Grand Treasurer.

The Grand Master, Grand Treasurer and Grand Secretary were appointed said committee.

To the M. W. Grand Lodge of Illinois, A., F. and A. M.

The Committee on Masonic Jurisprudence would respectfully ask leave to report upon certain portions of the Grand Master's address and other matters referred to them as follows:—

1. Rev.———died at Normal, Oct. 2, 1870; he had been dropped from the roll of members by Mt. Pulaski Lodge No. 87, for-non-payment of dues. Bro. A. L. Otis, a member of Wade Barney Lodge No. 512, assumed the payment of fifty-nine dollars, funeral expenses; upon application to said Mt. Pulaski Lodge No. 87, for repayment, the lodge paid one third, but declined to pay any more upon this state of facts. Bro. Otis prays that said Mt. Pulaski Lodge be required to pay the whole sum.

In the absence of any definite law upon the subject, your Committee are of the opinion that no brother or lodge can bind any other brother or lodge for the payment of any funeral, sickness or other expenses, unless by express consent.

2. Rev.———a member of Jerusalem Temple Lodge No. 90, claimed exemption from payment of dues upon the ground that by usage, and practically in law, clergymen are exempt from the payment of dues. Your Committee are of the opinion that the usage is a mere matter of comity, in no sense binding, and that no clergyman can claim exemption from the payment of dues unless by authority of express law.

3. The charter of ——— Lodge No. 357, was arrested and subsequently the Grand Lodge vacated its charter; immediately after said arrest, a dispensation was granted to sundry brethren at ——— for a new lodge, with the expectation of having the old charter restored or a new one granted to them. While the dispensa-

tion was in life, —— Lodge No. 106 received petitions from the territory covered by the old charter, upon the ground that a Lodge U. D. has no jurisdiction as against a chartered lodge. This view has long had the force of law in this Grand Lodge, but was never intended to apply to cases of this character. This position having been reversed by the Grand Master, the lodge at —— demanded the fees taken from its jurisdiction by —— Lodge 106, and the matter is brought here for decision.

While your Committee feel obliged to say that the action of —— Lodge 106 was not generous or courteous, yet she acted within the letter of the law and is not bound to pay said fees. In this connection your Committee submit the following amendments to the By-Laws:

SEC. —. The territorial jurisdiction of a lodge U. D. shall be the same as in the case of a chartered lodge.

4. In the matter of —— Lodge No. 394 and —— Lodge No. 249, the facts are substantially as follows: In 1867, said —— Lodge 394 received the petition of ——, who lived within the jurisdiction of said —— Lodge 249, and rejected his application. This was again repeated in 1869. In 1871, said —— Lodge 249 received the petition of said —— and conferred upon him the degrees. Said —— Lodge 394 preferred charges against said —— Lodge 249, upon the ground that she had conferred the degrees upon a candidate who had been rejected by said —— Lodge 394, and upon full investigation the Grand Master made the following decision.

"Mr. —— residing nearer —— than ——, the reception and rejection of the petition by —— No. 394, was a violation of Sec. 36, and, being unlawful, was void. Hence by an unlawful act —— Lodge No. 249, could not acquire jurisdiction over the candidate. If this is so, —— Lodge No. —, need not ask for that which —— Lodge 394 did not possess, viz: jurisdiction. Sec. 26 refers to those who have been legally rejected; were it otherwise, the labors of a lodge might be crippled by neighboring lodges, who by mistake should receive petitions and reject candidates residing beyond their jurisdiction. I think —— Lodge 249 erred in not sooner asserting her jurisdictional rights; however as it is not in the power of one lodge to interfere with and suspend the labors of another without cause, —— Lodge 249 has not violated the law, and, as the case appears to me, —— Lodge 394 has no ground for complaint."

Your Committee concur in this decision, such having been the law uniformly held by this Grand Lodge.

5. Your Committee approve and commend all the acts of the M. W. Grand Master in cases of discipline, and submit the following resolutions:

Resolved, That the charter of Mt. Pleasant Lodge No. 224 be vacated and that the M. W. Grand Master be requested to grant no dispensation for a new lodge in Farmer City for one year.

Resolved, That all the acts and decisions of the M. W. Grand Master in the matter of Ashton Lodge No. 551 be confirmed.

Resolved, That the acts and decisions of the M. W. Grand Master in the matter of D. C. Cregier Lodge No. 643, Rock River Lodge No. 612 and John Dennis, is specially commended and confirmed.

In the matter of the right of objection, while your Committee are of opinion that the right of objection is as sacred in all degrees as the private ballot and should be as strenuously guarded, yet they are constrained to say that the decision of the Grand Master is in conformity with our statute law.

Your Committee concur with the M. W. Grand Master in decisions Nos. 1, 2, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 27, 28, 29, 30, 31, 32 and 33, and recommend that they be confirmed.

All which is fraternally submitted.

HARMAN G. REYNOLDS,
JEROME R. GORIN,
JOHN M. PEARSON,
ASA W. BLAKESLEY,
WM. ROUNSEVILLE,
WILEY M. EGAN,
GEO. O. IDE.
Com. on Masonic Jurisprudence.

The report was so amended as to authorize the Grand Secretary to issue dimits to the members of the late lodge at Farmer City.

Bro. Ide, from the Committee on Jurisprudence, reported that amendments proposed to the By-Laws Nos. 27 and 28 are opposed to the spirit and provisions of the organic law;—that Nos. 11 and 23 were unnecessary, and that Nos. 6, 7, 8, 9 and 10 should be acted on as one proposition.

Bro. Munn, from the Committee on Lost Records, reported a plan for republication, which was referred to the Finance Committee, and in the end was not adopted.

The Grand Secretary was directed to prepare a plan for a complete registry, to report at the next Grand Communication.

A vote of thanks was passed to Bro. Robbins for his able report on Correspondence, and $100 was allowed him for the preparation of the same.

The Committee on Finance recommended the payment of bills and sums to the amount of $1,347.47.

Proposed amendments to the By-Laws printed on pages 250, 251 and 252, of the proceedings of 1870, were taken up for consideration; numbers 4, 6, 7, 8, 9, 10, 12, 13, 14, 15, 16, 17, 18, 19, 20 and 25, submitted by the Committee on Jurisprudence last year, were adopted. Numbers 1 and 24 were rejected.

Amendments number 2, 3, 5, 11, 21, 22, 23, 26, 27 and 28 were laid on the table.

The amendments proposed to the By-Laws will hereafter be published and will form the basis of several articles for THE TROWEL.

GRAND CHAPTER.

At the annual convocation of the Grand Chapter of the State of Illinois, held in the City of Chicago, October 6, 1871, the following grand officers were regularly elected and appointed and duly installed in their respective offices:

ames A. Hawley, of Dixon, G. H. P.; James A. Luckey, of Polo, D. G. H. P.; G. E. Lounsbury, of Mound City, G. K.; Wm. J. A. Delancy, of Centralia, G. S.; James H. Miles, of Chicago, G. Sec.; Harrison Dills, of Quincy, G. Treas.; Rev. A. P. Forsyth, of Kansas, G. C.; Haswell C. Clark, of Kankakee, G. C. of H.; Henry B. Pierce, of St. Charles, G. P. S.; Arthur R. Atkins, of Chicago, G. R. A. C.; Edward Blackshaw, of Urbana, G. M. of 3d V.; Thos. J. Whitehead, of Odin, G. M. of 2d V.; Granville M. Evatt, of Quincy, G. M. of 1st V.; Lockwood K. Osborn, of Chicago, G. S.; A. R. Robinson, of Springfield, G. T.

Given under my hand and the seal of the Grand Chapter of Illinois, at Chicago, this 30th day day of October, A. D. 1871, A. I. 2401.

JAMES H. MILES, *G. Sec.*

GRAND COUNCIL.

At the annual assembly of the Grand Council of Royal and Select Masters of the State of Illinois, held in the City of Chicago, October 5, 1871, the following grand officers were regularly elected and duly installed into their respective offices:

Wm. A. Levanway, of Dixon, G. P.; G. E. Lounsbury, of Mound City, D. G. P.; John E. Burrill, of Springfield, G. T. I.; Wm. L. Bromfield, of Mendota, G. P. C. W.; Charles Fisher, of Springfield, G. Treas.; James H. Miles, of Chicago, G. Rec.; Levi Lusk, of Mount Sterling, G. C.; Edward Blackshaw, of Urbana, G. Con.; Henry B. Pierce, of Sycamore, G. C. G.; A. R. Robinson, of Springfield, G. S.

Given under my hand and the seal of the Grand Council of Illinois, at Chicago, this 30th day of October, A. D. 1871, Y. D. 2871.

JAMES H. MILES, *G. Rec.*

GRAND COMMANDERY.

At the annual conclave of the Grand Commandery of Illinois, held in the City of Chicago, October 24, 1871, the following grand officers were regularly elected and duly installed into their respective offices:

Wiley M. Egan, of Chicago, G. C.; Daniel Dustin, of Sycamore, D. G. C.; James A. Hawley, of Dixon, G. G.; Hiram W. Hubbard, of Centralia, G. C. G.; Rev. Chas. A. Gilbert, of Joliet, G. P.; Theodore T. Gurney, of Chicago, G. S. W.; Louis H. Jorgenson, of Cairo, G. J. W.; Robert H. Foss, of Chicago, G. Treas.; James H. Miles, of Chicago, G. Rec.; Asa W. Blakesley, of Quincy, G. St. B.; John F. Nash, of Ottawa, G. Sw. B.; Chas. H. Brower, of Chicago, G. W.; Lockwood K. Osborn, of Chicago, G. C. of G.

Given under my hand and seal of the Grand Commandery of Illinois, at Chicago, this 30th day of October, A. D. 1871, A. O. 753.

JAMES H. MILES, *G. Rec.*

GRAND COMMANDERY OF K. T.,
OF THE STATE OF ILLINOIS.
OFFICE OF THE GRAND RECORDER.

To all true and courteous Sir Knights of the Valient and Magnanimous Order of Knights Templar to whom these presents may come, greeting:

At the annual conclave of the Grand Commandery of Illinois, the following resolution was unanimously adopted:

Resolved, That a committee consisting of three Sir Knights, of which the R. E. Grand Commander shall be Chairman, be appointed to receive and disburse such contributions as shall be made by grand or subordinate commanderies and Knights Templar, for the relief of Sir Knights of Chicago and their families, and that the Grand Recorder be instructed to forward a copy of this resolution to the Grand Commanderies of the United States and to the subordinate commanderies of this jurisdiction.

The Committee, under the above resolution, consists of R. E. Sir Wiley M. Egan, Grand Commander E. Sir Robert H. Foss, G. Treas., and E. Sir James H. Miles, G. Rec.

Contributions sent to W. M. Egan, No. 3, Masonic Building, West Chicago, or to James H. Miles, 49 South May street, will be gratefully received and acknowledged, and carefully distributed to the needy and distressed Sir Knights of our stricken City.

Courteously yours,
JAMES H. MILES, *G. Rec.*

Iowa.

The Grand Chapter, Council and Commandery met at Council Bluffs, October 14th to 19th.

In the Grand Chapter, Dr. E. A. Guilbert was elected G. H. P.; W. J. Law, Deputy; B. F. Montgomery, G. K.; Andrew Legg, G. S.; J. S. Chase, G. Treas.; W. B. Langridge, Muscatine, Grand Secretary. We are glad to see M. E. Comp. Guilbert on his feet again, and, after serving in the chief places of the Grand Lodge and Grand Commandery, and looking the King of Terrors calmly in the face, it must be as gratifying to him as it is pleasing to his friends and admirers to find the warm hand extended to make him Chief among the Royal Craft.

In the Grand Council, Benjamin Crabb was chosen M. P. Grand Master; J. L. Enos, Deputy; H. Y. Smith, G. R. I. M.; H. A. Turton, G. C. P. W.; R. F. Bower, Grand Treas.; W. B. Langridge, Muscatine, Grand Recorder.

In the Grand Commandery, Pitkin C. Wright was elected Grand Commander; John A. Boone, Deputy; B. R. Sherman, G. G.; Geo. W. Lininger, G. Capt. Gen.; W. E. Woodward, G. Treas.; W. B. Langridge, Muscatine, Grand Recorder.

Sir Knight Lininger served as Grand Puissant of the Grand Council and Grand High Priest of the Grand Chapter of this State, with ability and distinction, and we are glad to see his rare worth acknowledged among the Craftsmen of Iowa.

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BRO. MOORE, editor of the *Review*, is a wag in his way, as well as a genius and a Reverend. Lately he *cribbed* several ducks; now he is *fishing* for quail.

The Grand Lodge, Grand Chapter and Grand Commandery of Kansas

Met on the 16th, 17th and 18th of October, at Topeka. In the Grand Lodge, John M. Price was elected Grand Master; G. W. Hogeboom, Deputy; J. L. Philbrick, S. G. W.; J. W. Peck, J. G. W.; C. Beck, G. Treas.; John H. Brown, of Leavenworth, Grand Secretary. Two notable things here. Bro. Brown, after three or four years' service as Grand Master, passes into the position of Grand Secretary; and Bro. Peck, but a few years since, the architect of Masonry in Fairbury, in this State, is a Grand Warden. They are first rate live men.

In the Grand Chapter, E. D. Hillyer was elected G. H. P.; R. A. Hayes, Deputy; J. W. Peck, G. K.; I. N. Smallwood, G. S.; M. S. Adams, G. Treas.; E. T. Carr, Leavenworth, Grand Secretary.

In the Grand Commandery, John H. Brown was elected Grand Commander; J. M. Price, Deputy; T. J. Anderson, G. G.; J. D. Rush, G. C. G.; Christian Beck, G. Treas.; E. T. Carr, Leavenworth, Grand Recorder.

The Grand Council of Indiana

Met at Indianapolis, Oct. 17. Martin H. Rice, of Indianapolis, was elected Grand Master; Alexander Thomas, Deputy; Geo. H. Fish, T. I. G. M.; Jos. Freeman, G. P. C. W.; Chas. Fisher, Grand Treas., and John M. Bramwell, of Indianapolis, Grand Recorder.

Grand Chapter Ohio,

Met at Sandusky, Sept. 26. Nearly all of the 125 chapters were represented. Chas. C. Keifer, G. H. P.; R. C. Lemon, Deputy; J. B. Hovey, G. K.; N. H. Moore, G. S.; F. J. Phillips, G. Treas.; James Nesbitt, Troy, G. Sec.

Grand Lodge Ohio

Met at Mansfield, Oct. 26. The Grand Lodge required all cases of intemperance and profanity to be dealt with and the Grand Master compelled the lodges to enforce the law, to the great credit of the Fraternity. An orphan's home is in progress and the prospect for a large endowment is good. A. H. Newcomb, G. M.; A. H. Battin, Deputy; C. S. Pyle, S. G. W.; C. A. Woodward, J. G. W.; F. J. Philips, G. Treas.; J. D. Caldwell, Cincinnati, G. Sec.; A. H. Washburn, G. Chaplain; C. Moore, G. Orator; J. B. Covert, G. Marshal.

Ohio Grand Commandery.

Enoch T. Carson, Cincinnati, Grand Commander; O. E. Davis, Deputy; J. M. Stuart, G. G.; O. G. Maxwell, G. C. G.; Rev. L. Van Cleve, G. Prelate; David Atwater, G. S. W.; Peter Thatcher, G. T.; James Nesbitt, Troy, G. Recorder.

Grand Council met at Sandusky, Sept. 26. J. R. Conrad, G. P.; Calvin Halladay, Deputy; P. L. Willson, T. I. G. M.; H. Theobald, G. P. C. W.; F. J. Phillips, G. Treas.; J. D. Caldwell, Cincinnati, G. Recorder.

North Carolina Grand Chapter.

John Nichols, G. H. P.; J. H. Manson, Deputy; R. H. Rountree, G. K.; G. W. Blount, G. S.; C. M. Van Orsdell, G. Treas.; Thos. B. Carr, Wilmington, G. Sec.

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DOUBTLESS some things are omitted that should be in this number. It crowds close upon the October issue, and we have been hurried and embarrassed very much, and hope our readers will be patient with our unintentional shortcomings.

Jurisprudence.

To the law and the testimony.—ISA. 8, 20.

1. *Question.* Can an amendment be entertained without the consent of the mover? If an amendment is adopted should the original motion be put to vote?

Answer. A. makes a motion; it is the privilege of B. to move an amendment, which, if pertinent and seconded, must be entertained. It is then the privilege of C. to move an amendment to the amendment, which, if germain to the subject and seconded, must also be entertained.

Unless disposed of in some other parliamentary way, the first question is, Shall the amendment to the amendment prevail?

If decided in the affirmative, the second question is, Shall the amendment as amended prevail.

If decided in the affirmative, the third question is, Shall the motion as amended pass?

2. *Ques.* A. petitions Lodge number 10 for initiation and is rejected; subsequently he removed into the jurisdiction of Lodge 12, and desires to petition it for the honors of Masonry; Can he do so without the consent of Lodge 10?

Ans. "No lodge acting under the jurisdiction of this Grand Lodge shall knowingly receive any candidate in any of the degrees of Masonry, who has been rejected by any other lodge, without receiving the unanimous consent of the lodge that rejected him."—*Sec.* 26, *Grand Lodge By-Laws.*

3. *Ques.* The following charge is preferred against B.:

"I hereby prefer a charge of unmasonic conduct against Bro B."

Is that all that is necessary, or must he specify some act of B.'s that is unmasonic?

Ans. A charge may contain a specification of the offense, or a charge may be in general terms accompanied by one or more specifications. A charge of unmasonic conduct without specifications is no charge, for want of certainty. So, too, a specification that the accused has been guilty of stealing, is not a charge that the accused can meet; what was stolen, where it was stolen, when it was stolen, of whom it was stolen and the value of the property stolen must one and all be stated. And so in regard to any other crime or accusation.

THE recent fire at Chicago threw a large number of traveling men, living in various places in the State, out of employment. Our wholesale dealers in Peoria, Quincy, Alton, Springfield and other places can now secure them. Chicago employed live men.

Plea for Chicago.

We were preparing an article on the sad calamity which has befallen the great and beautiful city of Chicago, in which we urged our brethren to prompt and united effort in sending aid to the afflicted and distressed; but before it was finished, we learned that our brethren, who are ever ready to aid in time of need, were laboring most assiduously to send relief to the sufferers. We also received the touching and eloquent appeal of our M. W. Grand Master, which sets forth so powerfully the sorrow and distresses of that city, and pleads so touchingly and earnestly for their relief, that we give it instead of our own:

To the Worshipful Masters, Wardens and brethren of all lodges of Free and Accepted Masons in the State of New York:

Brethren: A calamity, one of the most appalling either of ancient or modern times, has befallen one of the fairest, and hitherto, most prosperous cities of our Union. Within a brief space of time, the devastating elements has swept out of existence the public and private edifices of Chicago, destroying millions of dollars worth of property, and leaving homeless and penniless thousands of its people, among whom are many of our brethren and their families. The cry of distress and the prayer for relief, speedy and sufficient, reaches our ears; our hearts should not be shut to the appeal, nor our hands be idle in extending aid. We should show that our ancient order is founded upon Brotherly Love, and that we are ever willing to extend relief to suffering humanity.

Therefore, I, John H. Anthon, Grand Master of Masons of the State of New York, desire to lay before the Masons of the State of New York the appeal of our suffering brethren of Chicago, and all the desolate and oppressed of that afflicted city, in order that a fund may be raised for their immediate relief; and I do fraternally and earnestly beseech my brethren, to give toward this object as liberally as their means will allow. I suggest contributions in money, knowing that relief committees will be organized, and that such sums as may be raised will be disbursed by them in a proper and efficient manner. Contributions sent in drafts on New York to the order of the Grand Master, at his office, No. 271 Broadway, will be by him forwarded to Chicago.

J. H. ANTHON.

Grand Master's Office, Oct. 9, 1871.

In the appeal, M. W. Bro. Anthon says committees of relief will be organized. While large amounts of money are pouring in, we may reasonably expect that some of it will be injudiciously applied; it will not be so with moneys contributed by our Masonic brethren, as that will pass from Bro. A.'s hands to the G. M. of Illinois, who will hand it over to the most honorable and reliable men in the Fraternity, who, after due investigation, will relieve according to the wants of the sufferers.

It is with pleasure we record the following donations from lodges and brethren:

Marsh, $100; Isaac H. Brown, $50; Hoeg & Sturtevant, and employes, $80; Davis & Corson, $1; Central Lodge 361, $300; G. Artenstine, Calvary Lodge 150, Kansas, $5; Rising Star Lodge, $150; Corner-stone Lodge, $50; Euclid Lodge, $100; Masonic Quarter Club, $25; Albion Lodge 26, $250; Gate of Temple Chapter, $50; Grand Commandery, State of New York, $2,000; Richey & Boniface, $100; Holland Lodge 8, $1,070; J. H. J., Crescent Lodge 402, $10; W. J. Seacor, Huguenot Lodge, $15; Lafayette Lodge, $50; Montauk 206, $500; Cope Stone Lodge, $250; Welland Lodge, U. D., Morrisania, $175; King Solomon's Lodge, $150; Polar Star Lodge, $250; Park Lodge 516, $100. Total, $5,830.—*dmark.*

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From the Keystone.

The Pageant at Baltimore.

Never has chivalric Knighthood been so brilliantly illustrated in America, as during the present week in Baltimore. The air has been gay with waving plumes and resplendent beauseants; the streets of the Monumental City have echoed with the measured tramp of six thousand gallant Knights, gathered from all parts of the Union; the spirit of true courtesy has been awakened anew in all hearts; and our Baltimore fraters have distinguished themselves for all time, by their unequalled reception of their Masonic brethren, and the honors that have been so generously accorded them, as well by the civic authorities as by the whole population of Baltimore. The ovation could not have been excelled in brilliancy, had the Knights only just returned from the burning sands of Palestine, and from the fields of deadly conflict with the unbeliever. The days of "Ivanhoe" and "The Talisman," of Hugh de Payens and Richard the Lion-Hearted, seemed reproduced once again; the centuries were rolled back; and as the sun flashed from the gleaming swords that were borne by the countless multitude of Knights, this western land was, as if by magic, changed into an oriental country; and it looked as though Knightly Christian warfare had once more become the real business of life.

Romance and reality both have been illustrated by these scenes. All the flutter of banners and waving of plumes have not been in vain, merely as a spectacular display. The gaiety is over, but its lesson remains. The spirit of chivalry in the middle ages was instinct with a lofty purpose, and a true spirit of self-sacrifice. The followers of the cross did not doze away their lives, nor merge all their desires in the now common, but ignoble, lust for money-getting. They heard the voice of duty and followed it. This was the spirit of the hour:

"The trumpet calls. The banners point
To sacred Palestine's bright skies;
Raise high the Cross, and follow on
The crowds that march to Paradise.

"Fair lady, bind the helmet on,
And bid thy lover quick arise;
Go, bid him take the battle-axe,
To cleave his way to Paradise.

"Forsake the world; bind on the Cross;
Join the crusader's battle-cries:
For 'merrie England and St. George!'
With this, march on to Paradise.

"List to the shout that fills the air!
'It is the will of God,' he cries;
With this the soldier of the Cross
Enters the gates of Paradise."

Now just as ancient craft Masonry symbolizes all the instruments of labor of the operative craftsman, and applies them for the furtherance of the loftiest moral purposes; so Christian Knighthood uses the insignia and knightly armor and display of the early Crusader's, with the view to inculcate the most solemn religious truths. True, the outside world can only see the brilliant array of the armor-clad host; but even these at once suggest the ancient spirit of self-sacrifice and genuine courtesy and religious fervor, that ever distinguished the true champions of the Cross. But, to the Knights Templar, there is a still deeper significance than all this. He knows full well the thrillingly solemn lessons that are lodged in every breast within the walls of the Asylum, when his Commandery is assembled for work. We have beheld many impressive scenes and joined in many solemn observances; but any one of them in comparison with the ritual of the Templars, is comparatively barren of lasting impressions.

◆

Burglars and pickpockets were very active at the Canton Fair; results did not pay.

The Faculty and students of McKendree College contributed one hundred dollars, St. Clair Lodge, I. O. O. F., contributed one hundred and the citizens of the town (Lebanon) contributed $445.85 more, being in all $645.85; of this sum $300 was sent to Mayor Mason for Chicago; $100 to Alexander Mitchell, Milwaukee, for the Wisconsin sufferers and the remainder will be sent where it is most needed.

Died.

In Kaneville, Kane Co., Mrs. BETTY, aged 40 years, wife of Bro. Frank L. Young, a member of Kaneville Lodge No. 225.

FREEMASONRY IN THE HOLY LAND.

THESE interesting lectures became so popular last winter that I found it impossible to fill engagements required in this State, and at the earnest solicitation of friends, have concluded to spend a portion of the winter here. I therefore make the following proposition to the several Masonic lodges in Illinois and elsewhere.

To deliver my Lodge Lecture on *Masonic Researches in the Holy Land*, verifying the truth of Masonic ritual and tradition, and exhibit some interesting relics from Jerusalem. I will also give an account of my visit to the English lodges, with the forms of initiation, passing, raising, schools of instruction, banquets, signs, passes, &c., &c. My charge for this Lecture is twenty dollars and expenses while at your place.

My Public Lecture is descriptive of *Jerusalem*, the *Mosque of Omar*, the *Church of the Holy Sepulchre*, *Easter Week in the Holy City*, *Gethsemane*, the *Mount of Olives*, and the surrounding country.

My charge for the two Lectures is thirty dollars and expenses while at your place. For admission to the public lectures you can charge such sum as you see fit. Properly managed, it will pay the entire expenses and ought to leave a fair surplus for the benefit of the Lodge.

☞ Address the subscriber, at Fulton, Whiteside county, Illinois, or the editor of The Masonic Trowel, at Springfield, for engagements or further information.

D. W. THOMPSON.

Fulton, November 1, 1871.

RAILROAD TIME TABLES.

ROCKFORD, ROCK ISLAND & ST. LOUIS RAILROAD.

COMPLETE FROM ST. LOUIS TO STERLING.

Trains going south, connecting with Chicago at Sterling.

	Mail.	Exp.	Quincy.
L've Sterling	3:15 a m	3:15 p m	
“ Rock Island	7:35 a m	7:00 p m	
“ Monmouth	10:26 a m	10:03 p m	
“ Beardstown	1:55 p m	2:00 a m	7:30 a m
“ Chapin	3:10 p m	2:55 a m	8:23 a m
Arr. East St. Louis	7:33 p m	7:15 a m	12:30 p m

Trains going north connecting with Chicago at Sterling.

	Mail.	Exp.	Quincy.
L've East St. Louis	6:30 a m	6:30 p m	1:30 p m
“ Chapin	10:55 a m	1:00 a m	ar 5:45 p m
“ Beardstown	1:45 p m	12:00 m	
“ Monmouth	3:50 p m	3:46 a m	
“ Rock Island (ar)	6:30 p m	6:30 a m	
Arr. Sterling	9:30 p m	11:00 a m	

E. SWEET, Jr., Gen'l Sup't.

TOLEDO, PEORIA & WARSAW RAILWAY.

TRAINS WESTWARD.

	Exp.	Mail.	Pass'gr.
L've State Line	8:45 p m	6:55 a m	
“ Gilman	10:00 p m	8:10 a m	
“ Chenoa	11:50 p m	9:54 a m	
“ El Paso	12:35 a m	10:38 a m	
“ Peoria	2:10 a m	12:00 m	
“ Canton	3:35 a m	1:40 p m	
“ Bushnell	4:50 a m	4:15 p m	
Arr. Warsaw	7:40 a m	6:30 p m	

TRAINS EASTWARD.

	Exp.	Mail.	Pass'gr.
L've Warsaw	10:45 a m	3:55 a m	
“ Bushnell	1:35 p m	6:49 a m	
“ Canton	3:08 p m	8:19 a m	
“ Peoria	4:40 p m	9:47 a m	10:25 p m
“ El Paso	6:02 p m	11:10 a m	11:50 p m
“ Chenoa	6:44 p m	11:52 a m	12:45 a m
“ Gilman	8:25 p m	1:25 pm	ar 3:00 am
Arr. State Line	9:50 p m	2:50 p m	

Connects direct with Logansport, Keokuk, Toledo and Columbus.

W. H. CRUGER, V. P. & G S

SPRINGFIELD & ILLINOIS SOUTHEASTERN RAILWAY.

On and after Monday, April 24th, 1871, trains will run as follows:

NORTHERN DIVISION.

TRAINS GOING SOUTHEAST.

	Mail.	Express.
Leave Beardstown	6:55 A. M	1:45 P. M.
" Springfield	9:22 "	4:10 P. M.
" Taylorville	10:54 "	5:29 "
Arrive at Pana	11:40 "	6:13 "

TRAINS GOING NORTHWEST.

	Express.	Mail.
Leave Pana	6:50 A. M	3:35 P. M.
" Taylorville	7:34 "	4:19 "
Arrive at Springfield	8:58 "	5:46 "
Leave Springfield	9:08 "	5:56 "
Arrive at Beardstown	11:40 "	8:25 "

SOUTHERN DIVISION.

TRAINS GOING SOUTHEAST.

Leave Edgewood	5:15 A. M	10:00 A. M.
" Flora	8:05 "	11:40 "
Arrive at Shawneetown	4:10 P. M	5:22 P. M.

TRAINS GOING NORTHWEST.

Leave Shawneetown	4:45 A. M	1:00 P. M.
" Flora	2:00 "	6:15 "
Arrive at Edgewood	3:55 "	7:40 "

CONNECTS AT ASHLAND with Jacksonville division of Chicago & Alton Railroad, for Jacksonville, Petersburg, Mason City, and all points west.

AT SPRINGFIELD, with Chicago & Alton, and Toledo, Wabash & Western Railroads, for Bloomington, Chicago and all points north, northwest and west.

AT PANA with Ind. & St. Louis, and Ill. Central Railroads for all points east, south and southeast.

AT EDGEWOOD with Chicago division Ill. Central Railroad.

AT FLORA with Ohio & Mississippi Railroad.

AT SHAWNEETOWN with steamboats for Cincinnati, Paducah, Cairo and St. Louis

ORLAND SMITH, Gen'l Sup't.
JOHN FOGGITT, Gen. F't and Ticket Ag't.

TOLEDO, WABASH & WESTERN RAILWAY.

THE SHORTEST ROUTE BETWEEN ALL EASTERN CITIES AND MISSISSIPPI RIVER.

Trains leave Springfield, on and after May 14th, 1871:

GOING EAST.

Special Through Express	1:05 A. M.
Atlantic Express	10:00 A. M.
Cincinnati Express	2:25 P. M.

GOING WEST.

Pacific Express	4:30 P. M.
Special Through Express	2:40 A. M.
Cincinnati Express	7:05 A. M.

Baggage checked direct through to Buffalo, New York and Boston.

The Celebrated Pullman Palace Coaches Will run daily on the Atlantic Express through from St. Louis to New York, WITHOUT CHANGE, via Toledo and Buffalo. Passenger leaving Springfield at 19:30 a. m. will take these coaches at Decatur.

Sleeping cars on all night trains. Through coaches between Cincinnati and Kansas City, on Cincinnati Express.

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Sup't, Springfield, Ill.

ST. LOUIS, ALTON & CHICAGO RAILROAD.

AIR-LINE ROUTE FROM ST. LOUIS TO CHICAGO AND ALL EASTERN CITIES.

On and after Sunday, May 21st, 1871, trains pass Springfield:

RUNNING NORTH.

Express Mail	12:10 P. M.
Lightning Express	11:55 M. N.
Night Express	9:50 P. M.

RUNNING SOUTH.

Express Mail	5:35 P. M.
Lightning Express	3:55 A. M.
Night Express	2:10 A. M.

The Way Express leaves St. Louis for Bloomington every day, (except Sunday), at 6:00 P. M., runs through, and leaves Chicago for St. Louis every night. The way express stops only at Carlinville and Alton going South.

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EASTERN STAR CARDS.

I HAVE A SURPASSINGLY beautiful card, which will answer the purpose of a certificate as a member of a Chapter of the Eastern Star, three inches wide and four and a quarter inches long. On the face side is

THE STAR,

with its five points in *Blue*, *Yellow*, [illegible] *Red* and *Green* colors, with the emblems in each and the Pentagon in the center, with its usual divisions, letters and devices.

Over the Star, *in Gold* are the words,

"I have seen His Star in the East,"

while beneath it, *in Green* are the words,

"And have come to worship Him."

The border is blue and red, and the spaces are filled with ornaments in gold.

On the opposite side is a certificate embordered in Red and Blue, with large letters "E. S.," in light shading, in the centre, over which is printed a blank certificate, with room in one corner for seal, to be signed by the Matron and attested by the Secretary. On the end is a line for a signature of the lady receiving this certificate. The thought came from Bro. Hubbard—the design is our own.

Single card	$ 25
Dozen cards	2 75
Fifty cards	10 00
One hundred cards	18 00

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HARMAN G. REYNOLDS.

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VOL. X. WHOLE NO. 118. SPRINGFIELD, ILLINOIS, DECEMBER, 1871. NEW SERIES NO. 8.

William Rounseville's Department.

"Masonry has Secrets."

BY WILLIAM ROUNSEVILLE.

"Masonry has secrets!" True, sir; it is granted!
Nature is full of them; the human soul,
As ever hart for water-brooks, has panted
For mystery: 'tis his life and being's goal!

Man is a mystery—a secret! When he goeth,
Or what he is—what will be—whence he come;
None but the Father of all Secrets knoweth—
Then why not man's Creator bear the blame?

Even good is secret: oft are we commanded,
Ever in secret to bestow our alms:
He who reveals his gifts is reprimanded
And revelation robs of half their charms.

Nature is secret in her dark recesses—
In deepest solitudes that man has trod,
She treasures up the mystery that blesses—
Why not, Oh caviler, find fault with God?

Our God is secret: who presumes to gather
The awful thoughts that hover round the throne?
With bended knee all men have chosen rather
To worship the mysterious God alone.

And Masonry is secret, mystery blending,
As God and nature, with the action done,
Thus mystery on good is e'er attending
And God and good and mystery are one!

◆

Extent of a Protest.

BY WILLIAM ROUNSEVILLE.

Shall the effect of a protest against the reception of an applicant for the degrees in Masonry be perpetual, or shall it be limited? I propose to briefly discuss this question. The Grand Lodge has very wisely provided that when an applicant for the degrees has been rejected he may renew his application upon the expiration of a year and some of the best Masons we know have passed through this ordeal. The second trial is frequently successful when the first one has failed. This fact shows that objections to candidates that are good and valid this year may be good for nothing the next, and that those objecting for what to them are good reasons, on the first application, are satisfied of the fitness of the candidate on the second. It also shows that the limitation of the effect of a ballot, when unfavorable, to a single year, is a wise and judicious provision, which results in the admission of many good men who make valuable members of the Institution, who, were the effect perpetual, would be forever debarred from all the rights and benefits of Masonry.

Why, then, should a protest, entered after the candidate has passed the ordeal of a ballot, be of longer duration or of more effect than the ballot itself? We can conceive of an argument against allowing a protest from being entered at all after a ballot, for it is the duty of a member to attend the communications of his lodge and to reject unworthy applicants, and if he fails to do this it may be argued with a show of reason that he has no wish to interfere with those who do attend to their business, have passed upon the application and have declared the petitioner to be worthy of a seat in the lodge. But waiving all this, and allowing that the protestant has the right to protest after the lodge has voted unanimously to receive him, why should that protest be perpetual? Is not the candidate who has passed the trial of the ballot, by a unanimous vote of those present at a regular meeting, and is halted in his Masonic career by the protest of an absentee, as likely to be a fit subject for our mysteries a year thereafter, as one who may have received a half-dozen unfavorable ballots in the lodge?

And yet in the case where numerous ballots are cast of the unfavorable color we allow the rejected candidate to again apply after the lapse of a year, but when we have the protest of a single member instead, we very inconsistently make the barrier perpetual, or during the pleasure of the protestant. In our view there is no justice in this rule. It is inconsistent as well as unjust. A member may absent himself from the regular communication of his lodge for the express purpose of taking advantage of this rule, that his objection may be perpetual. It is not only inconsistent with the rule of the ballot, but it is inconsistent and greatly at variance with the principles of Freemasonry. Our Order does not hold that there is no forgiveness or evidence of reformation. On the contrary it does hold that he who reforms his life by so much fits himself for our mysteries. But to say that an objection once made shall forever stand, without further action, precludes forgiveness and the rewards of reformation. If the candidate conducts himself guilelessly still the objection stands, and he is judged, not by the voice of the lodge, but by a single member thereof.

To this it is answered, when the candidate shows evidence of reformation the protest can be removed. This is a beautiful theory but it is exceptionable in practice. The protestant may become indifferent to the lodge; he may remove, still retaining his old membership; he may not be aware of the removal of the fact that caused him to protest, and a thousand other things may prevent the removal of the protest. Those who have had experience in these matters will bear witness to the truth of this sentence. In our experience of the working of these matters in the lodge we have not found one protest withdrawn where ten candidates rejected on the first have been elected on the second trial. Whether the protest more frequently arises from personal dislike and therefore intensifies the opposition and prolongs it, we will not now inquire, though this possibility ought by no means to be overlooked. If it be so there is an additional and very strong reason why the effect of the protest should be limited.

But as the protest now stands we give the rejected candidate no opportunity to retrieve his character as long as the protest stands upon the records, whether it be through ill-will, forgetfulness, indifference, or for real cause removed. We have decided by the protest that he is not fit to be made a Mason. We afterward refuse him the benefit of another investigation and compel him to remain with a stigma upon his character which that investigation might remove. Thus we hold out small, if any encouragement for reformation. If the candidate so conducts himself after his rejection as to merit the approbation of the lodge, he has no way to make that reformation known. The protestant may be ignorant of his reformation and the lodge can do nothing. Could he apply for membership, as he could if the protestant had cast a dark ballot, the scrutiny of his character might remove the objection and he appear in a better light than before. It appears to us that so much is due the petitioner, and certainly so much should be conceded to the principles of our Institution. If we have rejected a man he should have the right thereafter to prove himself worthy. This the course pursued when rejected by the ballot secures him. If the above reasoning is correct the protest after the ballot should have no more force or duration than the unfavorable ballot, and that is the rule for which we contend. If a member fail to be in his place to cast a ballot against the admission of one whom he believes to be unworthy give him the privilege of entering his protest to farther procedure for the year. Then give the petitioner the right to another scrutiny of character, and perhaps the cause of the protest will appear to have been groundless and a valuable member be received. But if the candidate is still unworthy the ballot or the protest will not fail to pronounce against him. Then we shall do no injustice, and our principles will, in this regard, be sustained.

Aspiring to Office.

BY WILLIAM ROUNSEVILLE.

He has a noble aspiration who desires to be found worthy to preside over a Masonic lodge. It is no small thing that he is able to fill the East—to sit with dignity in the Oriental Chair, and satisfactorily discharge the duties which that station imposes. To "preside over the sons of light," is a dignity of which any man may be proud, if he does it well—not otherwise.

Hence, when a member aspires to the chief position in a lodge, he should be careful that he renders himself equal to the situation; that he fits himself for the important and honorable position. There are so many requirements necessary that they ought to discourage any ordinary man, and we have no doubt that many have been seated in the East whose first year's experience cured them of all desire to be continued in the same place. We know there are some such, and this among those who have performed the duties incumbent upon them in an acceptable manner. But as all experienced Masons know, those who shrink from the assumption of those duties are about as likely to be those who have rendered efficient service, as those who could not get through the business at all.

To make a good Master a man must have a commanding presence. An inferior physique will impress a lodge in an unpleasant manner, when one of perfect form and stature would leave a good impression. This may not be the most important requisite, but it is one that should not be overlooked. We can think of many who otherwise were well qualified, who failed because they were like St. Paul: Their "bodily presence was contemptible."

The voice has much to do with a successful discharge of the Master's duty. There is a power in a strong and well modulated voice, as there is a weakness in one which is the reverse. We have all noticed the difference in the effect which has been produced by these two classes of officers, and there is no necessity to elaborate the point. The one has an orderly, well governed lodge; the other, almost inevitably, is troubled with confusion.

A faculty of clearly expressing an idea; of facility of communication, is necessary in an officer. This is necessary, not only in the performance of the work, but in doing the ordinary business of the regular communications. Half of the trouble in the adoption of measures for promoting the objects of the Institution results from misunderstanding. A clear, lucid statement of a question will do more to produce a union of sentiment than the most learned discussion. We do not differ very much when we clearly understand each other.

An acquaintance with parliamentary rule is absolutely necessary in a presiding officer. Though these rules may be somewhat modified by lodge rules, yet the general privileges which govern deliberative bodies are the same everywhere, and when unknown or unenforced, there must be confusion, and then follow strife and possibly acrimonious debate, which the necessary knowledge would have banished at once.

We need not say that a correct knowledge of the principles, objects, aims and requirements of Masonry are absolutely necessary in a Master of a lodge. All will admit this point; as they will, also, that a thorough acquaintance with the ritual and work of the Order must be required of those who would preside over a lodge. These qualifications must not be foregone, if the prosperity of a lodge is desired.

There are other qualifications for office, but these will suffice to show that the member who aspires to the Oriental Chair must be thoughtful, studious and persevering. It is no easy task to fulfill its duties. Though honorable, it is no sinecure. The honors, by one who confers dignity upon the office, are dearly earned.

When a member would permit his brethren to seat him in the East, let him reflect whether he is competent to perform the duties that will be incumbent upon him. If he is not willing to study long and eagerly to fit himself for his station, he should never aspire to the principal seat in his lodge. We are aware that the superficial Mason will think that we require too much, but those who have experience in the matter will say: "All these and more are necessary to constitute a perfect Master."

Masonry Among Savages.

BY WILLIAM ROUNSEVILLE.

It is a claim which Masonry puts forth that its members are found among all nations of civilized men. This claim for its universality is well supported, and even among savage tribes distinct traces of it have been found. The following narrative, related to the writer many years ago by an old sea captain, who then traded to the Pacific, will show that in the least expected places Masonry creeps out, and that even among savages its benign and humanizing effects are maintained. We give the incident as near as possible in the language of the principle actor, after the lapse of so many years.

"I was in command of a brig which sailed for the Pacific coast for a cargo of hides, but finding it impossible to procure it, and having an opportunity to ship a cargo for the Sandwich Islands, I abandoned the original intention and sailed for the Islands. The voyage was prosperous, and an offer was received at the Sandwich Islands for a freight for New Zealand, on terms that I did not feel free to refuse, and accordingly we sailed for those islands. We had discharged our freight and were about to return to the Sandwich Islands in ballast, when it became necessary to take in a supply of water for the use of the brig. To obtain this, we were compelled to go ashore in boats, taking our casks along, and after landing, to proceed around the point or spur of a bluff about a mile from the shore, which completely hid the men engaged in getting the water from the vessel, which laid off the shore about a mile and a quarter.

"Early in the morning a boat's crew of ten men were sent off for the water. I followed them with my glass until they passed out of sight behind the bluff. They were expected to return by noon, but that hour passed and still there were no indications from them. To heighten my anxiety and increase my apprehensions, I had noticed during the forenoon a large number of natives in the vicinity of the way by which the men approached the spring, armed after the manner of their nation, with war clubs. The afternoon was nearly half spent, and my anxiety became so great, that I concluded to take another boat and go myself in pursuit of my men. Accordingly, with a crew of like number with the first, the boat was launched and we were quickly on shore. The two men who had been left to take care of the first boat were equally ignorant of the whereabouts of their companions with ourselves, and we had nothing to do but press forward.

"Leaving two more to watch the two

boats, with orders to push off to the brig rather than allow them to fall into the hands of the natives, with the other ten men I directed my course to the spring. In order to curtail the distance as much as possible, we passed over instead of going around the point of bluff before spoken of. When we arrived at its summit I was astonished and dismayed to see my boat's crew surrounded by about a hundred warriors, engaged in defending themselves as best they could with such arms as they could improvise, and in fact in the midst of a rather warm as well as dangerous encounter.

"Determined to be in the fight against whatever odds might be brought to bear upon us, if it must be a fight, and still anxious to prevent bloodshed if it was possible, I called to my men to follow and dashed down the declivity at the top of my speed. The men responded nobly and were close at my heels when I arrived at the scene of action. As I was anxious to stop the fighting, if possible, I involuntarily placed my hands in the most natural position on such an occasion that could be adopted, and which every Mason will understand without description. A grim looking chief had raised his war club to fell me to the earth, and I really thought that the barbarians would make a supper off of my carcass; when he saw the position I had assumed. The club was instantly lowered to the earth, the chief caught my hand, and if ever a mortal was astonished that mortal was myself when he gave me the mystic grip of a Master Mason! At his command the affray was stopped—not another blow was given—and after some explanations by the chief to his followers, the whole band passed me and gave me the 'grip and sign' that saved us.

"But this was not all. They were our friends and brothers, and acknowledging the tie, they conducted themselves as such. The weapons and implements of war were laid aside and the hundred stout barbarians, who but a few moments before had hoped to make a good meal of us, were engaged side by side with my boats' crews in filling the casks and rolling them to the beach, and the evening sun had not descended behind the mountains in the interior of the island, before all of our casks, filled by friendly hands, were safely on board our boats and on the way to our vessel.

"Of course we understood no word of their native language and could communicate with them only by signs. These they understood with difficulty, except those which pertained to Masonry. These were as familiar to them as to me, and that they not only understood th Mason ic, but also their moral signification, their conduct abundantly proved.

"Whether these savages—even then and since cannibals—were instructed by some member of the Craft who had been left among them, or they procured their knowledge of the "moral art" from ships which at long intervals stopped there, we could not ascertain. But however their knowledge of the secrets of Freemasonry was obtained, that knowledge saved myself and companions from being cooked for the suppers of those whom Masonry caused to regard us as friends. Whoever it was that communicated the information, though it is quite possible that it was done irregularly, to the latest period of my life I shall say with all the fervor of which my soul is capable: 'God bless him!'"

Could Not Take the Oath.

BY WILLIAM ROUNSEVILLE.

Not long ago a member of the Masonic fraternity was traveling through our State, and as he always made it a practice to attend lodge when convenient to do so, a certain evening found him in a lodge which is located in a thriving little city, the exact location of which we must be excused from revealing. When he arrived but few members were present, and after introducing himself to them, he busied himself with examining the furniture and decorations of the lodge.

Not a long time passed before his ears were assailed by a volley of profane language. Wondering that it should be heard in a place where all are taught not to pronounce the sacred name of Deity but with that reverence which is due from the creature to the Creator, he bore it in silence. As others came in the profanity was continued at intervals, until a question was raised whether those present could take an oath on the Holy Scriptures that they were Masons in good standing, neither suspended nor expelled and that each for himself could say in that solemn manner that he knew no reason why he should be.

To the astonishment of the traveler, the first that avowed his willingness and ability conscientiously to pronounce the oath was the profane swearer. He laid his hand upon the Holy Book and was proceeding to pronounce the words, when the traveler withdrew his hand with the remark that he could not become a party to such an act, and turning suddenly to the brother whose polluted lips had scarcely ceased the motion which had poured forth such a torrent of profanity, he said:

. "I cannot take the oath, my brother, can you?"

"Most certainly!" was the reply.

"What, can you solemnly protest that you know of no reason why you should be suspended or expelled, when but a moment ago your lips pronounced the most awful curses against your fellow men; imprecated vengeance upon your own head and profanely and impiously called on the Deity that Masonry teaches you to revere and honor, to witness your words?"

The swearer stood for a moment as if astonished. Soon he withdrew his hand from the sacred volume, and with downcast countenance answered: "I cannot take it!"

The traveler proceeded to set before the members assembled the inconsistency and impiety of such language, and had the satisfaction of hearing a unanimous expression of approval of the course he had taken and the justness of the rebuke he had administered. The offending member made a sacred promise that from that hour he would use no more profane language while he lived, and henceforward he would conduct in such a manner that he could take the proposed oath of fitness for membership.

It may be astonishing to some that such a scene could have occurred in a Masonic lodge-room, but we fear that other cases of a similar infraction of a fundamental law of Masonry may be found by looking for them. We give this little history of an actual occurrence for the benefit of Masonry in general and for that lodge in particular which harbors such members, if such there is. We are not sure but it would be a good thing to have a standing rule that at stated times the members, with their hands upon the Book of the Law, should examine themselves to see if they know any reason why they should be suspended or expelled. A little of such examination would do no harm.

[For the Masonic Trowel.]

The Ark and Mercy Seat.

BY REV. J. GIERLOW, 32°.

Among the holy utensils and furniture of the tabernacle and temple, the sacred chest—*the Ark of the Covenant*, or *of the testimony*—may well be esteemed the heart of the worldly sanctuary. It was the first holy implement the inspired artist Bezaleel formed, and resided in in the most venerable apartment of the holy places made with hands. Its dimensions were small, but its materials were rich and magnificent. It was made of the best cedar or shittim-wood, and overlaid with pure gold both within and without. It was edged around with a border or coronet, and covered above with a lid of the same precious metal, called the *mercy-seat.* For the convenience of carriage from place to place, in the ambulatory state of their commonwealth, there were fastened to its four corners so many golden rings, into which they put staves of shittim-wood, overlaid with gold, that were never taken out, but suffered to remain, even after the ark rested in the temple and ceased to be a burden to the shoulders of the Levites.

Within this splendid chest were deposited the two tables of stone that were hewed by Moses, and inscribed by the hand of God, after the first were broken. Also the miraculous bread that was preserved in a pot, and the wonderful rod of Aaron that blossomed and brought forth fruit. The first was a standing memorial of the choice regard of heaven to the whole nation of Israel; and the last was a perpetual sign of His favor to the priestly tribe of Levi and family of Aaron.

Above the ark were two cherubims of beaten gold, arising out of the two ends of the mercy-seat, and looking towards it and one another with outstretched wings. Besides these small cherubims, there were other two, of gigantic stature, which Solomon reared up in the most holy place of the temple. But their precise shape it is impossible for us, at this distance of time, to define with certainty.

This was that venerable utensil which it was death to touch or look into, unless by the persons appointed for that purpose. The sudden fate of Uzzah, and the severe correction of the men of Bethshemish, are terrible instances of its vengeance. When Israel marched through the wilderness, the ark is said to have gone before to explore a place of rest for the congregation. The parted wave of Jordan and the falling walls of Jerricho confessed its power. Once it was a prisoner in a heathen temple, but the victory of Palestine was short! Soon were the proud enemies obliged to refund their spoil, and Dagon could neither defend himself nor his worshipers from perpetual infamy. Once it blessed the house of Obed-edom. But at last, after many removals, the splendid temple of Solomon received it for several ages; and from the ruins of that holy and beautiful house, the *symbol* was taken and preserved by the Royal Craft.

THE Provincial Grand Lodge, of Durham, England, recently voted twenty-five younds to ordinary charities, twenty-five to the boys' school, twenty-five to the girls' school, twenty-five to the institution for aged Freemasons and twenty-five to the widows' institution.

WHAT is the Kerr and Dunlavy swindle we hear so much about?

Reminiscences by a Past Grand Lecturer.

THE FIFTH ARTICLE.

THE HAPPY SURPRISE.

Perhaps no State, or I might say Territory, had such an influx of what might be termed border roughs than Illinois, some forty years ago; the country swarmed with adventurers, squatters, land speculators, counterfeiters, horse thieves and regulators.

Many a man left the East to visit the State and invest in the rich lands, then coming into market, but, alas! never to return. As soon as it was known that he had any amount of money about him he was almost sure to fall into the hands of one or the other of these robber bands, and that was the last seen or heard of him.

About this time Bro. Smith, of Peekskill, N. Y., had, by close economy and attention to business, saved a few thousand dollars, for which he sought a safe and profitable investment. Hearing of the rich lands of Illinois, he determined to visit the West, and if it suited him there, as he expressed it, to "salt down" about three or four thousand acres. So putting his business in order for a journey that would take him weeks if not months, he set his face westward and in due time arrived at the then little town of Chicago, where he bought a horse, a pair of blankets, a good saddle and what he considered necessary to make a journey through the country horseback. In a leathern belt around his body he carried about three thousand dollars, in National Bank currency (for we had a National Bank then and its money was good at all land offices), with a coarse suit of clothes, a fur cap drawn over his head, his blankets in a roll behind his saddle, his beard uncut for the last three weeks, he looked more like a ranger than a land hunter. Thus equipped, he started for Vandalia, then the capital and principal land office in the State. For the first few days all was as pleasant as could be expected in a new country; beautiful land, fine locations, but squatters rather wary of a stranger. The fourth night found him near where now stands the city of Danville. It was about the time of the regulator war which raged through that part of the State, and of which he had heard long before he got there.

Now Bro. Smith, like all great men, had his weaknesses, and his mortal dread was that he might be robbed, if not murdered, and to the oft-repeated question if he came out to buy, he had returned an evasive answer.

Towards evening he drew up before a log house that looked as if it might afford shelter for man and beast, and inquired if he could have supper and stop all night, and was informed that he could if he would put up with what they had; tired and hungry as he then was, he was glad to get his head into the cabin with a prospect of even side bacon and corn dodger.

While at supper, a stranger reined up and requested supper and lodging. He was a rough specimen of humanity, unshaved and unshorn, a keen black eye that appeared to look through you, read your very thoughts and determining the amount of money you had about you, and whether it would pay to set you up.

Bro. Smith did not like his looks, nor the searching look with which he appeared to weigh him physically and financially. It was that kind of a look that compels you to acknowledge that in an encounter you must succumb. During supper little was said; each watched the other; conversation flagged, and after a vain attempt or two on the part of the stranger to draw Bro. Smith out, he asked to retire and was informed by the landlord that he and the other gentleman would occupy the same room, although there were two beds. This did not appear to suit either, for there was not that hearty response, "That's all right, I like company," or "It's all the same to me," so in silence the landlord showed them to their room up-stairs; the roof rather low, the beds tucked under the eaves and not more than a three-foot alley between them; the light was put on the floor, the landlord bid them good night, and the two men were left alone. It was evident to each that the eyes of the other were upon him. The stranger took the only chair (an old rickety thing that stood in the corner), and waited for the other to retire. Smith set down on the edge of the bed, waiting for the stranger to retire, but soon saw that the stranger had the advantage, as he must get out of the way before the stranger could well get to the bed. This was getting awkward, so Smith determined to make a necessity of the situation, undress, go to bed, but keep one eye open for the stranger; so with a "Well, I think I'll retire," commenced to pull off his coat; as he did so, a small Masonic emblem on the vest collar became exposed. The stranger rose to his feet and advanced. Bro. Smith supposing that his time had come, determined to sell his life as dearly as he could. What was his surprise when the stranger pointing to the emblem, asked, "What is that?" Without taking his eyes for one moment from the face of the stranger, Bro. Smith felt on the collar of the vest until his hand came in contact with a small square and compass (placed there by his wife as he was leaving home). "A pin," was the reply. "Yes, I know, but what kind of a pin?" "A Masonic pin." "Are you a Mason?" "Why do you ask?" "Because I am a Mason." "Are you?" asked Bro. Smith. In a moment each sat on the edge of his bed, with knees close together, their heads inclined forward, while in a suppressed tone questions were asked and answers returned—now they hold each other by the hand, then they fall into each other's arms, and the *whispered words*, "God bless you, my brother," was the outpouring of the pent-up feeling of brotherly love and affection that had been welling up in their hearts for the last few moments.

"Yes, God bless you," says Bro. Smith, "and what a relief; do you know that I took you for one of them regulative cut-throat bandits, and did not know but what I was in one of their dens and you the appointed instrument to rob and murder me; for I have no fear in telling you now that I have three thousand dollars in that belt to purchase government lands, soon as I can get to Vandalia."

"Well," said the stranger, "it is a strange coincidence, for do you know that I had about the same opinion of you, and I also can tell you now, I have six thousand dollars about me to locate lands for a small colony."

As the night was cool and the bed clothes were rather scant, the brothers concluded to join covering and both occupy the same bed, and thus terminated the HAPPY SURPRISE.

T.

From the London Freemason.

Help for Chicago.

The tremendous conflagration at Chicago is one of those catastrophies which awake a universal thrill of interest and terror in the human breast. Calamities like fire and sword and pestilence, have in all ages wrought ruin and destruction upon the earth, but there are degrees of desolation, and man has seldom had to mourn such havoc as has recently befallen the young but magnificent city of the west, which was so justly esteemed the pride of the great American Republic. It is true that some disasters have occasioned greater loss of life than the burning of Chicago—as when Pompeii and Herculaneum were overwhelmed by the fiery flood, or when Lisbon reeled and tottered in the giant grip of a deadly earthquake. These were, indeed, terrible events—scarcely paralleled in the history of the world. Still, the only fitting comparison of the wide-spread misery caused by the Chicago conflagration is to be found in a misfortune of similar nature and extent, and happily, as yet, the annals of mankind afford us but one example—in the fire of London, of 1666, which, for magnitude, can be likened to the rapid ruin which has overwhelmed Chicago. No wonder, then, that our hearts are stirred to their inmost cores with emotions of mingled pity and amazement. No wonder that true men in every land—and not least of all in this of ours—are stretching forth their arms across the Atlantic in practical sympathy with their afflicted brethren. From the patrician pound to the plebeian penny, from the extremes of wealth and poverty, in the British islands, help is being freely offered to the homeless and foodless citizens who, though far away, are the descendants of our own kith and kin. Already much has been done to assist them, and yet the stream of benevolence has but begun to flow—of that we feel assured, because the occasion is a great and a sad one, and English liberality is not wont to flag until substantial and permanent aid has been given to the distressed. We have, therefore, no misgiving that the free-will offering of our countrymen will not be worthy of themselves, or of the sacred causes of charity to which it is dedicated; but there is one section of our countrymen whose views we are proud to represent; a section not inconsiderable in numbers, in wealth, or in influence; a body whose principles peculiarly inculcate noble deeds; in a word, we desire to see the Masonic Craft identified with the movement for the relief of Chicago. It is not solely on the ground that Freemasonry has greatly flourished in the State of Illinois, although it is worth noting that more than six hundred lodges and forty thousand Masons were on the roll of the State Grand Lodge when it held its last communication in the doomed city. It is not, however, simply for this reason we hold that the Grand Lodge of England should contribute to the relief fund; but upon the more comprehensive ground of a Mason's susceptibility and ready response to the cry of affliction, wherever and whenever it may be heard. We gave to Patriotic fund, good; to the Indian Mutiny fund, good; to the Lancashire Relief fund, good—each time a thousand pounds. Latterly we have subscribed to the Peruvian Earthquake fund, and in aid of the sick and wounded in war. We quote these instances, not boastfully or vaingloriously, but merely as precedents by which to shape our course, now that a greater, a more dire calamity has befallen our friends in America. Still, although we advocate the extension of aid to *all* who have suffered in the Chicago catastrophe, we hope that some special effort will be made to reinstate the Masonic lodges of the city in something approaching their former prosperity.

Not many weeks ago we had the pleasure of meeting Bro. Bailey, the editor of the *Voice of Masonry*, an influential magazine published in Chicago, and he assured us that Masonry was worked to perfection in that city. Little then did he dream that the splendid edifices and spacious streets which he described to us so graphically, were so soon to be consumed and reduced to ashes. It will, however, be some consolation to the unfortunate citizens to know that the appalling scourge which has swept away their homes has awakened feelings of regret and compassion throughout the civilized globe; sentiments, too, that have ripened into practical deeds, the true test of genuine emotion.

The Freemasons of England must bear their part of this noble work; they must be prepared to vindicate the credit of the Order by a substantial donation, irrespective of their own private subscriptions to the relief fund. Recent events have brought us into closer communion with the American Craft—an interchange of compliments has taken place; a vow of mutual friendship has been recorded. Let us now waft across the Atlantic something more than courtesies—a tangible evidence of sympathy; a kindly offering of our good will. Then will be realized, indeed, what we faintly foreshadowed upon hearing of our Grand Master's reception at Washington—observations which have evoked so friendly a response in the breasts of several eminent American brethren, that we cannot better close this article than by quoting one of many, culled from Dr. Mackey's *National Freemason*, where, in allusion to the meeting of English and American Masons in the Masonic Temple, he remarks that "it is already producing the happiest results, in securing a warmer and kindlier feeling between the peoples of the two countries."

Lodge of Sorrow.

In memory of Grand Master T. J. H. Anderson and P. G. M. Wm. M. Taylor, the brethren of Holland and Gray Lodges held a lodge of sorrow at Houston, September 30. We have been kindly furnished with a copy of the impressive proceedings. Having already alluded to Bro. Taylor, we take the following extracts relative to Bro. Anderson.

Thomas J. H. Anderson was born in Pike county, Alabama, on the 26th day of November, 1828. He was liberally educated and a graduate of Franklin College, Athens, Georgia.

The best evidence of the soundness and thoroughness of his mental training was found in his prudent reserve and his habitual economy of speech.

In 1852, at the age of twenty-four, he emigrated to Texas and established himself as planter on the banks of the Brazos, in Robertson county. From this time the cultivation of the soil was the business of his life.

In 1859, at the age of twenty-nine, he married in Washington county a most estimable lady, who survives to mourn his irreparable loss.

One who knew him well in his domestic relations, writes: "He was a kind and affectionate husband, a loving and indulgent father. His loving nature yearned rather for the sweeter and purer enjoyments of domestic life than for the glare and excitement of public position. Happy in the love of an amiable and devoted wife and blessed with a young and interesting family, *home* was the centre of his affections." Thus writes his family physician and bosom friend. More honorable is this testimony to the heart of him of whom it is given than any formal panegyric.

In the year following his marriage. he removed to Port Sullivan, Milam county, where he continued to reside until his decease.

In the year 1854, in Pierce Lodge No. 144, he was raised to the sublime degree of a Master Mason. In 1858, he was elected Worshipful Master of St. Paul's Lodge No. 177, in which capacity he served for twelve consecutive years. This extraordinary term of service is declarative of the estimation in which he was held by those of the Craft who knew him best, It shows that not only must he have eminently illustrated in his life the ethical principles of Masonry, but that in its ceremonies and ritual he was a trusted teacher and guide.

As a member of the Grand Lodge, his merits early attracted the attention of the Fraternity. He was soon placed in the line of promotion, and at each successive step fully warranted the confidence reposed in him.

At length, in June, 1871, he was elected Grand Master, and thus received, in the 17th year of his Masonic history and in the 43d year of his age, the highest honor that Ancient Craft Masonry can award.

On the 16th day of August last, summoned by the duties of his office, he left his home for this city. On the succeeding day, he had the first monition of his disease, and the next developed the fatality of its character.

All medical skill was baffled, and on the 29th day of August, at 2 o'clock P. M., he expired.

By-Laws of the Grand Lodge.

Section 1. The annual communication of the Grand Lodge shall be held in the City of Chicago, on the first Tuesday of October, when the Grand Lodge shall have power to charter new lodges, by letters patent, under its seal.

VISITORS.

Sec. 2. No brother, admitted as a visitor during the sitting of the Grand Lodge, shall be permitted to speak on any matter before the Grand Lodge without leave of the M. W. Grand Master.

ELIGIBILITY.

Sec. 3. No brother shall be eligible to either of the offices of Grand or Deputy Grand Master, Senior or Junior Grand Warden, unless he shall have passed the Chair in some regular lodge.

Sec. 4. No member shall be eligible to any office in this Grand Lodge who is not a member of a subordinate lodge in this jurisdiction.

PROXIES.

Sec. 5. Whenever the Master or Wardens of a lodge cannot attend in person, he or they may depute any Master Mason to act for him or them: *Provided*, That such members so deputed shall be members of the lodge from which the proxy is given.

ANNUAL RETURNS.

Sec. 6. Every lodge under the jurisdiction of this Grand Lodge shall, on or before the first day of September, annually transmit by mail, express, or some more expeditious mode, to the Grand Secretary, the annual returns of such lodge, which shall embrace a list of officers and members; of all known non-affiliated Master Masons within the jurisdiction of such lodge; of all initiations, passings and raisings; of all admissions, rejections, suspensions, expulsions, restorations, dimits and deaths, with their respective dates, signed by the Master and attested under the Seal of the Lodge and the hand of the Secretary.

ANNUAL DUES.

Sec. 7. Every lodge subordinate to this Grand Lodge shall, on or before the fifteenth day of September, annually pay to the Grand Secretary, for the use of the Grand Lodge, the sum of seventy-five cents for each Master Mason belonging to their lodge at the time of making the annual return; but every lodge shall pay at least ten dollars annual dues, and no representative of any lodge shall be entitled to a seat in the Grand Lodge until the dues of his lodge are paid and the Grand Secretary's receipt therefor produced; and in case of the neglect or refusal of any lodge to pay its annual dues at the time herein specified, or on or before the next annual communication of the Grand Lodge, such lodge may be stricken from the books of the Grand Lodge and their warrant or charter considered null and void. But on proper application to the Grand Lodge, making full returns and paying all dues such lodge may be restored to its former rank and privileges.

Any lodge failing to comply with the requirements of this section shall forfeit its claim for mileage and per diem for its representative in the Grand Lodge.

Sec. 8. No lodge shall be required to pay dues for members who shall have permanently removed without the jurisdiction of this Grand Lodge.

LEAVE OF ABSENCE.

Sec. 9. No brother, after having taken his seat as a member, shall be permitted to leave without obtaining permission of the Grand Master.

COMMITTEES—THEIR DUTIES.

Sec. 10. The Grand Master, Deputy Grand Master, Senior and Junior Grand Wardens, Grand Treasurer and Grand Secretary, for the time being, or a majority of them, shall be a standing Committee on Charity, under whose direction charities shall be distributed.

Sec. 11. At each annual communication of the Grand Lodge, as soon as practicable after its organization, the Grand Master shall appoint the following committees:

First.—A Committee on Credentials, to consist of three members, whose duty it shall be to examine the credentials of all Masons claiming the right of membership, and report their names and Masonic connection to the Grand Lodge.

Second.—A Committee to examine visiting brethren, to consist of seven members, whose duty it shall be to examine all visitors not properly vouched for, and report their respective names, address and Masonic connection to the Grand Lodge.

Third.—A Committee on Finance, consisting of three members, whose duty it shall be to examine and report on all accounts and financial matters to them referred, to destroy all paid Grand Lodge orders surrendered to them by the Grand Treasurer, after being satisfied that the same has been paid, cancelled and listed, and their report on the same has been approved by the Grand Lodge, and to make a full report, before the close of each annual grand communication, of the financial condition of the Grand Lodge.

Fourth.—A Committee on Petitions, consisting of five members, who shall examine and report all petitions for new lodges U. D, for changes on location, or for change of name, and upon all petitions and matters pertaining to the education of the children of deceased and indigent Master Masons.

Fifth.—A General Committee, consisting of three members, whose duty it shall be to report upon all unfinished business and upon such other matters as shall be referred to them.

Sixth.—A Committee on Obituaries, to consist of three members, who shall make report upon such subjects as shall be referred to them.

Sec. 12. Before the close of each annual communication of the Grand Lodge, the Grand Master shall appoint seven standing committees for the ensuing Masonic year, as follows:

First.—On Masonic Correspondence, to consist of three members, whose duty it shall be to examine the correspondence and documents from other Grand Lodges in correspondence with this Grand Lodge, and report at each annual communication whatever may seem of sufficient importance and interest to demand its attention or action.

Second.—On Masonic Jurisprudence, to consist of seven members, whose duty it shall be to examine and report upon all questions, documents and papers requiring investigation and decision upon points of Masonic law; and to make report upon the same.

Third.—On the Library, to consist of three members, of which the Librarian shall be one, to examine, select and purchase books, charts, magazines and such other documents and articles as may seem proper; to procure the binding of such proceedings, works and documents as they may judge expedient; to draw orders for the payment of the same, in amount not to exceed in the aggregate the sum of one hundred dollars in any one year, unless by the special order of the Grand Lodge; and to report all their doings and the condition of the Library annually to the Grand Lodge.

Fourth.—A Committee on Returns and Work of Lodges U. D., consisting of five members, whose duty it shall be to examine the by-laws, records of work and the returns of lodges under dispensation, and to make report to the Grand Lodge if (or not), in their opinion, charters should be granted to such lodges.

Fifth.—A Committee on Returns and Work of Chartered Lodges, consisting of seven members, whose duty it shall be to examine the returns of proceedings and Work of chartered lodges, and report the same to the Grand Lodge.

Sixth.—A Committee on Appeals and Grievances, consisting of five members, whose duty it shall be to examine and report upon all appeals, memorials and petitions in relation to any matter of complaint or grievance within this jurisdiction, which shall come before the Grand Lodge.

Seventh.—A Committee on Mileage and Per Diem, consisting of three members, whose duty it shall be to ascertain the distance necessarily traveled by each officer and representative entitled to mileage and per diem, and report the same to the Grand Lodge. The grand officers, members of the Committees on Masonic Correspondence and Masonic Jurisprudence, and the representative highest in rank from each lodge under this jurisdiction, shall be allowed five cents per mile, going and returning, for every mile traveled from his place of residence, computed by the necessarily traveled route, and two dollars per day for each day's actual attendance at the Grand Lodge. No one shall draw mileage both as a grand officer and representative. Said Committee shall make up the orders for mileage and per diem and issue the same, and may employ such assistance as may be necessary.

[Sections 13, 14 and 15 are superseded by Article XIII. of the Constitution.—Editor.]

Sec. 16. All dispensations for new lodges granted after the first of July in any year, may be made returnable to the Grand Lodge to convene in one year from the first Tuesday in October thereafter: *Provided*, That such lodges shall make regular returns at the next grand communication.

Sec. 17. No charter shall issue to a lodge under dispensation until it shall have conferred the degrees of Entered Apprentice, Fellow Craft and Master Mason, in manner and form as prescribed by the rules and regulations of the Grand Lodge.

Sec. 18. Lodges under dispensation shall be governed by the code of by-laws adopted for the government of lodges under dispensation by this Grand Lodge, A. L. 5856. And the secretaries of such lodges shall record at length, with the proceedings, the dispensation under which the lodge is convened; and when chartered, the Secretary shall likewise record at length the charter.

Sec. 19. No lodge of Free and Accepted Masons can legally assemble in this State unless authorized to do so by this Grand Lodge.

[*To be Continued.*]

Selected Poetry.

Ask! Seek!! Knock!!!

ASK, and ye shall receive;
  SEEK, ye shall surely find;
KNOCK, ye shall no resistance meet,
  If come with ready mind;
For all that ASK, and ask aright,
Are welcome to our lodge to-night.

Lay down the bow and spear;
  Resign the sword and shield;
Forget the arts of warfare here,
  The arms of peace to wield;
For all that SEEK, and seek aright,
Are welcome to our lodge to-night.

Bring hither thoughts of peace;
  Bring hither words of love;
Diffuse the pure and holy joy
  That cometh from above;
For all that KNOCK, and knock aright,
Are welcome to our lodge to-night.

ASK help of HIM that's high;
  SEEK grace of HIM that's true;
KNOCK patiently, the hand is nigh,
  Will open unto you;
For all that ASK, SEEK, KNOCK aright,
Are welcome to our lodge to-night.

What Masonry Did.

We find the following story, strange, but vouched for as true in the Masonic columns of the Texas *Family Visitor*, of November 6th. The editor says:

When we resided in Wisconsin, a case came up in Mineral Point Lodge No. 1, which we shall never forget. There lived a man there, of wealth and influence, who had become a confirmed inebriate, whose conduct was very bad, who sent in his petition to the lodge for initiation. The Grand Master happened to be present on a visit from a neighboring town, and was occupying the chair when the petition was presented.

On hearing the name of the petitioner, the Grand Master, who knew the character of the man, spoke up with great emphasis, and said: "The friends of that candidate had better withdraw that petition, for no such man can be received into this lodge."

Gen. G. W. J., who has since represented the State of Iowa for twelve years, in the United States Senate, had presented the petition and took a deep interest in the welfare of the candidate, rose and stood mute for some time, and finally asked permission to approach the chair, which being granted the following conversation occurred:

"M. W. I am exceedingly anxious that my friend Col. N. should be admitted into our Order. I know his habits are bad and he knows that he has no just claims to our favorable consideration; but he has taken up the idea that if any institution on earth can save him, it is Masonry. He has tried to reform by every other means, and all to no purpose, and he asks it as a favor to grant him the benefits of the Order, as a mercy to him, and I do hope you will waive your objections and give him a trial."

"Bro. J.," said the G. M., "do you believe that there is good material in him if he was duly sober to make a Mason? Was he ever a man of moral integrity?"

"I have known him for many years, and I can assure you that if he pledges reformation, he will manfully maintain his pledge under our care."

"Then," said the G. M., "I will withdraw my objections, on one condition, and that is: upon the maturity of his petition, if the lodge elects him, he may take the E. A. degree; and if he shall stand firm and conduct himself in perfect sobriety and Masonic decorum for *six months*, he can then be passed to the degree of F. C. And he must again stand a probation of *six months* more, before he is raised; and if he will agree to this, I will withdraw my objections and let the petition take its course."

To all of this Bro. J. agreed, and communicated the same to the candidate, who accepted the terms. On the next regular meeting of the lodge, the candidate was elected and the G. M. was present and initiated him in person, when the first six months' probation began.

Before the six months had expired, Col. N. was a new man; his appearance, habits and condition were entirely changed, and he was again prospering in business. He took a second degree and entered upon his second probation of six months. Before the expiration of that term, Col. N. had made a profession of religion, and became a member of the Presbyterian Church.

Twelve months or more after the initiation of Col. N., he met the G. M. in the city of Madison, the capital of the State, and approached him with a smile of delight upon his face; but his dignified and gentlemanly appearance so widely differed from the former Col N. that he was not recognized by the G. M. until he announced his name.

So soon as his name was heard, the G. M. stood with emotions of unspeakable pleasure, for a moment, surveying the man once detested for his vice and debauchery—now bearing the aspect of a refined, intelligent and dignified Christian gentleman.

Col. N. continued to do honor to the Order to which he owed his salvation; to the Church of which he was a ruling elder, until he closed his life never having forfeited his word of honor, and is, doubtless, now enjoying the rest and refreshment which is prepared in the Celestial lodge above, where he rests beneath the smiles of the Supreme Grand Master of the Universe, who delights to confer the honors and rewards of a faithful life on earth, with the inheritance of eternal life in heaven.

It was the *faith* which Col. N. had in our Order that gave it the power over his mind and conduct. He joined it for the purpose of salvation and realized his object by diligent care and watchfulness over his heart and life. We would wish all others would do likewise.

◆

Death of Hon. Wm. M. Taylor, of Texas.

We are pained to learn from the *Family Visitor* (Houston), that P. Grand Master Wm. M. Taylor died at his residence in Crocket, Texas, on the 30th of September. In announcing his death, the *Visitor* says: "Words can hardly do justice to the feeling of sorrow which this announcement will cause throughout Texas. First among his equals, a very Bayard in all noble qualities, no man in Texas was more widely known and loved. For nearly thirty years a leading spirit in the Grand Lodge of Texas, having enjoyed every outward honor in the power of the Fraternity to bestow; and better, having the heartfelt regard of every worthy Mason in Texas, his death makes a chasm which will be painfully felt for years."—*Freemasons' Magazine.*

A Mason Buried at Sea.

In mid-ocean when death comes 'tis tangible desolation—a little world's visible depletion without the possibility of replenishing the number or filling the void—unlike a death on land, where the surgings of humanity, like forest leaves, cover the space of lost. This fact became indelibly impressed on me on the homeward bound voyage of the ship Horatio from the East Indies, many years ago. Among the passengers returning to America was a gentleman who had contracted consumption by his business as a tea-sampler or taster, which is done by taking a small quantity of tea in the hands and breathing on it and then smelling the flavor. The fine dust being inhaled into the lungs for any considerable length of time induces disease. He fully realized that he must soon die, but thought that he might reach home for the endearing adieux of his friends and more especially for that burial from the hands of his brethren in Masonry, which would seem the crowning act of his life's religion. But his vitality deceived his hopes. After passing St. Helena he failed rapidly and finally; seeing that he could not reach land, begged the captain, who was a Mason, and the few who stood around him, to do all that could be done to symbolize his burial as a Masonic one, the only door through which he wished his body to pass to oblivion and his spirit to the Infinite Lodge of tried and perfect Masons. How well we all fulfilled the request, our limited resources spoke eloquently. The simple little tributes to the good man's wishes were to me more impressive than all the gorgeous funeral trappings since then witnessed. In the canvass he was sewed up in we placed his "gold mark," showing the symbol he was known by in his chapter. His lamb-skin apron and all the leaves we could pluck from a sickly geranium, the nearest approach we could make to the sprig of Acacia; one fore-castle sailor, with divine tenderness of soul, presented his all (and a god could do no more), a few twigs of willows gathered at St. Helena beside the empty grave of Napoleon. At the foot of this canvass coffin was placed a cannon shot, to ensure a speedy burial. We all assembled at the leeward side of the ship, with the body placed on a plank poised on the rail above the bulwark. The order was given to "back the main-yard," which caused the ship to lose headway and remain nearly stationery, with all sail set. It was like the sun standing solemnly still in the mid-heaven to respect this small world of woe. With tremulous voice we sang the Masonic burial hymn, "Solemn strikes the funeral chime." The captain read the Episcopal burial service—in place of "ashes to ashes" he used the words, "we therefore commit his body to the deep."

As the sentence was being pronounced the end of the plank was raised and a quick plunge entombed the remains of our fellow passenger, where no human eye will ever rest on his grave while mumbling faint praises to his virtues. Scarcely had the rising bubbles on the water ceased to break when the sonorous order of "fill away" brought the deck in noisy tumult, and we were sailing on again to eventually all arrive by different routes to the same port.—*Masonic Jewel.*

Selected Poetry.

Three Words of Strength.

There are three lessons I would write—
Three words as with a burning pen,
In tracings of eternal light,
Upon the hearts of men.

Have Hope! Though clouds environ round,
And gladness hides her face in scorn,
Put thou the shadow from thy brow—
No night but hath its morn.

Have Faith! Where'er thy bark is driven—
The calm's disport, the tempest's mirth—
Know this: God rules the hosts of heaven,
The inhabitants of earth.

Have Love! Not love alone for one;
But man, as man, thy brother call;
And scatter, like the circling sun;
Thy charities on all.

Thus grave these lessons on thy soul—
Hope, Faith and Love—and thou shalt find
Strength when life's surges rudest roll,
Light when thou else wert blind.
—*The Evergreen.*

A Mason Under Torture.

Between the years 1740 and 1750, the Freemasons were subjected to the greatest persecutions in Portugal. A jeweler of the name of Moulton was seized and confined in the Inquisition, and a friend of his, John Coustos, a native of Switzerland, was arrested. The fact was that these two persons were the leading Freemasons in Lisbon, which constituted their crime. Coustos was confined in a lonely dungeon, whose horrors were heightened by the complaints, the dismal cries and hollow groans of several other prisoners in the adjoining cells. He was frequently brought before the inquisitors, who were anxious to extort from him the secrets of Masonry; but refusing to give any information, he was confined in a deeper and more horrible dungeon. Finding threats, entreaties and remonstrances in vain, Coustous was condemned to the torture of the holy office. He was therefore conveyed to the torture room, where no light appeared but what two candles gave. First they put around the unfortunate man's neck an iron collar, which was fastened to the scaffold; and this being done they stretched his limbs with all their might. They next tied two ropes around each arm and two around each thigh, which ropes passed under the scaffold, through holes made for that purpose. These ropes were of the size of one's little finger, and pierced through his flesh quite to the bone, making the blood gush out at eight different places that were so bound.

Finding that the tortures so described could not extort any discovery from him, they were so inhuman, six weeks after, as to expose him to another kind of torture, more grievous, if possible, than before. They made him stretch his arms in such a manner that the palms of the hands were turned outward; when, by the help of a rope that fastened together at the wrist, and which turned by an engine, they drew them nearer to one another behind, in such a manner that the back of each hand touched and stood exactly parallel one on the other, whereby both shoulders were dislocated, and a quantity of blood issued from his mouth. This torture was repeated thrice, after which he was again sent to his dungeon and put into the hands of physicians and surgeons, who, in setting his bones put him to exquisite pain.

He was finally released, we believe through the intercession of the English Consul, prompted thereto by the Grand Lodge of England.

THE MASONIC TROWEL,

IS PUBLISHED BETWEEN THE FIRST AND FIFTEENTH OF EVERY MONTH.

Price per year, - - - - - - $1.25.

THE TROWEL is the oldest Masonic journal in America now published in its present form, and is again presented to the Masonic Fraternity for renewed and generous support.

It has ever been the organ of the masonic people and their families—such it will remain. It has been the friend and advocate of law, order, morality, intelligence—of improvement, progress and toleration, and will continue so to be.

It is now printed on new type, superior paper, and will give the latest Masonic tidings.

RATES OF ADVERTISING.

	1 mo.	3 mo.	6 mo.	1 yr.
1 Square, - - -	$ 5.00	$10.00	$15.00	$30.00
2 Squares, - - - -	10.00	18.00	25.00	40.00
¼ Column, - - -	15.00	25.00	35.00	45.00
½ Column, - - - -	25.00	40.00	50.00	60.00
1 Column, - - -	35.00	45.00	65.00	100.00
2 Columns, - - - -	65.00	90.00	110.00	150.00
1 Page - - - -	75.00	100.00	150.00	200.00

But three pages of the paper will be given to advertisements; but, if sufficient inducement be offered, a cover will be added and made a part of the paper for that purpose.

Advertisements for one month, payable in advance; for three months, payable one-half in advance and the remainder after the first insertion; for six months or longer, payable one-third in advance, the remainder quarterly.

The space usually occupied by eight lines of nonpareil type, solid, will be regarded as one square, or, twelve squares to each column.

Equitable charges will be made for changes, alterations or withdrawals.

Orders for advertisements from abroad should state how much space is desired.

Editorial notices will *in all cases* be written by ourself, and charged for at the rate of one dollar for every ten words or less, payable in advance. The request for editorial notice should be accompanied by the money for the number of words desired, in no case exceeding fifty.

Any one who fails to pay bills when due without an acceptable excuse, will have his or their advertisement thrown out with an editorial notice to that effect. Suspension of business is a sufficient excuse.

No advertisement received from irresponsible houses nor for an immoral or disreputable business, and I reserve to myself the right to reject all such.

No one is authorized to receive any advertisement for me except by my written authority, nor will any advertisement be received without the written authority of the party ordering it.

HARMAN G. REYNOLDS,
Proprietor, Publisher and Editor.

The Close of the Year.

Heretofore, when approaching the close of the year, we had also reached the close of the volume. The great fire of the 22d of February changed all this, and now our volumes close in April and the new ones commence in May. Therefore this is not exactly the time to review our editorial year, tho' we are fain to acknowledge many mistakes and errors, and to confess that years have impaired our memory as well as vision. We work as many hours as ever, but not so fast. We labor as diligently, but we have to look up numbers, names, dates and facts which were readily supplied a few years since from memory. That vast power of memory which we once wielded was, to us, system and resources, the want of which now shows the value of early systematic training, method and rules. Now, we do the best we can, laboriously and persistently, but we realize every day the want of that business culture and order supplied by our business colleges, and that editorial faculty and readiness evolved from regular training.

The year now closing has, to us, been one of great sorrow, most of which must be unspoken. Some of our cherished hopes and fondest anticipations have been stranded; of these, the fire, with its terrible consequences to us, is but a small part. We look around us and see many suffer as we do, and even more. We look over the mercies vouchsafed us and with the companion of our youth, two of our sons in active and honorable employment, and the younger children reputably settled or acquiring the learning to fit them for the future, and we are able to say with filial trust, "Shall we receive good at the hands of the Lord, and not evil?"

And how has it been with our brethren? Financially it has been a severe year in the west. Any one can see that who will examine the applications for Masonic honors and advancement and note the classes from which they come. To men engaged in certain employments, like railroading, express offices, telegraphing, grocery business or public business, pay is certain; for people must live and business must be done. From such as these come a large proportion of our accessions, while from the major portion of the community, dependent upon the results of productive labor, the applications in proportion have been much less.

While, as a class, the brethren of the Masonic Fraternity have been in fair prosperity, it is most likely that many have been unfortunate in business affairs, or have suffered from their own imprudences and faults, or from domestic troubles or the wrong doings of others. And how prone are men, especially when in fault themselves, to accuse others, or shift their blame on to others' shoulders If every brother would manfully bear his own burden, be assured that all the burdens would be much lighter. We do not mean by this that we are not to lend a helping hand; but we do mean that every brother should throw no responsibility upon others which is justly his own. A Freemason has no right to plead the force of habit. It is his duty to resist an evil habit, break it up and drive it from him.

Can any Freemason who will think and reason five minutes justify himself at the bar of conscience in pleading the force of habit? Will he acknowledge that he is a brute and not a man? Will he confess that habit has acquired such strength over his powers of resistance and ability to amend, that he must day by day set an evil example before his brethren, his fellow men, and the rising generation? Grant that it takes time to amend, but let it be short, and the shorter the better. Some of the best men we have known, turned a short corner.

A few questions, brethren:

Have you squared your lives by the golden rule?

Have you done unto others what you would not like to have them do unto you?

Have the husbands been thoughtful, tender and forbearing, ready to assist and relieve, careful in speech and kindly in act?

Have the fathers trained up the children in the ways of virtue, truth, industry and honor?

Have brothers remembered a brother or sister in adversity, trouble or misfortune?

Have sons rendered the honor to parents which is their due?

Have citizens honestly discharged the duties which they owe to their country?

Have neighbors been kindly disposed, waiving unimportant rights and striving for the peace and harmony of society?

Have brethren striven to promote brotherly love in their lodges? Have they been careful to give no reasonable cause of offense? Have they quietly laid aside their own preferences and stifled their personal ambition for the general good?

Dear brethren; pray consider these questions, with any others that may suggest themselves, and take an evening and think them over, and whereinsoever you find yourselves in fault, seek pardon and strength from Him in whom you put your trust, and in your future life *amend!*

Eastern Star.

Who are Eligible.

Where there are no chapters the degrees may be conferred upon any affiliated Master Mason in good standing, and upon certain female relatives. This we regard as being a pastime—instructive it is true—and, did it end there, harmless. But to give these degrees in an unorganized manner with inducements we hold to be every way objectionable, and far more likely to bear pernicious fruit than good. Hence, where there are chapters, it is unlawful to confer any degrees outside of them, nor should any member of a chapter ever confer them, except with a view to chapter organization.

Persons eligible for the Order in chapters are:

First. Affiliated Master Masons in good standing.

Second. The wives of such Master Masons. The question may here arise, suppose the husband is not a member, may the wife become one? She can. But, suppose the husband be opposed to her becoming a member; she is still eligible, but in such case it is not advisable to entertain her application.

Third. The daughters of Master Masons in good standing, or who, being deceased, were in good standing at the time of death. In case such daughter be unmarried, she must be eighteen years of age. In case she be married, or a widow, the question of age is not considered. The query may here arise, suppose her husband is not a Mason, is she eligible then? She is. But in case he is opposed to it, how should the matter be treated? The chapter should use its cool judgment, after taking plenty of time to consider.

Fourth. The widow of a Master Mason who was in good standing at the time of his death. The highest rank is that of a wife, her relation to her husband being the holiest, purest and tenderest of all earthly ties. The daughter stands next in rank, being next to the wife, more nearly related to the father, and certainly next to the wife in the father's love! Next to the daughter we class the lonely widow, who, though not a wife, *was one.* Every wife should comfort her, and every husband respect her.

Fifth. Mothers. The remarks in regard to daughters, apply to mothers, except in the matter of age.

Sixth. Sisters. The remarks in regard to daughters apply to sisters; only, sisters must be of full blood—that is, of the same father and mother.

The question may be asked, in case a lady is the wife, the daughter, mother and sister of Master Masons, may she choose the relation in which she may apply? We answer, a lady never should and a true woman never will degrade her rank, and though her affection may be stronger for her son, her respect greater for her brother, and her love greater for her father than for her husband, she is never to forget that she is a wife, and as a wife, a priestess and a queen.

Origin of Masonry in New Jersey.

We are under great obligations to R. W. Pro. Joseph H. Hough, Grand Secretary of New Jersey, for a copy of the first volume of the History of Masonry in New Jersey, and this with the record heretofore acknowledged, makes the History complete.

A deputation was granted to Daniel Cox as Provincial Grand Master of New York, New Jersey and Pennsylvania, June 5, 1730, and it is believed that he was the first Provincial Grand Master in the New World. He was succeeded by Richard Riggs, Francis Goelet and George Harrison. After the latter ceased to act, various grand jurisdictions exercised authority in New Jersey until December 18, 1786, when a large number of Masons, representing lodges in that State and hailing from various lodges in the adjoining States, met at New Brunswick, examined each other, and elected Chief Justice David Brearly Grand Master, and men of distinction to the other offices. Maskel Ewing, Jr., Clerk of the General Assembly, was elected Grand Secretary.

At the regular session, held at New Brunswick, Dec. 20, 1787, five lodges were represented. Warrants were issued for two new lodges. David Brearly was elected Grand Master, and John N. Cumming, Grand Secretary.

We will now give the times of each new election.

GRAND MASTER.

David Brearly, Dec. 18, 1786. John Beatty, Jan. 11, 1791. Samuel W. Stockton, Jan. 7, 1794. John N. Cumming, Jan. 12, 1796. Joseph Bloomfield, Jan. 9, 1799. John Beatty, again, Jan. 4, 1801. Aaron D. Woodruff, Nov. 12, 1805. James Giles, Nov. 11, 1817. Jephtha B. Munn, Nov. 14, 1820. Samuel J. Reid, Nov. 9, 1824. John S. Darcy, Nov. 20, 1826. Isaac H. Hampton, Nov. 11, 1828. Joseph Warren Scott, Nov. 9, 1830. Elias Vanarsdale, Jr., Nov. 11, 1834. Charles Burroughs, Nov. 11, 1836.

GRAND SECRETARY.

Maskell Ewing, Jr., Dec. 18, 1786. John N. Cumming, Dec. 20, 1787. Maskell Ewing, Dec. 30, 1788. Jacob Benjamin, Jan. 12, 1796. Samuel J. Read, Nov. 11, 1807. Andrew S. Hunter, Nov. 10, 1812. Richard L. Beatty, Nov. 10, 1814. Zachariah Rossell, Nov. 8, 1825. John C. Chambers, Nov. 11, 1828. E. Vanarsdale, Jr., Nov. 9, 1830. Phillip Dickerson, Nov. 8, 1831. John Mershon, Nov. 9, 1832.

Chief Justice Brearly held the office of Grand Master four years; John Beatty, seven years, and Aaron D. Woodruff held the office twelve years.

Grand Secretary Ewing held the office nine years; Benjamin eleven years, and Beatty eleven years. Grand Secretaries Cumming, Read and Vanarsdale were elected Grand Masters.

Eastern Star in Illinois.

September 22: Charter issued to Lamoille Chapter No. 92, Lamoille, Bureau Co.; formed by Bro. D. W. Thomson: Bro. F. S. Angier, W. P.; Mrs. Samantha Marsh, W. M.; Mrs. Olive Angier, A. M. In an anti-Masonic region, but surrounded by a prosperous lodge membership.

September 28: Charter issued to Star Light, No. 93, at Sandwich, DeKalb Co.; formed by Bro. D. W. Thomson: Bro. Dr. Van R. David, W. P.; Mrs. Jane Simmons, W. M.; Mrs. Elizabeth Devoll, A. M. This under the shadow of the Wheaton anti-Masonic sage. He had better see to those "women" at Sandwich.

October 26: Charter issued to Rebecca Chapter No. 94, at Kankakee; formed by Bro. D. W. Thomson: Bro. N. C. Clark, W. P.; Mrs. Martha Hatch, W. M.; Mrs. Charlotte W. Warriner, A. M. This is at a fine locality and amidst a large number of brethren.

October 28: Charter issued to Livingstone Chapter No. 95, at Chatsworth, Livingstone Co.; formed by Bro. D. W. Thomson: N. C. Kenyon, W. P.; Mrs. Mary C. Bullard, W. M.; Mrs. Rosalthe Kenyon, A. M. With such ladies failure is impossible.

November 10: Charter issued to Cordova Chapter No. 96, at Cordova, Rock Island Co.; formed by Bro. D. W. Thomson: Bro. Dr. James W. Morgan, W. P.; Mrs. Julia Cool, W. M.; Mrs. M. E. Morgan, A. M. The name of Cool calls to mind old associations and friendships, which we should be very glad to renew.

Eastern Star in Iowa.

November 22: Charter issued to Ruth Chapter No. 6, at Iowa City; formed by Bro. D. W. Thomson: Bro. J. N. Coldren, W. P.; Mrs. Nellie Elliott, W. M.; Mrs. Maria Tree, A. M. Correspondence is solicited from Iowa.

Eastern Star in Missouri.

November 27: Charter issued to Queen Esther Chapter No. 1, at Hannibal; formed by D. G. Patron for the Northwest: Bro. O. A. Elliott, W. P.; Mrs. Susan Crosby, W. M.; Mrs. Sarah E. Kidd, A. M. We expect to install the officers in person, December 20th.

An Eminent Man Gone.

M. W. William M. Taylor, Past Grand Master, Past Grand High Priest and Past Grand Commander of Texas, was born in Fairfield county, Ohio, April 17, 1817, graduated from Marion University in 1839, and emigrated to Galveston, Texas, in 1843. He came on to Baltimore to attend the triennial meeting of the Grand Encampment, and as a representative to the general convention of the Protestant Episcopal Church, of which he was a distinguished member, being also Judge of the District Court. His death, which occurred at his home soon after, has created a feeling of profound sorrow.

ON the 16th of October the Grand Lodge of Massachusetts, Wm. S. Gardner, presiding, upon the invitation of the President of the United States, laid the corner-stone in Boston of the building intended for the use of the treasury and post-office. Extensive civic and military processions graced the occasion and the Grand Lodge and Masonic procession were escorted by the Grand Commandery, M. E. Sir Grand Commander Dean presiding, supported by twenty-nine subordinate Commanderies.

Rail Roads.

Main Trunks—Branches and Extensions—Miles—Connections—Principal Towns—Country—Character.

The new roads built in the west, having many facilities unknown in the early history of building railways, are much better graded, tied, ironed and equipped than was possible ten years ago.

ILLINOIS CENTRAL.

Main Trunk	456	miles.
Chicago Branch to Centralia	253	"
Extension from Dubuque to Sioux City	326	"
Extension from Waterloo, Iowa, to Mona	80	"
Total	1,115	"

Connects at Effingham and runs thro' passenger trains twice each day to St. Louis.

Connections east and west at DuQuoin, Ashley, Odin, Effingham, Mattoon, Tolono, Champaign, Gilman, Sandoval, Vandalia, Pana, Decatur, Clinton, Bloomington, El Paso, LaSalle, Mendota, Dixon and Freeport, and incidental connections at Carbondale, Edgewood, Gilman, Matteson, Normal, Wenona and Freeport. General connections at Chicago and St. Louis. River and Lake connections at Cairo, Dunleith, Chicago and St. Louis.

The road is kept in excellent condition and under superior management. The passenger trains to St. Louis are elegantly equipped.

Saint Louis and Chicago are among the large cities of the United States. Cairo, Bloomington, Decatur, Galena and Freeport are acknowledged among the principal places in Illinois. Effingham, Tuscola, Kankakee, Vandalia, Clinton and Dixon, county seats, with Carbondale, DuQuoin, Centralia, Mattoon, Tolono, Champaign, Gilman, Pana, Normal, El Paso, LaSalle, Mendota and Amboy are large and flourishing places. This road drains the great fruit region in Illinois, traverses as fine lands as can be found in the world and is now opening up a fine region of Iowa to enterprising settlers.

CHICAGO & ALTON.

Main line—Chicago to Alton	280	miles.
Branch via Jacksonville	157	"
Branch, Dwight to Washington	70	"
Extension from Louisiana to Mexico, Mo	51	"
Total	568	"

An extension is now being built from Roodhouse, on the Jacksonville branch, to Louisiana.

Connections east and west at Joliet, Chenoa, Bloomington, Lincoln, Springfield, Delevan and Jacksonville.

Incidental connections at Alton, Brighton, Springfield, Normal and Whitehall.

General connections at Chicago, St. Louis and Bloomington. River and lake connections at East St. Louis and Chicago.

The condition and management of this road is equal to any in the country; its passenger, dining and sleeping cars are princely; the machine shops at Bloomington are handsome, spacious and model structures.

Springfield is the capital of the State and its fourth city in size. Alton and Joliet are among the large places in the State. Jacksonville is the seat of the State Institutions for the Deaf and Dumb, Blind, Insane and Idiots, and of several institutions of learning. Carlinville, Lincoln, Jerseyville and Carrollton are county seats; and, with Whitehall, Mason City, Delevan, Chenoa, Dwight, Wilmington, Pontiac, Lexington and Lockport are large places. No better country or handsomer landscapes attract the eye in our prairie State. Not less than seven colleges are along its lines, with most of the beneficiary and reformatory institutions in the State.

TOLEDO, WABASH & WESTERN.

Main line, from Toledo, to Quincy	476	miles.
Branches, Decatur to St. Louis	109	"
Branch, Clayton to Keokuk	42	"
Total	627	"

This road also operates the Naples and Hannibal road.

Connections north and south, or east and west at Fort Wayne, Peru, Logansport, La Fayette, Danville, Tolono, Decatur, Springfield, Jacksonville, Chapin, Camp Point, Keokuk Junction, Taylorville and Litchfield.

Incidental connections at Bement, Bluff City and Carthage. River and lake connections at Toledo, Meredosia, Naples, Hamilton, Quincy and Hannibal.

General connections at Toledo, Quincy and St. Louis.

Toledo, Ohio; Fort Wayne and La Fayette, Ind., and Quincy, Ills., rank among the minor important cities in the U. S. Peru and Logansport, and Danville, Mt. Sterling, Bement and Carthage are reckoned important places in Indiana and Illinois.

This important railway is looking to extensions from Hannibal and Keokuk westward.

The management is good, and great efforts have been made for two years past to put the track and equipments in first-class condition. Its direct connection with eastern and western roads makes it a desirable route for travel and transportation. It traverses Illinois through its widest part and most valuable stock-raising region, and its three western termini, in Hancock, Adams and Pike, add immensely to its resources.

CHICAGO, BURLINGTON & QUINCY.

Main line to Quincy	263	miles.
Main line to Burlington	48	"
Branch, Galesburg to Peoria	53	"
Branch, Aurora to Streator	60	"
Branch, Aurora to Galena Junction	11	"
Branch, Buda to Rushville	110	"
Branch, Galva to Keithsburg	54	"
Branch, Burlington to Quincy	72	"
Branch, Burlington to Keokuk	43	"
Total	709	"

It is understood that the ownership o the Michigan Central and the Burlington and Missouri River Rail Roads and of this are mainly the same. At least their interests are identical.

Connections north and south or east and west at Mendota, Wyanette, Galva, Bushnell, Keokuk Junction, Monmouth, Canton, Vermont, Carthage and Wyoming.

Incidental connections at Aurora, Camp Point, Carthage and Streator.

General connections at Chicago, Galesburg and Quincy.

River and lake connections at Chicago, Peoria, Burlington, Keokuk and Quincy.

This road, with its divergencies at Galesburg and its numerous branches, commands more of the military tract—the Illinois Garden—than all other roads put together. Of its 709 miles, 666 are in Illinois. Its immense accumulations of freight from different points up to Buda, render it difficult to keep the road in first-class condition, and a double track is indispensable. It has three passenger trains from Quincy, four from Galesburg, five from Mendota and six from Aurora, every week-day. As a well managed, well made, thoroughly equipped road, none is superior.

Peoria is certainly the third and claims to be the second city in the State, while Burlington and Keokuk, Iowa, are reckoned among the minor important places in the Union. Aurora, Ottawa, Galesburg and Monmouth are placed among important Illinois towns. Princeton, Knoxville, Macomb, Oquawka, Aledo, Rushville, Lewistown and Carthage, county seats, with Riverside, Hinsdale, Naperville, Sandwich, Mendota, Princeton, Bushnell, Canton, Yates City, Galva and New Boston are large places.

Several colleges, and numerous institutions of learning are on the main and branch lines.

In our January number we shall give like notices of the Ohio & Mississippi; Rockford, Rock Island & St. Louis; Springfield & Illinois Southeastern; Gilman, Clinton & Springfield; Indianapolis, Bloomington & Western; Peoria, Pekin & Jacksonville, and Rock Island & Peoria.

This will be followed by similar articles, collated from the latest publications, until all the railways in Illinois, Indiana, Michigan, Wisconsin, Minnesota, Missouri, Kansas, Nebraska and west of them have passed in review. We believe that very few, outside of intelligent railroad men, are aware of the immensity of our vast investments in these great thoroughfares, which enterprising men say are only in infancy.

Spirit of our Correspondence.

One brother writes, that the pulpits are fulminating anathemas against our beloved Order all through his region, and that some heretofore very zealous, are drawing away: others stand firm.

We say to the faithful brethren, be steadfast, and on the bed of death, *great will be your reward.*

The Grand Chapter of England

Met in quarterly convocation in London, November 1, Rev. John Huyshe in the chair. Charters were granted for seven new chapters, two of which are in the East Indies.

Kentucky.---Grand Commandery.

Through the politeness of Sir W. C. Munger, G. R., we are in receipt of the proceedings of the Grand Commandery of Kentucky, which occurred at Mt. Sterling, July 12, R. E. Sir W. A. Warner, presiding.

Due honors were paid to the memory of Past Grand Master, B. B. French.

The Grand Commander, in his address, insisted upon the uniform use of Welsh's Templar Drill and Tactics.

Officers of Palestine Commandery No. 2, Iowa, for 1871---2.

L. S. Swafford, E. C; A. L. Bixby, Gen'o; J. A. Hursh, Capt. Gen.; J. W. Porter, Prelate; A. M. Harris, S. W; Samual Welsh, J. W; J. Norwood Clark, Rec.; J. G. Lehorn St. Bearer; B. Mahanna, Sw. Bearer; J. R. Hartsock, Warder; Geo. W. Dodder, Sen.

Palestine Commandery---Paris.

R. L. McKinlay, Com.; W. H. Geohegan, Gen'o; J. W. Vance, C. G.; D. M. Weider, Prelate; J. M. Bell, S. W.; S. W. Calvin, J. W.; J. E. Dyas, Rec.; A. Y. Trogdon, Treas.; Levi Sisk, St. B.; J. O. H. Batterson, Sw. B.; A. B. Austin, Jr., Warder; James Beyles, C. G.

Calvary Commandery---Woodstock.

E. E. Thomas, Com.; G. H. Stinson, Gen'o; A. S. Stewart, C. G.; R. K. Todd, Prelate; A. Badger, S. W.; M. Hatheway, J. W.; A. L. Salisbury, Rec.; A. S. Wright, Treas.; T. B. Wakeman, St. B.; J. S. Meddler, Sw. B.; C. A. Fitch, Warder; F. Renich, C. G.

Rock River R. A. Chapter No. 151.

M. E. Comp. James A. Hawley, assisted by M. E. Comps. Dodge, of Dixon, Glen, of Franklin Grove, and several Companions of Nachusa and Nathan Whitney Chapters, constituted Rock River Chapter No. 151, at Oregon City.

W. E. Thorpe, H. P.; G. M. Dwight, K.; L. Hormell, S., H. A. Mix, C. H.; H. L. Currier, P. S.; H. P. Sargent, R. A. C.; L. Wilson, R. Ray, J. Harris, Masters of Veils; J. D. Lott, Treas.; J. E. Hitt, Sec.; G. M. McKinney, Tyler.

M. E. Comp. Hawley gives much praise to Comp. S. O. Vaughn for the acknowledged working ability of the excellent companions in this chapter. Comp. Thorpe, recently from Western New York, is thoroughly posted and an efficient officer.

THE following donations have been made for relief in various ways in Chicago:

From Grand Chain, $30.00; Magnolia, $13.00; Jeffersonville, $25.00; Rossville, $16.00; McLean, 28.00.

The Newspaper Union,

Weekly, at 13 North Jefferson St., Chicago; a business journal. Its publishers furnish paper printed on one side to rural publishers, Charles E. Strong, manager, $1.00

The printer's warehouse, by Messrs, Rounds and Kane, is in the second story of the *Newspaper Union* office, 13 North Jefferson St., who are now ready to fill all orders for type, cases, ink, electrotyping and matters in their line.

The Newspaper Union occupies the third floor, and *The Legal News* is printed in the same office.

The press room of the establishment occupies the basement, and the Taylor Printing Press Company occupy the first story.

The great fire has proved our friend Rounds to be the real Sterling.

WE are always glad to hear good things from our former Illinois brethren "out West." Our Past Grand High Priest, Geo. W. Lininger, is doing good service in organizing industrial enterprises at Council Bluffs, which now bids fair, ere many years, to be one of the first cities of Iowa.

The National School Festival,

By Alfred L. Sewell & Co., is a pamphlet of thirty-two pages, published at 132 Fifth Avenue, Chicago; quarterly, at 50 cents a year.

It is devoted to schools, school exercises, habits, customs, sports, exhibitions and gala-days, with some Sunday School thrown in. Mrs. M. B. C. Slade of Fall River, Mass., is assistant editor.

The Little Corporal

Was routed but not conquered in the great fire, and the December number has come to hand as fresh, sparkling and vigorous as ever. It contains a full-page illustration by Thomas Nast, the prince of artists, and among the articles we notice one from Horace Greeley, on "Art and Industry."

This number contains many rich things and is beautifully illustrated throughout.

The publisher announces that in the next number will begin the $500 prize story, written by Helen C. Weeks, noted writer for the young. This will no doubt be a charming story, and all the boys and girls will be delighted with it.

Published by John E. Miller, Chicago, Illinois.

Exchanges.

Home and Health. Devoted to health and the home circle. Published monthly by W. R. DePuy & Bro., at 805 Broadway, New York. $1.50 per annum. It is a good work.

Rowell's Newspaper Reporter ond Advertisers' Gazette. Published weekly in New York and devoted mainly to the general and special business of advertising.

The New Era. Republican. Published weekly by Barton & Wharton, Carbondale. $2.00 a year.

The Fort Wayne Republican, weekly, by Steele & Cullaton, Fort Wayne, Ind. $2.00 per year. Full of enterprise.

The Landmark, Masonic, weekly, by Geo. F. Ilsley & Co., 40 Fulton St., New York, at $2.00. A good paper.

Der Triangel, Masonic, weekly, by Edward Roehr, at Williamsburg, N. Y. Published in German.

The Masonic Review, monthly, by C. Moore, 187 Central Avenue, Cincinnati, Ohio, at $3.00 per year. Like old wine.

Herald of Health, monthly, by Wood & Holbrook, 13 and 15 Laight St., New York. $2.00. Our better half likes it.

Keystone, Masonic, weekly, by the Masonic Publishing Company, at 237-9 Dock St., Philadelphia, Pa. $3.00. Good material, work and matter.

The Freemasons' Monthly Magazine, monthly, by A. W. Locke & Co., corner Congress and Water streets, Boston, Mass. Edited by C. W. Moore. The oldest, and equal to the best. $2.50.

Mechanical Advocate, monthly, by A. S. & J. Gear, 56 Sudbury St., Boston. Devoted to machinery and an advertising medium.

Democrat, weekly, by S. S. Parke, Bloomington. Democratic. $1.50.

Elevator, weekly, by P. A. Bell, San Francisco. $4.00. Organ of the African Masons.

The Political Crisis, weekly, by G. R. & G. W. Weber, Springfield. Independent, saucy and sharp. $2.00.

Democrat, daily and weekly, by W. T. Dowdall, Peoria. Daily, $8.00; weekly, $1.50. Democratic.

Masonic Record of Western India. Monthly. Published at the Education Society's Press, Bombay, India, at 12 rupees; postage 12 annas. It is what its name indicates, and if any one supposes Masonry is on the decline, let him read of its progress in the Oriental countries.

Good Health, monthly, by Alexander Moore, 2 Hamilton Place, Boston. $2.00. It is an invaluable publication.

The Masonic Mirror, weekly, by Bishop & Sherman, 608 Market St., San Francisco. $2.50. Devoted to Masonic, social and local matters.

Mackey's National Freemason, monthly, by McGill & Witherow, Washington. Edited by A. G. Mackey, M. D. $3.00. The second number is rich and good.

Masonic Tidings, semi-monthly, by John Ransom, Lockport, N. Y. $1.00. A good paper.

The New Age, weekly, by the New Age Publishing Co., San Francisco. $5.00. 16 pages. The organ of Odd Fellowship on the Pacific coast, and a most excellent literary paper.

The Freemasons' Magazine, weekly, 19 Salisbury St., Strand, London, England. 13 English shillings per annum. Devoted to Masonic news, discussions and benevolence.

The Voice of Masonry, monthly, by J. C. W. Bailey, 160 Warren Avenue, Chicago. Notwithstanding the fire, by which Bro. Bailey lost upwards of $8,000, Bro. Bailey appears with a reduced copy for October, but will soon be in his old working trim. He has considerable valuable property left, and has a wonderful hold upon life for a man upwards of seventy years of age.

The Freemason, monthly, by Gouley & Byington, St. Louis, Mo. Geo. Frank Gouley, editor. $2.00.

New York Sunday News, weekly, by Benjamin Wood, 19 City Hall Square, New York. $2.00. Democratic, with Masonic department.

Whitney's Musical Guest, monthly, by W. W. Whitney, 111 Summit St., Toledo, O. A three month's trial for 25 cents; $1.00 per annum.

Peters' Musical Monthly, by J. L. Peters, 599 Broadway, New York. $3.00. All good music.

Loomis' Musical and Masonic Journal, by C. M. Loomis, New Haven, Conn. $1.00. Monthly.

The Companion, monthly, by M. C. Lilley & Co., Columbus, O. An excellent Odd Fellows' periodical. $2.00.

Kentucky Freemason, monthly, by A. G. Hodges, at Louisville. $1.50. A. G. Hodges, H. A. M. Henderson, editors.

Pomeroy's Democrat, weekly, C. P. Sykes, publisher; address P. O. Box 5217. $2.50. Democratic, with a Masonic department, edited with consummate ability by Fitzgerald Tisdall. We have not seen the *Democrat* for six weeks; wherefore, Bro. Tisdall?

New York Dispatch, weekly, by M. A. Williamson, 11 Frankfort St., New York. $5.00. Republican, with a Masonic department, edited by the distinguished Bro. John W. Simons.

Masonic Advocate, monthly, by Martin H. Rice, G. M., at Indianapolis. $1.25.

The Freemason, weekly, by Geo. Kenning, 198 Fleet St., London, E. C. England. 10 English shillings. Edited with ability.

The Evergreen, monthly, Masonic, by Griggs, Watson & Day, Davenport, Iowa. Edited by Grand Secretaries Parvin and Langridge. $2.00.

Le Monde Maçonnique, Paris.

Michigan Freemason, monthly, by Chaplin & Ihling, Kalamazoo, Mich. Rev. W. J. Chaplin and M. W. Bro. S. C. Coffinbury, editors.

The Mother's Journal, monthly, by Mrs. Mary G. Clarke, 239 Broadway, New York. $2.00. Every mother should have it.

Monitor, weekly, by Frederick D. Dalton, at Streator, LaSalle Co. Republican and literary. $2.00.

Sentinel, weekly, by Cooper & Fletcher, at Centralia. Republican. $2.00.

The National Monthly, by the National Life Insurance Co., of Chicago. $1.00 to non-policy holders.

Republican and Democrat, weekly. Greensburg, Pa., by E. J. Keenan. Democratic. $2.00.

Observer, weekly, by Frank Sloan, at Mt. Pulaski. Independent. $2.00.

The Masonic Examiner, by Matthew Cooke, 13 Harpur St., Red Lion Square, London, W. C., England. A small sheet; price per copy, three half-pence.

Corner Stone, weekly, 636 Broadway, New York. In the interest of Masonic Temple.

Masonic Ritual and Gazette, weekly, by J. H. Reed, 17 Beekman St., New York. $2.00.

The Song Messenger, monthly, by Root & Cady, Chicago; musical. This welcome visitor has risen from the fire, more beautiful than ever. $1.00. 612 Michigan avenue.

Our Church Work, monthly, by Rev. Hugh Roy Scott, 5 St. Paul street, Baltimore; Episcopal. $1.00.

American Homes; illustrated, monthly, in magazine form, by Chas. H. Taylor & Co., 51 Water street, Boston. $1.00.

The Sentinel, weekly, at Woodstock, by William E. Smith. Republican. $2.

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She was a Woman.

We concur in the main with the sentiments expressed in the following article taken from the *Masonic Mirror*, with the exception of the last sentence, which, while in some sense true, is severe and unjust in its indiscriminate condemnation. Besides, while repentance should be as cordially commended and cherished in women as in men, yet, there is an argument on woman's side, which in their delicacy they seldom use, but which is more powerful than any denunciation or sweeping accusations. There are more good women in the world than men.

We have heard time and again of the prodigal son. What of the prodigal daughter? She exists. A Rochester newspaper brings us the meagre outline of the career of one whose condition seems to us so peculiarly sad, and at the same time so representative of the experience of many another prodigal daughter, whose case has never been recorded, that we take it as a text of a paragraph here. The girl, when residing at home, was a teacher in the Sunday school, and enjoyed the respect of her friends and the love of her family. For some time past she had been living at a house of ill repute in a city distant from her native place. At the solicitation of her family her former pastor communicated with her, and finally went to visit her, and informed her of the conditions upon which she might return home and be shielded from the necessity of clinging to her present mode of life. Those conditions were, that she should give up that mode forever, return to her native place and enter an asylum. The heart-broken penitent expressed her willingness to embrace the first two conditions, but shook her head at the third. Her soul was hungering and thirsting for love—for a father's blessing, a mother's kiss, the sympathy of the brothers and sisters among whom she had spent a happy childhood. She was longing to be forgiven, yearning to be received back into the good old path once more. It was the old story over again of the inhumanity of society and the family to women. The prodigal son is received with open arms; the prodigal daughter is given the cold shoulder. The fatted calf is killed for one; the broken bits are given to the other. The girl asked for her family, and they gave her an asylum—demanded love and they yielded charity.

And who makes and enforces these laws of society, which accepts the libertine and destroyer of female virtue into society and thrusts out the victim? It is woman. She it is who courts the society of the rake, and lavishes her smiles upon the roue and debauchee, and gathers her skirts about her with a holy horror of being contaminated by the touch of one of her own sex who has stepped from the path of virtue and innocence; no matter if that one single act has been washed out with the tears of true repentance, and made white with the forgiveness of our Heavenly Father, woman never forgives nor overlooks. Surely, woman's inhumanity to woman make countless thousands mourn.

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THE Masonic Temple at Philadelphia will cost one million of dollars. It is now ready for the roof and will be covered the present month. The New York Masonic Temple is not progressing as rapidly and satisfactorily.

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THE Masons at Galveston, Texas, are making an effort to build a Masonic Temple in that city. A lot 128x120 already belongs to one of the lodges of that city, and it is proposed to raise $100,000 by subscription to erect a temple thereon.

Selected Poetry.

Opening Ode, E. S.

When the scene of life changes from pleasure to gloom,
And the soul sees its midnight unset by a ray,
When the spirit droops low 'neath the weight of its doom,
As the hopes that once lighted its halls die away,
Then there shines through the windows of heaven afar,
Bright gleams that shed peace from a beautiful Star,
The "Star of the East," that most beautiful Star.

When the willows are waving o'er graves wherein lie
The first-born of mothers whose tears will not dry;
Or the widow bends, crushed with the blight of despair,
All the comfort departed that made life so fair,
Then there comes through the vista of sorrow afar,
For the cheerless a light from a beautiful Star,
The Star of the East, that most beautiful Star.

This Eastern Star blends in its mantle of light,
All the colors that make up a picture as bright
As charity, patience, long suff'ring and love,
Can catch from the rapture of angels above,
As it shines through the windows of heaven afar;
And we bless and adore thee, our beautiful Star,
Thou Star of the East, oh! most beautiful Star.

Old Grandfather Graybeard's Corner.

Dear Bro. Reynolds:

I was very sorry that I did not get an article ready for the November number; but do you know that the great National calamity, the fire in Chicago, so upset me that I could do nothing but grieve. To think that the beautiful city, where only the week before we had met in annual communication and which we left only the day before the fire with the fond hope (if the author of our existence would spare our lives) of meeting there next year, should now be a heap of smouldering desolation. Our beautiful temples destroyed; our brethren impoverished; some beggared—the hard-earned accumulations of years swept away in a moment with the besom of destruction, and the bright enterprises of the future all buried in the overwhelming calamity—it was awful to think of. But I thank God there is not a cloud so black but that it has a silver lining; no providence so dark but that behind it is our Heavenly Father's smiling face, and as the cloud passes away and the effect of the first shock is over, we feel to thank our God that it is no worse. Such has it been with Chicago; as one said: "I have my wife and children left, my trust is still in God; and, although I cannot foresee the dangers and difficulties that beset my pathway, yet with implicit confidence I place my hand in his and say I will follow thee wheresoever you conduct me." Then the silver lining began to appear and the smiling face seemed to say: "Your trust is well founded; arise, stand up and I will show thee that the almighty dollar has not crushed out all of man in man." And the great telegraph of Christianity, of Masonry and humanity was set in motion; whole trains of provisions, millions of dollars in money and piles of clothing came in, and oh! those heart-cheering, warm words of sympathy that flashed along the wires: "Stand fast but a few hours, help is at hand;" and the millionaire of yesterday and the poor man of to-day mingled their tears together; not at their losses, but broken down by the warm, generous sympathy of his brother man, in this his hour of distress. And they took courage; the cloud had passed and the silver lining was reflecting, and the bright smile cheered them on.

"I will arise," says one, "Chicago shall arise; my wife and children shall have an *earned support*, shall have a home again, and if ever I forget the poor and suffering, the homeless and the destitute, may my right hand forget its cunning; if I do not remember them, let my tongue cleave to the roof of my mouth." So the black cloud of Chicago is not without its silver lining, and Chicago will rise, and man will be more merciful, having passed through the fires of affliction; they will know how to succor those in distress. Yes, Chicago will be rebuilt and with more substantial buildings, and her society will be rebuilt with more substantial man and womanhood; a society not of fashion and vice and cold selfishness, but one to whom the burdened heart may pour out its sorrows; to whom distress may prefer its suit, whose hand will be guided by justice and whose heart will be expanded by benevolence.

Yes, Chicago will rise again, better, I trust, for the burning; and, please God, we will meet there next year in grand annual communication, unless sooner called to meet in everlasting communication in the Celestial Lodge above, where the Supreme Architect of the Universe presides.

GRANDFATHER GRAYBEARD.

Grand Commandery New York.

The meeting was held at Albany, Oct. 10, and grand officers were elected as follows:

Robert N. Brown, Buffalo, R. E. G. Commander.
Frank E. Stowell, Orlean, V. E. D. G. Commander.
Mead Beldan, Syracuse, E. G. Gen.
A. Eugene Lytle, Auburn, E. G. Capt, Gen.
Rev. John G. Webster, Palmyra, E. G. Prelate.
Charles Roome, New York. E. G. S. Warden.
Robert Black, Brooklyn, E. G. J. Warden.
John S. Perry, Troy, E. G. Treasurer.
Robert Macoy, New York, E. G. Recorder.
Townsend Fondey, Albany, E. G. St. B.
Walter Kempster, Utica, E. G. Sw. B.
Joseph B. Chaffee, Binghampton, E. G. Lecturer.
Amaza Fuller, Albany, E. G. Sentinel.

Two thousand dollars was donated to the Chicago sufferers.

Miscellaneous.

Poor Humanity.

More than half a century since, the following lines were found in the Royal College of Surgeons, London, beside a skeleton remarkable for its symmetry of form. They were subsequently published in the London *Morning Chronicle* and a vain effort made to ascertain the author, even offering a reward of fifty guineas:

Behold this ruin! 'Twas a skull
Once of ethereal spirit full.
This narrow cell was life's retreat!
This space was thought's mysterious seat.
What beauteous visions filled this spot
With dreams of pleasure, long forgot!
Nor hope, nor joy, nor love, nor fear,
Have left one trace of record here.

Beneath this mouldering canopy
Once shone the bright and busy eye,
But start not at the dismal void!
If social love that eye employed;
If with no lawless fire it gleamed;
But through the dews of kindness beamed:
That eye shall be forever bright
When sun and stars are sunk in night.

Within this hollow cavern hung
The ready, swift and tuneful tongue;
If falsehood's honey it disdained,
And when it could not praise, was chained;
If bold in virtue's cause it spoke,
Yet gentle concord never broke;
The silent tongue that plead for thee,
When time unveils eternity.

Say, did these fingers delve the mine,
Or with the envied ruby shine!
To hew the rock, or wear the gem,
Can little now avail to them.
But if the page of truth they sought,
Or comfort to the mourner brought—
These hands a richer meed shall claim
Than all that waits on wealth or fame.

Avails it whether bare or shod,
These feet the path of duty trod?
If from the bowers of ease they fled,
To seek affliction's humble shed;
If grandeur's guilty bribe they spurned,
And home to virtue's cot returned—
These feet with angel's wings shall rise,
And tread the palace of the skies.

A Child's Coffin.

The other evening, after attending the theatre, we strolled down Main street and suddenly encountered a man carrying a coffin—a child's coffin—so small and tiny that it seemed only death in miniature. Now, there is nothing so remarkable, after all, that a child should die, and that a man should carry home it's coffin; but the man was very poor—his homely garb spoke of the unremitting struggle against want—and as he walked onward his footsteps smote upon the listening ear like a muffled funeral knell. Gazing and listening intently, we were suddenly aroused by the expression: "Why that's only a Swede, his child died this morning." Turning around, we saw that the heartless words eminated from Charles Augustus Jacksnipe, a fast young gent of much cane and tall silk hat. He was in company with a coterie of kindred spirits, and passed onward, intent on a "high old time." "Only a Swede!"—Oh, gay and noble Jacksnipes! your philosophy is consoling; but for all that Swedes will mourn.

In the cool, birchen woods of Sweden, perchance, not long ago, a young married couple, with their blue-eyed, fair-haired child, walked down the well-remembered path to the music of the Sabbath bells. They were on their way to the old church for the last time, for early the next week they would sail for America, that mysterious yet golden Eldorado where there is work and bread for all. The venerable pastor blesses them, and the neighbors pray for them, simply, yet earnestly.

The day of departure from their native land comes all too soon for them, and the young mother, with the baby clasped to her breast, gazes with tear-dimmed eyes on the receding shores of Sweden. After a perilous and wearisome voyage, they at last reach the ultimatum of all their mingled hopes and doubting fear—the new world. Surely here is rest. Alas, no! They wander westward. The willing husband labors hard and faithfully when he can find anything to do, and the patient wife sews, washes, or does anything else to make a dollar, and thus they struggle on. For their hearts were strong, their hopes were high, and they had determined to fight the battle of life together to the end. But a sad day came, however; a crushing, withering blow. The little winsome blue-eyed girl; the mother's constant solace, and the father's daily relief and pride; the fond object of their united afection and ceaseless toil; their all, sickened and died. And thus it was we met the man carrying home a child's coffin.

"Only a Swede," forsooth! And yet, that stricken mother, in the humble garb of those who toil for the needs of life, will wail and mourn as bitterly as a bereaved queen. In that lowly home, once joyous with infantile prattle, all is sorrow and gloom, for in the first terrible hours of this their most grievous affliction, the light of life seems forever darkened, and among strangers in a strange land, the mother weeps over the little form that she will never press to her heart again. All that remains now is the sad and dreary march to "Potter's field," and the lowering of that little coffin into earth. Then the night of silent sorrow in the laborer's rude home, and the cheerless thought of future toil without their darling.

But why this sad picture? The child, from poverty has gone to wear the diadem of an angel. All this and still the mother is weeping and weary; still to plod the comfortless round of humble life unnoticed by the happy world. Blessed be the poor, for their afflictions are sore and many. And may He who chastens sorrow look down with pity and mercy upon many a stricken mother who only waits to rejoin her darling in paradise—in that eternal and never-fading city where sorrow and death shall never come, and where mothers never weep.—*Joe Pryor, in Galesburg Register.*

The Great Fires in Chicago, Michigan and Wisconsin.

Our readers are already aware through the voluminous reports of the daily press, of the great fires in Chicago and the northwest, hence we shall enter into no details of them, even if we had words to do justice to our feelings.

The loss of life in the northwest was far in excess of that in Chicago, hence it was a far greater calamity than the loss of the city, were it not that so many persons were rendered homeless. The destruction of property is nothing in comparison to the loss of life, except where it produces suffering almost equal to death itself. Thank God the sympathetic heart of the civilized world beat in one throb of pity for the sufferers and millions of dollars poured in from the north, south, east and west, not only of this continent, but from all Europe, and thus will the tempered sufferings of the city be soon obliterated and forgotten. We are glad also that the northwest sufferers are being rapidly provided for and hope soon to hear that "all is well" there again. No question of sect or section was asked by the national heart—it was enough to know that humanity was suffering, and humanity sprang forth with generous relief. It has been the grandest spectacles of human aid the world has ever witnessed, and it stamps "divinity" upon the record of the human race.

The Chicago Masonic Board of Relief is doing a noble work, under the presidency of the Grand Master, Bro. DeWitt C. Cregier, a whole-souled, generous and energetic gentleman. Our State and subordinate bodies have already contributed, but they will do much more if it is known that more is needed, and of which we can be informed in a few hours.

Even from far off New Mexico, at Elizabethtown, one of our youngest lodges, "Kit Carson 326," under jurisdiction of this Grand Lodge, mailed $100 as early as the 16th of October. That shows how the chord of human and Masonic sympathy extend around the world, like the wires of electricity.—*Freemason, St. Louis.*

An Obstinate Elephant.

O'Brien's menagerie exhibited in Meriden yesterday, says the New Haven *Register* of October, and after the close of the afternoon performance, the great elephant Mogul took it into his head to enact a tragedy not in the bills; so walking majestically out of his enclosure he went for his keeper in a fit of rage. The keeper sought refuge under the cage containing the kangaroos, which Mogul disdainfully turned over in a jiffy, and walked through the canvass out of doors. Then he went on a tour of inspection, and, if not "seeking whom he might devour," he certainly seemed willing to accommodate anybody or anything that might wish for a set-to. Meeting a pile of lumber in the adjoining lumber-yard, he quickly spread the boards in good shape for seasoning. Then meeting in his path one of the mules belonging to the company, he ran his tusks completely through the body, pining it to the ground, and killing the animal instantly.

The next obstruction in his majesty's path was a wagon belonging to Messrs. Grethers & Hall, which he scornfully seized with his trunk, and raising it, smashed it to pieces; then he returned to the dead mule, and again plunged his tusks through it, and breaking off one of his tusks close to the jaw, sauntering carelessly into State street, with none to molest or make him afraid, the crowd following at a safe distance, while before him and about him everybody seemed to be very busy in getting out of his way. The keeper, and other attaches of the menagerie soon rallied, and by strategy and good tactics he was induced to enter a field belonging to Mr. Camp, thence into an orchard, where he indulged in the pastime of tearing and smashing whole lengths of picket fence.

The novel mode of subduing him, temporarily, by shooting him in the face and trunk with buckshot was adopted. Some fifty heavy charges were fired at him; the stinging effect acted well as a slight check upon his operations, during which his keeper fearlessly approached and chained him to an apple tree about twelve inches in diameter, which was no sooner discovered by the enraged animal than he instantly and without apparent effort, but the greatest ease, tore it up by the roots and again created the greatest consternation among the immense crowd who had now collected in the immediate vicinity. All went, and stood not in the order of going, but some tall running was done and some laughable incidents occurred in the stampede, leaving the ground free to Mogul and his would-be captors.

He was, by great daring and agility on the part of his keeper, again secured by chaining his hind feet to a very large tree; here he was left for the night and a guard stationed with rifles loaded with ball to kill him should he again break loose during the night. He was evidently much chagrined at the confinement, and continued to "snort" and struggle to break the chain, affording much excitement throughout the city the entire night, but fortunately he was held until about five o'clock this morning, when the entire force of the concern and about five hundred citizens undertook the job of punishing and subduing the monster. Large ropecs and chains were procured, and after many attempts, in which the same were broken quite easily, he was finally at the end of two hours thrown down and secured in that position, when simultaneously his beating began by a dozen strong men with clubs, iron bars, spears and pitchforks and continued until the men were exhausted, and again renewed from time to time for about two hours. After many wounds and pounding enough to seemingly kill him, he was obstinate as ever. Refusing to surrender, he was left to his own reflections in this condition and the beating abated for a time. At the present time of writing (12 hours) he seems determined not to succumb. A choice he has of doing so or being killed, as in his dangerous mood he will not be allowed to rise without evidence of a change of heart. It is estimated that the damage done in his tantrums will cost over $700.

Fortunate it is that no lives were lost.

Recommendation by M. W. Bro. J. R. Gorin, P. G. M. at the Grand Communication of 1867.

The Masonic Trowel has been published among us for several years, and has been conducted with such ability as to command the respect of all who are in the habit of reading it. It has at no time "trimmed its sails" to catch the popular breeze, but has maintained an independence greatly to be admired. Highly dignified and moral in its tone, it receives a hearty welcome into the families of those brethren who have taken it. * * * * I cheerfully recommend that it be taken by every Mason in this jurisdiction, who is able to do so. Especially do I think that every officer of a lodge should read it.

The Committee to whom the address of the Grand Master was referred, reported as follows in relation to The Trowel, which was adopted:

"It is invaluable to the Craft in this State, and your Committee are of the opinion that it should be in the hands of every Mason within this jurisdiction."

Press Comments.

Welcome The Trowel.—Our M. W. Bro. H. G. Reynolds, P. G. M. of Illinois, and editor and proprietor of The Trowel, published at Springfield, Illinois, it will be remembered, lost his whole establishment by fire on the 22d of February last. Like a phœnix he has risen a new Trowel from the ashes, well filled with Masonic matter. We wish him success.—*N. Y. Dispatch.*

The Trowel is very ably edited.—*Loyalist.*

The Trowel.—We were exceedingly gratified a few days since on receiving the second number (the first failing to reach us), of the new series of this, one of the most popular and able of the Masonic periodicals of the country. Our readers have already been informed of the great loss which its estimable editor, R. W. Bro. H. G. Reynolds, sustained by the calamitous fire at Springfield, in which his office, including printing materials and his valuable library, was destroyed, together with the books, records, regalia and furniture of the grand and subordinate lodges which held their meetings in the same building. The loss to Bro. Reynolds personally was ruinous. It swept away the fruits of years of hard labor and left him with little else than his own commanding abilities and untiring perseverance and industry for the future. His brethren have generously sympathized in his misfortune and he starts off again in the battle of life with renewed energies and, we most sincerely trust, with brighter and better prospects before him.—*Magazine, Boston.*

The Masonic Trowel is the acknowledged organ of the Fraternity in the West. It is edited with marked ability.—*Ripon Commonwealth.*

Masonic Trowel.--This valuable publication is again established on sound basis and comes to us laden with much useful knowledge. Every member of the Order in Woodford county should send $1.25 to the publisher and assist Bro. Reynolds to spread the light abroad. We know of no better publication for the benefit of the Craft than The Trowel.—*Woodford Sentinel.*

In regard to The Trowel, we believe that it ought to be the companion of every Illinois Mason.—*Tazewell Register.*

The Trowel.—We are glad to welcome Bro. Reynolds again, after his severe loss by fire. The Trowel looks as fresh and inviting as ever, and we trust it may have a long and successful career. It is one of our best exchanges, and Bro. Reynolds is one of the most experienced and scholarly editors in the country.—*Review.*

The great interest to which The Trowel is devoted is expounded by it in every particular, so plain that every one can understand. Every Mason should take The Trowel.—*Argus, Miami, Kan.*

The Masonic Trowel makes its appearance this week, looking better for having passed through the fiery ordeal. Typographically, it is equal in appearance to any of the most pretentious papers of the older cities. Mr. Reynolds merits, and we doubt not will receive, the hearty co-operation of the Masonic Fraternity in making The Trowel as useful as it is ornamental—and if they do, he will soon regain all his material losses by the fire.—*Illinois Atlas.*

The Masonic Trowel fully deserves the encomiums lavished upon it by the press, and we heartily commend it to all "Eastern Travelers." —*Journal, Bennettsville, S. C.*

Out of the Ashes.—The Masonic Trowel reaches us bright and new. It has risen from the ashes of the great fire in Springfield of Feb. 22. We congratulate Bro. Reynolds on his success in getting started again. The new Trowel is printed in almost exactly the style of the old one, giving it a familiar, friendly look. We have no doubt the lodges throughout the State will extend to The Trowel a friendly hand, and aid Bro. Reynolds in retrieving the heavy losses sustained by the fire. The terms are only $1.25 per annum, which is certainly cheap enough for such a paper. Subscribe for it.—*El Paso Journal.*

The May number—number one of the new series—of The Masonic Trowel is before us. It is a real gem, and speaks volumes of praise in behalf of Bro. Reynolds, the editor and publisher, whose zeal and industry is seldom surpassed. It will be remembered that the office of The Trowel, together with the editor's large and valuable library of law, theological, miscellaneous and Masonic books and papers, also those of the Grand Lodge of this State, were totally destroyed on the 22d of February last. Bro. Reynolds has now succeeded in resurrecting The Trowel and gets it up in the nicest style from new type which merits the hearty support of the entire brotherhood. All records of the Order in this State, also any printed matter from anywhere pertaining to Masonry sent to the office of The Trowel will be thankfully received.—*Guardian, Olney.*

The Trowel.—It will be recollected that a short time since our confrere of The Trowel, M. W. Bro. Harman G. Reynolds, had the misfortune to lose his printing office, library and worldly goods, generally, by fire. We are rejoiced to learn that with true grit he has bent his back to the new burden, and started in the race again. He expected to have the new issue out on the 5th, ult., and will doubtless soon fill up the gap caused by his misfortune. Meanwhile there is nothing better than to help those who try to help themselves, wherefore we solicit all who can do so, to at least send him the price of one year's subscription to The Trowel, viz: $1.25. Beside the comfortable feeling arising from a good act, every one who takes the paper will more than get his money back in good Masonic and entertaining reading.—*New York Dispatch.*

We had missed The Trowel from our exchange list, but it came to hand a few days since in a new dress, which sets most gracefully upon it and renders it the neatest, as it has long been the best, Masonic publication that we see. It is invaluable to every Mason who wishes to keep posted.—*Advertiser, Kewanee.*

We are pleased to welcome *The Trowel* again on our table. The terrible fire that destroyed the office has not destroyed the paper, which phœnix-like rises from the ashes.—*Courier.*

Is an excellent Masonic paper—full of news and literature.—*Token.*

The Masonic Trowel.—We perceive that the publication of this journal—the oldest Masonic publication in the State—has been resumed by its conductor, Harman G. Reynolds, Esq., at Springfield. It will be recollected that the office was entirely destroyed by fire on the 22d February last. The many friends of the editor will be glad to learn that he is on his feet again. *The Trowel* is very neatly printed, and contains a large amount of reading of value to the Craft, besides much of a miscellaneous character. Issued monthly at $1.25 a year. Every Mason in the State would find benefit by taking *The Trowel.*—*Belleville Democrat.*

It is a jewel in appearance and matter and deserves the greatest encouragement.—*Orient, Taylorville.*

The Trowel Redivivus.—Our friend Reynolds, as will be seen by the *Tidings* of to-day, has resurrected his *Trowel* from the ashes. He makes a tip-top Masonic paper, and we wish him entire success.—*Tidings.*

While Masonry has so able a champion in the West as Bro. Reynolds, our Masonic friends have no need to look to the East for light.—*Memento.*

The paper is excellent and the letter-press clear and legible, and we commend *The Trowel* to the brethren throughout the State.—*State Register.*

The Masonic Trowel is a work of great value to the Craft, contains sound Masonic instruction and should be read by every Mason.—*Dispatch, Pine Bluff, Ark.*

The Masonic Trowel is a publication that cannot be dispensed with; it gives the laws and recent decisions of our noble Order; it throws light upon disputed points, and each number is filled with short lectures upon subjects pertaining to the Craft, valuable to every Mason wishing "more light."—*Lacon Journal.*

In its zeal for the good of the Craft, the ability of its editorials and diversity of matter interesting to Masons it is second to no publication of the times.—*Olive Wreath.*

Every member of the Order wishing to keep himself well-informed, should subscribe.—*Experiment, Texas.*

As we become more familiar with its pages, the better we appreciate its value, as every Mason would who wants knowledge pertaining to the Craft.—*West Union Gazette.*

The Masonic Fraternity in the State of Illinois need no introduction to this periodical, nor to its worthy editor, Bro. H. G. Reynolds. It is *par excellence*, the home organ of the Craft, and indispensable to every member of the Mystic Order who would keep fully posted on Masonic topics.—*Freeport Journal.*

Mr. Reynolds is a veteran in the field, having received his instructions from the fathers among our own Green Mountains; he teaches no false doctrine, but ever true to the faith he received in his youth, is constant as the sun. His journal contains a variety well fitted to be read in the family circle as well as among the Craft. No publication in the United States of its character has so sterling merit or gives better counsel, and what it teaches is reliable.—*Herald, Rutland, Vt.*

It is now in its seventh year. Price, $1.25 per year. Every number is worth the money paid. —*Home Advocate.*

America.—One of the most popular and ably conducted Masonic journals in America, *The Masonic Trowel*, we can confidently recommend to our Masonic brethren as a most useful and entertaining periodical.—*Record of Western India.*

The best Masonic paper published is *The Masonic Trowel.* It is valuable on account of its reliability and the jealous eye with which it guards the ancient landmarks.—*Frontier Democrat, Kan.*

Of its teachings, we can only say, if the Fraternity live up to them, the millenium cannot be distant, for the Masonic brotherhood are, in numbers, almost sufficient to control the world and their influence for good would be great indeed.—*Home Journal.*

Every number contains several pages of reading matter of especial interest to the Fraternity, by eminent Masonic writers, besides matters of interest to all reading, thinking people.—*Register, Canton.*

It contains all the main points of the proceedings of the different grand bodies, as well as all other items of interest to the Craft.—*Quincy Herald.*

The paper is filled with matter of interest to the Craft, and should be well patronized. We wish *The Trowel* success, and trust that it may long continue to "spread the cement of brotherly love and affection."—*Cal. Sunday Mercury.*

A.F. and A.M.—*The Masonic Trowel*, published at Springfield, by H. G. Reynolds, Esq., Past Grand Master and Past Grand Secretary, in the interest of the Masonic fraternity, is one of the oldest of its kind in the country. We learn that the November number will contain articles from the pen of Mr. William Rounseville, well known to the Fraternity both in this and other States Being the initial number of the second half of Vol. 10, it is now an excellent time to subscribe and we know of none—exclusively Masonic in its character—more worthy of the support of its friends.—*Centralia Sentinel.*

The Masonic Trowel, a comprehensive and ably edited journal, conducted by Bro. H. G. Reynolds (a leading member of the Masonic Order), is again received. We are glad to notice many improvements in the paper since it was resurrected from the Springfield fire, by which Mr. Reynolds was a large loser in printing materials and Masonic documents. The Rounseville department of *The Trowel* is a new and notable feature, of which all Masons should be fully advised. We regard *Tue Trowel* as a gem in the sphere of Masonic literature, and hope it will extend its circulation many thousands.—*Streator Monitor.*

Should be in the hands of every member of the Order.—*Press, Mich.*

The Masonic Trowel is a periodical of great worth, and would afford the brethren much valuable information.—*Register, Springfield, Tenn.*

We have received *The Masonic Trowel*, a paper published at Springfield, Illinois. It is a handsome sheet and is devoted to literature and Masonry.—*New Era, Atlanta, Ga.*

We commend it to all Masons as an instructive and entertaining companion.—*Chatham Tribune.*

The Masonic Trowel of November contains several very interesting articles from the pen of Bro. Rounseville, who, we understand, will be a constant contributor. This number is the first number of the second half of Vol. 10. We rejoice at the prosperity of The Trowel, as indicative of good to the Order and success to an editor (H. G. Reynolds) who, for his many virtues, deserves the patronage of his brethren.—*Crisis.*

FREEMASONRY IN THE HOLY LAND.

These interesting lectures became so popular last winter that I found it impossible to fill engagements required in this State, and at the earnest solicitation of friends, have concluded to spend a portion of the winter here. I therefore make the following proposition to the several Masonic lodges in Illinois and elsewhere.

To deliver my Lodge Lecture on *Masonic Researches in the Holy Land*, verifying the truth of Masonic ritual and tradition, and exhibit some interesting relics from Jerusalem. I will also give an account of my visit to the English lodges, with the forms of initiation, passing, raising, schools of instruction, banquets, signs, passes, &c., &c. My charge for this Lecture is twenty dollars and expenses while at your place.

My Public Lecture is descriptive of *Jerusalem*, the *Mosque of Omar*, the *Church of the Holy Sepulchre*, *Easter Week in the Holy City*, *Gethsemane*, the *Mount of Olives*, and the surrounding country.

My charge for the two Lectures is thirty dollars and expenses while at your place. For admission to the public lectures you can charge such sum as you see fit. Properly managed, it will pay the entire expenses and ought to leave a fair surplus for the benefit of the Lodge.

☞ Address the subscriber, at Fulton, Whiteside county, Illinois, or the editor of The Masonic Trowel, at Springfield, for engagements or further information.

D W. THOMSON.

Fulton, November 1, 1871.

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RAILROAD TIME TABLES.

TOLEDO, PEORIA & WARSAW RAILWAY.

TRAINS WESTWARD.

	Exp.	Mail.	Pass'gr.
L've State Line	8:45 p m	6:55 a m	
" Gilman	10:00 p m	8:10 a m	
" Chenoa	11:50 p m	9:54 a m	
" El Paso	12:35 a m	10:38 a m	
" Peoria	2:10 a m	12:00 m	
" Canton	3:35 a m	1:40 p m	
" Bushnell	4:50 a m	4:15 p m	
Arr. Warsaw	7:40 a m	6:30 p m	

TRAINS EASTWARD.

	Exp.	Mail.	Pass'gr.
L've Warsaw	10:45 a m	3:55 a m	
" Bushnell	1:35 p m	6:49 a m	
" Canton	3:06 p m	8:19 a m	
" Peoria	4:40 p m	9:47 a m	10:25 p m
" El Paso	6:02 p m	11:10 a m	11:50 p m
" Chenoa	6:44 p m	11:52 a m	12:45 a m
" Gilman	8:25 p m	1:25 pm	ar8:00 am
Arr. State Line	9:50 p m	2:50 p m	

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TOLEDO, WABASH & WESTERN RAILWAY.

THE SHORTEST ROUTE BETWEEN ALL EASTERN CITIES AND MISSISSIPPI RIVER.

Trains leave Springfield, on and after November, 12th, 1871, as follows:

GOING EAST.

Special Through Express	12:50 A. M.
Atlantic Express	10:00 A. M.
Cincinnati Accommodation	3:30 P. M.

GOING WEST.

Pacific Express	4:15 P. M.
Special Through Express	4:35 A. M.
Quincy Accommodation	8:15 A. M.

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The Celebrated Pullman Palace Coaches Will run daily on the Atlantic Express through from St. Louis to New York, WITHOUT CHANGE, via Toledo and Buffalo. Passengers leaving Springfield at 10:00 a. m. will take these coaches at Decatur.

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COMPLETE FROM ST. LOUIS TO STERLING.

Trains going south, connecting with Chicago at Sterling.

	Mail.	Exp.	Quincy.
L've Sterling	3:15 a m	8:15 p m	
" Rock Island	7:35 a m	7:00 p m	
" Monmouth	10:26a m	10:03 p m	
" Beardstown	1:55 p m	2:00 a m	7:30 a m
" Chapin	3:10 p m	2:55 a m	8:23 a m
Arr. East St. Louis	7:33 p m	7:15 a m	12:30 p m

Trains going north connecting with Chicago at Sterling.

L've East St. Louis	6:30 a m	6:30 p m	1:30 p m
" Chapin	10:55 a m	1:00 am	ar5:45 p m
" Beardstown	1:45 p m	12:00 m	
" Monmouth	3:50 p m	3:46 a m	
" Rock Island(ar)	6:30 p m	6:30 a m	
Arr. Sterling	9:30 p m	11:00 a m	

E. SWEET, Jr., Gen'l Sup't.

ST. LOUIS, ALTON & CHICAGO RAILROAD.

AIR-LINE ROUTE FROM ST. LOUIS TO CHICAGO AND ALL EASTERN CITIES.

On and after Sunday, October 29th, 1871, trains pass Springfield:

RUNNING NORTH.

Express Mail	12:20 P. M.
Lightning Express	11:45 P. M.
Night Express (arrives)	9:35 P. M.
" " (leaves)	9:00 A. M.

RUNNING SOUTH.

Express Mail	5:15 P. M.
Lightning Express	3:55 A. M.
Night Express	2:45 A. M.

The Way Express leaves St. Louis every day (except Sunday), for Springfield only, at 5:15 P. M. Leaves Springfield for Chicago every morning (except Sunday) at 9 A. M

A train will run on time of Lightning Express from Springfield to Chicago Saturday nights.

Express mail daily except Sunday.

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SPRINGFIELD & ILLINOIS SOUTHEASTERN RAILWAY.

On and after Monday, November 27th, 1871, trains will run as follows:

NORTHERN DIVISION.

TRAINS GOING NORTHWEST.

	Mail.	Express.
Leave Pana	3:20 P. M	6:35 A. M.
" Taylorville	4:05 "	7:20 "
" Springfield	5:37 "	8:46 "
Arrive at Beardstown	8:05 "	11:15 "

TRAINS GOING SOUTHEAST.

Leave Beardstown	6:50 A. M	1:00 P. M.
" Springfield	9:16 "	3:23 P. M.
" Taylorville	10:34 "	4:42 "
Arrive at Pana	11:20 "	5:30 "

SOUTHERN DIVISION.

TRAINS GOING NORTHWEST.

	Accommodation.	Mail.
Leave Shawneetown	5:15 A. M	11:00 A. M.
" Flora	2:00 P. M	4:10 P. M.
" Edgewood	4:30 "	5:40 "
Arrive at Altamont	5:15 "	6:20 "

TRAINS GOING SOUTHEAST.

	Mail.	Accommod'n.
Leave Altamont	9:30 A. M	5:15 A. M.
" Edgewood	10:10 "	6:30 "
" Flora	11:40 "	8:55 "
Arrive at Shawneetown	5:09 P. M	4:22 P. M.

CONNECTS AT ASHLAND with Jacksonville division of Chicago & Alton Railroad, for Jacksonville, Petersburg, Mason City, and all points west.

AT SPRINGFIELD, with Chicago & Alton, and Toledo, Wabash & Western Railroads, for Bloomington, Chicago and all points north, northwest and west.

AT PANA with Ind. & St. Louis, and Ill. Central Railroads for all points east, south and southeast.

AT ALTAMONT with the Terre Haute, Vandalia & St. Louis R. R.

AT EDGEWOOD with Chicago division Ill. Central Railroad.

AT FLORA with Ohio & Mississippi Railroad.

AT SHAWNEETOWN with steamboats for Cincinnati, Paducah, Cairo and St. Louis

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THE STAR,

with its five points in *Blue*, *Yellow*, *White Red* and *Green* colors, with the emblems in each and the Pentagon in the center, with its usual divisions, letters and devices.

Over the Star, *in Gold* are the words,

"I have seen His Star in the East,"

while beneath it, *in Green* are the words,

"And have come to worship Him."

The border is blue and red, and the spaces are filled with ornaments in gold.

On the opposite side is a certificate embordered in Red and Blue, with large letters "E. S.," in light shading, in the centre, over which is printed a blank certificate, with room in one corner for seal, to be signed by the Matron and attested by the Secretary. On the end is a line for a signature of the lady receiving this certificate. The thought came from Bro. Hubbard—the design is our own.

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Manual of the Lodge.

The Manual of the Lodge, by R. W. Bro. ALBERT G. MACKEY, M. D., now of Washington, is now published by Messrs. Clark & Maynard, of New York, in a very attractive and useful form.

In the first part of the book are twenty pages of beautiful and highly suggestive engravings, followed by the Manual of the Lodge in the same form, and with the same plates as heretofore. Then follows Section 1, embracing the ceremonies of consecration, dedication, constitution and installation of the officers of a new lodge; Section 2, relating to annual installations; Section 3, relating to installations in Grand Lodge; Section 5, in regard to festivals of the Order; Section 6, embracing ceremonies at laying foundation-stones of public structures; Section 7, with complete ceremonies for dedication of Masonic halls; Section 8, funeral service; Section 9, regulations for processions, with an appendix in which are set down the twenty-five landmarks of Masonry, the charges of a Freemason, the general regulations, and forms of documents. The book has 274 pages embracing the twenty pages of engravings, conforms almost literally to the standard work of Illinois, and is *beyond all question* the lodge manual far superior to any other for the work of Illinois, Wisconsin, Michigan, Missouri, Colorado, Montana, Idaho, Arkansas and Mississippi, and probably in several other jurisdictions. For sale at this office, and will be sent to any address for $2.00, *post paid.*

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"ILLUSTRATIONS OF FREEMASONRY,"—(A most important Work, the study of which is necesary to complete a knowledge of the History of Freemasonry and its Mysteries.)

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The Masonic Trowel.

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VOL. X. SPRINGFIELD, ILLINOIS, JANUARY 15, 1871. WHOLE NO. 109.

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Married.

In Raritan, Illinois, Dec. 29, 1870, at the house of Bro. James Fee, by Rev. Bro. S. A. Pickard, Bro. FRANK FARRELL, a member of A. Lincoln Lodge No. 518, to Miss FRANCES CUDDEBACK, all of Raritan.

Died.

Sophia T. Slack.

At a meeting of Ipava Lodge No. 213, the following preamble and resolutions were adopted:

WHEREAS, It has pleased God in his providence to remove from our midst our beloved sister SOPHIA L. SLACK, an aged mother in the church and the mother of our Worshipful Master, Bro. James T. Slack; and,

WHEREAS, The members of this lodge feel a desire to express a sense of their love and esteem for the amiable and lovely character of our deceased sister, as well as their sympathy for her surviving family and friends in this their sad bereavement; therefore be it

Resolved, That in this afflictive dispensation of Providence, we acknowledge the hand of God, who "doeth all things well," and bow in humble submission to his will.

Resolved, That in the death of our aged sister, society has lost one of its brightest ornaments, the church one of its firmest and most consistent members, and the family a wise counsellor, a warm and sincere friend, and a loving and affectionate mother.

Resolved, That the members of this lodge hereby express their heartfelt sympathy with our Worshipful Master, and with all the mourning friends and family of our deceased sister, in this sad bereavement, and affectionately commend them to the care of Him who "tempers the winds to the shorn lambs;" and who alone can comfort them in their hour of sorrow, and lead them at last to join their mother in heaven, where parting is unknown and where there is fullness of joy forevermore.

Resolved, That these proceedings be entered on the records of the lodge, and the Secretary be instructed to present a copy of the same to the family of the deceased.

By order of the lodge.

I. DAVID, *Secretary.*

In this city, Dec. 31, CHARLES GLANCY, elder son of James A. and Louisa Julia Death, and grandson of the Editor of this paper, aged two years and six months.

The old and new year closed and began in sadness and sorrow. The bright boy had won upon the affection and pride of his relatives, and gave promise of strength and mind; but in defiance of every possible effort, passed away.

Rev. Mr. Carnahan conducted the funeral exercises, and on the first day of the year, we laid the little form away with our own loved ones, to await the final call.

Bro. J. C. TUCKER, died at Duval's Bluffs, Ark., Nov. 30, 1870, aged 25 years.

He was kindly cared for by members of the Masonic Fraternity at that place. His remains were brought home to El Paso by his parents. He was a member of El Paso Lodge No. 246, of A. F. and A. Masons, and was buried by that body with the usual Masonic honors.

Col. WILLIAM SMITH, Past Master of Mt. Joliet and Matteson Lodges, died at Joliet in Oct. last, at the advanced age of 82 years.

The veteran was an excellent man, and a true Mason in every sense. Where is the anti-Mason who dares utter one word in his dispraise?

At Kewanee, October 5th, Bro. WM. H. BURNS, a member of Wethersfield Lodge No. 159, and of Kewanee Chapter No. 47, aged 34 years.

A good Mason and a Christian gentleman. He left a wife and child.

Impostor.

ED. MASONIC TROWEL, Springfield, Ill.

Feeling it to be our duty to give information to the Craft, of one SCEPTER SMITH, a dentist, living in in this place, who is endeavoring to palm himself off as a Mason and to gain information at the expense of young and inexperienced Masons. He is not a Mason and never should be. He is about 45 years old, 5 feet 6 or 7 inches high, dark complexion, quick spoken, and a general gasser.

By order of New Hartford Lodge No. 453, A. and A. Masons. PETER H. SULLIVAN, W. M.

W. H. DEAL, Secretary.

NEW HARTFORD, Ill., Dec. 17, 1870.

Performance of Masonic Work.

BY WILLIAM ROUNSEVILLE.

Technically, the "work" of a Masonic lodge consists of the conferring degrees. That much depends upon the method in which it is performed, no one who has once been within the walls of a lodge-room, will dispute. But notwithstanding that fact, we fear that it is not realized in a sufficient degree. The work of the lodge is an important business. It is the performance of one of the most solemn ceremonies that has ever been ordained or established by man, and it should be performed in such a manner as to leave that impression on the minds of the candidates for its mysteries. From the first introduction to the ante-room, to the final induction to the Master's station, the idea of its importance should be kept up.

But we greatly fear that brethren frequently lose sight of this duty. The candidate should be prepared, as well in mind as by symbols, for the important work in which he is about to engage. Is this always done? When he arrives at the threshold of the lodge, has his mind been suitably prepared for the solemnities which are to ensue? Does he believe that when he steps across that threshold, and enters upon the ceremonies of initiation, that what he shall see and hear shall teach great moral lessons, and that through the symbolic language of the lodge shall be taught him great practical truths by which his life is to be governed?

This should be his frame of mind and these should be his expectations. And yet we know this is not always the case. The unwise and foolish interference of misguided brethren too frequently clothe the vision of the candidate for the future with scenes of buffoonery and mirth. Adopting some of the common, but erroneous opinions of the outside world, they make allusions in his presence to the burning iron and the goat, and by holding up to his susceptible mind, alive to every statement in regard to what he is about to undergo, they manage to make him believe that the work upon which he is entering is a silly burlesque that a buffoon might love and delight in, but which is beneath the dignity of an honorable man; and if he is a man of sense, he enters with his prejudices aroused to a degree that utterly precludes a fair and candid estimate of the real value of the Institution. All this effect is frequently produced before the candidate appears for initiation, and this will account for many of those who, having made application and been received, never present themselves for the degrees.

But the evil does not end outside of the lodge. The candidate presents himself for initiation, and is seated in the ante-chamber. The members naturally gather around him, congratulate him upon his reception, which they ought to do, and frequently add to the impressions already received of the trifling nature of the Institution, by ill-timed jests and allusions to the ceremonies, which are without foundation and wrong. Too often the officer sent to induct the candidate into the lodge, adds his voice to the general acclaim and joins in the ridiculous scheme to render the impression of the worthlessness permanent. Even in the performance of the duties of his office, and in the explanations which he ought to make, and which the candidate has a right to expect, there is a vein of levity which is calculated to efface all good impressions, and still further confirm the neophite in the idea that he has formed of the trifling character of the ceremony through which he is about to pass.

We do not suppose that these influences always exist about a candidate; but it will not be disputed that they exist too often. And admitting this, there is an inference to be drawn that is probably of more importance to the Fraternity than most members imagine. Admitting that the world without gets its ideas of Masonry from the representations of such men, and the infallible consequence is that vain, trifling, unsound men will be attracted to it, and become members. If the representations of the lodge work are true, then the Institution is valueless for men of sense and honor, and fit only for those whose inclinations lead them to be pleased with buffoonery and to be satisfied with a ridiculous mummery when a solemn and impressive ceremony ought to be expected. This is the legitimate effect of the course out of the lodge, and in the ante-room, to which we have referred. Perhaps it would be saying too much to assert that this baleful effect is already spreading over the fairest fields of Masonry, and yet we do not believe it would be one whit beyond the truth. Are not our lodges, to some extent, ruled and governed by those who have obtained entrance under these circumstances?

Now, every good Mason knows that such representations of the ceremonies of Masonry, as we have referred to, are false in fact and in spirit. There is nothing of a trifling nature in the ceremonies. There is nothing which would be repugnant to the feelings of an honorable, high-minded gentleman. There is nothing trivial or ridiculous about them, and it is a crime against the Institution and against truth, to say otherwise. Then why not to the world and to the candidate give the true coloring? Represent it as it is, as a solemn and practical system of moral instruction, designed to influence the lives and conduct of its initiates for good? It is the duty of every Mason to do so whenever he speaks of the Order. He knows that when he does otherwise, he gives a false impression and one that is calculated to damage the Institution.

It is argued that this is frequently done thoughtlessly. Is that a justification of the fault? In our view it is scarcely a palliation. No Mason has the right to be so thoughtless as this excuse would imply. Especially he should not be so thoughtless as to slander a society and a system which he professes to love and revere. Our brethren should think and act accordingly.

In the ante-room a solemnity and an earnestness befitting the occasion, should be maintained. Not a funeral sadness nor a gloomy ascetism, but a carriage which, while it is cheerful and pleasant, is sincere and mindful of the business in which they are about to engage. This should be the rule of both officers and brethren. This done and the candidate will approach the door of the lodge in a frame of mind that will appreciate the truths enunciated, the symbols presented, the moral precepts enjoined, and will leave the lodge, the ceremonies finished, with the conviction of the value, the beauty and the soundness of Masonry and the Masonic ritual.

In a future paper we propose to follow the candidate into the lodge, and examine in a fraternal spirit the nature and method of the work done there. In the meantime we fraternally ask an impartial judgment of the Fraternity on what has been said touching the "outside work" of the lodge.

Communications.

For the Trowel.

A Review of Rev. J. L. Barlow's Charges Against Masonry.

In the *Standard*, the Baptist organ for the northwest, an article appeared in issue of Nov. 17, 1870, headed: "Is Masonry Secular?" In the article which follows, the writer so far forgets the principles which he inculcates from his pulpit, that we feel called upon to criticise his statements and the spirit with which he appears to have been actuated.

Before entering upon this easy work, it may not be immodest for me to say to Rev. J. L. Barlow, and all clergymen of what denomination soever engaged in decrying Masonry, that I claim to be in as "good and regular standing" as a member of the Presbytery of Chicago as any of you may properly claim for yourselves in your respective ecclesiastical bodies.

I profess to entertain a deep regard for the the Masonic Institution, but a deeper one for Christian religion—possibly as much so for the latter institution as you yourselves cherish.

Before I learned of either of these beneficent systems, I loved truth somewhat, and abhored inveracity somewhat.

Under the influence of these two latter principles, enhanced by my deep regard for the two institutions, which alike inculcate a love of truth and a dislike for misrepresentation, I write this, and, it may be, succeeding articles, not to defend Masonry, but to expose error; to correct the false impressions you, perhaps, make on the minds of men and women whose opinions are too readily based upon mere assertions.

To proceed to the business in hand. In the article now to be reviewed, there is disclosed an ignorance of the subject-matter attempted to be discussed which is rather pitiable than censurable. Between the caption and what follows—the text and the discourse—there is so slight a logical relation maintained, that had it been presented before any ordinary debating society, it would have merited, and probably received, expressed disapprobation from every member.

It is to be regretted that the writer, inasmuch as "he has made it his business to know what may be known of Masonry," has so far fallen short of reaching a correct decision about that Institution. To his question, "Is Masonry Secular?" we answer, it is neither purely secular, nor yet religious, in the sense of being an expiatory system of truth, but still religious in a certain and accepted sense. Rev. Mr. Barlow forgets, for every clergyman certainly knows that a religious system does not necessarily mean an evangelically Christian system, nor even a Christian system at all. All clergymen, Mr. Barlow included, speak at times of *the various religions of the world*, and among them of the Jewish, for instance. If that or Paganism be a religion, then the collection of its laws, liturgies, &c., must constitute a religious system, while the bodies of men acquiescing in and devoted to that system might, with entire propriety, not to say necessity, be called a religious society—a company of religionists. In point of fact, they are so denominated, both in oral discourses, as well as in the standard theological works of the present and the past ages, though neither of them teach Christ.

Masonry does teach most distinctively a large circle of religious truth, and is based upon the same fundamental principle that all variety and contrariety religions of the world are viz: belief in the existence of a God. This being so, it is in a proper sense a religious system, though not a system teaching either the doctrine of the trinity nor a vicarious atonement. Still religious, and much more so than many systems unhesitatingly called *religions*, and known as such the world over.

A religious system, or a religious organisation, does not, therefore, necessarily include the belief of either the trinity or the atonement, though it does sometimes exclude, and *intentionally* so, one or both of these doctrines.

Exceptions are taken to Masonry by the reverend gentleman on the ground "that he has again and again been told that we (Masons) have all the religion we want in Masonry;" "that we have all the religion we want in the lodge."

Undoubtedly, these statements have been made to him, as well as to others, but what of that? Are such sentiments entertained by all of us, or by one-quarter of those who have the high honor of being F. & A. Masons? If so, prove the position and we will acknowledge the charge.

Contrariwise, multitudes of us confide neither in Masonry, with its high-toned moral teachings, to save us, nor yet in our endeavors daily to cultivate in our hearts its sublime injunctions, but in One who has become the end of the law to every one that believeth, *and in no one, nor in anything else.*

If some Masons affirm that the system of Masonry enfolds religion sufficient for them, others declare with the same explicitness, and whose numbers are not inconsiderable, that for them it does not. In either case, the essence of Masonic teachings is untouched, and certainly cannot be condemned should it be depended on by some or by many as a means of ultimate salvation.

But such a claim, put forth as we think unfoundedly for Masonry, suggests, if it does not prove that the teachings of Masonry are so *similar* to scriptural teachings that the former are sometimes substituted for the latter. This, instead of being any objection to Masonry, is an argument in favor, the error being not in Masonic teachings, or their resemblance to Gospel teachings—but in that mind that substitutes them for something like them, but something much better than Masonic teachings.

Mr. Barlow might as well affirm, what doubtless he can, though if he cannot, multitudes as intelligent and as conscientious in utterance as he assuredly may, "that there are all around us men who are relying upon" honesty as a basis of salvation—*uprightness in private and public life* as a condition of final acceptance with their Maker.

Is honesty, therefore, to be ignored, especially is it to be condemned, and most especially of all, is it to be rancorously assailed? Perhaps not.

Still, again, may it not be the case that there are scores, possibly hundreds, if not thousands, coinciding in Mr. Barlow's views of *baptism* who may be inwardly relying, if not for salvation, at least too much upon that one act of real or supposed literal conformity to biblical teachings as the ground of acceptance?

Many rely on the prayer-book, immersion, honesty, &c., for salvation, and what wonder if it should be the case that some not only say, but *actually* do confide in a conformity to Masonic teachings to insure their eternal safety? It would be remarkable were it not so, and still worse, it being so, should Masons deny it, instead of acknowledging it frankly?

The practical phase of such futile dependencies, and which should concern Mr. Barlow, and which I confess it does me, both in my private and ministerial intercourse with my brother Masons, as well as with all other men whatsoever is, how can we best correct misapprehensions so injurious, as both Mr. B. and I regard it, of placing a dependence of this kind upon any other than the true and only basis?

Will men, associated with, or dissociated from organization, secret or otherwise, be most effectually induced to abandon any course unwise in the estimation of the adviser, by an indecorous approach, an unbecoming tone, or an ungentlemanly use of speech?

"Come let us reason together," is the established mode, the kindly method, the affectionate style of that Divine Being who loathes all forms of sin as much more intensely than Mr. Barlow, as the infinitude of the Creator is transcendantly above the finiteness of the creature, as the unapproached and unapproachable holiness of God is unspeakably above the sinfulness of man.

A rude attack, an impolite epithet, or an unchristian method of attempted correction, worketh not the salvation of our fellow-men any more than it does the righteousness of God.

Yet there is a sense in which it is generically true, even if it is never intended, that Masonry does indirectly, yet nevertheless really, afford directions and precepts which, if followed obediently, would ensure the salvation of the men to whom Mr. B. refers. Masonry teaches and enjoins it upon us all that we accept as "our rule of faith and practice the Holy Bible," or as we are pleased to denominate it "the great light in Masonry." One phrase is as scriptural as the other, and neither so at all, yet excellent phrases, both of them.

No man ever has, or possibly ever can, candidly "take the Bible as a rule of faith and practice" and not be happy, both here and hereafter.

In *this sense* Masonry *does* enfold in its precepts the means of salvation wherever the open Bible lies upon its altars, our enemies themselves being judges.

Whether in this sense, such claims (at the best needlessly made in behalf of Masonry), are ever made, we cannot determine. We incline to the opinion they never are, and would courteously advise our brethren and companions to abstain from them as giving a show of occasion to the enemy to blaspheme that honorable and honored name by which we are known.

Allusion is made in the article under review that "a man" whom he (Mr. B.) baptised, left the prayer-meetings of his church to attend the lodge. ONE MAN did this! One person did what more than one to our knowledge refused to do.

Does the spirit of the *lowest form of candor* in any man, Christian or unchristian, permit the transference of *one man's* practice to a body of men, and especially so large a body as Masons confessedly are? Does it permit Mr. B. to take one man's actions and therewith attempt inducing the belief in the popular Christian mind that such is our practice universally, or even commonly?

Such a disclosure of a lack of even ordinary candor exhibited by any clergyman is quite enough to compel any honest mind to withdraw itself from under the influence of such a minister, whether while conducting a prayer-meeting or a more public service on the Sabbath. To associate with such uncandid men, and particularly to put one's self *under* their influence is an act of disobedience to the spirit of that familiar and oft misapplied scriptural injunction, "Come out from among them, and be ye separate, saith the Lord."

Over against this *one* man, we know of more than one who have changed their lodge relations because the prayer-meeting occurred on the same evening as their lodge.

We point to another, and at present the Worshipful Master of a highly moral and enthusiastically active lodge in Chicago who, instead of abandoning class-meetings altogether, because his class met on the evening on which his lodge did, wisely changed to another class which met on a different evening, and so was able to attend to the duties of both his lodge and his class.

Should the objection be here interposed, "But the lodge first, and the class-meeting next," we reply, not at all. That godly man would not even debate the question in his mind whether of the two he would have attended, provided he could attend but one. We speak what we know, and testify whereof we have ample evidence to corroborate. The class-meeting (as he is now ecclesiastically connected), would have his preference; the prayer-meeting, had he belonged to Mr. B.'s church, unquestionably would have been his prompt choice.

In this connection, while I would not underrate such meetings appointed by the churches on various evenings to suit the majority or the minority—sometimes one and sometimes the other—we would check the spirit that overrates them in the mere point of time in holding them, by this simple, truthful remark: the appointment of anyone evening during the secular week in preference to some other evening for any religious meeting of the church whatever, *is as purely a human arrangement as the appointment of the evening is upon which a Masonic lodge shall meet*—ABSOLUTELY AND UNQUALIFIEDLY SO.

As a Christian minister in good and regular standing, as I now and ever hope to be, I cannot forbear the confession, sad and sorrowful as it is, that the weekly prayer-meetings, not generally, I hope, but often, very often, indeed, are so supinely conducted, so stolidly dragged through, so stupidly, and most reluctantly participated in, that I have long ago wondered why any one who could find a place of mental entertainment and heart-profit in one-hundredth a degree that I have ever found in a Masonic lodge, could be induced to keep up a regular attendance upon such church-meetings, whose conduct I have not, and would not caricature, my conscience and my Maker bearing me witness that I falsify not.

A deep sense of fealty to Him who abhors stolidness, as He does all other vices, is the only philosophic explanation of this phenomenon that I have thus far found.

In the same article it is affirmed that "Masonry recognizes no Christ." We confess to the absence of that sacred name from our liturgical and other exercises, but its absence from literature created *and fixed* prior to his earthly existence is, to my mind, one of those incidental, internal, *presumptive* evidences of the truthfulness of at least one of Masonic teachings, to-wit: that as an Order, we reach far back into the past, at least anterior to Christ's advent. Had our Order been of a modern date, positive Christian minds would have resisted such an ignoring of that resplendent name with quenchless ardor, while the story of the strife and bloodless battles would have come down to us, if not through friendly hands, most surely through their agency who luxuriate in their hostility to us.

To invert the argument and to syllogise it: had the liturgy, &c., of the Masonic Order been of modern creation, Christ's name would have been mentioned, or bitter strife ensued, of which we should have been most certainly apprised.

But Christ's name is not mentioned, neither do friendly or unfriendly chroniclers inform us of such otherwise necessitated strife.

Hence, Masonic liturgies, &c., ante-date His earth-life, and the absence of His name is the mere result, as well as simple proof of its antiquity. This being so, we must, in the light of the Christian charity that thinketh no evil, recognize the charge made against us on this account, as the result of thoughtlessness, or else of a prejudice entirely unfounded.

"Those of us," our ministerial, not Masonic, brother continues, "who have been compelled, in the providence of God, to look into the character of this Institution, and have learned its nature, and felt its blasting influence on the religion of Christ, are greatly pained," &c.

In reply, we, too, affirm, with many other Presbyterian, Congregational, Episcopal, Methodist, Baptist ministers and laymen, personally known to us, "that those of us who have been *persuaded* in the providence of God to look into the character of this Institution, and have learned its nature *by joining it in person*, and have *not* felt *nor seen* its blasting influence on the religion of Christ, are greatly *rejoiced;* rejoiced that it exists to alleviate human woes, physical and moral; to supply the wants of thousands of widows and fatherless ones related and unrelated to the Order—accomplishing a work which the pecuniary resources of the Christian church have ever proved utterly inadequate. More than all this, and above all this and much more, we rejoice in our identification with this Order, as such an identification facilitates us in our private intercourse in correcting false theories of safety among those entertaining them, as Messrs. Barlow and Blanchard have, by their ungentlemanly, inveracious, and malignant attacks upon us as an Order, forever disqualified themselves from accomplishing.

In behalf of Christianity throughout the world, we devoutly rejoice that in Masonry she finds an ally; in behalf of freedom that she has realised a staunch support; that widows, and children in semi or total orphanage have so sweetly experienced aid, solace, and protection beneath the ever-extended wings of Masonic Institutions.

Why, then, do the prejudiced rage, and the uninformed imagine a vain thing? The despots of the earth have stood up, and the tyrants have gathered themselves together, saying: "Let us break Masonic bands asunder, and cast away its cords of obligation from our subjects."

He that sitteth in the Orient shall laugh at them; the Fraternity shall have them in derision; but we shall be as Mount Zion, that abideth forever, and as the everlasting hills that cannot be removed.

REV. JOHN S. HANNA.

CHICAGO, Ill., Nov. 29, 1870.

To Enterprise.

"Keep for the young, the impassioned smile
Shed from thy countenance, as I see thee stand
High on a chalky cliff of Britain's isle,
A slender volume grasping in thy hand
(Perchance the pages that relate
The various turns of Crusoe's fate).
Ah! Spare the exulting smile,
And drop thy pointing finger bright
As the first flash of beacon light:
But neither veil thy head in shadows dim,
Nor turn thy face away
From one who, in the evening of his day,
To Thee would offer no presumptuous hymn!

"Bold Spirit! who art free to rove
Among the starry courts of Jove,
And oft in splendor dost appear
Embodied to poetic eyes
While traversing this nether sphere,
Where mortals call thee Enterprise.
Daughter of Hope! her favorite child,
Whom she to young ambition bore,
When Hunter's arrow first defiled
The grove, and stained the turf with gore:
The winged fancy took, and mused
On broad Euphrates' palmy shore,
Or where the mightier waters burst
From caves of Indian mountain's hoar!
She wrapped thee in a panther's skin;
And thou, whose earliest thoughts held dear
Allurements that were edged with fear,
(The food that pleased thee best, to win)
With infant shout wouldst often scare
From her rock fortress in mid-air
The flame-eyed eagle—often sweep,
Paried with the ostrich, o'er the plain;
And tired with sport, wouldst sink asleep
Upon thn couchant lion's mane!
With rolling years thy strength increased!
And, far beyond thy native east,
To thee, by varying titles known,
Did incense-bearing altars rise,
Which caught the blaze of sacrifice,
From suppliants panting for the skies.

"Back flows the willing current of my song:
If to provoke such doom the impious dare,
Why should it daunt a blameless prayer!
Bold Goddess; range one youth among;
Nor let thy genuine impulse fail to beat
In hearts no longer young:
Still may a veteran few have pride
In thoughtswhose sternness makes them sweet;
In fixed resolves by reason justified;
That to their object cleave like sleet
Whitening a tall pine's northern side,
While fields are naked far and wide,
And withered leaves, from Earth's cold breast,
Upcaught in whirlwinds, nowhere can find rest.

"But if such homage thou disdain
As doth with mellowing years agree,
One rarely absent from thy train
More humble favors may obtain
For thy contented votary.
She, who incites the frolic lambs
In presence of their heedless dams,
And to the solitary fawn,
Vouchsafes her lessons—bounteous nymph
That wakes the breeze—the sparkling lymph
Doth hurry to the lawn;
She, who inspires that strain of joyance holy
Which the sweet bird, misnamed The Melancholy,
Pours forth in shady groves, shall plead for me;
And vernal mornings opening bright
With views of undefined delight,
And cheerful songs, and suns that shine
On busy days, with thankful nights, be mine.

"But thou, O goddess! in thy favorite isle
(Freedom's impregnable redoubt,
The wide earth store house fence about
With breakers roaming to the gales
That stretch a thousand thousand sails)
Quicken the slothful, and exalt the vile!
Thy impulse is the life of Fame:
Glad hope would almost cease to be
If torn from thy society;
And Love, when worthiest of the name,
Is proud to walk the earth with thee!"

The above character, so well and graphically portrayed by England's Poet Laureate, Wordsworth, I will endeavor to sketch and embody into something like a life-like personage and from its past and present history endeavor to draw lessons of encouragement and profit. We will begin with its earliest history, when a mere child, and from its parentage give an idea of the early characteristics of this bright being, in the early dawn of its more than earthly beauty and loveliness. For it is no ordinary being whom I am to describe, and follow in its opening career; but one of heavenly origin, whose juvenility is eternal, born in the lap of creation; as beautifully expressed by Wordsworth:

> "Daughter of Hope! her favorite child
> Whom she to young Ambition bore,"

with God for its foster father, and the angels stood rejoicingly around as the young seraph bounded into exultant life. Rare and lovely was the being thus given by the God of Creation to shape the future destiny of a then unformed world, and to guide the genius of man. In the Garden of Eden this infant gamboled in its innocence, giving life and bringing out its beauties in its holy and childish searches; for it ever seemed to be an innate instinct in this child to find out the beauty of the place or object that attracted its notice. In this garden, under the tutelage and immediate supervision of its foster parent, God himself, with the creature man, and the world in the future, as now, her abode, this holy child developed fast. With strong features of his maternal origin stamped clearly and unmistakably upon her brow, and the best and holiest characteristics of her father distinctly developed in her disposition, and in constant intercourse with its foster parent, God, and in the company of angels, why should not this bright being become a bold spirit? Enterprise could not be aught else but bold, pure and innocent, and do we not see in this imagined portraiture an "impassioned smile," yea, an "exultant smile," yea, further, do you not see the "pointing finger bright," flashing upon us like the first quick flashes of some beacon light shooting impulsively from some mountain top? As the child is father of the man, so in a higher and more complete sense was the future of the matured maiden more than realized in her whom, as our poet still sings so sweetly of:

> "The winged fancy took and mused
> On broad Euphrates' palmy shore,
> Or where the mightier waters burst
> From caves of Indian mountains' hoar."

When man was banished from the Garden of Eden and commenced spreading over the old world, this maiden opened wide her pinions and remained with him through all his wanderings, and by her cheerful and intelligent counsels encouraged man in efforts for civilization, refinement and science. Coming down the stream of time we meet Enterprise frequently. She walked hand in hand with Adam, Cain, Jubal and the whole line of worthies from Seth to the flood. Again she is met with Noah after the flood, and after a life-long intercourse with his sons she appears again with the mighty hunter, Nimrod, with Abraham, and by the plan of God, the great foster father, she took up a long residence with the Israelites. Among the ancient Copts we see traces of her presence with them. The world-renowned Pyramids, Sphinx, Obelisks, Memnon, mummies and manner of embalming, and ancient Thebes, all betokened that this maiden had made this kingdom a favorite haunt or place of resort. Indeed, not to dilate too much, what kingdom, empire or nation on the habitable globe has not been blessed with the illuminating presence of this bright maiden? Her footprints are seen in the far off isles of the sea, in the Polar regions of the North and South even, among the Japanese and Chinese, throughout the Asiatic continent and Europe, and even in benighted Africa. Discoveries have proved that there is hardly a foot of territory in our country—in the Western Hemisphere—but contains the footprints of this being, Enterprise. She is everywhere known, every succeeding generation is made wiser under her superintending presence. By her instructions the genius of man is gifted with mighty power in eliminating articles for pleasing our taste, increasing our comfort, making the intellect more keen, language more pliable, and, indeed, she teaches us everything that is worthy of possession, or that will enable us to become more profitable to others, or fit us better for an abode in heaven, the birthplace of Enterprise, and where, when her mission on earth is ended, she will return and take her place among the silver-winged seraphs that hover above and about Jehovah's throne forever and ever. Such is Enterprise, and such the outline of her mission work in this world, and everywhere we see the results of her efforts in a world that every successive century finds in advance on the last.

Visits, Calls, Travels.

Pocahontas, December 13.— Revisited, and formed Harvest Chapter, E. S.

Lexington, McLean county.—On the 2d day of December, 1868, we dedicated the new hall of Lexington Lodge 482. By invitation, we again visited the lodge Dec. 15, presided at the election, and installed the officers elect. W. Bro. Davidson requested to be relieved from further duty as W. M., but the Lodge again elected him by a very decided majority. The Lodge numbers fifty-six members, the greatest part of whom are farmers. The first settlement at Lexington was in 1833; the town was laid out by Col. Gridley and others, in 1840. No part of McLean has more wealth or better farms than those situated near this place. The town has a population of about 1,600, and claims to be the largest shipping point for cattle and hogs on the Chicago & Alton Railroad, besides large quantities of grain. Large quantities of wagons, plows, and agricultural implements are manufactured here. The Methodists, Presbyterian, United Brethren, and Christians have churches, and five hundred scholars are classified into five grades. Two banks do an active business. This is the residence of Hon. Wm. M. Smith, elected to the Legislature for the third time. With his own hands he earned the money to enter 300 acres of land near Lexington, which is now one of the finest farms in the State. Now in the mercantile business, with a nice residence, a choice family, and an unblemished reputation. Bro. Davidson would be a man of mark anywhere. As before, we enjoyed the hospitality of both families.

There is not an immoral man in Lexington Lodge; none can get in. The lodge-room is an elegant one, and the brethren dwell together in peace and unity.

Illiopolis, December 17—This town was originally laid out by Gov. Duncan, with a view to the seat of government. It is in Sangamon county, near the Macon county line, on the T., W. & W. R. W., and is supposed to be practically, the geographical centre of the State.

For a long time it did not improve, but within the past seven years it has grown up to a town of 600 people; has Catholic, Christian, and Methodist churches, and a lodge formed in 1867 with twenty-one members, a large school-house with three grades, and ships much corn, many hogs, and a multitude of cattle. Last year $18,000 worth of agricultural implements were sold at this point.

We installed the officers elect. W. Bro. Miles H. Wilmot, after several years' service at Mechanicsburg, united with a few brethren at Illiopolis, and obtained a charter for Illiopolis Lodge 521, of which he has been the only Master, over his own protest. It is a good lodge, has a good home of its own, and is united. A bountiful supper followed the installation. One cake, prepared in the shape of a bell, by Miss Ruth Lindsay, had beautiful figures of the Eastern Star, square and compasses, and ladder.

One cake came from Bro. Skeen's in the shape of a cone, wreathed in evergreen, beautifully frosted, and surmounted by the Eastern Star.

Full seventy brethren and ladies partook of the supper, which was followed by a short speech.

December 20.—Miles Hart Lodge is situated in Ashgrove township in Shelby county, a few rods from Paradise township, Coles county, four miles south from Summit, in Moultrie county, nine miles southwest from Mattoon, four miles west from Etna, Coles county, and seven miles nearly north from Neoga, Cumberland county, in a rich farming district "beautiful for situation," hard to excel, and equal to any in the worth of its people. This is the neighborhood where so many of the Harts reside, and for the patriarch the lodge was named. He settled near there in Coles county in 1822.

At Summit, Bro. H. B. Worley met us with his staunch team, and on a bitter cold day we were soon pleasantly housed in his comfortable home, where we rested at home. After installing the officers, and partaking of a good supper, we lectured the brethren at their lodge-room until quite late at night.

The following day, Dec. 21, having arrived at sixty years of age, we met a large number of ladies and brethren, addressed them upon the subject of Masonry, and formed Amaranth Chapter No. 41, E. S.

Miles Hart Lodge No. 595, was formed in 1868, has forty members, and owns the second story of a large building, the first story of which is a school-room. Woe to the brother who smokes or uses tobacco in the lodge-room, and drunkenness and profane swearing meet with no favor: they are not known among the members, and disagreements are not thought of—a thoroughly rural lodge, and as thoroughly happy as rural.

Bro. Worley at twenty-two married his wife Amanda, in Kentucky, settled on one of the fortys of his present farm in Coles connty, and there, adding land to land in Coles and Shelby, has a farm of 300 acres in cultivation, has raised five sons and three daughters, of whom one son and one daughtar are married, and one son is a physician, and in 1856 was elected Sheriff of the county. He is a peace-maker, patriarch and counsellor.

Here, too, Dr. Apperson, one of the pioneers, flourished, and a large number of descendants of fine character live to bless his memory.

A ride with the new W. M., Bro. A. Y. Hart, to Neoga, thence to Tolono, and Home.

Delevan.—By the C. A. & St. L. R. R. via Bloomington, we reached Delevan Dec. 30, and were the guest of W. Bro. J. A. Mason, the W. M. of Tazewell Lodge No. 586. During our stay, we were agreeably entertained by W. Bro. Theodore Van Hague, W. M. for the second time of Delevan Lodge No. 156, and shared his hospitality at tea with his wife and only child—beautiful and a great favorite. Delevan is the centre of a Rhode Island colony, and was laid out in 1835. The old Delevan House was a way station for tired and hungry travelers from Chicago, Galena, and Rhode Island via Peoria to Springfield, for nearly twenty years. Delevan Lodge was chartered in 1854; W. W. Crossman was the first Master. Bro. Van Hague is the present W. M. Tazewell Lodge No. 586, was chartered in 1867. Bro. Mason has had no successor. The town has a population of 1,500, and the country around is densely populated, with fine residences, groves, shrubbery, and highly cultivated farms. The Baptists, Methodists, Presbyterians, and Catholics have houses of worship. The lodges have over 100 members, and together occupy a splendid hall. The town has two flouring mills, two lumber yards, and is at the crossing of the Jacksonville Branch of the C. & A. R. R., and of the Pekin, Lincoln & Decatur R. R.

On the 29th of December, one dealer bought 224 loads of yellow corn.

Bro. Mason deserves something more than mere mention. At eleven years he was left to shift for himself. Combating poverty, hardship, and privation, true to honorable instincts, manly in purpose and firm in his integrity, he has won his way step by step, until he finds himself in easy circumstances, in a new and elegant dwelling, and with a priceless treasure in a young wife, a fair daughter of a fine family in the neighborhood of Delevan. Such is a young man, whom no impediments could conquer. To such, all honor.

Taylorville, Jan. 2, 1871.—Starting by cars on the excellent Springfield & Southeastern Railway, we reached Taylorville, and met about 75 brethren at night. Old faces and new ones—former friends and new ones. W. Bro. Oliver P. Squier in the East. Introduced by Bro. H. P. Shumway. Reception artistic, cordial and brotherly, and some freedom of utterance was vouchsafed to us. The charter is No. 122. M. W. Bro. J. R. Gorin was the first W. M. On the wall hangs a life-looking portrait of Judge Shumway, for a long time Master and High Priest, member of the House and of the Constitutional Convention of 1847, Secretary of the Senate, and County Judge, and a noble man. The lodge numbers over one hundred members, of whom four are Sunday School Superintendents, two are ministers, and by no means least, is the venerable Judge Frink, now 80 years old, a venerable Baptist Deacon, whose life has been pure and blameless, and who at so great an age, came out with his pastor to bear his testimony for Masonry. Bro. W. S. Moore was 20 years Circuit Clerk. We could enumerate many able men, but forbear. The younger element in the lodge is talented, cultivated, and educated.

An oyster stew followed, and the W. M. obtained 56 subscribers for The Trowel.

Taylorville is at the crossing of the Springfield & Southeastern and the St. Louis Branch of the Toledo, Wabash & Western, upon a sightly location, has 2,000 people, a good court-house, six church houses, a large foundry, two flouring mills, and an extensive plow factory. The Spragues of Rhode Island and a firm at Taylorville, of which Bro. P. J. Sprague is a member, send immense quantities of corn from this point to Rhode Island. Bro. W. T. Vandever manages a bank.

We were the guest of Bro. Wm. A. Goodrich and his matronly and accomplished wife. It is a choice place for "weary pilgrims," and here we felt "all at home." When Bro. Goodrich shall have completed his present term as County Clerk, he will have served the people thirty years, as Surveyor, County Commissioner, Sheriff, and County Clerk, indorsed by nine different elections. And yet, with all this large labor, with married children, both he and Mrs. Goodrich would readily pass on the young side of middle age.

Litchfield.—We tarried at Taylorville, Jan. 3, to organise a chapter of the Eastern Star, and the train, being five hours late, we did not reach Litchfield until nearly 10 o'clock. Most of the brethren had dispersed, and it was agreed that we should "try again." We were the guest of R. W. Bro. Geo. H. Raymond, D. D. G. M.; we will omit all comments until we "try again" in February.

Hillsboro.—January 4, found us in this hill-town—a very paradise of landscape and beauty, founded as the county seat of Montgomery in 1824. The old court-house, which cost originally $6,000, has been *repaired* at an outlay of $100,000, derived from the sale of swamp lands. Through the politeness of Bro. Jenkins, we were shown through the building, which contains convenient offices, Jailor's residence, jail, and a large court-room. The town has improved wonderfully since we visited it in 1862. The Masonic apartments of the lodge, chapter, and council are really spacious and magnificent, embracing a hall 36 by 50, and 18 feet high, with dining-room and ante-rooms, and finished in an elegant manner.

Hillsboro has six meeting houses, two flouring mills, two banks, one woollen factory, two large plow and wagon shops, a furniture factory, planing mill, and an elevator. The lodge has 119 members, over which W. Bro. Fred. Noterman is again called to preside. Colonel Walters has a livery-stable, and keeps 100 horses. The population is 2,700. Both here and at Taylorville, are large schools of four grades. We were the guest of Bro. Wooten Harris, and his wifely lady, and the handsome boy gave us good music on the piano.

Moweaqua.—By the Central we reached this beautiful location Jan. 9, and were cordially received by W. Bro. Bartley Scarlette, and assigned comfortable quarters at the Potter House. The place has a population of 500, with several churches, good school facilities, and a large trade from a thickly settled country around it.

Here we met Bro. A. G. Ayers, whom we knew in our youthful days at the *Patriot* office in Montpelier, Vt. At his house we met his wife, an intelligent Poston lady; a family of two sons and a daughter, already married, make life pleasant to these parents, now on the shady side of earth. A pleasant home, enough to do, and plenty for use, renders the voyage Jordanward comfortable to the brother that we proposed for membership in the Montpelier Lyceum, in 1834, by the name of A. G. Ayers. May his latter days be as serene and happy as our early acquaintance was agreeable and joyous.

In the evening we met the lodge and discoursed of things Masonic. It has a comfortable home, and about 40 members. Over this lodge Dr. E. J. Rice presided many years. Now he is in quest of health. For three years Bro. Scarritt governed the lodge, and after one year's relief, again presides. He is a man of talent and worth, magistrate, legal adviser, a most worthy citizen, and under his rule the lodge will prosper.

Macon.—On the 19th we ran up to Macon, and tarried a few hours, where we met the W. M., Bro. Cole, and several other brethren; but as this was not a regular visit, we defer remarks until another time.

Reminiscences and Recollections of the Grand Lodge of Illinois from Oct., 1848, until Oct., 1870.

By the Editor.

PRELIMINARY ARTICLE.

The French settlement at Kaskaskia, is supposed to be the earliest west of the Alleghenies, as it certainly is of the Western States. The best authorities place the first location as early as 1673—one hundred and three years before the Declaration of Independence. For more than one hundred years, Kaskaskia was under French and British control. In 1778, it was taken by that notable Freemason, Gen. George Rogers Clarke, and has ever since been under the control of the United States, and was created into the county of Illinois, of which Kaskaskia was the seat. When the Territory of Indiana was formed, Illinois formed a part of it, and was divided into two counties, and when in 1809, Illinois was formed into a territory, Kaskaskia was the seat of government, and so remained until 1820, two years after the first constitution was framed. While a part of Indiana Territory, in 1805, a dispensation was granted by Israel Israel, Grand Master of Pennsylvania, to James Edgar and his associates to open Western Star Lodge at Kaskaskia.

On the 18th day of June, 1806, the Grand Lodge of Pennsylvania granted said lodge a charter as No. 107, which was constituted by Robert Robinson, Sept. 13, 1806. Old Western Star was a remarkable lodge, and its membership and descendants have shaped, moulded, and given character to the institutions of Illinois, and very largely to the institutions of the States of the Mississippi Valley. After the Territory of Illinois was created, lodges sprang up in various places, and immediately after the State government was formed, to-wit: at Vandalia, in 1822, a convention of delegates from eight lodges was held, and a Grand Lodge was formed. Such men as Gov. Bond, Chief Justice Thomas Reynolds, David Prickett, Benjamin J. Mills, James Turney, William H. Brown, Judge Thomas C. Browne, James M. Duncan, Charles Gear, Elijah C. Berry, and James Hall were in that convention. Gov. Bond was elected Grand Master and William H. Brown, Grand Secretary.

Masonry prospered for a few years, but ambitious men endeavored to use it for their political advancement, and that which ever has and ever will take place, occurred. The internal divisions and personal rancor engendered by such strife wrought destruction, and in 1827, the first Grand Lodge of Illinois ceased to be, and its old records are lost, and its transactions are to be gathered only in fragments. Enough has been found to make a consecutive history.

Nearly all the lodges died with the Grand Lodge. A few took out charters from the Grand Lodges of Missouri, Kentucky, Indiana, Tennessee, and Pennsylvania. In January, 1840, there were lodges at Springfield, Jacksonville, Quincy, Columbus, Equality, Galena, Vandalia, Carlyle, Salem, Dixon, Ottawa, and perhaps at both Upper and Lower Alton.

In January, 1840, a convention was called at Jacksonville, and delegates were present from Quincy, Columbus, Springfield, and Jacksonville, while Equality and Far West at Galena, were represented by proxy. A committee was appointed to frame a constitution, and the convention adjourned to meet again in April. Upon the reassembling of the convention, the same lodges were represented, and on the 6th day of April, 1840, the Grand Lodge was formed, with a membership in its constituent lodges, very little exceeding one hundred.

Col. Wm. B. Warren was the main architect. He conducted the correspondence, shaped the policy, and gave body and consistency to the proceedings, which gave being to a body now at least fourth in rank among the Grand Lodges of the world. The brethren cast about for a Grand Master who had already acquired Masonic standing, so that, under all the circumstances, their standard bearer might secure recognition from without, and unity within. It was at the suggestion of Col. Warren that Abraham Jonas, of the Hebrew persuasion, a gentleman of talent, sagacity, and experience, who had presided three years in the Grand Lodge of Kentucky, and had been an influential member of the Kentucky Legislature, was selected for Grand Master. The first election resulted in the selection of James Adams for Deputy, W. S. Vance for Senior Grand Warden, H. Rogers for Junior Grand Warden, A. Dunlap for Grand Treasurer, and William B. Warren for Grand Secretary. Of Breth. Jonas and Warren, we shall have much to say hereafter. Bro. Jonas was re-elected in Oct., 1840 and 1841, and Col. Warren was re-elected annually until 1844. In 1845 he was placed in charge of the State troops in Hancock county by Gov. Ford, and was succeeded by Levi Lusk.

Alexander Dunlap was a Major in the regular army, but had been honorably discharged. He advised Col. Warren in the formation of the Grand Lodge, and was a noble, chivalrous gentleman. The Grand Lodge elected him Senior Grand Warden in October, 1840, and 1841, Deputy in 1842, and Grand Master in 1843. He died on the 10th day of November, 1853. James Adams was the first Master of Springfield Lodge No. 4, and at the time of his election was Probate Justice of Sangamon county. He was re-elected in October, 1840, and died in Hancock county in 1841 or 2.

W. S. Vance passed from our Grand Lodge history with his first election.

Bro. H. Rogers was a Past Master of Bodley Lodge No. 1, and while he continued to be an influential member at home, we have no knowledge that he ever appeared in Grand Lodge again.

In October, 1840, Harrison Dills was elected Junior Grand Warden, and again elected in 1841; not being present in 1842, he dropped out of the Grand Lodge history until 1846, when he was appointed Junior Grand Warden, *p. t.*, at the opening of the Grand Lodge, and was in Grand Lodge as Grand Steward in 1847.

Philip Coffman, of Jacksonville, was elected Grand Treasurer, and was succeeded in 1846 by James L. Anderson, who in turn was succeeded in 1847 by William McMurtry. Bro. Coffman was a noted and valuable citizen of Jacksonville, who died February 9, 1868. S. A. Douglas was elected Grand Orator at this session.

At the session of the Grand Lodge in 1841, Meredith Helm, W. M. of Springfield Lodge No. 4, and a noted physician, was elected Deputy, and succeeded Abraham Jonas in 1842. He died March 6, 1866, much lamented.

At this session James Shields was elected Grand Orator.

At the session of 1842, Levi Lusk was elected Senior Grand Warden, Deputy in 1843, Grand Master in 1844, and Grand Secretary in 1845 and 1846. Of him we shall speak in subsequent articles.

Joseph N. Ralston was elected Junior Grand Warden, but did not appear in Grand Lodge again. He also was a noted physician, and a member of Bodley Lodge.

James H. Matheny was elected Grand Orator at this time.

In 1843 William Hodge, of Vandalia, was elected Senior Grand Warden. He died Dec. 15, 1844.

Henry Prather, of Decatur, was elected J. G. Warden. Subsequently he represented his county and district in both branches of the General Assembly, and came to a sudden death by casualty, Aug. 3, 1869. At this session Horace S. Cooley, afterwards Secretary of State, was elected Grand Orator.

In 1844, Carding Jackson was elected Deputy Grand Master. He was famous as a Lecturer, and was long quoted as authority. He died of cholera in 1854.

Nelson D. Morse, of Henderson, was elected Junior Grand Warden this year, Deputy in 1845, and Grand Master in 1846. We shall speak of him again.

At the grand communication of 1845, Rev. W. F. Walker, W. M. of Oriental Lodge No. 33, was elected Grand Master. It was during his administration that the controversy arose in regard to pretended Masons of color. In due time, we propose to give a careful history of this vexatious matter. The whole case is now covered by the resolutions adopted by the Grand Lodge in regard to sovereignty. He never appeared in Grand Lodge afterwards.

Edgar Bogardus, W. M. of Warren Lodge, at Shawneetown was elected Senior Grand Warden. We met him a few years since at Ypsilanti, Mich.

John R. Crandall, W. M. of Pekin Lodge No. 29, was elected Junior Grand Warden, and was advanced to Senior Grand Warden in 1846, and to Deputy in 1847. Soon after he received a dispensation for a traveling lodge, and went to California, and that lodge is now on the California roll. He has served the Craft in that State in several important stations.

In 1846, William Lavely was elected Deputy Grand Master and Grand Master in 1847. His history will come hereafter.

Adam Brewer, W. M. of Morning Star Lodge No. 30, was elected J. G. Warden. He has served many years as Master since, and is now in good health, and nearly eighty years old, living at Knoxville.

Joseph C. Ketchum, of Alton, was elected S. G. Warden in 1847, 1848, and 1849. He could not advance further, because he had not been elected W. M. of a lodge.

In 1847, Matthias Taylor, of Chicago, was elected J. G. Warden. We believe he is still alive, an honored old man. William Mitchell was elected Grand Secretary.

In our future articles, it will be necessary for us to allude to the transactions of the Grand Lodge before 1848, so that what is now barely touched will hereafter come up in review.

We were made a Mason at Warsaw in January, 1843, and were one of the petitioners for the dispensation for Cambridge Lodge in 1847, and one of its charter members. We entered the Grand Lodge as proxy of the S. W. in 1848 at Alton, and received the appointment of Grand Marshal, and from that date commences our recollections and reminincences.

CONSTITUTION AND LAWS

OF THE

MASONIC PROTECTIVE ASSOCIATION,

OF EDGAR COUNTY, ILLINOIS.

ARTICLE I—*Name and Object.*—1. This society shall be known as the Masonic Protective Association of Edgar county, Illinois. Its object is to provide a fund for the immediate relief of the widows and orphans of deceased members of the association: if they have no family then to provide for relief of parents, brothers or sisters of deceased members, or said fund to be disposed of as deceased member may direct.

ARTICLE II.—1. The officers shall be a President, Vice-President, Secretary, Treasurer and a Board of five Trustees, who shall be elected annually, at a regular meeting, by a majority of the members present.

ARTICLE III.—1. Qualifications for membership shall be membership in good standing of a Masonic lodge of Edgar county, Illinois. Provided, That if a member should remove out of the county, his membership in this association shall not be affected by such removal, so long as he remain a member in good standing of a Masonic lodge, and pay all assessments made on him by the association.

2. Applicants for membership shall present to the Secretary of this association a certificate from the Secretary of his lodge (with the seal attached) certifying that he is in good standing and not on the sick list.

3. There shall accompany the certificate for membership the sum of one dollar, as admission fee, which shall be placed to the credit of the contingent fund, upon election of the applicant.

4. The Secretary shall present such certificate to the Board of Trustees, who shall investigate the health and character of the applicant, whereupon they shall proceed to ballot, and if three-fifths vote in the affirmative the applicant shall be declared elected.

5. When elected he shall sign the roll of membership.

ARTICLE IV.—1. To retain membership in this association the member must retain membership in good standing in his lodge; and at the death of each member of this association he shall pay to the Secretary the sum of one dollar within thirty days after being notified, also annual dues to the amount of twenty-five cents payable on the first day of January in each year.

2. Should a member be suspended or expelled from his lodge, his membership immediately ceases in this association; nor is this association bound to his widow, orphans, heirs or assignees for any pecuniary protection. Provided, That if he should die before the assessment to his credit upon the books be exhausted the association shall be bound to his widow, orphans or heirs the same as if he had not been suspended or expelled, but no new assessment can be made upon a member dropped, suspended or expelled from his Lodge.

3. Should a member be reinstated in his lodge he shall be reinstated in this association. Provided, He pay a sum equal in amount to all assessments made by the association during such suspension.

4. No evidence of the payment of money shall be admitted, except the receipt of the Secretary or a credit on the books of the association.

5. All notices shall be considered served when transmitted by mail to the place of residence last recorded upon the books of the association.

ARTICLE V.—1. At the decease of a member who, at the time of his death, was in good standing in his lodge, and entitled to all the rights and privileges of this association, the widow, orphans, heirs or such person as deceased member may designate shall receive from the funds of the association an amount in cash equal to one dollar for each and every surviving member of the association.

2. At the death of a member, the Secretary shall immediately proceed to notify all surviving members, giving his name, the name and number of the lodge to which he belonged, and the time of his death, also that an assessment is then due the association.

3. The Secretary shall receive, as a compensation for his services, such sums as the association shall from time to time designate, which shall be due and payable quarterly upon the presentation of his account for services rendered.

MEETINGS.

This association shall hold four stated meetings yearly, as follows: The first Wednesday, April, July and October, the first shall be termed the *annual* and the third the *semi-annual* meetings.

Special meetings shall be called by the President when requested in writing by nine members of the association and shall be advertised in the county papers.

The hour of opening at stated meetings shall be 7½ o'clock P. M., and 10 members shall constitute a quorum for the transaction of business.

The first business in order at the semi-annual meeting after calling the roll of officers and reading minutes of previous meeting, shall be the reading of semi-annual reports of Secretary and Treasurer, then the nomination of officers who shall be elected at the stated meeting in October.

The special business of the annual meeting shall be the reading of reports of President, Secretary, Treasurer, Board of Trustees and Auditing Committee, approving bonds of Secretary and Treasurer and installation of officers.

Elections.—All elections shall be by ballot, and a majority of all votes cast shall be necessary to a choice. When more than one ballot is necessary, the lowest candidate at each ballot shall be dropped, provided, that when there is but one candidate for an office, the election shall be by acclamation.

All officers shall be installed at the annual meeting, or next stated meeting thereafter, and if not present for installation within the prescribed time, the office shall be declared vacant.

An officer who shall absent himself for two stated meetings, without satisfactory excuse, shall thereby vacate his office. Whenever a vacancy shall occur in an office, the same shall be announced by the acting President, a nomination made, and an election held to fill such vacancy.

Every member shall give his place of residence to the Secretary, and in case of removal shall notify the Secretary of same within ten days thereafter.

President.—It shall be the duty of the President to preside at all meetings at which he may be present; and give the casting vote in all cases except on elections.

Upon the death of a member he shall direct the Secretary to draw an order on the Treasurer in favor of the person entitled to receive the same, and for the amount payable under the laws. He shall sign all orders on the Treasurer authorised by the laws or by a two-thirds vote of the members present at a meeting. He shall, at the annual meeting in January, make a full report of all official business transacted by him during his term of office, and shall perform such other duties as pertain to his position.

Vice-President.—It shall be the duty of the Vice-President to perform the duties of the President during his temporary absence or inability.

Secretary.—It shall be the duty of the Secretary to keep a full record of the proceedings of the association; to keep a correct account between the association and its members; to receive all moneys due the association and to pay the same to the Treasurer within one week thereafter, taking his receipt for the same.

He shall enroll in a book provided for that purpose the names of members, their age, residence, name and number of the lodge to which they belong. He shall fix and sign all certificates of membership, and affix to them and all other documents which may require it the seal of the association—which seal shall be kept in his custody. He shall draw all orders upon the Treasurer required by the laws or authorised by the association, and sign them in conjunction with the President. He shall deliver to his successor in office all books, papers and other property in his possession belonging to the association; and shall perform such other duties as may appertain to his office. He shall give bond in such amount as the association may from time to time designate.

Treasurer.—It shall be the duty of the Treasurer to receive all moneys from the Secretary and give his receipts therefor. To pay all orders drawn on the funds in his hands when authorized by the association or its laws, signed by the President and Secretary. He shall keep a correct account of all receipts and disbursements, and submit a detailed report thereof at the annual and semi-annual meetings of the association. He shall deliver to his successor in office all moneys, books, papers, and other property in his possession belonging to the association; and shall give bond in such amount as the association may from time to time designate.

Trustees.—It shall be the duty of the Trustees to have a general supervision over the interests of the association, to have in their keeping all bonds of officers, notes or other property of the association except moneys—they shall return all applications for membership to the Secretary, with the word elected or rejected on its face (such certificate to be filed by the Secretary). They shall keep a record of all business transacted by them, and make a report of the same at the annual and semi-annual meetings and deliver to their successors in office all bonds, notes, books and other property in their hands belonging to the association. They shall audit all claims against the association except the protective claims, and they shall perform such other duties as the laws and usages of the association may require. No alteration or amendments to these laws shall be made unless written notice be given at a regular meeting, which shall lay over until the next regular meeting before being acted upon, when if a two-thirds vote be had in the affirmative, the same shall be adopted. These laws to be in full force on and after their adoption.

Adopted Nov. 15, 1870.

ROLL OF MEMBERSHIP.

We, the undersigned, members of the *Masonic Protective Association of Edgar County Illinois*, do agree to abide by the laws, rules and regulations of the association now in force, or that may be hereafter made; and pay promptly to the Secretary all assessments authorised by the laws of the association upon being notified of such assessment, and in default of which we further agree to forfeit our membership and all rights and privileges in said association.

We cordially commend the foregoing to the lodges in every county.—EDITOR.

The French Mountebank Masons and the War.

We have too often had to regret the divergencies of our good brethren the French Masons, from the genuine plan of Freemasonry, but never more than on the occasion of that ridiculous and mischievous manifesto of certain Parisian Masons, summoning from their camp, into invested Paris, the King of Prussia and the Crown Prince. Thus two brethren of the rank of Grand Master, not coming under the jurisdiction of the Grand Orient itself were summoned to an unconstitutional conclave, and threatened with pains and penalties, by a mock trial in their absence.

Nothing could be more ill-timed or mischievous than this proceeding, because French and German Freemasonry were already exercising legitimate functions. Masonry is already so closely connected with civil society, that it must be influenced by its events, and war is to a great degree as hurtful in its operations on Masonry, as in other spheres. Brethren are thrown in conflict, the ordinary discharge of Masonic functions, and, above all, of Masonic hospitality are disturbed, lodges are closed, initiations are interrupted, and great communities are exposed to the evil antagonism of feeling, and even to the mutual conflict, in arms, of brethren with brethren.

Here, however, it is that Masonry, above all, assumes one of its highest functions. Lodges are closed, but the good work of Masonry is not dead, because the work of Masonry is not confined to lodges. Lodges make Masons, but Masons must work wherever a lawful task is to be wrought. It was during the late civil war in the South that American Masons took new pledges to the truthfulness of Masonry. Unwavering in their civil and political allegiance they rendered to each other duties of brotherly charity, and to those not brethren, the fruits of true philanthropy.

So has it been during this horrible war in France, and over and over again have testimonies been given how, in the bitterest of conflicts, mutual services have been rendered to each other by French and German Masons, to their own honor and the glory of Masonry.

This is the truly Masonic work which the French agitators seek to destroy by their unjustifiable self-conceit and arrogance. They seek to divert the allegiance of the German Masons from Masonry by threatening their chiefs, and thereby interpose a barrier between the wounded French Mason and the German who sympathises with him—between the prisoners and their captors.

This is not all, for, fortifying the Roman Catholics in their erroneous impressions of Freemasonry, and their prejudices against it, those of the latter, who sympathise with the French cause are now fully persuaded that the Prussian King and the Crown Prince will be assassinated by the dagger of the French Masons, as being excommunicated from Masonry. For this false picture of Masonry, so contrary to its noble course during the war, we are indebted to these proceedings, against which we feel called upon to protest.—*F. M. Magazine, (London).*

Queer Lodge Names.

Considerable sport is sometimes made of the names of American Lodges, especially in the Southern and Western States. We give below some names of Irish lodges which may seem odd to our readers.

Skibbereen,
Ballycastle
Killyleigh,
Ballintoy,
Carrickfergus,
Ballymoney,
Youghal,
Broughgammon,
Donoughmore,
Rathfriland,
Carrickmacross,
Downpatrick,
Billy,
Tandragee,
Ballymullen,
Ballygowan,
Mountmellick,
Lisbelnagroagh,
Craigarogan,
Killough,
Raloo,
Knockbracken,
Bally-bay,
Newtonards,
Magherally,
Lisnaskea,
Magherafelt,
Ballymote,
Broughshane,
Cumbercledy,
Belturbet,
Ballymahon,
Ballyclare,
Coppugh,
Aughnadarragh,
Abbeyleix,
Bally Connell,
Bunning Yong,
Enisskillen,
Moneymore,
Cullybackey
Moneyrea,
Killygore,
Donaghadee,
Bally Keel,
Mullaglass,
Newtonlimavady,
Rooskey,
Ballymena,
Tartaraghan,
Ballyrobin,
Ballycarry.

THE MASONIC TROWEL,

HARMAN G. REYNOLDS
Past Grand Secretary and Past Grand Master of the Grand Lodge of Illinois, Editor,

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The place of birth, age, name, time and place of death, and membership of deceased brethren, are solicited. Resolutions are declined.

For one subscriber to THE TROWEL, accompanied with the money, $1.25. I will send the person who gets the subscription, one copy of THE TROWEL for three months free of charge.

For 2 subscriptions and $2.50, one copy six months.
For 3 subscriptions and $3.75, one copy nine months.
For 4 subscriptions and $5.00, one copy one year.

The money may be sent in a Registered Letter or by a Postoffice Order, at my risk, and the postoffice charges on the same may be paid out of the subscription money.

SPRINGFIELD, ILL., JAN. 15, 1871.

☞No communication or advertisement is likely to receive attention, if received after the first of each month, in the issue immediately following.

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Intolerance.

One of the hardest principles to enforce is that of tolerance in matters of belief and practice. Where intolerance is the rule, inquiry is skepticism, and investigation is infidelity. The powers that be proclaim their dogmas, and though utterly unlike in different places, comparison is not permitted. In Russia, it is absolute monarchy; in Turkey, absolutism based upon polygamy; while in England, a church with forms is the basis of the State. In the latter country, one may express his mind, but social ostracism follows. Anti-Masonry is the essense of intolerance. It is simply a principle of opposition, or rather, of oppositions. An anti-Mason who is a Democrat, holds a Republican in as much abhorrence as he does a Mason. He would probably vote for the latter when he would not for the former.

Mr. Finney would as soon vote for a Mason as for a Baptist, while we presume that Mr. Barlow would sooner vote for Logan than a democrat. Men like Philo Carpenter, Mr Barlow and President Finney who profess love for liberty of conscience, are the most intolerant towards such as differ with them. It is amusing to hear such men laud the Puritans for proclaiming liberty of conscience, while hanging the Quakers and banishing the Baptists. In the hey-day of President Blanchard's reign at Galesburg, he was far more agreeable to Masons than he was to Methodists, Baptists, Presbyterians or liberal Christians. He fought the Presbyterians into the Congregational fold; Methodism was little short of infidelity; the Universalists fit only for perdition, while water and close communion were his special abhorrence. If there was any one man more disagreeable to these persuasions than any other, that man was President Blanchard. His opposition was coarse, rough, brutal. Yet no man could be kinder than he to such as agreed with him, such as flattered him or submitted to him. Opposition to his views or policy he never could brook. And yet, the denomination that he has labored long to build up, in his old age, declares him insane. All such men *are* more or less so. They cannot bear a government which they cannot control. They abhor a theology differing from theirs. They try to pull down everything which they are not instumental in building up. If a Mason here or there, with thousands of others, escapes the punishment he deserves the blame is charged upon Masonry, while if their fellow-members escape a just hanging or deserved confinement in the penitentiary the cry of persecution and a just acquittal is raised.

There is nothing more disagreeable than a professional fault-finder, and to this class all active anti-Masons belong. As a class they are not only opposed to Masonry, but they feed upon jealousy, and practice uncharitableness toward such as differ with them in political views and religious opinions. Philip C. Tucker showed his sense, when he refused to sleep in the same room with a political anti-Mason, for the reason that he held him to be either dishonest, insane or a fool.

The inquiry naturally presents itself, is there no intolerance among Masons? The charges made against us by our opponents prove that there is less of this among us than among any other class of men. While we cheerfully accord a general desire to meet on one level, yet we must say that our brethren have much to learn in the matter of respecting honest differences and conscientious convictions.

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Authority Withdrawn and Powers Confirmed.

R. W. Bro. D. W. THOMSON, Fulton; R. W. Bro. H. W. HUBBARD, Centralia; R. W. SYLVESTER STEVENS, Knoxville; R. W. RICHARD D. HAMMOND, Macomb, and W. Bro. J. C. W. BAILEY, of Chicago, have authority from us to form chapters of the Eastern Star, subordinate to the National Grand Chapter, and to communicate degrees for that purpose *only*. All authority granted for a like purpose to any other persons is withdrawn and abrogated.

The jurisdiction of each chapter embraces the jurisdiction of the lodge where situate, with liberty to receive petitions from persons eligible not included in any defined jurisdiction.

No degrees can be lawfully conferred upon eligible persons living within the jurisdiction of any chapter, and all such work will be held as clandestine.

No persons have a right to visit any chapter of the Eastern Star but such as are members of chapters in good standing.

None are eligible to the Order of the Eastern Star but Master Masons in good standing, their wives, mothers, married sisters, and daughters, and unmarried sisters and daughters *of their own blood*, eighteen years of age, and the widows of Master Masons who died in good standing.

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R. W. Bro. D. W. Thomson.

We have on file several very interesting letters from Bro. Thomson, by which we are glad to learn that he is meeting with high favor in his lecturing tours. He has visited Cedar Rapids, Marshalltown, Nevada, Montana, Boonsboro, Missouri Valley, and Council Bluffs, Iowa; at Nevada, he met M. W. Bro. John Scott, P. G. M. Then to Leavenworth, where he found M. W. Bro. John H. Brown, who is, or was, Grand Master. Here he found two lodges, chapter, council and commandery. With Bro. Brown and Sir Commander Gould, he next visited Topeka, and assisted in conferring the Red Cross. He speaks of Lawrence as a fine city.

Bro. Thompson has calls to visit Wyanett, Metamora, Havana, Chester, Mt. Sterling, Forrest, El Paso, Wyoming and Washington, and will be invited at Moweaqua, and probably at Litchfield.

He speaks of Marshalltown as one of the liveliest places in Iowa. Live men make a live place. With Bro. Welch he found a thanksgiving dinner *as is one.*

At Boon Station he found a brisk place, and Bro. H. B. Minier, host of the railroad hotel and a brother-in-law of Ill. Bro. G. R. Smith, Chicago.

Four hundred and sixty-seven miles from Chicago is Missouri Valley Junction, a new and live town, with a good lodge and new hall.

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Death of Bro. L. D. Hains.

On Sunday morning, November 27th, 1870, a little before 5 o'clock, occurred the death of Lucien Darwin Hains, familiarly known as "Dar," a long time resident of this city. He was for years Master of Wade-Barney Lodge No. 512. Bro. Hains has for two years, and until a few months ago, resided in Evanston, Illnois, and was Past Master of Evans Lodge No. 524. Previous to that time he had been a well-known business man of Bloomington. His relatives and friends mostly reside here. After his return from Evanston, Illinois, he was attacked with dropsy, and for several weeks his recovery had been considered doubtful. Until a few days before death his symptoms were favorable. Bro. Hains was for several years a merchant here, and after leaving that business he was one of the partners of the firm that built the Novelty Mills. He has many friends here and elsewhere, and was a man of kind and generous disposition. He was born in the State of Ohio, in 1829, being about 41 years of age.

The large assembly of friends at the funeral proved that no ordinary victim of mortality was being buried. In the prime of life, in the height of usefulness, beloved by all, lending dignity and ornament to society, borne to his final resting place.

The brotherhoods of Masons and Odd-Fellows gathered around the remains to testify to the love and respect they bore the deceased, to gather consolation from the last look on his familiar features, and to receive instruction from the contemplation of his graces and virtues. The funeral *cortege* was very large, including a committee from Evans Lodge No. 524. He was buried with Masonic ceremonies, the Odd-Fellows dropping their evergreens.

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IN pursuance of our intention to visit every lodge in this State, within the present and next year, we are absent nearly all or at least in some form, three-fourths of the time. We cannot, therefore, run first to one lodge, and then to another in some other direction, but must economize both time and travel. We are therefore making up routes of travel, and with few exceptions intend to give one day, including necessary travel, to each lodge. Our route for the present month includes Shirley, Towanda, Pontiac, Naperville, Aurora, Batavia, Clintnoville, Richmond, McHenry, Palatine, Nunda, Algonquin, Dundee, Elgin, and Wheaton.

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ON the 27th of December the officers elect of Springfield Lodge No. 4, Central Lodge No. 71 and of Tyrian Lodge No. 333, in this city, were installed by R. W. Bro. O. H. Miner, Grand Secretary. The lodge-room was crowded with brethren and their ladies, and after the ceremonies were concluded, they repaired to the American House, and partook of an elegant and sumptuous banquet prepared by Bro. John Nafew, the enterprising host of the house.

Information Wanted

Of the whereabouts of one J. Ivan Thompson, who, several months since, left his place of residence, Silver Glen, in this State, and has not since been heard from by his family. He is a very tall, slim, middle-aged man, thin-visaged, and of rather a light complexion, and has, or had a demit from this lodge. Should this meet his eye he is requested to correspond immediately with this lodge. Should any brother be able to give us any information in regard to him, they will promote the interests of the Craft by so doing.

By order of Fremont Lodge No. 15, A. F. and A. M., Fremont, Nebraska.

Wm. H. Munger,
Secretary, p. t.

We have received the December number of the *Evergreen*—the last number that will issue under the editorial eye of Bro. Guilbert. However much our confreres may have disagreed with him—however much they may have felt the sting of his sharp pen—they will all acknowledge that for one unused to the editorial tripod, he has displayed wonderful versatility, talent and power. His style is his own, and his freedom and independence marked and decided. We do not confess to any inferiority in pen controversy, but we "breathe freer." He has given a charm, originality and spice to his columns that none of our cotemporaries have yet equalled. Nor has he been lacking in good doctrine or sound words. We wish him abundant success in his profession, unbounded domestic felicity, plenty and peace, *and a visit from* us.

Death of a Brother.

John H. Brandon, a much esteemed and widely-known brother, died at Sheldon, Illinois, on the 28th of November, at the age of 35. He was a Master Mason and much devoted to the Order. As a citizen and mechanic he was a very useful man, and his loss will be deeply felt by those who knew and patronized him.

His remains were followed to the grave by a procession of Masons from Sheldon Lodge No. 609. The occasion was impressive, and the ceremonies reflected credit upon the brethren in attendance.

Our good brother Hawley, of Dixon, Deputy Grand Master, lost his little boy on the 16th December. Verily the grim messenger is no respecter of persons. He and his family may be assured of our sympathies, and of the sorrowful feeling of the whole Craft.

And M. E. Comp. John M. Pearson, of Godfrey, lost his little son, aged eight years, not long since. What havoc among children! And how severe the blows! All earthly comfort is little worth. May the Divine One carry consolation to the hearts of the bereaved parents.

Father W. W. Crossman, of Delevan, was born in 1794—raised in Taunton, Mass., in 1815; exalted in 1817; was W. M. at Taunton 3 years; was H. P.; came to Illinois in 1837, and lived 15 years at Delevan before meeting a Royal Arch Mason. Was the first Master of Delevan Lodge, and at the advanced age of 77, is a regular attendant; is a member of Pekin Chapter, and after a hermitage of 15 years, passed a creditable examination. An honorable, upright man, whom all delight to honor.

Loomis House.

This most excellent hotel is kept by Bro. Wm. Siemens, formerly of the Manning House, in this city. It is located on the square, in Carlinville, and is convenient to all business men. It is fitted up with all modern conveniences, and was built by plans furnished by Bro. E. E. Myers. The attention, fare and comfort are equal to a first-class hotel in St. Louis and Chicago.

We are rejoiced to learn that Judge Cunningham has been appointed District Deputy again. We are not informed as to the extent of his district.

No brother could be selected who is better qualified than Bro. Geo. H. Raymond, of Litchfield, for the position of District Deputy for Shelby, Montgomery and Christian counties. The M. W. Grand Master has certainly consulted the good of Masonry in making these appointments.

New Management.—The *Evergreen* is now published by Griggs, Watson & Day, at Davenport, Iowa, at $2.00, yearly. Grand Secretary Parvin, of Iowa City, and Grand Secretary Langridge, of Muscatine, are the new editors. They are men of learning, experience, talent and discretion. Success to them.

Hon. J. S. Bradford has laid upon our table a brief of the Statutes and Decisions of Illinois on the subject of Mechanic's Lien, with suggested forms for petition, answer, cross-bill, decree, etc., by Hon. H. W. Wells, Peoria. It is a pamphlet of eighty-four pages, and is worthy of general purchase by all business men.

The Grand Lodge of England held its Quarterly Communication December 7, the Earl de Grey and Ripon, M. W. G. M. on the Throne, who was again nominated for Grand Master.

The Grand Lodge of Mark Masters for England also convened Dec. 7, Grand Master Portal in the Chair, who was renominated.

Those who know our good brother Weinland, W. M. at Chatsworth, will be pained to learn that he has lost his mill, by fire; a most valuable property, worth $20,000; insured for $10,000. Has the fire-fiend emigrated from Fairbury to Chatsworth and Chenoa?

Caned.—W. Bro. J. P. Ferns, Grand Tyler, was grievously insulted by Dearborn Lodge No. 310, Chicago, Dec. 28, by the presentation of a gold-headed cane. When shall we be insulted by being reminded of the flight of time, or the need of support in our old age? When?

The Sir Knights of Hugh De Payens Commandery, at Carrollton, have elected Col. Sir J. B. Nulton, E. C.; Sir W. L. Orr, Gen.; Sir H. C. Withers, C. G.; Sir Geo. W. Davis, Prelate; Sir W. M. Fry, Recorder.

The M. W. Grand Master has been pleased to appoint our good brother, Sylvester Stevens, Grand Lecturer and D. Deputy Grand Master for Stark, Knox and Fulton counties, and he is ready to serve the brethren.

Thanks to G. W. Childs, editor *Public Ledger*, corner Sixth and Chestnut streets, Philadelphia, for a copy of his valuable *Ledger Almanac.*

A letter from Burlington, Vt., invites us very cordially to visit the Grand Bodies of that State, next June. Oh that we had the spelter!

The *Western Odd-Fellow* is published weekly at $1.50. Address Dr. J. Ward Ellis, box 542, Chicago.

The *Chicago Herald* is a large weekly, literary, independent journal, with Republican tendencies and high tariff proclivities. By Powel & Steele, 44 State street. $2.50 annually.

The *New Age*, the organ of the I. O. O. F. in California, comes regularly.

Prang's Chromo, for Christmas, has pictures of a boy, a girl and a little child. Pretty, too.

Peter's Musical Monthly is as musical as ever.

The Young Pilot is published in magazine form, monthly, by the Young Pilot Publishing Company, at the Western News Depot, at $1 yearly.

Our Masonic exchanges come pretty regularly, except the *Landmark*, which we have missed lately.

The Western Home is a new candidate for favor. Published at 133 Dearborn street, Chicago, by the Western Home Company. It looks pretty well. Is running on premiums and clubs. Send for one number and make up your own opinion.

The Bright Side goes into the hands of the Bright Side Company, Chicago, Illinois. It may be regarded as permanent, and we do not hesitate to pronounce it the most sensible juvenile paper now published; freer from cant, from silliness and babyisms. One copy one one year, 25 cents; eight copies, $1.60; twenty-five, $4.50; one hundred, $15.

The Press is an illustrated quarterly journal. We have seen many fine specimens of printing from the large establishment of Horton & Leonard, 108 and 110 Randolph street, Chicago, but none that excelled their new quarterly publication, the *Press*. The artistic excellence of both typography and press work, are such as will delight the eye of all lovers of the "art preservative."

The *Technologist* is at hand. $2 yearly. Every engineer, builder and manufacturer should have it. 121 Nassau St., N. Y.

The *Manufacturer and Builder* for January at hand. 37 Park Row, New York, monthly; $1.50. A good work for builders, manufacturers and engineers.

The Mothers' Journal, for January, is admirable. By Mrs. Mary G. Clarke, 126 Dearborn street, Chicago; $2 per annum. We thank her for her brave words on divorce, as much as we despise those who would set aside the law of the "Great Light" upon that subject.

Scribner's Monthly, by Scribner & Co., 654 Broadway, New York, at $3 per annum, embraces the *Riverside*, and of course has Hans Anderson for a contributor. It is arranged in a tasty manner, on good type, and is the very *beau ideal* of a magazine for children and youth, and, we think, for children of a larger growth. Its plates and designs are exquisite.

Messrs. Root & Cady, 67 Washington street Chicago, are publishers of the *Song Messenger*, monthly, at $1 per year. The literary matter is excellent, the music new and good, and the mechanical execution in good taste.

We are glad to welcome the *Landmark* to our sanctum again. Our old friend, Bro. Geo. F. Ilsley, appears as proprietor.

By a letter from W. Bro. B. O. Austin of New Bloomfield, Mo., we learn of the death of Past Grand Master John F. Houston; an able man, true Mason, and sincere Christian.

We received an "invite" to the Templar's festival at Quincy, Jan. 5. We bow editorially.

Railroads.

Three facts in the history of Illinois centuries ago would have been regarded as fables: they bewilder even now. But let it be constantly kept in mind that Illinois embraces the latitudes of Virginia, Pennsylvania, Central New York, and Massachusetts, with a milder climate in the same parallels; that she has 56,000 square miles, with less waste lands in proportion, than any other compact body of the same size on the earth; that the southern portion of Illinois is suited to the raising of cotton, tobacco, wheat, corn, fruit, and timber; that the central part is adapted to stock and grain, and that the northern part abounds in manufacturing facilities, is *unsurpassed* for darying, and for the hardier classes of stock. Taken altogether, such a farming region, embracing so many diversities, is not elsewhere to be found. Such a country needs but little advertising. It is sought for and occupied.

The Black Hawk war was followed by a constant tide of emigration to Northern and Central Illinois. Financial disaster and distress in the east and south added largely to the volume. The increase of population from 1835 until 1870 has no parallel. From less than 250,000, the population in 1840 was over 450,000; more than 600,000 in 1845; than 800,000 in 1850; than 1,300,000 in 1855; than 1,700,000 in 1860; than 2,100,000 in 1865, and more than 2,500,000 in 1870. The increase in round numbers from 1835 until 1850, was at the rate of 40,000 per annum, and since that time, 80,000 per annum. Fourth on the list of States; soon to be the third. Illinois has contributed more than her quota to the populations of Missouri, Iowa, Minnesota, Kansas, Colorado, and the Territories west. For all this, there has been added to the population since 1835 more than 2,300,000. *This is one fact.*

In 1840, Masonry had a bare existence in the Prairie State. Now, within thirty years, an increase of nearly 700 lodges, and of nearly 40,000 affiliated members. *This is the second fact.*

The very character of the soil is a serious impediment to transportation. The products of the soil demanded the means of transportation. The water facilities did not meet the demand. Hence railroads have been built. *This is the third fact.* A few words concerning them is appropriate here.

The Illinois Central traverses the State from Dunleith, in the extreme northwest corner of the State, in latitude forty-two and a half degrees, to Cairo, in latitude thirty-seven degrees, via Freeport, Dixon, Mendota, LaSalle, El Paso, Bloomington, Clinton, Decatur, Pana, Vandalia, Centralia, DuQuoin, Carbondale, and Jonesboro, a distance of 456 miles, while the Chicago division traverses the eastern part of the State 253 miles from Chicago, via Kankakee, Gilman, Champaign and Urbana, Tolono, Mattoon, Effingham, and Odin, to Centralia, making a total of 709 miles, to which we add 256 by direct line from Dunleith and Dubuque to Fort Dodge, and by branch to Mona in Iowa, making a grand total of 965 miles. Including all short branches, the number of miles will probably reach 1,000, omitting all accounts of switches, parallel and side tracks.

In addition to this, the Central Company run two trains each day over the St. Louis, Terre Haute, Vandalia and Indianapolis Railroad, to and from St. Louis via Effingham, and is also running trains from DuQuoin to St. Louis over the road between those places. We have no doubt that this company will soon command a line to the gulf, and another to the Pacific. There is a combination of ambition, enterprise, sagacity, and discretion in J. M. Douglas, President, which not only makes him a rare executive, but a most influential calculator for the future.

The Chicago and Alton Railroad runs on a very direct line 285 miles from Chicago to St. Louis, via Joliet, Wilmington, Chenoa, Bloomington, Lincoln, Springfield, Carlinville, Alton, and East St. Louis. The business along the line is immense. The track is in splendid condition, the passenger and freight management is excellent, and the general administration is as near perfect as skill, care and industry can make it.

In addition to the main line, is a branch diverging at Bloomington, running via Delavan, Mason City, Petersburg, Jacksonville, Whitehall, Carrollton, Jerseyville, to Monticello, 150 miles, where it unites with the main line. Two passenger trains run over this branch every day. Another branch of thirty-five miles extends from Dwight to Wenona, making a grand total of 460 miles. No road in the State traverses a better country for local support. T. B. Blackstone is President, and J. C. McMullin General Superintendent.

The Chicago, Burlington and Quincy Railroad, taking its combinations into account, is one of the most powerful corporations in the country. It has assumed its present proportions by piece-meal. Its main trunk from Chicago to Galesburg, via Naperville, Aurora, Mendota, Princeton, and Galva, is 163 miles in length, the branch to Burlington via Monmouth, including a short branch to Oquawka, thirty-two miles; to Peoria via Knoxville, Yates City, and Elmwood, fifty-three miles; to Quincy, which might properly be called the main trunk, via Bushnell, Macomb, and Camp Point, 100 miles. All these from Galesburg. The branch from Buda to Rushville, via Bradford, Toulon, Yates City, Farmington, Canton, Lewistown, and Vermont, is 110 miles in length. The branch from Carthage to Burlington is thirty-two miles long; that from Galva to New Boston, via Aledo is fifty-one miles, making a total of 541 miles. Add to this the branch from Burlington to Keokuk, forty-three miles, makes a grand total of 584 miles. Short arms here and there will take the amount over 600. It is in contemplation to extend from Rushville to Hannibal. The President of this road, John F. Joy, is also President of the Michigan Central, and is, beyond question, one of the ablest railroad men of the day. It is well understood that his counsels control and look to the extension of colossal lines from Burlington, Quincy, Hannibal, and Kansas City. The traffic over the main trunk from Galesburg is so large, that a double track is not merely a necessity, but indispensable. It is not possible to operate any road with more efficiency or system than is clearly manifest here. The country is fine, local business and travel large, and the express trains are all crowded.

The Toledo, Wabash, & Western has loomed up to a first-class road. Its entire length through Ohio, Indiana, and Illinois, including its branches, is 684 miles. From State-Line, via Danville, Tolono, Bement, Decatur, Springfield, Jacksonville Meredosia, Mt. Sterling, and Clayton, to Quincy, 233 miles; from Decatur, via Taylorville, Litchfield, Staunton, and Edwardsville, to East St. Louis, ninety-two miles; from Bluff City, via Naples, Griggsville, Barry, Pittafield, to Hannibal, fifty miles; from Clayton, via Carthage to Keokuk, fifty-two miles—a total of 447 miles. It has a direct connection west to St. Joseph and Kansas City, via Hannibal and Quincy, and looks to a connection with the Union Pacific by Keokuk. It commands a large through traffic and passenger business, while its Illinois resources are inferior to few or none. One of its trains makes direct connection for Indianapolis and Cincinnati at Lafayette. The road is in careful hands, and under careful, economical management. R. Andrews is the efficient Superintendent of the Illinois division.

The Chicago & Northwestern Railroad, in all its divisions, has about 1,300 miles of track. Of this, 600 miles are in Illinois. From Chicago, via Waukegan to State-line, and thence to Milwaukee, via Woodstock and Harvard to State-line, and thence to Madison, via Wheaton, Elgin, Belvidere, and Rockford to Freeport; via Geneva, DeKalb, Dixon, Sterling, and Morrison to Fulten City, and thence to Council Bluffs and Omaha; from Rockford, via Harvard to Genoa and Kenosha; from Elgin, via Crystal Lake to Richmond, and thence to Genoa. Its main features are its connections with the Union Pacific, west; with Lake Superior, via Green Bay; with Minnesota, via Madison, and with Milwaukee. It commands all the northwestern outlets from Chicago by any direct lines of road. John F. Tracy has gained the presidency of this monster corporation, in conjunction with the Chicago, Rock Island, & Pacific, combining more than 1,800 miles under one presidency. He has proven himself a match for the ablest railroad kings. The two roads make a direct connection with the Union Pacific at Omaha.

The Chicago, Rock Island, & Pacific extends from Chicago, via Joliet, Morris, Ottawa, LaSalle, Peru, and Geneseo to Rock Island, including Peoria Branch, is 215 miles, and thence from Davenport to Omaha, 261 miles, including the branch to Washington. This has been an important road from its first building. At Rock Island we started out with a railroad project via Cordova, Sterling, Dixon, and Aurora to Chicago, avoiding the canal; but Gen. Vandever took the other shoot to Peru, and succeeded. It is now a main artery west, and the only commanding road, as yet, via Rock Island. What Rock Island and its surroundings will be, time will disclose. We have a high belief but will not foreshadow. If our dreams be realised, the Chicago, Rock Island, & Pacific Railroad will be the grandest on this continent.

The Ohio & Mississippi reaches from Cincinnati to St. Louis, and, including branch to Louisville, has 442 miles of road, of which the road from Vincennes, via Lawrenceville, Olney, Salem, Carlyle, and Lebanon to St. Louis, has 192 miles. All below this road is properly Southern Illinois; all between this road and the road from Burlington via Peoria to Gilman, Central Illinois. Passengers from St. Louis for New York now have five direct lines to choose from. The Ohio & Mississippi, by Cincinnati; the Terre Haute, Vandalia, & Indianapolis; the St. Louis, Alton & Terre Haute, both via Indianapolis; the Toledo, Wabash, & Western, via Decatur and Toledo, and the Chicago & Alton, via Chicago.

The O. & M. is a wide track road, has a large through business, besides the exclusive control of a large way business. W. D. Griswold has been President for a long time.

The Toledo, Peoria, and Warsaw runs in connection with the T. W. & W., the Illinois Central, and the Indiana Central, but properly commences at Logansport, Ind., and terminates at Warsaw, Ill. The distance in Illinois is 227 miles, via Watseka, Gilman, Chenoa, El Paso, Peoria, Canton, Bushnell, and La Harpe. The road from the State-line to Peoria was originally built in connection with the Peoria and Oquawka; the latter was incorporated into the C., B. & Q., and the eastern portion obtained a fine country for its extension, and an outlet on the Mississippi River at Keokuk and Warsaw. It is understood that the Pennsylvania Central will, in due time, make it a part of her trunk line west.

Messrs. Secor & Cruger, the original proprietors, still maintain their positions as President and Superintendent.

The St. Louis, Vandalia, Terre Haute, & Indianapolis Railroad, of which Senator Alexander, of Greenville, was lately President, and who exerted himself successfully to effect its completion, is on a pretty direct line from St. Louis, via Highland, Greenville, Vandalia, Effingham, and Marshall to Terre Haute, Ind., and thence to Indianapolis, 238 miles. The Illinois Central run two trains daily from Effingham to St. Louis, in connection with the Cairo and Chicago trains. It is a good road, and accommodates a fine country. About 165 miles is in this State. W. R. McKeen, of Terre Haute, is the President.

The Indianapolis & St. Louis Railroad is a consolidation of the old lines from Indianapolis to Terre Haute, and from thence to St. Louis, 261 miles. Of this, 189 miles is in Illinois, from Terre Haute via, Paris, Charleston, Mattoon, Shelbyville, Pana, Hillsboro, Litchfield, and Alton to St. Louis. It is all an old settled country, and furnishes business enough of itself to support a road. Gen. T. A. Morris, of Indianapolis, is President.

The Peoria, Pekin, and Jacksonville Railroad, from Peoria, via Pekin, Havana, and Virginia to Jacksonville, is eighty-three miles long. It runs in connection with C., R. I. & P., north, the T., W. & W., east and west, and the C. & A. south to St. Louis. It runs over a very level country, and alongside of the Illinois river from Peoria to Bath, crossing the river by bridge at Pekin. John Allen, of Pekin, is President, and Edward Hudson, Superintendent.

The Indianapolis, Bloomington, & Western Railway, from Indianapolis to Beckwith, and thence, via Danville, Urbana, Champaign, Farmer City, Leroy, Bloomington, and Pekin to Peoria, 212 miles in length, of which 132 are in Illinois. This is a new road, and was quickly built. C. R. Griggs, of Urbana, is President. It crosses the T., W. & W. at Danville, the Chicago branch I. C. at Champaign, the main branch of the Central, and the C. & A. at Bloomington.

The Rockford, Rock Island, & St. Louis is now completed from Sterling, via Rock Island, Monmouth, Bushnell, Vermont, Beardstown, Winchester, Whitehall, Brighton, and Upper Alton to St. Louis; length, about 275 miles. It opens a very fine country, and supplies a long-desired communication by old traveled routes. The country through which it runs will sustain it, and leaves a profit. George Greene, of Cedar Rapids, is President.

The Western Union Railroad is 197 miles long, and extends from Racine, Wisconsin, to Beloit, and thence 128 miles, via Freeport, Mt. Carroll, Fulton, and Moline to Rock Island. Alexander Mitchell, President of the Milwaukee and St. Paul Railway, is also President of this road. It commands a large business.

The Chicago, Danville, & Vincennes Railway is completed from Chicago to Memence, in Kankakee county, fifty-three miles, and is to be completed to Danville, where a direct connection will be made with the gulf by way of Evansville, Nashville, and Pensacola.

The Belleville & Southern Illinois division of the St. L., A. & T. H. R. R., is now completed to DuQuoin, seventy-six miles, by which a very direct connection is made between St. Louis and Cairo, and it will probably be extended either to Metropolis or Evansville. Charles Butler is President.

The Springfield & Southeastern Railway is now completed from Shawneetown about 100 miles, via Fairfield, Flora, and Louisville to Edgewood, on the Illinois Central, and from Pana, via Taylorville, forty-three miles, to Springfield. The hiatus between Edgewood and Pana is under contract, and will be finished the coming season. It is also being extended northwest. Thomas Ridgeway, of Shawneetown, President. It will be an important line.

The Lake Shore & Michigan Southern, the Michigan Central, the Cincinnati Air-Line, the Pittsburg, Fort Wayne, & Chicago, all run round the head of Lake Michigan at an average of twenty miles each in this State.

The Mount Carbon Railway, running through the immense coal fields of Jackson county, connects the Mississippi at Grand Tower with Carbondale on the Central, is about thirty miles in length, and passes Murphysboro.

The Rock Island & Peoria Railway is built from Rock Island to Coal Valley, and will soon be completed.

Railways are in process of construction from Gilman, via Farmer City, and Clinton to Springfield; from Springfield, via Beardstown and Rushville to Keokuk, nine miles of which is built; from Springfield, via Litchfield to St. Louis; from St. Louis, via Nashville and Mt. Vernon, eastward, of which the extent between Nashville to Mt. Vernon, via Ashley, on the Central, is built; perhaps more. Another road is building from Quincy to Carthage; a road from Jacksonville to Virden is completed to Waverly; a road connects Sycamore with Cortland, on the C. & N. W. R. W. Another connects Warren, on the Central Railroad, in JoDaviess county, with Platteville and Mineral Point, in Wisconsin. The road from Washington to Ottawa, via Metamora, Wenona, and Streator, is completed, and is being rapidly extended up the valley of Fox River. We are not certain but it is already built.

Other roads have, doubtless, escaped our attention. In fact, it is no light matter to keep up with them.

Specialties.—The Michigan Central, Illinois Central, C., B. & Q., run into the depot at the foot of Lake street, Chicago, which is about to be materially enlarged. The Michigan Southern, and C., R. I. & P. run into their splendid depot on LaSalle street. The C. & A. and the P., Ft. W. & C., run into the Alton depot on the west side.

Of the amount set down as complete, we foot up 5,055 miles of railway in Illinois, and to this we may safely add 2,000 more in process of completion and construction, as quite certain to be ready for use within twelve months. Seven thousand miles of railroad in a State comparatively but thirty-five years old!

Masonic.

On Friday evening the installation of the officers elect of Cordova Lodge No. 543, A. F. and A. M., was held at their hall. The officers elect are as follows: O. N. Whitford, W. M.; J. Q. Adams, S. W.; K. C. Cool, J. W.; Abrum Bolinger, Treasurer; W. Rathbone, Secretary; S. L. Pyle, S. D.; Wm. Hoagland, J. D.; S. E. Hull, Tyler; Geo. Bryan, 1st. Steward; Wm. Waterhouse, 2d. Steward.

The installation services were performed by Bro. Green, of Chicago, and Dr. Fleming, P. M., assisted by visiting brethren from Port Byron. Breth. Green and Fleming gave each a short address for the good of the Order, after which the lodge with its guests withdrew to Mrs. Marshall's House, where we enjoyed good music and an excellent supper.

Bethalto Lodge No. 406.—The following officers of Bethalto Lodge were duly installed by Bro. Eli T. Hollister, D. D. G. M., on Saturday, January 7th, 1871.

Breth. James P. Cumming, W. M.; James P. Wood, S. W.; James M. Wilson, J. W.; S. B. Harrison, Treas.; John V. Richards, Sec.; William, E. Hill, S. D.; John P. Jones, J. D.; Luther L. Lyon and Samuel T. Patterson, Stewards; Wyatt Simpson, Tyler.

After the installation services were over all partook of a bountiful repast prepared by the fair ladies and daughters of the members of the lodge. A number of brethren from adjoining lodges were present. After a time of pleasant social intercourse the company separated, well pleased. Wishing we might all live to enjoy many such pleasant and harmonious reunions.

J. V. R.

* * *

Saint Joseph, Mo., Dec. 27, 1870.

Bro. H. G. Reynolds:

The Masonic bodies of our city have concluded their annual elections for officers to control the Craft another year. As The Trowel, has quite a number of friends among us, we would be pleased to see in the January number, the following list of officers:

St Joseph Lodge No. 78, A. F. and A. M.: John B. Howard, W. M.; John Bonham, S. W.; R. J. S. Wise, J. W.; John Pinger, Treas.; A. B. Fraser, Sec..

Zeredatha Lodge No. 189, A. F. and A. M.: Thomas J. Burgess, W. M.; Daniel O'Toole Jr., S. W.; Thomas C. Roberts, J. W.; James C. Hull, Treas.; D. M. McDonald, Sec.

Charty Lodge No. 331, A. F. and A. M.: John A. Nicely, W. M.; James W. Goslee, S. W.; J. A. Raynor, J. W.; Charles West, Treas.; D. P. Wallingford, Sec.

St. Joseph Royal Arch Chapter No. 14, R. A. M.—Charles F. Knight, H. P.; Edward Dutton, K.; James W. Goslee, S.; Edward C. Tewalee, C. H.; W. P. Saunders, P. S.; John Williams, Treas.; D. M. McDonald, Sec.

Like the Grand Lodge of Kentucky, we elect new presiding officers every year. The practice of rotation in office is so well established, that we have promoted none to the Oriental Chair this year, who ever occupied it before. This is as it should be. During the year as much work was done as was necessary for a healthy growth of the Order.

Fraternally yours,
W. R. Penick.

Eastern Star.

On the 9th day of December, we constituted Fulton Chapter No. 37, at ·Vermont, Fulton county. Bro. Jackson Kimble, W. P.; Mrs. America Toland, W. M.; Caroline Stephens, A. M. The degrees were conferred upon 27 brethren and 17 ladies. The degrees were conferred in the evening by the officers.

On the 9th day of December we constituted Washington Chapter No. 39, at Washington, Tazewell county. Bro. Jesse B. Cooper, W. P.; Mrs. Mary Ellen Hiserodt, W. M.; Mrs. Mary Weiser, A. M. The degrees were conferred on the following morning with much *eclat* upon the noble Mrs. E. C. Anthony.

On the 13th day of December we constituted Harvest No. 40, at Pocahontas, Bond county. Rev. E. A. Hoyt, W. P.; Mrs. Mary H. Reed, W. M.; Mrs. Martha M. Bradford, A. M. The degrees were conferred on 21 brethren and 11 ladies.

On the 21st day of December we constituted Amaranth Chapter No. 41, at Ash Grove, Shelby county. Johnson B. Daniels, W. P.; Mrs. Amanda T. Worley, W. M.; Miss Louisiana E. Abbott, A. M. The degrees were conferred on 21 brethren and 13 ladies.

On the 27th day of December we constituted Triangle Chapter No. 42, at Sidney, Champaign county. George R. Shawhan, W. P.; Mrs. Hannah McElroy, W. M.; Mrs. Elizabeth A. Boon, A. M. The degrees were conferred on 22 brethren and 14 ladies.

On the 30th day of December, we constituted H. G. Reynolds Chapter No. 43, at Delevan, Tazewell county. Oliver W. Spear, W. P.; Mrs. Emma E. Orendorff, W. M.; Mrs. Cornelia Spear, A. M. Degrees conferred on 17 brethren and 10 ladies.

On the third day of January, 1871, we constituted Shumway Chapter No. 44, of the Eastern Star at Taylorville, Christian county. Bro. Wm. W. Anderson was elected W. P.; Mrs. Emily A. R. Shumway, W. M.; Mrs. Emma Anderson, A. M. This charter is named in honor of Hon. D. D. Shumway, and the Worthy Matron is his honored widow. An unusual amount of talent will make this a prosperous body.

We expected to give a notice of Bro. Hawley in this number, but the death of his little boy prevented him from giving any attention to the matter. So soon as we receive his likeness, it will appear.

Our good brother, G. M. Evatt, is doing a large business in the stove and hardware line, for the Excelsior Stove Works, on Delaware street, Quincy.

The hall of Newton Lodge No. 361 at Kentland, Ind., was destroyed by fire Dec. 13; the charter, records, and jewels were saved.

The Craft in the State will rejoice to learn that R. W. Bro. H. W. Hubbard is again appointed District Deputy at Centralia.

Officers of Harmony Lodge No. 429, of Pennsylvania, for 1871.

Elias L. Gillepsie, W. M.; Sidney M. Wiehl, S. W.; James D. Lytle, J. W.; William C. Latshaw, Treas.; Amos Lusk, Sec.

The brethren of Cyrus Lodge No. 88, had a fine time at the installation of officers at Mt. Carrol, December 27. W. Bro. W. H. Long, delivered a fine address.

Mount Nebo Lodge U. D., at Avoca, Iowa, W. Bro. Pardon B. Hunt, W. M., has started out safely and prosperously.

A Plea for Freemasonry.

BY ALBERT G. MACKEY.

There is in the moral as in the physical atmosphere, an alternation of calms and storms. There are long periods of quiet, when science and philosophy are uninterrupted in thoir search for truth; and then again there are sudden uprisings of bigotry and intolerance which seek, in a tempest of calumny, to overpower every attempt at healthful progress in the work of man's development. History records these periods with a certainty as painful as it is unerring. It points to the lamentable fact that there has been no association for human improvement that has not been met by detraction; no grand idea of reformation that has not been encountered by persecution. But truth, with whom are "the eternal years of God," survives the struggle, and, Antæus-like, rises from each shock with renovated vigor.

All great discoveries, all novel inventions, all unaccustomed schemes have encountered this never-failing opposition of ignorance. Galileo, when he taught new truths in astronomy, was visited with the anathemas of the church. Hervey, when he promulgated the theory of the arterial and venous circulation of the blood, was derided as chimerical. Jenner, as a reward for his immortal discovery of the preventive powers of vaccination, was met with charges of imposture and impiety.

Science has no enemy so bitter as the bigotry of ignorance.

Freemasonry, which professes to be a philosophy whose tendency is to make men better in a way peculiar to itself, has encountered this fate common to every scheme that does not move on in the ordinary and scarcely more than stagnant current of unprogressive life. One hundred and thirty years ago the Church invoked its curses upon the the disciples of the Order. But the fulminations of the Vatican could not repress its progress, and it continued to flourish in defiance of papal bulls. Forty years ago, in this country, the persecution was renewed, and the attempt to crush the Association was again made, but happily made in vain. The political storm of anti-Masonry passed away, with no effect, save to purify the moral atmosphere; and during the ensuing calm of half a century Freemasonry has grown and strengthened, and made successful progress in all in which progrsss is desirable.

And now a new persecution is sought to be awakened, and from the pulpit and the press, in rare instances, and obscure places, are heard bitter objurgations against the Order. So rare indeed are these and so obscure their authors, that they would be unworthy of notice did not the spirit of intolerance by which they are moved deserve a serious condemnation. I have not, therefore, thought it inappropriate on this official occasion and before this audience, to select as the subject of my address a *plea for Freemasonry.*

"The absurdities and puerilities of Freemasonry are fit only for children, and are unworthy of the time or attention of wise men." Such is the language of our antagonists, and the apothegm is delivered with all that self-sufficiency which shows that the speaker is well satisfied with his own wisdom and is very ready to place himself in the catogory of those wise men whose opinion he invokes.

This, then, is one of the supposed strong points whence we are to be attacked. Others there are, it is true—such as the immorality of the institution, its impiety in claiming to be a religion, the exclusiveness and selfishness of its charities, the unchristian character of its teachings—all of which being assumed, for the sake of argument, as valid points of attack, might afford substantial topics of defence; but to-night I shall confine myself to this single charge that Freemasonry is puerile in its object and design, and contains nothing within it that can entitle it to the respect or even to the attention of sensible men.

Is it then possible that those scholars of unquestioned strength of intellect and depth of science, who have devoted themselves to the study of Masonry, and who have in thousands of volumes given the result of their researches, have been altogether mistaken in the direction of their labors, and have been seeking to develop, not the principles of a philosophy but the mechanism of a toy? Or is the assertion that such is the fact, a mere sophism such as ignorance is every day uttering, and a conclusion to which men are most likely to arrive when they talk of that of which they know nothing, like the critic who reviews a book that he has never read, or the skeptic, who attacks a creed that he does not comprehend? Such claims to an inspired infallibility are not uncommon among men of unsound judgment. Thus, when Gall and Spurzheim first gave to the world their wonderful discoveries in reference to the organization and the functions of the brain—discoveries which have since wrought a marked revolution in the sciences of anatomy, physiology and ethics—the Edinburg reviewers attempted to demolish these philosophers and their new system, but succeeded only in exposing their own ignorance of the science they were discussing. Time, which is continually evolving truth out of every intellectual conflict, has long since shown that the German philosophers were right and that their Scottish critics were wrong. How common is it, even at this day, to hear men deriding alchemy as a system of folly and imposture, cultivated only by madmen and knaves, when the researches of those who have investigated the subject without prejudice but with patient learning have shown, without any possibility of doubt, that these old alchemists, so long the objects of derision to the ignorant, were religious philosophers, and that their science had really nothing to do with the discovery of an elixir of life or the transmutation of the baser metals into gold, but that they, like the Freemasons, with whom they have a strong affinity, concealed under profound symbols, intelligible only to themselves, the search after Divine Truth and the doctrine of immortal life. Truth was the gold which they eliminated from all mundane things, and the immortality of the soul was the elixir of everlasting life, which perpetually renewed youth and took away the power of death.

So it is with Freemasonry. Those who abuse it know nothing of its inner spirit, of its profound philosophy, of the pure religious life that it inculcates. And hence, as they do not profess to be opposed to philosophy or religion, their abuse of the Masonic institution must arise from their utter ignorance of its true character.

It is to be deplored that all men are not governed by the simple rule of common sense, never to discuss any subject which they do not understand. We should thus have been spared much vituperation that is offensive, and much folly that is absurd. "Answer a fool," says the wise king of Israel, "according to his folly." But to answer these declaimers against Freemasonry, with a wisdom proportioned only to the folly which they exhibit, is a task whose difficulties unhappily preclude the possibility of success. How shall we reply to statements that are not founded on facts, or how controvert deductions that have not one particle of logic in their elements? Random assertion is not proof, and in an argument, sophistry and scurrility are unanswerable, simply because they are unworthy of an answer. If we are told that Freemasonry is evil in its tendencies, that it is the antagonist of true religion, or that it gives encouragement to vice, we point, in response, to the long and proud record of pious prelates, of virtuous statesmen, of upright Christians of all classes of society who have been members of the Fraternity, and who have zealously given to it, throughout their lives, their friendship and support. We thus show, by implication, the incongruity and absurdity of supposing that such men could either publicly or secretly hold communion with a pernicious or irreligious association. And we rest, as we have a right to do, on this reply to the general calumny, until our antagonists and vilifiers shall particularize some positive and palpable evil to which the Institution is obnoxious, or some actual crime of which it has been guilty. When the charge is made in this tangible way, and when it comes to us supported, not by idle abuse or heedless declamation, but by the production of some substantial authority, or some attempt at historical testimony, then we will meet it as it should be met, charge after charge, specification after specification, and the authority will be sifted and the testimony cross-examined, so that "the truth, the whole truth, and nothing but the truth" shall be elicited. Until then let the general charge be met by a general denial, and thus will the fool be answered "according to his folly."

But if I am disposed, looking at the mode in which the revilers of Freemasonry conduct their arguments, to pass them over in silence, or at least, without elaborate reply, I will not hesitate to enter a plea for the Institution which will claim that its design, its history and its philosophy are entitled to the respect of the world, and are worthy of the careful researches of scholars. But to sustain this plea it is necessary that I should first show what the history of Freemasonry is.

At the very first glance, Freemasonry presents itself to any one who is at all acquainted with its organization, under two very different aspects.

First, as a secret society distinguished by a peculiar ritual:

And secondly, as a society having a philosophy on which it is founded, and which it proposes to teach to its disciples.

These by way of distinction may be called the *ritualistic* and the *philosophical* elements of Freemasonry.

The *ritualistic element* of Freemasonry is that which relates to the due performance of the rites and ceremonies of the Order. Like the rubrics of the church, which indicate when the priest and congregation shall kneel and when they shall stand, it refers to questions such as these: What words shall be used in such a placo, and what ceremony shall be used on such an occasion? It belongs entirely to the inner organization of the Institution, or to the manner in which its services shall be conducted, and is interesting or important only to its own members. The language of its ritual or the form of its ceremonies has nothing more to do with the philosophic designs of Freemasonry, than the rubrics of a church have to do with the religious creed professed by that church. It might at any time be changed in its most material points, without in the slightest degree affecting the external character of the Institution.

Of course, this ritualistic element is in one sense important to the members of the Society, because by a due observance of the ritual, a general uniformity is preserved, But beyond this, the Masonic ritual makes no claim to the consideration of scholars, and never has been made, and indeed, from the very nature of its secret character, never can be made a topic of discussion with those who are outside of the Fraternity.

But the other, the philosophic element of Freemasonry, is one of much importance. For it, and through it, I do make the plea that the Institution is entitled to the respect, and even veneration of all good men, and is well worth the careful consideration of scholars.

A great may theories have been advanced by Masonic writers as to the real origin of the Institution, as to the time when, and the place where it first took its birth. It has been traced to the Mysteries of the ancient pagan world, to the Temple of King Solomon, to the Roman colleges of artificers, to the Crusades for the recovery of the Holy Land, to the Guilds of the middle ages, to the Stonemasons of Strasburg and Cologne, and even to the revolutionary struggle in England in the time of the commonwealth, and to the secret efforts of the adherents of the house of Stuart to recover the throne. But whatever theory may be selected, and wheresoever and whensoever it may be supposed to have received its birth, one thing is certain, namely, that for generations past, and yet within the records of history, it has, unlike other mundane things, presented to the world an unchanged organization. Take, for instance, the theory which traces it back to one of the most recent periods, that, namely, which places the organization of the Order of Freemasons at the building of the Cathadral of Strasburg, in the year 1275. During all the time that has since elapsed, full six hundred years, how has Freemasonry presented itself? Why, as a brotherhood organized and controlled by a secret discipline, engaged in important architectural labors and combining with its operative tasks, speculations of great religious import. If we see any change it is simply this, that when the necessity no longer existed, the operative element was laid aside, and the speculative only was retained, but with a scrupulous preservation (as if it were for purposes of identification) of the technical language, the rules and regulations, the working tools and the discipline of the operative art. The material only on which they wrought was changed. The disciples and followers of Erwin of Steinbach, the Master Builder of Strasburg, were engaged, under the influence of a profoundly religious sentiment, in the construction of a material edifice to the glory of God. The more modern workers in Freemasonry are under the same religious influence, engaged in the construction of a spiritual temple. Does not this long continuance of a brotherhood employed in the same pursuit, or changing it only from a material to a spiritual character, but retaining its identity of organization, demand for itself some respect, and, if for nothing else, at least for its antiquity, some share of veneration?

But this is not all. This society, or brotherhood, or confraternity, as it might more appropriately be called, is distinguished from all other associations by the possession of certain symbols, myths, and above all else a *Golden Legend*, all of which are directed to the purification of the heart, to the elevation of the mind, to the development of the great doctrine of immortality. Did the Masons of Strasburg and Cologne invent these symbols, these myths and this legend? Certainly not, for they are found in similar organizations that existed ages previously. The Greeks at Eleusis taught the same dogma of immortal life in the same symbolic mode, and their legend, if it differed from the Masonic in its accidents, was precisely identical in its substance. For Hiram there was Dionysus, for the acacia the myrtle, but there were the same mourning, the same discovery, the same rejoicing, because what had been lost was found, and the same ineffable light and the same sacred teaching of the name of God and the soul's immortality. And so an ancient orator, who had passed through one of these old Greek lodges, for such without much violence of language they may well be called, declared that hose who have endured the initiation into the mysteries entertain better hopes both of the end of life and of the eternal future. Is not this the very object and design of the legend of the Master's Degree? And this same peculiar form of symbolic initiation is to be found among the old Egyptians and in the Island of Samothracia, thousands of years before the light of Christianity dawned upon the world to give the seal of its Master and Founder to the divine truth of the resurrection.

This will not, it is true, prove the descent of Freemasonry as now organized from the religious mysteries of antiquity, although this is one of the theories of its origin entertained and defended by scholars of no mean pretension. But it will prove an identity of design in the moral and intellectual organization of all these institutions, and it will give the Masonic student subjects for profound study when he asks the interesting questions: Whence came these symbols, myths, and legends? Who invented them? How and why have they been preserved? Looking back into the remotest days of recorded history, we find a priesthood in an island of Greece and another on the banks of the Nile, teaching the existence in a future life by symbols and legends, which convey the lesson in a peculiar mode. And now, after thousands of years have elapsed, we find the same symbolic and legendary method of instruction, for the same purpose, preserved in the depository of what is comparatively a modern institution. And between these two extremes of the long past and the present now, we find the intervening period occupied by similar associations, succeeding each other from time to time, and spreading over different countries, but all engaged in the same symbolic instruction, with substantially the same symbols and the same mythical history.

Does not all this present a problem in moral and intellectual philosophy, and in the archæology of ethics which is well worthy of an attempted solution? How unutterably puerile seem the objections and the objurgations of a few contracted minds, guided only by prejudice, when we consider the vast questions of deep interest that are connected with Freemasonry as a part of those great brotherhoods that have filled the world for so many ages, so far back indeed that some philosophic historians have supposed that they must have derived their knowledge of the doctrines which they taught in their mystic assemblies from direct revelation through an ancient priesthood that gives no other evidence of its former existence, but the results which it produced.

Man needs something more than the gratification of his animal wants. The mind requires food as well as the body, and nothing can better give that mental nutriment than the investigation of subjects which relate to the progress of the intellect and the growth of the religious sentiment.

Again, man was not made for himself alone. The old Stoic lived only for and within himself. But modern philosophy and modern religion teach no such selfish doctrine. Man is but part of the great brotherhood of man, and each one must be ready to exclaim with the old poet, "homo sum; humani nihil a me alienum puto"—*I am a man, and I deem nothing relating to mankind to be foreign to my feelings.* Men study ancient history simply that they may learn what their brother-men have done in former times, and they read the philosophers and poets of Greece and Rome that they may know what were the speculations of those old thinkers, and they strive to measure the intellect of man as it was then and as it is now, because the study of the growth of intellectual philosophy and the investigation of the mental and moral powers come home to us all as subjects of common interest.

And this, then, is the plea that I enter for Freemasonry; that its history is closely connected with the history of intellectual and religious progress from the remotest times, and that it therefore presents historical and philosophical problems for investigation which no scholar can treat with contempt, which every scholar should treat with profound consideration.

My Visit to a Prussian Lodge.

"On my recent visit to * * * I visited the Lodge. It was a New Year's Eve, and the meeting bore quite a holiday character; no ordinary business having been transacted, I did not witness a ceremony. I should have liked to have been present at an initiation, passing, or raising, in order to compare the Ritual of our Prussian Brethren with our own, and to give you a picture of the former. As it is, I can only note what struck me at the time as slightly or materially different. As, however, my visit was a very hurried one, and I had little or no opportunity of gathering further information about the Ritual of the lodges in Northern Prussia, I am almost entirely thrown on my resources, and it is therefore possible that I may not be quite correct in every particular; should such be the case, and any of the brethren be able to correct me, I shall feel greatly obliged.

"The lodge occupies a neat building, three stories high, which contains, besides noble lodge-rooms, ante-rooms, &c., a fine banqueting-hall, ball-room, and several smaller apartments, adapted as reading and card-rooms, &c. This is the case in most of the Continental lodges, the Craft apparently doing much more for the social enjoyment and recreation of its members than is the case in this country.

"I had no trouble whatever in gaining admission to the lodge, as a brother of mine, a member of the lodge, vouched for me. I was introduced to the W. M., and the Orator, and at once admitted.

"As I said before, on the day in question there was no ordinary buisness transacted. New Year's Eve being kept, I believe throughout Germany, as a holiday, the brethren assembled in a special holiday lodge. The lodge-room would accommodate about two hundred. The W. M., (*Ehrwurdiger Meister*) sits on a little dais in the East, on his left hand the chair of the immediate Past Master, and on his right that for any distinguished brother present, either visitor or member of the lodge.

"The two Wardens sit opposite the W. M., in the West, the Junior Warden (*Zweiter Aufseher*) directly opposite, and the Senior Warden (*Erster Aufseher*) a little to his right. Opposite the Senior Warden, about half-way between him and the platform in the East, stands the reading-desk, at which the obligations are taken, and whence the Orator (*Redner*) or any other brother is wont to read papers, delivers lectures.

"The members of the lodge and visitors occupy the two sides of the lodge-room between the W. M. and the Wardens; all the Master Masons on the left, and the Apprentices and Fellow-Craft on the right of the W. M.

The two Decons sit, the one about half-way down on the right amongst the Master Masons, the other opposite him amongst the Fellow-Craft and Apprentices.

All the brethren wear white leather aprons, as in this country, adorned in accordance with their rank, and in addition, a five-pointed star on the left breast; throughout the ceremony they keep their hats on, as a sign of equality.

The brethren having placed themselves in their seats, the W. M. opened the lodge in due form in the first degree, the Ritual being read from printed books by him and the two Wardens, and as soon as the lodge was declared open, a large tracing board, belonging to the first degree, was spread on the floor in the center. The W. M. then called upon the Orator for a promised paper, which was read from the reading-desk in a very able manner. It treated of the influence of Masonry on its members in general, and on the German brethren in particular; after which the W. M. himself addressed the lodge in a very eloquent speech, reviewing the past year with all its good and bad occurrences, and sitting forth the great blessings it must be to a man to be able to look back upon a year and to find that he has, while it lasted, done his duty to himself and his fellow-creatures; and furthermore that good and true Freemasons, before all other members of the community, ought to stand the best chance of attaining to so noble and desirable a position. The whole address was a very feeling one, and made the hour very solemn to me; and I have no doubt, to all the brethren, whose profound stillness seemed to indicate as much.

"This address concluded the business of the day, and after the usual questions, if any brother had anything to propose, the minutes of that day's proceedings were read by the Secretary, and there and then confirmed. The lodge was then closed in due form, after which all the brethren, forming the Masonic Chain, sang the parting song, which is the same throughout the year, and is sung after every meeting.

"At the door stood the poor box, to which, I think, every brother contributed a trifle.

"The brethren then separated without further ceremony, many of them returing in the evening, with their friends and familes, to a grand ball.

"The Prussian lodges do not advance their brethren as quickly as the lodges in England, a brother has to be an Apprentice (*Lehrling*) for one year before he can be passed to the second degree, and must remain a Fellow-Craft (*Geselle*) for two years before he can be raised to the sublime degree of a Master Mason; and all that time—three full years—the Brother has no voice in the lodge, but is simply there to learn. This system may seem rather hard, and I think myself should at least be somewhat modified; at the same time we cannot but acknowledge that the German lodges teach their members something, and improve, or at least endeavor to improve the minds of the brethren by lectures, addresses, &c., as I have endeavored to describe to you; there can be no doubt but that this is one of the principal objects of Masonry, and which is, I fear, too much neglected with us. The routine working of a lodge, initiations, passings, and raisings—beautiful as the ceremonies are—weary a man who has to go through them year after year, without having, occasionally at least, the opportunity of hearing, and profiting by good, sound addresses, discussions, or other means by which the mind may be improved. What is Freemasonry but a society of men whose object is to make themselves and their fellows better men? This, however, cannot be effected by Ritual alone; other and stronger means must be applied, and I hope and trust that this our good Kingston Lodge does not lack brethren sufficiently able to come forward and contribute towards this great end; by such means, the true principles of Freemasonry will show themselves to its members and benefit the Craft. As it is, many of our brethren at large, I am afraid, hardly know or understand the full and glorious objects of our Order.

" It may seem strange to you that I, so young a Mason, should make bold to come forward with these views, but the German system, as I happened to witness—and I say this without the least prejudice—has made so deep an impression on me, that I could not abstain from these few remarks.—*London Freemasons' Magazine.*

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Hon. and R. W. Newton Bateman, LL. D., Superintendent of Public Instruction, has been appointed D. D. Grand Master for the counties of Sangamon, Morgan, Cass and Menard. None could be more acceptable.

THE number of TROWELS printed this month will be much larger than our subscription list. The surplus is for the purpose of supplying subscribers whose names are sent us after the paper is printed. Until the end of next March, we will commence all subscriptions we receive with the January number, unless the supply becomes sooner exhausted, or we are otherwise directed. Old subscriptions renewed will be credited from the time last paid to.

Masonic Installation.

On yesterday evening a public installation of the officers elect of Palestine Lodge No. 79, A., F. and M., took place at their lodge-room. The following are the officers installed for the ensuing year: Edgar Nash, W. M.; Walter Van Brunt, S. W.; Albert S. Chase, J. W.; Herman Oswald, Treas.; Albert N. Seip, Sec.; E. M. Bloomer, S. D.; Jas. A. Olds, J. D.; J. L. Dumont, S. S.; Geo. Berkleman, J. S.; W. S. Brison, Tyler.

The installation ceremonies were conducted by P. G. M. James S. Campbell.

The lodge-room was well filled with visitors, including some forty ladies, who took a deep interest in the impressive ceremonies. We cannot speak in too high praise of the splendid music, vocal and instrumental, with which the ceremonies were interspersed. The quartette was composed of Frank Ely, R. S. Munger, W. G. Sherwood and Frank, McWhorter, Mr. Ely playing the accompaniment on the organ.

Col. J. J. Hull delivered a very interesting address at the close of the ceremonies, and was followed by E. Nash, the W. M. elect, after which, social greetings were exchanged, and the assembly dispersed, highly gratified with this, the first public installation ceremonies of Palestine Lodge No. 79, A. F. and A. M.

We would just add that this lodge was organized something less than a year ago; that it has about fifty members and a commodious and handsomely furnished hall, and is, we are glad to say, in very prosperous condition.

Masters Elect as Reported to Grand Secretary, by the Numbers of Lodges.

No. 3, Wesley Platt; 4, R. J. Coats; 8, G. W. Bright; 9, J. C. Bagby; 19, John Bennett; 23, C. F. Norton; 24, John Heinzleman: 25, E. C. Lemen; 27, Thomas Hyndman; 34, David J. Wike; 40, Robert Henning; 43, J. M. Stilwell; 45, W. W. Bonnell; 46, Barnhart Meals; 49, B. F. Barge; 51. Fred. Noterman; 54, M. M. Morrill; 55, H. P. Walker; 56, C. W. Patterson; 60, A. W. Burnside; 65, C. M. Castle; 68, A. A. Mitchell; 69, G. M. Dickson; 71, Charles Fisher; 76, S. B. Dugger; 77, D. G. Burr; 78, A. Z. Blodgett; 80, S. D. Chapin; 86, Geo. W. Staley; 89, S. S. Vick; 96, H. J. Little; 98, J. B. Miles; 107, W. H. Carroll; 109, A. H. Johnson; 110, E. L. French; 115, R. R. Storms; 123, J. E. Bosler; 134, F. H. Smith; 138, J. B. Babcock; 143, Geo. P. Wodell; 144, N. N. Burpee; 148, Thomas Wynn; 162, G. K. Carson, 165, J. G. Bourne; 166, Jas. S. Ticknor; 170, Geo. Thompson; 178, A. H. Wooster; 181, W. B. Kilner; 189, R. H. Adams; 192, Jonathan Coykendall; 193, John Moyes; 195, James Mayor; 196, S. R. Apperson; 205, T. W. Marble; 211, John McLaren; 217, John Brown; 218, John Andrew; 220, J. H. Wilson; 234, Jacob Messmere; 235, B. F. Newlon; 243, W. O. Brooks; 244, A. TenEyck; 246, D. O. Wilkie; 249, T. L. Keas; 251, J. C. Johnson; 252, J. H. Snyder; 254, T. J. Bebee; 265, J. S. McHaffen; 268, D. M. Welder; 275, N. Michael; 279, S. F. Wilson; 283, Merlin Carpenter; 286, D. W. Huddleston; 293, Silas Sears; 296, Evelyn C. Selleck; 299, O. P. Hall; 300, T. E. Moore; 304, M. D. Learned; 305, H. M. Lovell; 306, J. W. Finley; 309, A. E. Axtell; 313, A. P. Davis; 323, J. B. Welch; 333, J. C. Reynolds; 335, P. S. Singer; 336, S. A. Cummins; 341, Jacob Godfrey; 348, J. P. Weger; 350, S. S. Clayburg; 352, Flavell Shurtleff; 359, Colt Spalding; 363, J. K. Secord; 366, Geo. Klink; 367, Robert Detherage; 371, Curtiss J. Judd; 378, A. M. Bebee; 379, Alfred Seehorn; 380, P. G. Corkins; 388, J. W. Burke; 389, J. B. Dusenbury; 392, H. J. Short; 393, John O. Neil, 2nd; 408, D. A. Morrison; 434, F. M. Agnew; 438, Geo. Tapper; 453, S. D. String; 455, C. A. Ramsey; 458, C. A. Furlong; 460, Eli Brock; 464, T. E. Broombach; 466, B. F. Ross; 468, P. H. Hiatt; 482, A. B. Davidson; 484, Jonathan Hooks; 485, I. H. Elkins; 487, J. H. Stewart; 491, Samuel Cook; 493, Geo. T. Wolfley; 496, J. W. Aiken; 500, L. H. Bradley; 513, L. H. Williams; 515, J. V. Dimon; 518, D. E. Perkins; 519, J. S. Ratekin; 525, F. M. Savage; 532, C. S. Carpenter; 533, I. P. Carpenter; 534, A. W. Birch; 535, W. A. Griffin; 537, W. H. Brown; 540, E. H. Humphrey; 541, J. J. Caney; 546, J. C. Baugh; 548, M. Maynard; 554, Hyram Tyrrell; 556, R. K. Hawley; 557, John Feldkamp; 567, A. J. Ice; 572, N. H. Jackson; 580, J. B. Kelley; 595, A. Y. Hart; 629, L. M. Hillyer; 631, W. B. Sargeant; 633, E. K. Conkling; 638, A. S. Swartz; 646, W. M. Potter; 648, E. B. West; 658, Morris Rosenfeld.

Names of W. Masters reported to us.—No. 15, John M. Simpson; 277, Wm. Floto, 473, P. C. Reed; 347, G. W. Hartman; 35, Wm. E. Ginther; 123, John E. Bosler; 650, Geo. B. Renfro; 26, J. C. McMurtry; 624, R. L. Caldwell; 66, A. W. Martin; 400, John Sample; 512, S. W. Waddle; 236, James Gowenlock; 517, Geo. A. Stoddard; 122, Oliver P. Squier; 156, T. Van Hague; 585, J. A. Mason; 614, L. Bullard; 103, Edward Gaylord; 423, James Compton; 30, C. Wilson; 403, H. C. Burcham.

IN OTHER JURISDICTION.

Vermont.—No. 3, H. M. Phelps.
Nebraska.—No. 1, N. R. Wilcox.

CHAPTER—ILLINOIS.

High Priests.—No. 95, A. W. Martin; 68, Sylvester Stevens; 111, B. Mendenhall; 92, J. N. Williams; 4, J. C. McMurtry.
Vermont.—No. 3, H. M. Phelps.

We fear we have mislaid some letters, and have probably omitted some names that have been sent us. In our next we will insert the names of all Masters in this State, returned to the Grand Secretary, not included in the above, with High Priests, Masters of councils and commanderies. Wardens, etc., will follow.

Subscriptions received from November 15, 1870, to January 12, 1871

Ayers, Byron	1	Askins, Wm. P.	3
Ackerman, Margaret.	6	Agard, J. W	11
Alter, Wm. H	5		
Barnes, ——	1	Brinsmaid, Wm	1
Barnes, A. P	1	Bullard, J. T	1
Broom, M. A	1	Bloomer, E. M	3
Bullard, L	8	Banker, John W	42
Ballard, Anson	6	Barnes H. M	4
Boyd, A. H	7	Barnsback, H. C	3
Babcock, T	5		
Crockett, Hugh	4	Cross, George	19
Cochran, Wm. A	1	Cox, J. L	4
Clayberg, S. S	1	Clawson, E. P	6
Clark, D. G	5	Clark, Forester	1
Cotling, C. G	4	Carter, W. B, Jr	1
Clark, S. R	11	Cook, Geo. H	8
Doolittle, E	1	Dearborn, H. G	5
Douglass, James	27		
Eaton, W. G	14	Ervin, Hugh	58
Finch, A. P	1	Foster, C. H	1
Foster, C. H	12	French, A	12
Fetter, A. G	4	Fitch, A. G	4
Finch, W. J	10	Ferguson, John	4
Grammer, C. M	4	Grier, G. R	11
Ginther, W. E	2	Goodacre, John	2
Guilbert, E. A	1	Gray, George H. Sr	1
Hall, J. W	1	Hanna, J. E. Y	5
Holsfeld, Chas	1	Harbert, J. D	11
Hewett, F. M	1	Hay, T. W	3
Hewest, Wm. F	1	Highsmith, L. S	1
Hall, I. L	1	Hunt, Pardon B	17
Hollister, E. T	1	Hagle, D. C	10
Heaps, W. T	13	Hubbard, H. W	3
Hamilton, Hobert	1	Hamilton, Wm. H	1
Johnson Wm. H	1	Jones, F. M	7
Jones, Evan	5		
Kelley, Thos. F	1	Kroff, Samuel W	1
King, ——	1	Kellam, John B	4
Kemper, Adam	1		
Liscom, J. R	11		
Michael, D. N	1	Moreton, A. E	4
Mendenhall, B	1	Manly, James	2
Meacham, Jona	12	McClure, W. T	9
Morrison, Jim. Q	3	Maxwell, Robert	9
Martin, Herman	4	Montgomery, M	17
McReynolds, R. L	2	McQueen, T. W	3
Melendy, G. S	4		
Norvell, John P	1		
Osburn, John W	1	Orr, William L	15
Onetta, J. H	3		
Patton, W. D	2	Paxton, J. C	1
Palmer, E	1	Pearce, F. M	5
Parker, E. F	4	Pease, W. S	3
Prickett, P. R	1	Palmer, Henry	24
R. G. Reynolds, Sr	161	Rud, J. E	1
Robinson, John	1	Rhodes, F. L	13
Rooney, P. O	5	Reed, E	1
Rumbaugh, J. M	3	Ryan, J. N	13
Stratton, S. Y	6	Songer, James A	2
Smith, J. A	1	Squier, C. P	56
Sherman, G. V	4	Smith, B. G	14
Smith, Lawrence	1	Swafford, T. F	20
Sutton, Eth	1	Stadden, Wm	3
Smith Orson	24	Stanway, George	6
Thomson, D. W	181	Thacher, C. B	8
Tunnell, J. T	6	Terry, G. E	4
True, John S	5		
Upton, H. L	5		
Van Hagen, Theo	1	Van Arnam, St. John	1
Van Court, B. J	1		
Wool, C. M	9	Wells, Luke	7
Wilcox, N. R	1	Wiley, Henry	2
Wise, G. J	5	Widdle, Samuel	9
Winter, W. W	1	Wieder, D. M	1
Wolfe, E. M	2	Wadsworth, D	2
Webster Frank M	6		
York, Michael	10		

Whole number of subscriptions received in the year 1870	7,[illegible]
Average per day	20
Average per week	141
Average per month	[illegible]
Subscriptions received in 1871, from January 2d, to January 12th	876
Average per day	72
Average per week	[illegible]

Miscellaneous Reading.

Japanese Nursery Tales.

Human nature seems to be very nearly the same all over the earth, and no race has any characteristics for which counterparts cannot be found in every other race. The Japanese, as rude and unpoetical as they seem to be, have their fairies, Genii, Peris, and Imps, answering to those of which European juveniles tell such wonderful tales. Some of these stories are very ingenious, and would bear copying into the fairy lore of America, while others would be far from acceptable, owing to the great differences in customs and religion. I do not know that the subjoined tales, which were told by a Japanese nurse to the European children at Hiogo, some of whom were under her charge, are really a part of Japanese folk lore, or made up for the present amusement of the children. But in either case the children were pleased, and when they related some of the stories to me, they were very enthusiastic in the praise of the old Japanese grandmother who had thus entertained them.

THE LITTLE BOY WHO PULLED A TURNIP.

Once there was a little Japanese boy dressed in a nice suit of black linen, and he said to himself one day, "I will be a great Daimio. I will have big swords and fine dress, and my mother and father shall be happy with plenty of rice and jewel rings." But the little boy was poor, and all he had was the one suit of clothes. He was walking on the side of Fusiyama one day, thinking how he should be great, when the mountain shook, and great smoke-devils came out of the top. The boy was afraid, until a little fairy, awakened by the noise, rose up at his feet, and taking him by the hand, led him away from the mountain. When the little spirit was about to leave, the boy said, "You know how to save me from smoke-devils, and you must know how to make me a great Daimio. Will you tell me?" "Go and pull a turnip," said the fairy spirit as she took her way back to the sacred mountain. So the little boy looked about him for a garden, and when he had found one he searched for a turnip. He soon found a great one with tall leaves, and he set about digging around the roots. "No, no!" said the turnip, "my root is deep, and you can not dig so low, but take hold of my head and pull, for my root will follow where my head goes." So he seized hold of the stalk and pulled. "Ho! ho!" laughed the turnip, "you have something to learn if you would be a great Daimio. Men, like turnips, pull easiest by the head, but you had better leave them where they have taken root that to overturn yourself in pulling them up." And the little boy took the advice, and made the acquaintance of leaders only. He was never, however, over-anxious to be in the company of great men, and so the Tycoon, seeing his great care and wisdom, made him a prince. So he was happy.

THE GIRL THAT DID NOT OBEY.

Once a little girl was told by her mother to make rice cakes. But the little girl wanted to play shuttle-cock and left the dough in the bowl. A little imp in the shape of a frog came, and when the little girl was about to hit the cork a blow, he threw the dough into the air. It fell upon the girl's head and streamed down over her shoulders until she was entirely covered. Her mother came, and supposing it was all dough, threw her into the oven, and so the naughty little girl was baked.

THE INDUSTRIOUS MAN.

One man worked in his rice and wheat fields, while his neighbors spent their time in wrestling, drinking sacky and playing ball. Finally winter came, and they had no food. So they went to the industrious man and said, "Give us rice and bread." But the other said, "No; you serve the spirit of amusement, I serve the spirit of work. Go to your spirit for food, and I will go to mine." So they all starved.

THE LONIN.

A poor Lonin lay by the roadside all alone one dark night, and the wind came and talked to him, telling him to die and be happy. But this poor weak Lonin said, "No! Buddah has something for me to do. I do not feel that I should die easy." So he got up in the morning and traveled towards the great temple of Isjey. He soon met a great monster with a nose six feet long and a tail like a horse. When poor Lonin saw the monster he was afraid. But the monster said to Lonin, "I shall not hurt you because you are not worth eating. But I advise you to warn others on your way, for I shall soon come along the same road over which you go." Then Lonin said to himself, "This is what Buddah has for me to do." So he went on until he saw two women in a house spooling and reeling cotton for nice clothes. Lonin said, "If you weave them in pride the monster will swallow you, clothes and all." But they were so intent upon their nice gowns that they heeded not Lonin. Soon he saw a boy climbing an orange tree and stealing fruit. "The monster will devour you, boy," said Lonin, "if your belly is sweet with that fruit." But the boy laughed at the beggar, and stuffed himself with oranges. Next Lonin met a peddler with jewelry and porcelain ware. "Do you sell true?" asked Lonin. "I get all I can," said the peddler, grinning. "Beware," said Lonin "a monster comes this way, and if you are too rich he will eat you." Next Lonin met a boy at study, and so intent was he upon his books that Lonin passed unnoticed. "Ah," said Lonin, "monsters don't feed on reading; they like fat, not thought." Soon after, he met a priest who sneered at Lonin for his poverty, and a Daimio who made Lonin smart under a cut of his whip. Poor Lonin prayed his vows to the god in Isjey—and while he was burning tapers the monster went roaring by. Then Lonin arose and retraced his steps to see what the monster had done. Lo, the cruel Daimio, the proud priest, the peddler, the boy who was stealing oranges, and the two vain women had been devoured, but the little boy at his books was peacefully reading as before.

Many other longer tales, having morals, and many that have not, are told to the children, which compare favorably with the best of German stories with regard to instruction or amusement.

Charles Lamb.

BY AMELIA E. DALEY.

One morning, in the year 1792, a young clerk took his place in the office of the East India Company, in London, and there, day after day, for thirty-three years, he might have been seen at his post. He was a timd thoughtful man, rendered more timid by incurable stuttering. This clerk was Charles Lamb. He was seventeen years old when he took his place in the East India Company's office. When he was tweenty-one, he began a life of cheerful, loving, self-sacrifice. His sister Mary had become insane, and one day had snatched a knife from the dinner table, and had given her mother a blow with it, which killed her. After his father's death, Charles took his poor sister from the asylum in which she had been placed, made a home for her, and devoted his life to her comfort. She recovered her reason, but she was insane several times again during her life. Charles watched over her with the tenderest care.

He gave his leisure moments to writing. He wrote some essays, and signed them with the name of "Elia." They are called the "Elia Essays," and are admired by all who love whatever is simple and truthful in men and in books. His name stands first among those of English humorists.

With a sister mournfully afflicted, with a small salary, with a life of drudgery, Charles Lamb bore a gentle, cheerful heart. His wit made him famous. He was a Londoner, and he loved the streets of London, as other men love the forest and mountain. He studied the men and women that thronged those crowded streets, and found in the mmaterial of beautiful thought, and gave to them warm and gentle sympathies. His kindly heart won for him many warm friends.

No one who saw that silent clerk, patiently doing his monotonous work would have thought that he was one of England's men of genius. No one who met him taking his daily walk in the streets of London would have thought that under his worn coat beat one of England's most noble hearts—a heart full of the glory of self-sacrifice.

When Charles Lamb was fifty years old, he received a pension which enabled him to leave the office where he had spent so many years. He could make his sister happier now by his constant presence. When he went home "forever," as he said, he wrote to a friend that it was "like passing from life to eternity."—*Bright Side.*

The Nail.

A Tradesman had once transacted a good day's business at a fair, disposed of all his goods, and filled his purse with gold and silver. He prepared afterwards to return, in order to reach home before the evening. So he strapped his portmanteau, with the money in it, upon his horse's back, and rode off. At noon he baited in a small town, and as he was about to set out again, the stable-boy, who brought his horse, said to him, "Sir, a nail is wanting in the shoe on the left hind-foot of your animal."

"Let it be wanting," replied the Tradesman; "I am in a hurry, and the iron will doubtless hold the six hours I have yet to travel."

Late in the afternoon, he had to dismount again, and feed his horse, and at this place also, the boy came and told him that a nail was wanting in one of the shoes, and asked him whether he should take the horse to a farrier. "No, no, let it be!" replied the master; "it will last out the couple of hours that I have now to travel; I am in haste." So saying he rode off; but his horse soon began to limp, and from limping it came to stumbling, and presently the beast fell down and broke its leg. Thereupon, the tradesman had to leave his horse lying on the road, to unbuckle the portmanteau, and to walk home with it upon his shoulder, where he arrived at last, late at night."

"And all this misfortune," said he to himself, "is owing to the want of a nail. More haste the less speed!"

Hints to Night-Watchers.—A person who is sick enough to need night-watchers needs rest, and quiet, and all the undisturbed repose he can get. If one or more persons are in the room reading, talking, or whispering, as is often the case, this is impossible. There should be no light burning in the room unless it be a very dim one, so placed as to be out of sight of the patient. Kerosene oil should never be used in the sick room. The attendants should quietly sit or lie in the same room, or, what is usually better, in an adjoining room, so as to be within call if any thing is wanted. In extreme cases, the attendant can frequently step quietly to the bedside to see if the patient is doing well, but all noise and light should be carefully excluded. It is a common practice to waken patients occasionally for fear they will sleep too soundly. This should never be done. Sleep is one of the greatest needs of the sick, and there is no danger of their getting too much of it. All evacuations should be removed at once, and the air in the room kept pure and sweet by thorough ventilation.—*Herald of Health.*

Notifying The People.

In connection with the Storm Signal Service, which has just gone into operation in this and other cities, the War Department has issued the following order: at each city, country seat, and principal town a cannon is to be kept ready by the officials at the Court House or by a fire company, and, as soon as the news is received of a coming storm it is to be fired three times, at intervals of one minute if a tornado, thunder or hail storm, terrific gale or any destructive storm is approaching; at intervals of three minutes if an ordinary rain storm is approaching rapidly; at intervals of six minutes if an ordinary rain storm is approaching slowly; and at intervals of ten minutes if a destructive river flood is approaching. In case of very destructive storms or floods the signals may be repeated, after a suitable interval, to give additional warning. At large cities, when a destructive storm is approaching, fire and church bells may also be rung and steam whistles be blown three times, at the same intervals as the guns, to increase the warning.—*Journal of Commerce.*

From the Sunday Christmas Democrat.

Daisy Sweet.

BY WM. ROUNSEVILLE.

All day long the little feet,
Pattered o'er the carpet neat—
All day long the little hands,
Tugged at mamma's apron bands:
  Little hands and little feet,
  All belonged to Daisy sweet!

All day long a little voice,
Mamma's ear had dinned with noise—
All day long a joyous cry,
Alternated sob and sigh:
  Sob, and sigh, and cry, and noise,
  All were Daisy's little voice.

Now are stilled the little feet—
Patter none o'er carpet neat—
Never more the little hands
Tug at mamma's apron bands:
  Little hands and little feet,
  Rest for aye with Daisy sweet.

Ever stilled that little voice—
Dins no more mamma with noise,
Never more the sob and sigh
Alternate the joyous cry:
  Sob, and sigh, and voice are still—
  Daisy sleeps beside the rill.

Treat a Horse Kindly.

Let anyone who ever struck a faithful horse in anger, read this true story, and be ashamed of himself:

Some years ago a party of surveyors had just finished their day's labor, in the northern part of Illinois, when a violent snow storm came on. They started for their camp, which was in a grove of about eighty acres, in a large prairie, nearly twenty miles from any other timber.

The wind was blowing hard, and the snow drifted so as to nearly blind them. When they thought they had nearly reached their camp, they all at once came upon tracks in the snow. These they looked at with care, and found to their dismay that they were their own tracks.

It was now evident that they were lost on the great prairie, and that if they had to pass the night there in the cold and snow, the chance was that not one of them would be alive in the morning.

While they were shivering with fear and cold, the chief man of the party caught sight of one of their horses, a gray pony, known as "Old Jake."

"If any one can show us our way to camp out of this blinding snow," said the chief, "Old Jake can do it. I will take off his bridle and let him loose, and we can follow him. I think he will show us the way to camp."

The horse, as soon as he found himself free threw his head and tail in the air, as if proud of the trust that had been put in him. Then he snuffed the breeze and gave a loud snort, which seemed to say:

"Come on, boys! follow me! I'll lead you out of this scrape!"

He then turned in a new direction and trotted along, but not so fast that the men could not follow him. They had not gone more than a mile when they saw the cheerful blaze of their camp fires, and gave a loud huzza at the sight.

If a horse is not always reasonable, he is generally right.

Proscribed Words.

The New York *Evening Post* gives the following list of words, improperly used, or not to be used at all, as excluded from its columns:

1, Aspirant. 2, Authoress. 3, "Being" done, etc. 4, Bogus. 5, Bagging, for captured. 6, Collided. 7, Couple, for two. 8, *Debut.* 9, Employe. 10, "Esq." 11, Gents, for gentlemen. 12, Humbug. 13, "Hon." 14, Indorse, for approve. 15, Inaugurated, for begun. 16, Inititiated, for commenced. 17, In our midst. 18, Ignore. 19, Juvenile, for boy. 20, Jubilant, for rejoicing. 21, Lady, for wife. 22, Lengthy. 23, Loaned or loan, for lend or lent. 24, Located. 25, Measurably, for "in a measure." 26, Ovation. 27, Obituary. 28, Parties, for persons. 29, Posted, for informed. 30, Poetess. 31, Portion, for part. 32, Predicate. 33, Progressing, 34, Pants, for pantaloons. 35, Reliable. 36, Repudiate, for reject or disown. 37, *Role,* for part. 38, Secesh. 39, States, for says. 40, Taboo. 41, Transpire, for occur. 42, To progress. 43, Tapis. 44, Talented. 45, The deceased.

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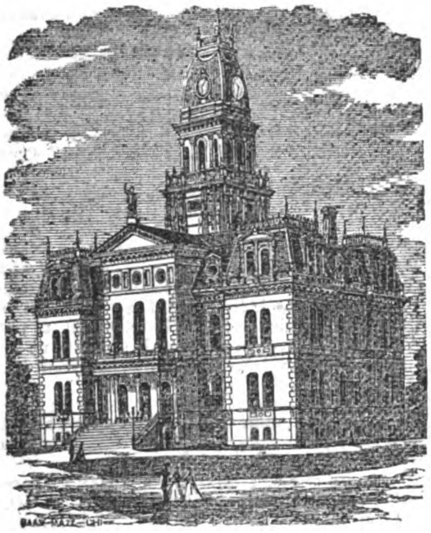

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The Masonic Trowel.

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William Rounseville's Department.

Bad Members.

BY WILLIAM ROUNSEVILLE.

"You have bad members in your lodge!" Yes, truly!
Many, perhaps, who are not greatly better
Than those the churches have dimitted duly,
And passed them to another church by letter.

We never saw organization human
That was composed entire of spotless members,
Whether all men, or mixed, or only women,
Evil has burned enough to leave its embers.

The sacred office of the Gospel preacher
Is oft dishonored by apostles evil;
Apostles chosen by the perfect Teacher,
As He declared, among them had a devil.

The church has wicked members—deacons,
In guise of honesty, the flock have cheated—
The very men who ought to stand as beacons
Of truth and love, the work of grace defeated.

We have bad members—would that they were fewer;
But church, priest and apostle are no better!
Make your objection, friend, a trifle newer,
And we will be forevermore your debtor.

If man is better when he is a Mason,
The world gains something by Masonic action,
And while the day of peace and good we hasten,
To carp and grumble is but sheer detraction.

The Lodge-Room.

BY WILLIAM ROUNSEVILLE.

As most of our articles written for this paper have partaken rather extensively of a practical character, perhaps we cannot do better than still to follow up that lead and say something about lodge-rooms. It is unnecessary to say that this is an important question—what kind of a room shall be had for the meeting of the lodge, and yet many good Masons scarcely even think of it.

A lodge-room should be safe from intrusion, and so situated as that there can be no danger of being overheard when at work. The place should be such that there need be no care taken lest cowans should listen and hear the pronunciation of our mysteries. There should be no necessity that the voice be lowered below the natural key. But this is so obviously correct that it needs nothing further than a statement of the fact.

The lodge-room should be pleasant and comfortable. It is folly to suppose that under ordinary circumstances men will assemble together night after night and become attached to an institution which not only fails to make its meetings pleasurable and enjoyable, but which absolutely puts its members upon the rack while it demands their presence, by providing uncomfortable seats, in a room cold in winter and hot and ill-ventilated in summer. There are few who will long be regular attendants when these are the conditions. The seats ought to be easy and comfortable, the room of the right temperature and pure air secured by proper ventilation.

But a lodge-room ought to be more than comfortable; it should be pleasant and inviting. It is true that not many lodges can afford to make a display of architectural beauty, or can consult their wishes as to decorations. But there is no necessity of having a room so utterly at variance with architectural proportion as to be offensive to good taste or so decorated as to be disgusting. Neatness can be attained anywhere, and it should be remembered that beauty and simplicity are often seen together, and nowhere may they more appropriately appear thus than in the lodge-room.

"Cleanliness is next to godliness." This is as true of the lodge as it is of the church or any other body of people. A lodge-room kept scrupulously clean, is a constant reminder to the members of the virtue of cleanliness and a perpetual monition to them to practise it. It can not be wondered at that our lodges get careless and indifferent, both as to attendance and appearance, when half of the rooms they occupy are better fitted for stables than dwelling-places for sentient beings. They will inevitably become disgusted and absent themselves from the lodge-room when there is anything about the lodge-room that is contrary to the demands of cleanliness. A Mason does not like to attend lodge where he soils his garments by sitting on undusted chairs and blackens his hands whenever they come in contact with any article of furniture, where he has to breath an atmosphere surcharged with dust. And yet many of our lodge-rooms are more disgustingly filthy than we have imagined. What wonder is it that cleanly people stay away from the meetings and become careless of their obligations to Masonry.

And ventilation is equally disregarded. How often do we enter a lodge-room where we are over-powered by the odor of a vault for the dead, or the perfume of rotten straw that haunts our nostrils for hours after we are freed from immediate contact. It is frequently necessary for the windows to be closed during work, because all rooms are not so situated as to be safe when open. But none rightly constructed but what could be thoroughly aired and ventilated in the afternoon before the communication is held. And yet how few lodge-rooms have this precaution taken. The consequence is that the mind, instead of being clear and active, is depressed and dull, and members ought to be thankful if the seeds of permanent and serious disease are not planted in their systems. Many lodge-rooms are so much worse ventilated than our dwellings that we always feel the deleterious effects of breathing the confined air when we enter them, and it is only the fact that the time spent in them is at long intervals, and short in duration, that prevents the contraction of fatal disease.

The heating of lodge-rooms is also neglected. The fire is usually kindled but a few moments before the hour set for the meeting and when the members arrive there is not a comfortable spot in the room except the changing circle about the stove where the powers of heat and cold contend for the mastery. Even then members are reduced to the alternative of roasting or freezing, and are sometimes exposed to the dangers of both at the same time. How much better would it be for "the good of Masonry in general" and that lodge in particular if the room could be thoroughly warmed during the afternoon, so that every part of it would be comfortable when the brethren assembled. There are many whose physical health will not allow them to attend under such circumstances. There are more who will not consent to brave the discomforts of a room so kept for the purpose of attending the lodge.

Lodges are prone to prepare a lodge-room larger than is necessary. In fact there seems to be a strife in some quarters to get the largest possible. What does a lodge with fifty need of a lodge-room of fifty by seventy feet? What better for the purposes of Masons is one of that size than one thirty by forty? The latter is large enough to afford space enough to do all the work of the lodge without inconvenience and comfortably seat all the brethren who will attend. What more is necessary? On occasion of festivals the room might be more convenient if larger, but a lodge does not want to build for uncommon occasions and ought not to do so. Common occasions—the regular meetings of the lodge—occur much more frequently than the uncommon ones—the festivals of the Fraternity, and hence it is for the former and not for the latter that we should provide. Aside from the cost of building—which ought to be taken into the account—the small lodge-room can be furnished and operated at a much less expense than a large one, while at the same time it is more cheerful and comfortable.

To sum up the matter a medium-sized, well-built, well-furnished well-ventilated, cheerful and comfortable lodge-room is what our common lodges need and require. We believe there is too little attention paid to this subject, to the great detriment of Masonry. Therefore have we written.

Saved by Masonry.

BY WILLIAM ROUNSEVILLE.

In the second year of the great gold fever on the Pacific coast, the emigration to California was at its height. Some adventurous spirits, who had braved the dangers of the mountain passage, had been heard from by their waiting friends on this side of the globe, and that they had amassed gold in fabulous quantities was circulated all over the land. The consequence was that thousands, believed until that time to be sane, became crazed and determined to forsake all and follow the migrating crowd to the fairy land where fortunes could be made in a day and none but the indolent could miss of becoming as rich as Crœsus, or as the more modern Astor. Every mode of conveyance that the ingenuity of the Anglo-Saxon race could invent was put in requisition to bear the pilgrims to the land of promise. Oxen, horses, mules, cows and even wheelbarrows bore the baggage of the adventurers—for it is related that one persevering fellow put his provender in a wheelbarrow and actually made the passage of plain and mountain pass successfully.

Cows were yoked to the wagons under the conviction that their lacteal furnishments might be turned to advantage, and in several cases it was found that the wise forethought saved the lives of the persons forming the "cow brigade." Oxen stood the journey well as long as forage and water could be procured. Horses managed generally to keep up with these slow-paced animals, but often left their carcasses by the wayside; while mules very frequently succumbed to the lack of feed and drink.

A company was formed in St. Louis which contracted to deliver persons on the other side of the mountains for a specified sum, finding teams, carriages and baggage wagons, so that the pilgrims were to be transported and boarded until their arrival in California. Among those who availed themselves of this method of crossing the plains, was a gentleman who resided in one of the northern counties of Illinois, named Enoch Seeley, a member of the Masonic lodge of the village in which he resided, and a Mason in deed, as well as by profession. He was in easy circumstances, with means sufficient to allow him to choose the "express hire," as the means of reaching the Golden State.

It should be remembered that the passage across the plains at the period of which we write, consumed as many months as it now requires days. The railway has bridged over the distance, annihilated space and compressed the journey of half a year into a single week. But it was expected that the "express," organized and conducted by men who had traveled the route and who were able to lead by the most practicable path, would make the trip in much less than the time usually consumed by the private caravans. As soon as the grass had sprung up sufficiently to give sustenance to the animals of the train, they started across the wilderness of plains and mountains. Sometimes forward, and sometimes in the rear of the private teams that left at the same time with it, the "express" blundered on, and soon the passengers by that train were rejoiced if they were not left behind in the day's journey.

It became manifest, at an early stage of the passage, that their guides were ignorant of the best roads to travel. In fact they disagreed among themselves and finally quarreled and separated. The animals began to fail as they approached the "saleratus region" and several died. Provisions fell short and it become necessary to reduce the size and number of daily rations. Men deserted and the train was weakened so much that it became a matter of safety to travel in company with others not so pretentious.

At last the climax was reached. The mules were unable to draw the passengers and they were forced to continue the journey on foot. The baggage animals failed and the provisions were packed upon the best and stoutest of them, and the journey continued. But even these failed. The last mule gave out under a load of less than fifty pounds and the provisions had then to be transported upon the backs of the men, each taking his own share. In this way they proceeded about a hundred miles; then provisions failed. The passengers had gone every one for himself, and were now straggling along under shelter of other caravans. Scarcely two of them together, so disintegrating and demoralizing is the effect of suffering.

It was on Saturday eve. Mr. Seeley had that day consumed the last mouthful of his provisions and still his hunger was unsatisfied. He lay down and slept on the ground near the watch-fire of a stranger emigrant, of whom he had begged for a morsel of bread, and had been refused, on the plea that he had not enough to take him and his family through the wilderness to a place where their stores could be replenished. Cold and chilled by the dews of night, faint with the ravages of hunger, he slept little and rested still less. With early dawn he arose and again besought his neighbor to give him wherewith to soothe the pangs of hunger, but in vain. Weak and discouraged, almost convinced that it was useless to struggle against fate, and in imagination picturing to himself the sad scene at the homestead, where wife and children should look for the husband and father who was never to come, he re-commenced his toilsome yet bootless journey. Slowly he progressed, but others traveled equally slow, and though every man was for himself, yet he was seldom without company. Of every one he asked for bread, but none had more than a mite for himself.

Once a snake was caught and hastily cooked and devoured. This gave him strength to pursue his journey until nightfall, which came upon him in a mountain gorge. Under a bush that threw its protecting boughs above him, he laid him down, uncertain whether he should ever rise again. He had laid there but a short time, when his neighbor of the previous night came up with his tired teams and disheartened family. It occurred to him that he would try him once more, to see if he could not prevail upon him to give him sufficient at least to keep him from starving. He approached and preferred his suit:

"Give me a morsel of food, for I am starving. Have your own price for it. I have money, and whatever you ask I will pay; but give me, for the love of heaven, a morsel to preserve my life."

"God knows how willingly I would give you, but if I give to your necessities I may see, ere many days, my own family starve to death before my eyes," said the emigrant.

"But a single mouthful!"

"That may save the life of my child!"

The starving man came still nearer to the emigrant and seizing him by the hand exclaimed:

"Then for the obligations of a great Brotherhood—the love of a common Fraternity, give me bread!"

"What! A Mason? Why told you not this before? Eat, my brother!" and as he said this he placed in his hands the desired food.

"The obligation to assist a brother in distress is sacred. Henceforth you shall live with us and fare as we do. The God who replenishes the widow's cruse of oil will not suffer those who assist the starving to come to harm through their charities."

The starving man was saved, and it will be a pleasure to the reader to know that all arrived in California safely. They were overtaken by a more fortunate train from which they procured a store of provisions that sufficed them to their journey's end. The name of the Mason who thus responded to his obligation has escaped our memory, or we would put it upon record, but often have we heard the man who was ready to perish when Masonry brought him aid, declare that he should have died in the wilderness had he not been saved by the fraternal obligation.

[For the Masonic Trowel.]

The Symbol of the Ark.

BY REV. J. GIERLOW, 32°.

How merciful is the mystic signification of that sacred instrument for the reception of which both the tabernacle and the temple were reared!

It was a visible representation of the throne of JEHOVAH, the King of Israel, whose royal palace was the temple. The law in the midst of the ark on which He sat signified the equity of His government, or the justice and judgment which are the habitation of His throne. The cherubims at both ends of the mercy-seat were doubtless emblematical figures of the blessed angels that surround His throne and fly swiftly to execute His high commands. The gold of which they were framed may signify the purity of their essence. The number, too, may denote the perfect harmony and mutual love of the immeasurable company of angels. The position of their faces, towards each other, may indicate the same thing. The adoring attitude of their bodies may represent the profound veneration they have for their eternal Sovereign. And their flying posture (for their wings were expanded and touched one another), did surely indicate the expeditious alacrity with which they fulfill the heavenly commission.

It was also a repository for the tables of the law, which were the instrument of that solemn covenant made between God and that peculiar people (an emblem of the covenant of Adam); and hence it was a perpetual pledge of the divine favor and protection to their nation, if they fulfilled their obligations to the King of Heaven, and a witness against them if they should prove unfaithful. The gold and cedar was a fit emblem of the invaluable worth, the spotless purity and the perpetual duration of the inclosed law.

The materials of the ark were cedar and gold. What hinders us, from this, to think upon the constitution of HIS wonderful person, whose humanity is like the cedar—the fruit of the earth, but not subject to corruption—and His divinity, like the gold in the ark, embosoms His human nature, ennobles but is not blended with it?

The uses of the ark were various and important. Here God was enthroned. Here oracles were given; and "here," said God to Moses, "will I meet with thee and commune with thee, from between the cherubims before the mercy-seat upon the ark of the testimony." And here prayers were presented and offerings accepted. The staves remained always in the ark; perhaps to indicate that no place or nation is absolutely secure against Jehovah's departure from them.

It is long since the Babylonians destroyed this glory of Israel; but we have an ARK whereunto the profane have no right to approach: it shall abide forever in the presence of Jehovah.

Let it be our one and chief desire that all the days of our life we may abide in His house, behold His beauty and inquire in His temple.

Masonry in Public.

BY JOHN W. SIMONS, P. G. M.

As adepts and professors of Freemasonry, we either are or are not ashamed of it. We either believe that the tenets and practices of our Institution are not only proper but laudable or we do not. It seems to us that there can be no half-way station on the road and that we must take our position either at one end or the other of the main line. If the principles and the inculcations of Masonry are correct and good, then we should be willing to expose them to a fair criticism and whenever opportunity occurs give our friends and even our enemies a chance to see for themselves the result of our work. It is not a violent proceeding for us to say that Masonry is worthy the approval and support of all men who desire to add to the world's means of doing good and who wish to incite and encourage their fellows in those pursuits which cause them to love virtue, and we assume, too, that the great majority of Craftsmen hold a similar view, else the Fraternity instead of advancing from one degree of prosperity to another would long since have ceased to exist. But it is none the less true that in a great many minds there is a hesitancy about making the general public or even our own friends and neighbors participators in our knowledge, and thus enabling them to judge of our claims with some recognition of the facts. Why this should be so is not clearly apparent, but it probably arises from the disposition on the part of a great many to confound such of our observances as properly belong to a tyled lodge with the principles of action which never have been and never ought to be subject of the slightest reticence. The making of this distinction, and a disposition to submit our work and the ends we hope to reach to the public appreciation, are the means of distinguishing us from the various secret societies which have existed and do now exist for purposes not to be publicly avowed, and the disposition to confound us with such associations has been the means of retarding our work and hindering our real progress more than any other we can think of. We here remark, in passing, that those of our opponents who bear particularly on this point are not always as innocent as they would fain have the world believe, and use this method of opposition to play at once upon the fears and the prejudices of the people.

Thus, for instance, the Roman Catholic Church condemns us in most unsparing terms as part and parcel of the secret political societies which have had so large a share in the convulsions which, at one time and another, have disturbed the peace of the world, yet every Mason knows that there is not the slightest reference to political matters in our assemblies and, indeed, that the most distant attempt to introduce such a topic would be repressed with the utmost promptitude and certainty. There can, however, be no possible danger; because, while political feeling runs as high and fierce in this country as anywhere else in the world, there is no approach to unanimity, and as our lodges are but the reflex of society in general every Mason instinctively feels that to have his own views respected he must respect those of his neighbors; and hence it is that the same men who, in a public place, would shout themselves hoarse on a political question will sit side by side in the lodge and never dream of referring to it. We incline to the opinion, however, that in this matter the Church in question, as well as some others of the opposite sectarian stripe, is not altogether frank and does not avow the real motive of opposition. Most religious organizations have a dread of free-thinking, as tending to weaken man's faith in their infallibility, and we believe, too, that were it possible a majority of the creed-makers would do just as the Catholic Church has done, declare themselves infallible and give men the choice of accepting their dicta in matters of conscience or going to Hades. Unfortunately for their ambition the world has moved faster than they have and has got beyond the point where any organization will be allowed to take into its own hands the judgments of the Infidels and send men up or down according to the formulas enacted in its rubric.

The world owes Masonry something for this, and it would have been still more deeply indebted had Masons, themselves, rightly understood and exercised the power resident in them—a power which incite men to think, study, reflect and act for themselves.

The more we become accustomed to this sort of thing the less are we subject to the dictation of conscience-keepers and zealots who know no faith but that they follow and have no allowance to make for those who venture to entertain different opinions from themselves.

Such being the case we hold it to be self-evident that the better our principles are understood, the more the general public is allowed to scrutinize and weigh our claims to approbation, the stronger will be our position and the easier the battle we have to wage against those who oppose us anyhow, as well as those whose enmity is based upon real ignorance of our tenets and our hopes. We are therefore in favor now, as we always have been, of improving all reasonable opportunities of bringing the outside world in contact with Masonry; of embracing such occasions to explain our motives and methods of action, and of thus quietly getting the better of prejudices not always well defined which may be set aside by a few timely words and by actual inspection of Masons and Masonic surroundings. The season is now at hand when public gatherings may appropriately be held and when we can impress our families and friends with a favorable disposition toward the Craft of which we are proud to be members. The present month will be given up to the annual elections of officers and the following one can be employed in public installations and such reasonable festivities as belong to such occasions and to the commencement of the New Year. We very respectfully urge upon the lodges at least one public meeting during the winter as a means of making Masons better known and of assuring our families and friends that in obeying its laws and seeking to promote its interests we are really and truly doing a work in which they are interested; that we are opening the hearts of men to more genial and neighborly feelings and preparing the way for that time when all the nations of the earth, forgetting the feuds of ambition, the jealousness of race, nation and condition, shall unite in acknowledging the Fatherhood of God and the brotherhood of man.—*Tidings.*

The Third Degree.

It has been well said that "the natural work of Masonry is practical life," and every degree in the Order illustrates this profound, though not sufficiently appreciated, truth. The ceremonies of the Craft are not merely ceremonies, they are types of higher and grander mysteries and teach with eloquence, unsurpassed by any human code, the duties that man owes to his Creator and to his fellow creatures. Our great moralist, Johnson, has left us an allegory, conceived in the true Masonic spirit, in his recital of the journey of Obidah, the son of Abensina—a comparison of human life to the journey of a day. He tells us that the traveler started "early in the morning and pursued his journey through the plains of Hindostan, with fresh hope," "incited by desire," Obidah "walked swiftly forward." "Thus he went on till the sun approached the meridian and the increasing heat preyed upon his strength," till, tempted by the coolness of a shady grove, he left the beaten track and wasted in objectless wanderings the precious time at his disposal. But darkness soon approached, and the foolish traveler was fain to retrace his steps, while the "winds roared and the torrents tumbled from the hills." Finally, however, he finds a place of shelter and refuge in the cottage of a hermit, by whom he is entertained and to whom he relates the occurrences of his journey. The hermit bids him remember that life itself is but the journey of a day. "We rise in the morning of youth, full of vigor and full of expectation; we set forward with spirit and hope, with gaiety and with diligence and travel on awhile in the straight road of piety towards the mansions of rest." The moralist then dwells upon the deviations of man from the paths of virtue, but extracts the pleasing consolation that "reformation is never hopeless, nor sincere endeavors ever unassisted; that the wanderer may at length return, after all his errors; and that he who implores strength and courage from above, shall find danger and difficulty give way before him."

In like manner the three degrees of Craft Masonry are typical of human life; beginning as neophytes, we gradually unfold the greater mysteries, and the grade of a Master Mason, as we have previously remarked, brings us face to face with the very shadows and darkness of the grave. In all the ancient mysteries the candidates were plunged in profound gloom before their admission to the light and, beyond doubt, the doctrine of the resurrection is plainly symbolized in all those primitive rites. Thus the aspirant was placed within the Pastos, or bed of darkness, where he remained for three days and nights. This, we are told, was the figurative death of the mysteries, or the descent into Hades. When delivered from this confinement the candidates were considered "regenerate," or restored to life. Nor could any man fill the office of priest until he had endured the seclusion and silence of the darkened Pastos. After this probation he was led into the chambers of divine light and permitted to participate in the sacred labors of the initiated. In this way the doctrine that death leads to a higher life was forcibly inculcated. We can but glance at the solemn bearings of this subject upon the third degree. No Master Mason can, however, fail to recognize the sublime and inspiring lessons of the ordeal through which he has passed; nor hesitate to pronounce the finished scheme of Masonry, as revealed in the third degree, perfect in all its parts and honorable to its founders and originators. The legend of Hiram is but the framework of the picture which embodies and preserves the central idea of man's resurrection from the tomb—although every incident of the tradition teaches important lessons and is in keeping with the grandeur of the subject. In the words of the poet, it is "not to the grave" that we "descend to contemplate," "the spirit is not there," but looking beyond the grave we adore the Lord of Life, who can trample the King of Terrors beneath his feet, and raise us to an immortality of peace and glory. By the inculcations of these truths, Freemasonry does not become a religious—or, more correctly speaking, a sectarian—system, although, doubtless, its elevated doctrines coincide with many of the dogmas of revealed religion. But Freemasonry can reach hearts which might otherwise be closed to the reception of wisdom and, by insensible degrees, lead them to respect virtue, love morality and maintain the highest principles of beneficence and charity. Viewing Freemasonry in this aspect, nothing human can surpass it, and the badge of a Mason may truly be regarded as the type of a universal brotherhood. We are far from asserting that *all* who have entered our sanctum are worthy of the privilege; light is abhorrent to some minds, and concord an abomination to the sons of strife. But this is no argument against the worth and utility of the Masonic Institution; in every system, in every association of men traitors have appeared and we cannot hope to escape the inevitable. The shrine and the altar have alike been desecrated by the ministration of knaves and the mosaic pavement is, unhappily, not free from their unhallowed footsteps. Let us all strive, however, to accomplish in our several stations the true aims of Masonry: the extension of knowledge and the communication of happiness to every deserving object under heaven.—*London Freemason.*

Grand Lodge of Quebec.

This young and now firmly established Grand Lodge, held its second annual communication at Montreal on the 27th and 28th of September, M. W. John H. Graham, Grand Master, presiding, with the other officers in their places, together with a large number of distinguished visitors, including the representatives of the Grand Lodge of Maine, New Hampshire, Vermont, Connecticut, District of Columbia, Texas, Nebraska, Nevada, Kansas, Illinois, Ohio, Michigan, Mississippi, New York, Nova Scotia, and M. W. Josiah H. Drummond, of Maine; Park Davis, Grand Master, and Everett B. Engleby, Past Grand Master of Vermont; R. W. Bro. F. G. Tisdall, of New York; Ira Berry, Grand Secretary of Maine; W. Brimsmead, Grand Secretary of Vermont; R. W. D. B. Tracy, of Michigan, and others. The visitors were received and seated according to their respective ranks, after which the Grand Master delivered his annual address. It is a very able and interesting paper. We learn from it that the Body has been recognized by twenty-three Grand Lodges "representing nearly half a million of Freemasons."

Dispensations have been issued for three new lodges during the past year, and one additional lodge has been constituted in the city of Montreal.

The Grand Master, in his address, intimates that "fidelity to the principles of Freemasonry, on which our action was based in forming this Grand Body; duty to the numerous Grand Lodges which have already recognized us, and the maintenance of the doctrine of exclusive Grand Lodge jurisdiction will soon, *unless averted*, demand of us the vindication, at all hazards, of our right and title to undivided supremacy within the Province of Quebec."

He expresses his appreciation of the importance of *Masonic periodicals* in the following terms:

> "Nor can I forbear expressing my high appreciation of the value to the Craft of the many excellent periodicals now published in almost every portion of the globe, and I beg to suggest to all, and especially to newly made brethren, that next after having become possessors of copies of the constitution of the Grand Lodge and the by-laws of their own private lodge,

they should become permanent subscribers to one or more Masonic periodicals, as their means shall allow."

He refers in appropriate and conciliatory terms to the unhappy difficulties still existing between the two Grand Lodges in the Dominion, and briefly discusses the proposition for a settlement submitted by the Grand Lodge of Canada at its last annual communication, in reference to which the committee to whom the address was referred subsequently submitted the following resolutions, which were adopted by the Grand Lodge by a nearly unanimous vote:

"WHEREAS, The Grand Lodge of Quebec has been for the last two years the supreme Masonic authority in and for the Province of Quebec, and has been recognized as such by twenty-three sovereign Masonic bodies; and

"WHEREAS, The Grand Lodge of Canada, in violation of the well-established principles of Grand Lodge supremacy, has persistently and repeatedly invaded and continues to invade the jurisdiction of this Grand Lodge, therefore be it

"*Resolved*, That this Grand Lodge re-assert her supremacy as the sovereign Masonic authority in and for the Province of Quebec.

"*Resolved*, That all the acts of the Grand Lodge of Canada in the formation of lodges and the issuing of duplicate warrants in this Province, since October 20, 1869, were and are hereby declared to be irregular and an infringement of the rights of this Grand Lodge.

"*Resolved*, That the Grand Secretary be instructed to invite all lodges that were in existence prior to October 20, 1869, in our territory, to affiliate with this Grand Lodge with the same rights and privileges as if they, the said lodges, had assisted in the formation of this Grand Lodge.

"*Resolved*, That the Grand Master be authorized to proclaim at any time before the next annual communication of this Grand Lodge, as may seem best to him, non-intercourse with any lodge or pretended lodge in this jurisdiction that persistently refuses to recognize the supremacy of this Grand Lodge.

"*Resolved*, That to all lodges irregularly formed since October 20, 1869, this Grand Lodge is disposed to extend all the clemency that is consistent with the maintenance of the integrity of this Grand Lodge and constitution of the Order, even to the issuing of new warrants and healing of work already done; *Provided always*, that the rights of lodges already recognized by this Grand Lodge be not in any way infringed.

"*Resolved*, That the Grand Master be authorized to order the foregoing to be communicated at such time as may seem expedient to him to those grand bodies that are already in fraternal correspondence with this Grand Lodge, and request their co-operation and assistence in maintaining the authority and supremacy of the Grand Lodge of Quebec, in the Province of Quebec, and vindicating the sovereignty of Grand Lodges in their respective territories."

The elections having taken place, the Grand Officers were installed by Past Grand Master Josiah H. Drummond, of Maine, Bro. Graham retaining his place as Grand Master.

Our talented friend and R. W. Bro. F. G. Tisdall, of New York, before the closing of the Grand Lodge, was formally introduced as the faithful and able defender of the rights of the Body, and "was enthusiastically received;" which compliment he acknowledged in effective and eloquent terms. Our brother was subsequently further complimented by an unanimous vote making him an "Honorary Past Junior Grand Warden of the Grand Lodge"—an honor which he has faithfully earned and a compliment which his friends will justly appreciate. The Grand Lodge was then closed in ample form and subsequently sat down to an elegant banquet prepared for the occasion.

We have no room for the details of what occurred there, but the brethren appear to have made a very pleasant time of it.—*Freemason's Monthly, Boston.*

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THE Prince of Wales Lodge No. 1,338 was consecrated at Auckland, New Zealand, September 28.

The Presentation of a Set of Silver Service to R. W. P. G. Secretary E. T. Carr.

On last evening a number of distinguished Masons and ladies assembled at the lodge on Delaware street to witness the presentation of a set of silver service to the Right Worshipful Past Grand Secretary, E. T. Carr, as a testimonial of esteem from the Grand Lodge of the State of Kansas.

The service came through the hands of Messrs. Hershfield & Mitchell, jewellers, and consisted of fifteen pieces, with the exquisite satin finish now so much esteemed, while the large salver was inscribed:

"Presented by the Grand Lodge, A., F. & A. M., of the State of Kansas, to the R. W. Brother E. T. Carr, P. G. Secretary, as a token of friendship and appreciation of the services of a faithful officer, A. D. 1871, A. L. 5871."

Each piece was also inscribed with the initial letter "C."

The hour having arrived and the audience being seated, Judge John M. Price, as Grand Master and as Chairman of the Committee appointed by the Grand Lodge to procure the testimonial, made the presentation speech as follows:

R. W. Brother E. T. Carr:

The Most Worshipful Grand Lodge, of the State of Kansas, at its last annual communication ordered that some testimonial should be presented to you as an appropriate recognition of the distinguished services you have rendered the Craft as Grand Secretary.

In pursuance of this resolution, we were delegated to carry out the wishes of that body. As their representatives, therefore, we appear here this evening for the purpose of performing the agreeable duty assigned to us.

It has been but fifteen years since the M. W. Grand Lodge of Kansas was organized and set to work, and during the last ten years of that period you have been its able, faithful and efficient Secretary.

In the performance of the many and varied duties of that high and respectable position, you have at all times enjoyed the fullest confidence and received the highest commendations of the Fraternity throughout this Grand Jurisdiction.

No words of mine, however expressive, no testimonial of theirs, however valuable, can convey to you their exalted opinions of you as a brother, or their profound gratitude to you for the eminent services you have rendered them.

Permit me, therefore, Right Worshipful Brother, in the name of the M. W. Grand Lodge of Kansas, in behalf of the brotherhood of the whole State, to present you this beautiful silver service and beg that you will accept it, "not for its intrinsic worth or value," but as a lasting evidence of the unbounded confidence, the fraternal love and high appreciation of those whom you have served so long and faithfully.

During these remarks the service was uncovered, and at the conclusion Mr. Carr briefly responded as follows:

Most Worshipful Grand Master, Ladies and Gentlemen:

I will not presume to make anything like a speech in reply, for I am not one of that class who best succeed when they are making speeches. But I hope that it will be felt that I deeply appreciate the gift which has been tendered to me in such a kind, fraternal manner. I accept the gift with pleasure, and I return sincere thanks—not only for myself, but for my wife, who was unable to be present on this occasion.

John H. Brown, Esq., then called upon Mr. Richard Reese, as one of the oldest Masons in Kansas, for an address, who responded by giving a brief description of the organization of the Grand Lodge of Kansas. He said that himself; Mr. Harrison, of Doniphan, and Mr. Payne, of Leavenworth, met on the corner of Shawnee and Main streets, in 1855, on the steps of an unfinished building, and then adjourned until December, because of a lack of a delegate from one of the other three only lodges in the State which were just enough to organize the Grand Lodge in the Territory. They adjourned again until the 17th of March, 1856, when the Grand Lodge was organized by delegates from Smithton, 140; Leavenworth, 150, and Wyandotte, 153. Sixteen years have lapsed since then and there are now enrolled one hundred and fourteen chartered lodges in this State.—*Leavenworth Times, November* 25, 1871.

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Noble Bro. Schreiner.

MOUNT PLEASANT, Iowa, Nov. 9, 1871.

To the Worshipful Master Wardens and Brethren of —— Lodge No. —, A. F. and A. M.:

DEAR BROTHERS:—If we wish to make Masonry a great, living, active power for good in the world, as we should do; if we wish to exemplify its great teachings, and prove ourselves worthy of the name of Masons, we should ever have an attentive ear for the unfortunate and suffering humanity everywhere, and especially if they are of our own household.

My object in sending this may be gathered in part from the following extract, taken from an article in THE MASONIC TROWEL for October. Speaking of the great fire in Chicago, it says:

" * * * Our Grand Tyler, Worthy Brother John P. Ferns, had secured a comfortable home on the same spot where he resided in 1842, when he tyled La Fayette Lodge No. 18, the first time a lodge was ever opened in Chicago. This home was built from the savings of daily toil for long years. Bro. Ferns is one of the most patient, accommodating and laborious men in the world, and with devoted faithfulness, when his household goods lay before his eyes, he caught up and saved the Grand Lodge jewels, running northward with the wife of his early manhood, and barely escaping the half-mile-long caloric flames. * * *

"Will Worshipful Brother Schreiner, of Mt. Pleasant, Iowa, take charge of this matter, and by the assistance of his Brother Grand Tylers, raise Brother Ferns three thousand dollars."

The above extract speaks for itself, and I trust that at your first meeting after receiving this, you will take up a collection for this worthy object of Masonic charity. Let no individual or lodge make the excuse that they have already contributed to the general or some special relief fund for that city. Our duty is not done while any worthy brother is suffering. Do something, no matter how small. A small amount from each lodge will make a large aggregate. If you cannot give more than a few dollars, send it along. All remittances should be made to me, at Mt. Pleasant, Iowa, and I will remit to Worthy Brother Ferns, with a list of the contributions.

Fraternally yours,
T. SCHREINER, G. T.

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ILL. Bro. Edwin A. Sherman, one of the publishers of the *Masonic Mirror*, at San Francisco, has received the appointment of Special Deputy Inspector General for all the Territories in that jurisdiction, including Washington, Idaho, Colorado, Montana, New Mexico, Arizona, Alaska, Utah and Wyoming, and for the State of Nevada, as well.

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BRO. Adolphus S. Hubbard, formerly Secretary and Warden of Cleveland Lodge No. 211 in Chicago, is now Junior Warden of Oriental Lodge No. 144, San Francisco.

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MASONIC TROWEL.—This invaluable publication should be in the hands of every Craftsman, not only throughout Illinois, but the whole northwest. Since its destruction by fire it presents an improved appearance, and aside from the well-written articles from the pen of Bro. Reynolds, it is filled with contributions from other able and popular writers, among whom is our friend and brother, William Rounseville, Esq., of Peoria, to whose forcible and instructive articles a separate department has been assigned in each number of THE TROWEL. It has a good circulation here in Woodford county, but there is still "room for improvement."—*Woodford Sentinel.*

By-Laws of the Grand Lodge.

[*Continued.*]

SPECIAL DISPENSATIONS.

SEC. 20. There shall be paid into the hands of the Grand Master the sum of five dollars for every dispensation granted to confer any degree or degrees in less than the usual time specified in the by-laws or regulations of this Grand Lodge, to be paid in all cases before the dispensation is issued; also, the sum of two dollars for every special dispensation for any other purpose.

NON-AFFILIATED MASONS.

SEC. 21. All Masons within this jurisdiction, not members of any lodge, shall be subject to discipline, so far as may relate to their conduct and behavior as Masons, by the lodge in whose jurisdiction they may reside.

SEC. 22. Jurisdiction and discipline shall be exercised over non-affiliated Masons by the oldest lodge, only, in cities or places where two or more lodges may be situated.

EXPULSIONS, SUSPENSIONS, RESTORATIONS AND REJECTIONS.

SEC. 23. Notice of expulsions, suspensions and rejections shall be given in the following manner: When any brother shall be suspended or expelled, or any candidate for initiation shall be rejected by any lodge, immediate notice thereof shall be sent to the Grand Secretary and to all the lodges within twenty-five miles of such lodge. On the first days of December, March, June and September, in each year, the Grand Secretary shall send notice of all expulsions, suspensions and rejections, reported to him for the three months previous, to all the lodges in this State and to the Grand Secretary of every Grand Lodge in correspondence with this Grand Lodge. All expulsions and suspensions shall be also published with the proceedings of the Grand Lodge. No member shall be permitted to make any expulsion or suspension public, or to communicate the same to any person not a Mason, except by a resolution to make public by the lodge from which the brother has been suspended or expelled, and which shall also be reported to the Grand Secretary.

SEC. 24. All appeals from any subordinate lodge shall be in writing and left with the Grand Secretary; and the applicant shall give the other party at least one month's notice thereof; and all appeals must be brought before the Grand Lodge at the next annual communication held after the judgement appealed from, provided one month intervenes for notice, as aforesaid; if not, the appeal may be brought up and tried at the next succeeding regular communication of the Grand Lodge, notice being regularly given as aforesaid, after which appeals will be considered out of date, unless brought by consent of the lodge in which the trial occurred, given at a regular meeting of the lodge, by a majority vote of the members present thereat. And in case the decision of any lodge suspending or expelling a brother shall be reversed by the Grand Lodge, such brother shall be restored to all his rights and privileges as a member of the Order.

SEC. 25. In all cases of the suspension or expulsion of a member, a vote of two-thirds of the members present shall be required; and in all cases of the restoration of a Mason, suspended or expelled by any lodge under the jurisdiction of this Grand Lodge, the same majority shall be required. No expelled Mason shall be restored to the privileges of Masonry except by a vote of the Grand Lodge, and such restoration shall not reinstate him in membership in the lodge from which he was expelled, without the unanimous consent of the members thereof. No definite suspensions shall be ordered for a longer time than twelve months, and a majority of two-thirds of all votes cast shall be necessary to fix the duration of the suspension.

SEC. 26. No lodge acting under the jurisdiction of this Grand Lodge shall knowingly receive any candidate in any of the degrees in Masonry, who has been rejected by any other lodge, without first receiving the unanimous consent of the lodge that rejected him.

GRAND TREASURER—HIS DUTIES.

SEC. 27. The Grand Treasurer shall have charge of all the funds, property, securities and vouchers of the Grand Lodge; and it shall be his duty to attend at all grand communications and, if required by the Grand Master, to meet grand officers and grand committees, with the books and all necessary documents relating to his office; to make a full report at the annual grand communication; to give bonds, with security, for the faithful performance of his duty, such as shall be approved by the Grand Master, to pay or deliver over to his successor in office, or such other person or persons as the Grand Lodge may appoint, all the funds, property, securities, vouchers, records and books belonging to the Grand Lodge.

GRAND SECRETARY—HIS DUTIES.

SEC. 28. The Grand Secretary shall attend at all regular and special communications of the Grand Lodge and duly record its proceedings, and shall receive and accurately account for and promptly pay or deliver over to the Grand Treasurer, all the funds and property of the Grand Lodge, from whatever source, taking his receipt for the same. He shall keep a record of the returns made by subordinate lodges; receive and preserve all petitions, applications, appeals and other documents; sign, certify to and duly seal all instruments of writing emanating from the Grand Lodge; conduct the correspondence of the Grand Lodge, under the direction of the Grand Master, and report annually to the several Grand Lodges in correspondence with this Grand Lodge, the names of Grand Officers elected.

He shall, at each annual grand communication, make a report to the Grand Lodge of moneys received and paid over to the Grand Treasurer; of failure or want of punctuality on the part of subordinate lodges in paying dues and making proper returns; and of such other matters as, in his judgement, may require the action of the Grand Lodge.

He shall, in due time, previous to each annual grand communication, furnish each subordinate lodge with blank returns and with such instructions in regard to them as the rules and regulations of the Grand Lodge may require.

He shall be the Librarian of the Grand Lodge, and shall take charge of the Library and have it present at every session of the Grand Lodge, for the use of the same, and may appoint a Deputy Librarian to serve during the communications of the Grand Lodge. Every officer or member of the Grand Lodge, drawing books from the Library for use during the session of the Grand Lodge, shall return the same to the Library before the close thereof. Whenever any officer or member shall fail to return any book or other thing drawn from the Library, as herein required, the value of said book or thing shall be charged in double the amount thereof, by the Grand Secretary, to the lodge to which said officer or member shall belong, and be collected with the dues of the succeeding year.

The Grand Secretary shall also give bonds with security, such as shall be approved by the Grand Master, for the faithful performance of his official duties and for the prompt delivery to his successor in office of all books, papers and other property of the Grand Lodge.

He shall pay the postage on all letters, proceedings and documents sent from his office.

He shall cause the constitution, by-laws, regulations and binding resolutions of this Grand Lodge to be published annually with the proceedings of the Grand Lodge.

OTHER OFFICERS—THEIR DUTIES.

SEC. 29. The Grand Chaplain shall attend the communications of the Grand Lodge, and perform religious services.

The Grand Marshal shall proclaim the Grand Officers at their installation, introduce the representatives of foreign Grand Lodges and distinguished visiting brethren, and conduct processions of the Grand Lodge.

The Grand Standard Bearer shall take charge of the Grand Standard of the Order in processions and public ceremonies.

The Grand Sword Bearer shall carry the sword in procession and perform such other duties as by ancient usage pertain to his office.

The Grand Stewards shall have the immediate superintendence, under the direction of the Junior Grand Warden, in the provisions to be made on all festive occasions.

The Grand Pursuivant shall communicate with the Grand Tyler, announce all applicants for admission by their Masonic address, names and connection and take charge of the jewels and clothing.

The Grand Deacons shall perform the duties incident to their respective offices.

The Grand Tyler shall guard the door of the Grand Lodge on the outside, report all persons claiming admission and see that none enter but such as are duly authorized and properly clothed.

The Grand Tyler shall have all the rights and be entitled to all the honors of the other Grand Officers, except the right to vote.

UNLAWFUL LECTURES.

SEC. 30. The delivery or teaching of any Masonic lectures not authorized, or which have not received the sanction of the Grand Lodge or of its lawful authority, is forbidden; nor shall any person be permitted to give lectures to the several lodges in this State, but such as may be duly appointed by the Grand Master.

MASONIC MENDICANTS.

SEC. 31. No lodge, or officer or member thereof, shall, under any circumstances, give a certificate or recommendation to enable a Mason to proceed from lodge to lodge as a pauper, or in an itinerant manner to apply to lodges for relief.

INDIVIDUAL LODGES—THEIR DUTIES.

SEC. 32. All lodges subordinate to this Grand Lodge shall, immediately after each annual election by such lodge, report to the Grand Secretary the names of the Master, Wardens and Secretary elect.

SEC. 33. Upon the demise of any lodge within the jurisdiction of this Grand Lodge, the last Secretary and Treasurer of the lodge shall, within three months thereafter, transmit to the Grand Secretary all the books, papers, jewels, furniture, funds and other property or evidence thereof of the lodge so demised.

When two or more lodges desire to consolidate their membership into one lodge, they may do so by taking one of the names and one of the numbers of said lodges and officially informing the Grand Master of such action; that upon such consolidation being perfected the title to the property of the two lodges shall be vested in said consolidated lodge, and a new special charter shall be issued by the Grand Master to said lodge by its new name and number, without fee: *Provided*, That no proposition looking to such consolidation shall be acted upon by any lodge until the same shall have been presented at a regular meeting and laid on the table for one month: And, *Provided further*, that such consolidation shall only be effected by the unanimous consent of all members present when such proposition shall be acted upon.

SEC. 34. No elections for officers shall take place in a lodge U. D., but all vacancies shall be filled by appointment by the W. Master.

PETITIONS FOR INITIATION OR MEMBERSHIP.

SEC. 35. Subordinate lodges are instructed not to receive any petition for membership, or the degrees, unless the petitioner shall in such cases set forth whether he has or has not made application to any other lodge for initiation or admission, nor act upon any petition, either for initiation or membership, unless the same shall have laid over four weeks.

When the petition of a non-affiliated Mason for membership in any lodge in whose jurisdiction he may reside, shall be rejected, he may again petition the same or any other lodge for membership without regard to time. In towns or cities in this jurisdiction, where two or more lodges exist, upon the presentation of any petition to any lodge in such town or city, either for membership or the degrees, notice shall at once be given to each lodge in such town or city of the presentation of such petition, and of the time when the same will be acted upon.

SEC. 36. Subordinate lodges shall not receive a petition for initiation from an applicant who lives nearer to another lodge than the one he petitions, without first obtaining the unanimous consent of the other lodges at a regular meeting. Nor shall any petition for membership or the degrees be received unless the petitioner shall have signed the same with his full name, and all lodges are required to preserve in their records the full name of each person hereafter becoming members thereof.

SEC. 37. No subordinate lodge shall be permitted to return a petition which has been presented and referred, for membership or initiation, without first balloting for the candidate.

SEC. 38. The subordinate lodges under the jurisdiction of this Grand Lodge are instructed not to initiate any candidate who has not resided in the State of Illinois twelve calendar months before such application be made. No subordinate lodge shall entertain a petition from a candidate who may have been rejected by any lodge in this jurisdiction until after the lapse of one year from such rejection.

SEC. 39. Repealed.

[*To be Continued.*]

A Sketch.

Our readers in this county will recognize the subject of the following sketch, which we clip from the *Herald and Free Press* of Norristown, Pa., where he formerly resided:

"Twenty-five years ago, one morning, a cry was raised in one of the old cotton mills on Washington street, 'A boy killed.' Upon the doctor's arrival, he found a boy of fourteen years of age bleeding at the mouth, ears, nose and eyes, his breathing so imperceptible that many of the spectators pronounced him dead. He had just been drawn through a part of the machinery in so confined a space that to live after the pressure seemed impossible. With good nursing and medical aid his life was preserved. He was subsequently apprenticed to an architect, settled in Galena in 1854, engaged in the erection of some of the finest buildings and left a lucrative position in the Construction Bureau of the Treasury Department to enter the United States Army during the war. He entered the ranks as a private, and passed through every grade up to that of General, by merit alone. His name is familiar wherever Odd Fellowship is known on this continent, and he now holds an office of trust under the U. S. Government, at Galena, Illinois. His Norristown friends and relatives will recognize the original of our sketch in John Corson Smith, P. G. Representative of Illinois."

The writer might have added that he is now M. W. Grand Master of the State. The sketch concludes as follows:

"During these years of busy life, Gen. Smith has not forgotten his old Norristown home and he regularly renews his yearly subscription to the *Herald*, which enables him to keep posted about our local affairs and progress in general."—*Galena Gazette.*

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Sketch of Washington.

His mind was great and powerful, without being of very first order; his penetrations strong, though not so acute as that of Newton, Bacon or Locke; and as far as he saw, no judgment was ever sounder. It was slow in operation, being little aided by invention, but sure in conclusion. Hence the common remark of his officers, of the advantage he derived from councils of war, where, hearing all suggestions, he selected whatever was best, and certainly no general ever planned his battle more judiciously. But if deranged during the action, if any member of his plan was dislocated by sudden circumstances, he was slow in readjustment. The consequence was that he often failed in the field, and rarely against an enemy in station, as at Boston and York. He was incapable of fear, meeting personal dangers with the calmest unconcern. Perhaps the strongest feature in his character was *prudence*, never acting until every circumstance, every consideration was maturely weighed; refraining if he saw a doubt, but if once decided, going through with his purpose, whatever obstacles opposed.

His integrity was most pure, his justice the most inflexible I have ever known; no motives of consanguinity, of friendship or hatred, being able to bias his decision. He was, indeed, in every sense of the word, a wise, a good, and a great man. His temper was naturally irritable and high toned; but reflection and resolution had obtained a firm habitual ascendancy over it. If ever, however, it broke its bonds, he was most tremendous in his wrath. In his expenses he was honorable, but exact; liberal in contributions to whatever promised utility, but frowning and unyielding on all visionary projects, and all unworthy calls on his charity. His heart was warm in its affections; but he exactly calculated every man's value, and gave him a solid esteem proportioned to it. His person you know, was fine, his stature exactly what one would wish; his deportment easy, erect and noble, the best horseman of his age, and the most graceful figure that could be seen on horseback. Although in the circle of his friends, where he might be unreserved with safety, he took a fresh share in conversation, his colloquial talents were not above mediocrity possessing neither copiousness of ideas nor fluency of words. In public, when called on for a sudden opinion, he was unready, short, and embarrassed. Yet he wrote readily, rather diffusely, in an easy and correct style.—*Jefferson.*

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On the Higher Education of Women.

I desire to direct attention to a few considerations which show that young women, viewed not as future lawyers, physicians, politicians, or even teachers, but as future wives and mothers, should enjoy a high and liberal culture, and which may help us to understand the nature and means of such culture. It is in the maternal relation that the importance of the education of woman appears most clearly. It requires no very extensive study of biography to learn that it is of less consequence to any one what sort of father he may have had than what sort of mother. It is indeed a popular impression that the children of clever fathers are likely to exhibit the opposite quality. Men in public positions, or immersed in business, are apt to neglect the oversight of their children. It is a noteworthy fact that eminent qualities in men may almost always be traced to similar qualities in their mothers. Knowledge, it is true, is not hereditary; but training, and culture, and high mental qualities are so, and I believe that the transmission is chiefly through the mother's side. Further, it is often to the girls rather than to the boys, and it frequently happens that if a selection were to be made as to the members of a family most deserving of an elaborate and costly education, the young women would be chosen rather than the young men. Imagine an educated mother, training and moulding the powers of her children, giving to them in the years of infancy those gentle yet permanent, tendencies which are of more account in the formation of character than any subsequent educational influences, selecting for them the best instructors, encouraging and aiding them in their difficulties, sympathizing with them in their successes, able to take an intelligent interest in their progress in literature and science. How ennobling such an influence, how fruitful of good results, how certain to secure the warm and lasting gratitude of those who have received its benefits, when they look back in future life on the paths of wisdom along which they have been led. What a contrast to this is the position of an untaught mother—finding her few superficial accomplishments of no account in the work of life, unable wisely to guide the rapidly-developing mental life of her children, bringing them up to repeat her own failures and errors, or perhaps to despise her as ignorant of what they must learn. Truly the art and profession of a mother is the noblest and most far-reaching of all, and she who would worthily discharge its duties must be content with no mean preparation.—*Good Health.*

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Milan Chapter No. 32, Indiana, expelled one of its members for selling intoxicating liquors, which was approved by the Grand Chapter.

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We welcome to our exchange list that excel- Masonic journal, **The Trowel**, published by Bro. Reynolds, at Springfield, and very highly esteemed by the Craft throughout the west. We recommend it to any desiring to take a Masonic publication.—*Iroquois Times.*

A Lesson in Politeness.

How the Great Firm of —— & Co. lost $5,445.

About two weeks ago, a check or draft for $55 was presented at the office of —— & Co., and in the usual course of business was stamped thus:

ACCEPTED:
Payable at the 4th National Bank.
—— & Co.

Two or three days afterwards the draft was presented to the 4th National Bank for payment. The figures had been altered to $5,500, but not so as to attract attention. The man who presented the check, however, was so nervous that the suspicions of the paying teller were aroused. He detained the man who presented the draft, and sent a messenger to the house of —— & Co., to see if it was good. After some trouble, the messenger forced an interview with the junior member of the firm. The young gentleman seized the check, drew it through his jeweled fingers, and said:

"Young man, there's our stamp on that draft right in plain sight of your eyes. If that stamp was a bear it would bite you. Tell your paying teller that time is valuable to us, and if we are to be interrupted in our business hours through his stupidity, the firm of —— & Co., will have to make some arrangements so far as the 4th National Bank is concerned."

So saying he seized a pen, and before the messenger had recovered from his surprise and could tell him of the paying teller's suspicions, he wrote across the face of the check—

GOOD FOR $5,500.
—— & Co.

handed it to the young man, again rebuked him for bothering the great firm of —— & Co., and vanished. The messenger returned to the bank, and the paying teller indignantly paid the money without further question. The gentleman who altered the figures went on his way rejoicing; but two days afterwards the great firm of —— & Co. discovered the fraud. They had lost just $5,445 because of a want of good breeding.

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The Mysteries of Chinese Masonry.

Perhaps it is not generally known that the Chinese have secret orders established among themselves, whose designs and objects are much the same as those of more civilized nations. On the evening of the fourth a branch order was established with appropriate mystical ceremonies in Chinatown, at the Jones House. Large numbers of the celestials gathered in the evening and proceeded toward the building. A few outside barbarians attempted to gain admission. A Chinaman was accosted and asked the meaning of the gathering. "Yeshsee, thishee seclet order allee same Melican Mason, you sabbee." As the building was hardly finished a handy knot-hole gave an opportunity for observing the ceremonies. The room was fantastically decorated with Chinese writing, tiger heads and Celestial symbols. An aisle was formed by swords stuck in the floor, on each side of which the brethren stationed themselves, and allowed the Hiyeemuck-a-muck to pass to his seat on the platform. Swords were clanked over his head, and a lot of unintelligible gibberish chanted by the assemblage. An impolite Chinaman happened to place his back against the knot hole, and further observation was lost.—*San Jose (Cal.) Independent.*

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Gen. G. H. Priest Austin, during his term of office, granted dispensations for new chapters at Seattle, Washington Ter.; Cheyenne, Wyoming Ter.; Silver City, Idaho Ter.; Honolulu, Sandwich Islands; Boise City, Idaho Ter.; Shanghai, China; Hamilton, Nevada; Walla Walla, Washington Ter., and at Pueblo, Colorado Ter.

THE MASONIC TROWEL,

IS PUBLISHED BETWEEN THE FIRST AND FIFTEENTH OF EVERY MONTH.

Price per year, - - - - - - $1.25.

THE TROWEL is the oldest Masonic journal in America now published in its present form, and is again presented to the Masonic Fraternity for renewed and generous support.

It has ever been the organ of the masonic people and their families—such it will remain. It has been the friend and advocate of law, order, morality, intelligence—of improvement, progress and toleration, and will continue so to be.

It is now printed on new type, superior paper, and will give the latest Masonic tidings.

RATES OF ADVERTISING.

	1 mo.	3 mo.	6 mo.	1 yr.
1 Square,........................	$ 5.00	$10.00	$15.00	$30.00
2 Squares,........................	10.00	18.00	25.00	40.00
¼ Column,........................	15.00	25.00	35.00	45.00
½ Column,........................	25.00	40.00	50.00	60.00
1 Column,........................	35.00	45.00	65.00	100.00
2 Columns,........................	65.00	90.00	110.00	150.00
1 Page........................	75.00	100.00	150.00	200.00

But three pages of the paper will be given to advertisements; but, if sufficient inducement be offered, a cover will be added and made a part of the paper for that purpose.

Advertisements for one month, payable in advance; for three months, payable one-half in advance and the remainder after the first insertion; for six months or longer, payable one-third in advance, the remainder quarterly.

The space usually occupied by eight lines of nonpareil type, solid, will be regarded as one square, or, twelve squares to each column.

Equitable charges will be made for changes, alterations or withdrawals.

Orders for advertisements from abroad should state how much space is desired.

Editorial notices will *in all cases* be written by ourself, and charged for at the rate of one dollar for every ten words or less, payable in advance. The request for editorial notice should be accompanied by the money for the number of words desired, in no case exceeding fifty.

Any one who fails to pay bills when due without an acceptable excuse, will have his or their advertisement thrown out with an editorial notice to that effect. Suspension of business is a sufficient excuse.

No advertisement received from irresponsible houses nor for an immoral or disreputable business, and I reserve to myself the right to reject all such.

No one is authorized to receive any advertisement for me except by my written authority, nor will any advertisement be received without the written authority of the party ordering it.

HARMAN G. REYNOLDS,
Proprietor, Publisher and Editor.

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The New Year.

We are not about to inflict a homily upon our readers. The year that has just left us, with all its events, has passed into history. Its disasters in the west, happening mostly at one time, have no parallel. The sudden transition from plenty, comfort, home, and often from affluence to the direst misery, destitution and hunger, with only the sky for shelter, met with equally sudden relief, shelter and commiseration in practical form from thousands of sources, from different nations, and all classes and conditions of humanity. The lives lost cannot be restored and many events are to be remembered only in sorrow. But with all the calamities come lessons that wise men will utilize, and from devastation and ruin will again come a larger and more permanent prosperity. To our beloved brethren we simply say: Keep on the armor of charity and be not slow to relieve; profit by the past and live so as to be worthy of the "tongue of good report."

"Aspiring to Office."

Bro. Rounseville's article with the above heading has caused some talking out of meeting. The question is asked us if every lodge can "fill the bill," mentally, morally and physically. Not knowing, we are unable to answer, but presume that there are not many lodges lacking the material physically and morally, and which might be rendered suitable mentally if their services were in requisition.

Another asks us to name any one who can "fill the bill." That we can do. And if we had been permitted to carry out our long cherished desire of visiting all the lodges in the State, we have no doubt that we might name one hundred. But of the number we do know and whom we have seen in the chair within the last two years,, and who are none of them yet thirty-five years of age, we name Bro. Geo. W. Davis, of Carrollton; Bro. Thomas J. Whitehead, of Odin; Bro. W. H. Lamb, of Tuscola; Dr. Darrah, of Tolono; Bro. S. M. Martin, of Jacksonville; Bro. C. Wilson, of Canton; Bro. A. Davidson, of Lexington; Bro. Louis Zeigler, of Chenoa: these come readily to mind, and we could name a great number farther advanced in life, including our Bro. Rounseville himself. Physically, mentally, in a Masonic sense, and morally the above named brethren "fill the bill," and brethren Davis, Whitehead, Lamb and Darrah we know to be eloquent and specially impressive and graceful in their work. We do not know that we quite concede Bro. Rounseville's views in regard to physique, for we have known some men of small stature who made both good judges and good Masters. But it will undoubtedly be admitted without question that good moral character, good Masonic attainments, a good voice and a commanding and graceful presence, are requisites greatly to be desired.

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Metamora.

A few evenings since we were the guest of Col. J. W. Page, the present, and an early Master of Metamora Lodge. He built the first house in Metamora and his father and family were among the earliest settlers in the county. The colonel was in the Mexican war, and has held several important county offices. It was in Metamora Lodge that M. E. Comp. Jas. H. Miles, the accomplished Grand Secretary of the Grand Chapter, first saw the light of Masonry. In the evening we made an official visit to Metamora Chapter, E. S., witnessed a correct initiation, and a good exemplification of the work. The attendance was large and the interest excellent.

Metamora is situated on an eminence and commands a view of the country for miles in every direction. It is now connected with the world of enterprise by a rail road running south west from Dwight, meeting a road from Ottawa and another from Pontiac at Streator, crossing the Central at Wenona, and uniting with the T. P. & W. at Washington.

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Proceedings Received.

Our much esteemed Frater, Comp. and Sir W. B. Langridge, Grand Secretary Grand Chapter, and Grand Recorder of Grand Council and Grand Commandery of Iowa, for bound volume 1, transactions of the Grand Chapter from 1854 to 1867, and the transactions of same, 1869 and 1870; for the constitution and general regulations, together with the proceedings of Grand Council, from its organization in January, 1857, to 1868 and for 1870; for the proceedings of the Grand Commandery for 1865, 1867–8–9 and '70; and for the proceedings of the Grand Consistory, S. P. R. S. 32° for 1868 and 1871, of which Ill. Bro. Wm. Leffingwell, 33°, is Commander-in-Chief, and Ill. Bro. W. B. Langridge, of Muscatine, is Grand Registrar, many and sincere thanks.

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Notices of Impostors and Expulsions.

The demand upon us is so pressing that we are obliged to forego our own judgment in obedience to the demands of our brethren, and notices of expulsion and of impositions will hereafter be inserted in THE TROWEL when ordered by a legal Masonic body and duly certified under seal, and for which we will charge regular advertising rates, reserving the publisher's right to reject.

HALL OF OBLONG CITY LODGE NO. 644, A.,
F. AND A. M., November 23, 1871.

At a regular communication of Oblong City Lodge No. 644, held in their hall, in Oblong City, Illinois, on the date above, the following preamble and resolutions were unanimously adopted:

WHEREAS, One W. J. HEACKER, who lives within the jurisdiction of this lodge and who claims to be a Master Mason in good standing, is not a Mason and has never been so recognized by this lodge; and

WHEREAS, His pretensions to identity with the Order are such as to induce some to believe he is a Mason, to the great injury of this and neighboring lodges; therefore be it

Resolved, That Oblong City Lodge No. 644, A., F. and A. Masons, do hereby say, from lawful information obtained, to all men, and especially to all Masons, that said W. J. HEACKER is not a Mason, but an unprincipled impostor, and we warn all to treat him as such.

Resolved, That the above preamble and resolutions be published in THE MASONIC TROWEL.

Given under my hand and seal of the lodge, this 24th day of November, A. D. 1871.

[SEAL.] A. M. BROWN,
Secretary.

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W. BRO. O. W. Owen and wife, held their silver wedding at their residence in McHenry, November 19.

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R. W. BRO. A. G. Hodges, Grand Treasurer of Kentucky and publisher of the *Kentucky Freemason*, has removed from Frankfort to Louisville.

Proceedings of Various Grand Bodies.

We gratefully acknowledge the courtesies of several Grand Secretaries and Grand Recorders for the transactions of the Grand Lodges of New Brunswick, Delaware, Quebec, Nebraska, Nova Scotia and Tenessee; of the Grand Chapters of Indiana, Nova Scotia, Maine and Canada; of the Grand Councils of Vermont, Indiana, Minnesota, North Carolina and Ohio, and of the Grand Commanderies of New Jersey, Maine, Missouri and Kentucky.

NEW BRUNSWICK.—*Grand Lodge.*—William Wedderburn, of Hampton, is Grand Master, and William F. Bunting, of St. John, is Grand Secretary. The fourth annual meeting was held at St. John last September. It has twenty-seven lodges, with 1,751 members. Five of the lodges are in the city of Saint John, with 706 members. No opinion was expressed in the matter of the Grand Lodge of Quebec.

QUEBEC.—*Grand Lodge.*—John H. Graham, L. L. D., of Richmond, is Grand Master, and John H. Isaacson, of Montreal, Grand Secretary. The second annual meeting was held at Montreal last September; thirty-three lodges; 1,496 members. Four lodges in Quebec and five in Montreal. A large number of visitors was in attendance among whom were P. G. Master Drummond, Grand Master Lynde and Grand Secretary Berry, of Maine; P. G. M. Englesby and Grand Master Davis, of Vermont; Bro. Fitzgerald Tisdall, of New York; and Bro. James Douglas, of Chester, Illinois. A plan had been agreed upon for a union of the lodges adhering to the Grand Lodge of Canada with the Grand Lodge of Quebec, which was rejected by the Grand Lodge, and the complete and absolute supremacy of the Grand Lodge of Quebec asserted over all matters pertaining to symbolic Masonry in the Province of Quebec by a vote of forty-seven to four. A door was opened by which all lodges can be admitted.

NEBRASKA.—*Grand Lodge.*—William E. Hill, of Nebraska City, is Grand Master, and Robert W. Furnas, of Brownville, Grand Secretary. Last June the fourteenth annual communication was held at Lincoln; thirty-five lodges; 1,579 members. The three lodges in Omaha have 373 members. This Grand Lodge is now increasing rapidly and its proceedings indicate vigor, ability and culture.

NOVA SCOTIA.—*Grand Lodge.*—Hon. Alevander Keith, of Halifax, is Grand Master, and D. C. Cullen, of Halifax, is Grand Secretary. The annual meeting was held at Halifax last June. This Grand Lodge has fifty-nine subordinates and 2,266 members. Halifax has eleven lodges with only 513 members. Better consolidate. This is a well-governed body and its proceedings indicate unity, vigor and prosperity.

TENNESSEE.—*Grand Lodge.*—John C. Brown, of Pulaski, was Grand Master, and John Frizzell, of Nashville, Grand Secretary. The proceedings are those of November, 1870, which have been noticed from other channels before; 331 lodges and 18,601 members. We hope to be able to report upon the doings of last November soon.

DELAWARE.—*Grand Lodge.*—Rev. J. C. McCabe, of Middletown, is G. M., and J. P. Allmond Wilmington, Grand Secretary. The annual meeting was held at Wilmington last June. This small jurisdiction has twenty-six subordinate lodges, 1,028 members and is in a prosperous condition.

CANADA.—*Grand Chapter.*—T. Douglas Harrington, of Ottawa, Ontario, is Grand High Priest, and Thomas Bird Harris, of Hamilton, Ontario, is Grand Scribe E., answering to our Grand Secretaries. The Grand Convocation was held at Hamilton, in August last. The jurisdiction is divided into twelve districts, with a Superintendent in each. Forty-four chapters, with 1,832 members. Of the chapters twelve are located in the Province of Quebec and two in New Brunswick.

INDIANA.—*Grand Chapter.*—Rees J. Chestnutwood, South Bend, is G. H. P., and John M. Bramwell, of Indianapolis, Grand Secretary. The Grand Convocation was at Logansport, last October. Eighty-five chapters have a membership of 3,757; increase during the past year, 209; average, 45.

MAINE.—*Grand Chapter.*—Stephen J. Young, of Brunswick, is G. H. P., and Ira Berry, of Portland, Grand Secretary. The annual meeting was held at Portland last May. Thirty-five chapters; 3,069 members; 381 exaltations. Comp. Drummond submitted the report on correspondence. It is, as are all his reports, complete, timely and able. He regards the assumption of control over the Order of High Priesthood by the Grand Chapter of New York, as erroneous. Under the head of statistics he puts down thirty-eight Grand Chapters, including those of Canada and Nova Scotia, with 1,837 subordinates; 105,351 members; 11,801 exaltations in one year. Comp. Drummond is comparatively a young man, certainly not over forty-five, and it is not probable that any other man in this country has performed so much useful service, held so many responsible stations in Masonic bodies, and found ample time to devote to his professional duties and mingle in political affairs. The whole matter is summed up in a few words: a fine, well-organized physique; temperate; good natural abilities; well-educated; thoroughly posted; logical; always ready; generous and humane, and spurred on by a strong and ambitious will. At the present time he is engaged in an extensive law practice, presides over Royal Arch Masonry in the United States, over the A. and A. Rite, N. J., and reports for all the four grand bodies in Maine. Has passed the positions of Grand Master, Grand High Priest, Grand Puissant and Grand Commander and has served the State twice in the Speaker's chair. He must have presented from thirty to forty reports on correspondence, all good, and more than average, while some have never been excelled.

NOVA SCOTIA.—*Grand Chapter.*—Stephen R. Sircom, G. H. P.; James Gossip, Halifax, Grand Secretary. The annual meeting was held at Halifax last April; five chapters; 136 members. This Grand Chapter is newly formed.

INDIANA.—*Grand Council.*—Martin H. Rice, Indianapolis, G. M.; John M. Bramwell, Grand Recorder. Annual meeting at Logansport last October; thirty-seven councils; 1,381 members; increase, 128. Two hundred dollars was contributed for the relief of the suffering Masons in Chicago.

MINNESOTA.—*Grand Council.*—Three councils met in December, 1870, at St. Paul and formed a Grand Council. The first convocation was held immediately; J. C. Terry, was elected Grand Master, and W. S. Combs, of St. Paul, Grand Recorder. The second convocation was held in January last and A. E. Ames was elected G. M., and B. F. Wright, G. Recorder, Comp. Combs having been promoted.

NORTH CAROLINA.—*Grand Council.*—Thomas B. Carr, Wilmington, G. M.; H. M. Katz, Wilmington, Grand Recorder. Annual meeting at Wilmington, last June; four councils; ninety-nine members.

OHIO.—*Grand Council.*—Joseph R. Conrad, Atwater, G. Master; John D. Caldwell, Cincinnati, G. Recorder. Forty-first annual meeting at Sandusky City, last September; fifty-nine subordinates. Why does not Comp. Caldwell publish his footings?

VERMONT.—*Grand Council.*—Edward S. Dana, Middlebury, Grand Master; W. H. S. Whitcomb, Burlington, G. Recorder. Annual meeting last June; fourteen subordinates; 784 members.

KENTUCKY.—*Grand Commandery.*—H. M. Smith, Maysville, G. C.; Wm. C. Munger, Franklin, Grand Recorder. Annual meeting at Mt. Sterling in July; next meeting at Frankfort, second Wednesday in July; thirteen commanderies; 587 members.

MAINE.—*Grand Commandery.*—Henry H. Dickey, G. C.; Ira Berry, Portland, G. R. Annual meeting at Portland last May; where the next is to be and when, does not appear; eleven commanderies; 1,117 members.

MISSOURI.—*Grand Commandery.*—Francis M. Tufts, Platte City, G. C.; Geo. Frank Gouley, St. Louis, Grand Recorder. Annual conclave at St. Louis in October; next at St. Louis on the first Tuesday after the first Monday in October next; nineteen subordinates, 771 members.

NEW JERSEY.—*Grand Commandery.*—Wm. W. Goodwin, Camden, G. C.; Thos. J. Corson, Trenton, G. R. Annual meeting at Trenton last September; thirteen Commanderies; 754 members. That unique Reporter, Doctor Corson, "rises to explain;" well, we commenced at "Delaware Grand Lodge," at precisely 4 o'clock A. M. this 18th day of December, A. D. 1871, waded through grand chapters, councils, commanderies; found out the magnates and pack horses; noted the times of hob-nobbing, and brought statistical order out of statistical—well, no matter, until 7 A. M., when we ran against Doctor Corson. As the Doctor says, we "must take suthing," and as it would be contrary to rule, and expose us to the point of the sword to omit something, we have "gone through" his report; exhausted, wearied, buttons off our—ahem! sides sore, hoarse, and not daring to commence again, we take the following:

> "After having disposed of poor Sir James, we returned to the banquet, but as we entered the room a horrible sight met us. There sat Sir John W. Simons, of New York, looking the very counterpart of Sir John Falstaff, but for an expression of agonizing sorrow upon his usually placid countenance. Surrounded by empty plates and bottles, whose contents had departed from earthly vision, he was keeping watch over a pyramid of ice cream, a dish of lobster salad, a plate of charlotte russe, and other edibles, and feebly crying, "Off, I say be off, the great State of New York will not suffer her rights to be trampled upon—if the great lodge of *Ham*burg interferes I'll cut her up into sandwiches. I can't eat any more now, but these things are mine, and no 'foreign power' shall interfere." Poor John, although he has an appetite that a Mastodon might envy, and although his powers of imbibition would put to shame the healthiest old Bactrian camel that ever laid in a supply of liquid for a desert tramp; he had been over-matched this time. His weakness, 'not his will,' consented to stop. His *victual* energies were extinct and all the powers of mastication had ceased their operation, and there the 'miserable relic' of his former self sat in utter despair."

Cosmopolitan Masonic Calendar.

We are under many obligations to Bro. Geo. Kenning, publisher of the *Freemason*, London, for a beautiful copy of the Cosmopolitan Masonic Calendar, containing a list of lodges in the United Kingdom, France, Germany and Italy, with much valuable information in relation to bodies of the higher degrees and of a Masonic character.

The United Grand Lodge of England is governed by the Marquis of Ripon, G. M., assisted by the Earl of Carnarvon, Deputy; Lord Lindsay, S. G. W.; and Col. Whitwell, M. P., J. G. W.

The Grand Lodge has a Board of General Purposes, a Colonial Board, Lodge of Benevolence, forty-one Provincial Grand Masters and twenty-six District Grand Masters, located in foreign dependencies. It has upon its roll 1,335 lodges, the larger part of which are in England, but many are located in Wales, Victoria, Burmah, India, South Australia, South Africa, Bahamas, Prince Edward's, Queensland, New Zealand, Vancouver's, Egypt, Anglesea, Isle of Man, Turkey, China, South America, etc.; of these lodges eighty-seven are lodges of instruction.

The Marquis of Ripon presides over the Grand Chapter, which has 348 subordinates, nine of which are chapters of instruction.

Rev. G. R. Portal presides over the Grand Lodge of Mark Masters, which has 139 subordinates.

Sir Knight William Stuart presides over the Supreme Conclave of Knights Templar and 112 subordinates.

The Earl of Bective presides over the Masonic and Military Order of Knights of Rome and of the Red Cross of Constantine; it has sixty-two conclaves.

Charles Von Vigne is Sov. G. Commander of the Supreme Council, 33d degree. The number of subordinate bodies is large.

The Earl of Rosslyn governs the Grand Lodge of Scotland and its 508 lodges in Scotland and in the foreign countries occupied by the Grand Lodge of England.

The Earl of Dalhousie governs the Grand Chapter and its ninety-seven subordinates.

Mark Masters, Royal Order of Scotland, Religious and Military Order of the Temple, Ancient and Accepted Rite, all flourish in Scotland.

The Duke of Leinster governs the Grand Lodge of Ireland and its 400 subordinates, and 220 Royal Arch Chapters. The Templars flourish in Ireland.

We pass over France.

The Emperor of Germany is Protector of the Grand Lodges in his dominions, and the Crown Prince, the very able and learned Frederick William, is the Deputy Protector.

Freemasonry flourishes in Italy, Sweden, Norway, Belgium, Denmark, Greece, and exists in Portugal, Turkey and Spain.

A calendar is set apart for every day in the year. Arranged in convenient pocket form, with rubber band and pocket. Price fifty cents and postage. Address Geo. Kenning, 1, 2, 3 and 4, Little Britain, London, England.

A Venerable Mason gone.

Robert Latham was born in Lyme, N. H., Feb. 9, 1793, and died where he was born Sept. 25, 1871, being at the time of his death, 78 years, seven months and 16 days old. He was a consistent member of the Congregational church for more than fifty years; was made a Mason in Bridgewater, Mass., in 1809, and was subsequently a member of both lodge and chapter at Bradford, Vt., and of course had been 52 years a Mason. His brother was the celebrated stage proprietor and mail contractor in Ohio, many years ago. Dr. Allen Latham, of this city, our present town clerk, is his third son, and left the Templar gathering at Baltimore just in time to receive the paternal blessing, close the father's eyes in death, and see his remains consigned by loving brethren and neighbors to the earth to await a joyful resurrection.

Queen Esther Chapter No. 1, E. S., Hannibal, Missouri.

On the 20th of December last we visited Hannibal and constituted Queen Esther Chapter No. 1 and installed the officers with all the formalities.

This first chapter in Missouri starts off with thirty-nine members, among whom are several brethren distinguished in business and professions. Several candidates were initiated, *perfectly*, the opening services were really elegant, and the music on the organ accompanied by voices of both sexes was excellent.

Bro. Elliott is perfectly at home as Patron, while Mrs. Crosby presides as Matron with most exquisite grace.

Our attention was attracted to the ease, dignity and self-poise of the ladies, who seemed to have that happy frankness and self-possession which rest so handsomely upon well-bred women. It is pleasant to witness the performance of work when mistakes are unnoticed, confidence is perfect and embarrassment a stranger.

Our treatment has endeared the chapter to us, and true to Hannibal history, we could not be permitted to return until we had been thoroughly oystered as a close to our welcome.

Hannibal is a beautiful business place and the rail and highway bridge is a splendid work of science and engineering skill.

Complimentary.

The *Kentucky Freemason* for November presents a very full report of the proceedings of the Grand Lodge. Under the head of "Grievances" the editor says:

> "Bro. Pickett, Chairman, made the ablest report on grievances that was ever presented to the Grand Lodge, nearly every recommendation of which was adopted without debate or amendment."

Bro. Pickett was subsequently elected J. G. W.

Relations of Freemasonry to Sectarianism.

Bro. Samuel Evans and two hundred and twenty-nine other brethren, in Massachusetts, petitioned the "M. W. Grand Lodge to institute a thorough examination and investigation into the present ritual and work, and also into the usages and practices of lodges, for the purpose of ascertaining whether that most important landmark—*the universality of Freemasonry*—has been overthrown or disregarded; and if so, to order such corrections and alterations in the ritual and work as may be needed to restore them into accord with that landmark; to condemn and forbid whatever usages and practices may be found in conflict therewith."

The petition, with its preamble and conclusion, was referred to Deputy Grand Master Charles Levi Woodbury and Breth. John A. Goodwin, Henry Chickering, Ezra Palmer and Thomas H. Harding.

The report, made on the 13th of September last, covers fifteen pages of Minion type, is very thorough and exhaustive in researches, candid in all its statements, free from all harshness and irresistible in its arguments and conclusions. Its great length compels us to forego its entire publication, and after passing over the introduction, history and historical statements concerning "*Saint John in Massachusetts*," "*The Bible in the lodge*" and "*The parallel lines*," we give the argument in regard to "*Masonic prayers*," together with the "*Conclusion*" of the Committee:

MASONIC PRAYERS.

It also has been objected that the tolerant spirit of our Institution has been abused by a frequent voluntary invocation of Christ, the Savior according to Christian faith, that gives an air of sectarianism to the lodge. This complaint is made in other States also, and has been much discussed in Masonic periodicals. The prevailing predominence of Christian faith in the whole country, among the people both in and out of the lodges, is well known; but that fact should induce us more carefully to respect the feelings of those who are not of our creed in a place devoted, among other things, to removing the prejudices engendered by differences of creed. The candidate knows, at his application, how the lodge is erected and dedicated: and he is told that nothing injurious to his own faith will be demanded of him, nor should it be. He already has a religious creed, or he cannot enter. The candidate does not enter to revolutionize ancient and established forms, or to proselyte to his creed; but on the contrary promises to maintain the landmarks; the two are equivalents of each other. He enters knowing there is a dedication to Saint John, and that he is neither to proselyte nor be proselyted. We have already stated that the plan of Masonic toleration does not demand that one should attach the same value or faith to any particular symbol or ceremony that another does. The assent of his conscience is not asked to another's belief within the prescribed creed limits. Masonry is of all the creeds that its members are. Because a symbol is not dear to one, he has no right to attack it if it is dear to another. His duty is to tolerate it, knowing also that he is not asked to believe as to it what his neighbor does, and that quarrels about religion are forbidden in the lodge. *This is the only ground* on which peace and harmony can reign in a lodge of various creeds, or religious toleration exist. It is the ground on which it has existed heretofore; the plan of our landmarks. Both the Jewish and the Christian holy books lay on our altar and no man is asked on which he pins his faith, nor how much he admits or rejects.

In examining the records, it appears that Christian prayers have been in use more or less, probably at all times, in English and American lodges. The lodges have usually had Christian Chaplains, sometimes probably those who were not. They have officially attended Christian churches to hear Christian sermons preached to them on their own invitation. A copious American literature of this character exists of the last and the present centuries. It is right for an institution of various creeds to do this. It would equally be right to attend divine service with any creed that puts its trust in God. This is tolerance. Some prayers in our ritual are as absolutely Jewish in style of invocation as some are Christian. If the lodge cannot as respectfully listen to one as the other, it has not true Masonic toleration. As a body we are unitarian as well as trinitarian. The reasons that would cut away one class of prayers, would cut away the other. Consequently we do not recommend interfering with the present ritual, fearing lest *all prayers* would suffer.

Voluntary prayers are often requested in the lodge. What rule should be adopted as to these?

The invitation is given for the benefit of Masons of the several creeds in the lodge, and asks that the spirit of the utterer frame the best prayer suited to their condition. His judgment is therefore solicited rather than his peculiarities of opinion. We think confidence in such case must be reposed in the Chaplain, that he will not offend or excite prejudices among his hearers. If he does, do not ask him again. He is not a mere praying machine, like the water wheel of the Budhist, but a Mason, obligated to promote harmony by a tolerant spirit. If he proves destitute of it, Masonry has not perfected him; and those having its true spirit will soon regulate the evil. Our lodges contain most respectable representatives of both trinitarian and unitarian creeds, and so long as they mutually respect each other's feelings of devotion, we shall prosper and be happy. When either becomes too fanatical to do so, then our harmony will be lost. Those who are too fanatical for religious toleration, usually decline to seek our lodges. We certainly are the gainers thereby, but we by no means think they are so. Your Committee think that a Masonic lodge, consistently with its profession of religious liberty, could listen to the prayer of any creed capable of admission to the mysteries of Freemasonry; and sooner than give up all prayer or confine prayer to a single creed, it would be better that tolerant prayers of all creeds were embodied in the ritual. As regards unitarians, both Jew and Christian as well as trinitarians, the ritual, as already said, does meet their cases sufficiently. To the question whether either shall be turned out or dropped, we answer no! No evidence has been given us that any particular Chaplain has, in this jurisdiction, exceeded the limits of courtesy towards his brethren of other creeds; but in this and other jurisdictions some little cause for anxiety has arisen, which the good of Masonry requires we should allay by re-stating the true grounds and mode of Masonic religious toleration, as well as we could without a particular case before us for consideration.

CONCLUSION.

Your Committee in stating the general views on the early history of Freemasonry in England, do not ask their adoption as the standard views of the Grand Lodge. It is rare that a historical question is ever set at rest, and the mind should be left free to receive in the future with candor and weigh with fairness every new light and new discovery which hereafter may arise on the subject and assign it its proper place among the links of proofs. It certainly cannot now be said that the means of evidence have all been explored or exhausted. We know of many mines now being worked by earnest brethren.

The code of this Grand Lodge furnishes means for the disposal of this subject. Your Committee, in relation to Masonic law, are merely seekers after a light only possessed in its fullness by the Grand Lodge itself. It has not been usual for this body to declare constructions, except so far as is needful in deciding on infringements of general regulations, or on cases where all the facts are before them. The major portion of the matters which were brought to the notice of any of us, hung upon the abstract proposition that Freemasonry in its original form was "deistic," and devoid of religious color; and hence, that its present usages should be reformed where they varied from, and be made to conform to, what we should find to be the original usages, &c. We have stated enough of the pertinent facts which have come to our knowledge, to show why we do not think that at present the pregnant proposition has been proved to be true. There has therefore been no necessity for us to examine further than we here report.

These main questions about the extremely ancient usages of the Craft in a foreign country, belong to the domain of history; where, as matters of interesting investigation and ingenious speculation, they will long hold their place. A vote upon them by this Grand Lodge would not settle a single fact or delay a single investigator in continuing the search for more facts and more light, now in energetic process and long likely to continue. The Grand Lodge is not the forum to decide historical questions.

It is only within the past year that we have received the valuable contributions of Bro. Hughan, and the promise of further publication of manuscripts is dependent on the avidity shown by the public for those now given us. Until a complete reconciliation of all known facts can be made, or historical investigation is exhausted, the subject is not ripe for decision as a historical question addressed to its legislative discretion. We agree that it is the duty of the Grand Lodge to the Craft to stand by and adhere to the ancient landmarks as we have received them; and to hold them in trust for the Craft unmoved until a case of proof beyond a doubt shall be made against them. So far as relates to a comparison of the practice of our art by this Grand Lodge and its predecessors in Massachusetts, your Committee, after careful search, are satisfied that no innovations of a sectarian nature have crept in. The conservation has been faithful.

Your Committee recommend the petitioners have leave to withdraw.

The report was accepted and its recommendation adopted, with but one dissenting vote.

A true copy.
Attest: CHARLES H. TITUS,
Recording Grand Secretary.

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Minnesota.

Through the politeness of Comp. W. S. Combs, Grand Secretary Grand Chapter of Minnesota, we are in receipt of the transactions of the Grand Chapter of Minnesota, in one volume, from its organization until January last.

The original convention to organize was held December 17, 1859, of which Hon. A. E. Ames was President and G. W. Prescott, Secretary. Upon the formation of the Grand Chapter, A. T. C. Pierson was elected Grand High Priest; down to 1871, R. S. Alden, A. E. Ames, Geo. W. Prescott, C. W. Nash, B. F. Smith, Luther Dearborn, M. W. Getchell, E. D. Porter and G. W. Merrill have held that position; Comp. Prescott, only, for two years. Comp. Prescott was the first Grand Secretary and held the position one year; Comp. Pierson, four years; Comp. C. W. Carpenter, one; Comp. L. E. Thompson, one, and he was succeeded in 1867 by Comp. Combs, who bids fair to be his own successor for a long time.

The report on correspondence last January was from the facile pen of Comp. Pierson. He is himself, only more so. He says that a dimit is an American institution. We deny it and demand the proof. He says he has no notion of throwing stones at *us:* that implies that he is ready to throw them at somebody, which is like the honest Hibernian who couldn't resist the temptation to hit a head when he saw it. He is quite facetious on Comp. Wright, of Iowa, for putting 32° to his name. In his tilt with Iowa, he roundly asserts that the General Grand Chapter was the ORIGINAL body. Comp. Pierson usually knows what he is talking about, but here his record needs patching. Better look over the books again.

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TEMPLARS.—In the United States there are 413 Commanderies, and 30,351 members.

Masonic Elections.

Blaney Lodge, 271.——————— W. M.; Edward Cook, S. W.; G. B. Carpenter, J. W.; James D. C. Whitney, Secretary.

Grand Chapter Indiana.—Rees J. Chesnutwood, South Bend, G. H. P.; Eden H. Davis, Shelbyville, Deputy; Alexander Thomas, Terre Haute, G. K.; L. B. Stockton, LaFayette, G S.; John M. Bramwell, Indianapolis, Grand Secretary.

Grand Lodge Tennessee.—Wm. M. Dunaway, Jackson, G. M.; D. R. Grafton, Chattanooga, Deputy; Jas. D. Richardson, Murfreesboro, S. G. W.; Chas. M. Carroll, Memphis, J. G. W.; John Frizzell, Nashville, G. Secretary.

Landmark Lodge No. 422, Chicago.—H. K. Beecher, W. M.; Dwight Klinck, S. W.; T. F, Gilliland, J. W.; W. Irving Culver, Secretary.

Pennsylvania Grand Lodge.—Samuel C. Perkins, G. M.; Alfred R. Potter, Deputy; Robert Clark, S. G. W.; James Madison, J. G. W.; Thomas Brown, G. Treasurer; John Thompson, G. Secretary.

Woodstock Chapter No. 36.—Leander Church, H. P.; G. H. Stinson; K.; W. H. Sanford, S.; G. R. Bassett, Secretary.

Kentucky Grand Lodge.—Edward B. Jones, Paducah, G. M.; Edward W. Turner, Richmond, Deputy; W. E. Woodruff, Louisville, S. G. W.; Thomas J. Pickett, (P. G. M. of Illinois) Paducah, J. G. W.; A. G. Hodges, Frankfort, G. Treasurer; J. M. S. McCorcle, Louisville, Grand Secretary; H. A. M. Henderson, Frankfort, G. Chaplain.

Grand Chapter of Kentucky.—J. P. Rascoe, of Princeton, G. H. P.; William Ryan, Louisville, Deputy; D. P. Robb, Versailles, G. K.; W. C. Munger, Franklin, G. S.; A. G. Hodges, Frankfort, G. Treas.; Philip Swigert, Frankfort, G. Sec.

Chicago Lodge, 437.—Joseph Speigle, W. M.; S. A. Ellis, S. W.; Leon Frank, J. W.; S. Seilman, Secretary.

Metamora Lodge No. 82.—J. W. Page, W. M.; J. M. Berry, S. W.; Jos. Ellis, J. W.; Thos. L. Power, Secretary.

Springfield Lodge No. 4.—Henson Robinson, W. M.; G. W. Edwards, S. W.; L. F. Dyson, J. W.; J. B. Hammond, Secretary.

Woodford Chapter No. 110, *R. A. M., Metamora.*—J. W. Page, H. P.; Edward Kipp, K.; James M. Berry, S.; ——— Anicker, Sec.

Central Lodge No. 71, *Springfield.*—Charles Fisher, W. M.; R. L. McGuire, S. W.; E. E. Myers, J. W.; Harry Watson, Secretary.

Metamora Council, 38.—J. W. Page, T. I.; E. Kipp, Deputy; Adino Page, P. C. W.; J. J. Perry, Recorder.

Tyrian Lodge No. 333, *Springfield.*—O. H. Miner, (G. Sec.) W. M.; S. H. Claspill. S. W.; George R. Hough, J. W.; J. B. Saye, Sec.

Burlington Chapter, 19, *Kansas.*—Jacob Burr, H. P.; G. H. Carpenter, K.; M. L. Barber, S.; J. W. Hall, C. H.

Springfield Council No. 2, *R. and S. M.*—R. J. Coats, T. I. G. M.; H. B. Davidson, Deputy; S. H. Claspill, P. C. W.; J. B. Saye, Recorder.

Marion Lodge, 130, *Salem.*—D. C. Jones, W. M.; S. S. Chauce, S. W.; A. R. Allmon, J. W.; C. D. Gresham, Sec.

Washington Lodge, Burlington, Vt.—C. W. Woodhouse, W. M.; Wm. Brimsmaid, S. W.; J. H. Brooks, J. W.

Blair Lodge, 393, *Chicago.*—J. O'Neill, W. M.; H. Schofield, S. W.; J. Gallagher, J. W.; W. W. Winter, Sec.

Apollo Lodge No. 642, *Chicago.*—George Howison, W. M.; Calvin S. Hartley, S. W.; Geo. W. McDonald, J. W.; Edwin Green, Sec.

William B. Warren Lodge, 209, *Chicago.*—Charles H. Shattuck, W. M.; Edward Bomeman, S. W.; A. S. Follansbee, J. W.; Samuel C. Smith, Secretary.

Siloam Council, 53, *R. and S. M., Chicago.*—James H. Miles, T. I. G. M.; G. W. Barnard, Deputy; J. J. French, T. I. G. M.: James Pickering, D. I. G. M.; William Davis, P. C. W.; Enos W. Smith, Recorder.

Deaborn Lodge, 310, *Chicago.*—Henry S. Toby, W. M.: J. A. McCartney, S. W.; C. S. Moody, J. W.; A. T. Large, Secretary.

Washington Chapter, Chicago.—J. H. Sanborn, H. P.; Wm. Amerson, K.; Wm. Law, Jr., S.; John Whitley, Sec.

Springfield Chapter.—Chas. Fisher, H. P.; J. M. Burnett, K.; R. L. McGuire, S.; J. B. Saye, Sec.

Cleveland Lodge, 211, *Chicago.*—John Whitley, W. M.; E. J. Hill, S. W.; T. D. Fitch, J. W.; Geo. K. Hazlet, Sec.

Chicago Commandery.—Arthur R. Atkins, Com.; W. H. Woodbury, G.; J. H. Witbeck, C. G.; John Whitley, Recorder.

Monmouth Lodge No. 37.—D. D. Dunkle, W. M.; James Wilson, S. W.; F. G. Miller, J. W.; R. Wagstaff, Sec.

J. R. Gorin Lodge, 537, *Sadorus.*—W. H. Brown, W. M.; O. C. McConney, S. W.; Ira H. Gillers, J. W.; Samuel H. Smith, Sec.

Warren R. A. Chapter, Monmouth.—M. Holliday, H. P.; D. D. Dunkle, K.; O. D. Wilcox, S.; R. Doney, Sent.

Roseville Lodge, Roseville.—R. L. McReynolds, W. M.; L. S. Hall, S. W.; K. T. Powell, J. W.; Cary J. Boyd, Sec.

Monmouth Council, Princes of Jerusalem.—D. D. Dunkle, S. P. G. M.; J. A. Boynton, G. H. P.; J. W. Brewer, S. G. W.; A. S. McGrew, J. G. W.; M. L. Stansbury, V. of K. S.

Trinity Lodge, 561, *Monmouth.*—E. C. Johnson, W. M.; W. A. Grant, S. W.; O. D. Wilcox, J. W.; Geo. S. Mitchell, Sec. A beautiful apron was presented to the W. M.

Eastern Star in Illinois.

December 13: Charter issued to Louisa Chapter No. 82, at Camden, Schuyler Co.; formed by Bro. W. H. H. Rader, Special Deputy.

December 29: Charter issued to Emulation Chapter No. 83, at Champaign; formed by Deputy for the North West.

Eastern Star in Indiana.

December 19: Charter issued to Gosport Chapter No. 11, at Gosport; formed by R. W. Bro. James Crookes, Deputy: John M. Stuckey, W. P.; Lizzie Stuckey, W. M.; M. A. Montgomery, A. M.

Eastern Star in Iowa.

November 29: Charter issued to Hope Chapter No. 7, at Oxford; formed by R. W. Bro. D. W. Thomson, Deputy: J. H. McFarland, W. P.; Mrs. C. D. Estabrook, W. M.; Mrs. E. M. McFarland, A. M.

November 30: Charter issued to Mt. Moriah Chapter No. 8, at West Liberty; formed by Bro. D. W. Thomson: John A. Evans, W. P.; Emily Booth, W. M.; Mrs. John A. Evans, A. M.

December 12: Charter issued to DesMoines Chapter No. 9, at DesMoines; formed by Bro. D. W. Thomson: E. H. Carter, M. D., W. P.; Mrs. Dr. D. V. Cole, W. M.; Mrs. U. J. Stevens, A. M.

December 15: Charter issued to Golden Crown Chapter No. 10, Casey, Guthrie Co.; formed by Bro. D. W. Thomson: S. B. Moody, W. P.; Mrs. Kate B. Woolley, W. M.; Mrs. McCullum, A. M.

OUR Eastern Star article for this number is necessarily deferred.

Grand Lodge of Washington.

Granville O. Haller, Coupeville, Grand Master; D. C. H. Rothschild, Port Townsend, Deputy Grand Master; John W. Brazee, Cascades, Senior Grand Warden; William T. Morrow, Oakland, Junior Grand Warden; Benjamin Harned, Olympia, Grand Treasurer; Thomas M. Reed, Olympia, Grand Secretary. Bros. Thomas M. Reed, Elwood Evans and William E. Boone, Committee on Foreign Correspondence.

M. W. Bro. Thomas J. Pickett,

P. G. Master of Illinois and the present J. G. Warden of Kentucky, conferred the third degree on Breth. W. K. Gholson and S. R. Culver, in Woodville, in a manner "sublimely grand and impressive."

We have seen but very few equal to Bro. Pickett, in the third degree, *if any.*

Rail Roads.

Main Trunks—Branches and Extensions—Miles—Connections—Principal Towns—Country—Character.

[*Continued.*]

TOLEDO, PEORIA & WARSAW.

Main line, State line via Peoria to Warsaw .... 227 miles.

In connection with the road from State line to Logansport, Indiana.

Connects north and south at Gilman, Chenoa, El Paso, Peoria, Canton and Bushnell. Incidentally at Washington, Peoria and Hamilton.

General connections at Peoria and Bushnell.

River connections at Peoria, Hamilton and Warsaw.

This road traverses a very important part of the military tract, and, like the T. W. & W., a fine agricultural and stock region. Watseka and Peoria are the county seats, and in addition to towns already named, Warsaw is a large and important river point. Washington, twelve miles east of Peoria, is a large place.

This line has very direct connections east and west, and is being sought for by the mammoth roads.

ROCKFORD, ROCK ISLAND & ST. LOUIS.

292 miles. This road commences at Sterling, on Rock River, and on the road from Chicago to Fulton; follows the river to Cleveland, thence to Rock Island, thence to Monmouth and St. Louis.

Connections east and west at Rock Island, near New Windsor, Monmouth, Bushnell, Vermont, Chapin; and north at Whitehall and Brighton. Incidentally at Orion, Beardstown and Alton Junction. Generally at St. Louis and Rock Island.

Sterling is a large place, and has a valuable water power. Rock Island is a fine city and at the foot of the Island, while Moline—a large manufacturing place and virtually, as it really ought to be, a part of the city of Rock Island—is at the head. Opposite Rock Island is the city of Davenport. Milan, on Rock River, embraces a vast water power. Beardstown and Winchester are important county seats.

This road has valuable river connections at Rock Island, Beardstown and St. Louis. It passes through the grades of grass and dairy, stock, corn and fruit regions, and traverses a rich portion of the military tract.

OHIO & MISSISSIPPI.

Main line, St. Louis to Cincinnati.....	340	miles.
Branch, Lawrenceburg to Louisville	106	"
Branch, North Vernon to Louisville	53	"
Total..	499	"

Connections north and south at North Vernon, Seymour, Mitchell, Vincennes, Flora, Odin and Sandoval. General connections at Cincinnati and St. Louis.

River connections at same points, and at Louisville and Vincennes.

Vincennes and Lawrenceburg, in Indiana, are important towns. In Illinois, Olney, Salem and Carlyle are county seats; Lebanon is the seat of a college, and East St. Louis is a large and growing place.

It passes through the fruit region and a stock country as well.

Until recently it was a wide-graded road; now, narrow. Well officered and doing a large business.

SPRINGFIELD & ILLINOIS SOUTHEASTERN.

Beardstown to Pana..................................	88	miles.
Altamont to Shawneetown.................	112	"
Total built..	200	"

Connections east and west at Enfield, Flora, Altamont, Pana, Springfield; connections north and south at Edgewood, Pana, Springfield, Ashland, Virginia and Beardstown.

River connections at Shawneetown and Beardstown.

There are two regular passenger trains between Beardstown and Pana, each way, every week day, making close connections with the R., R. I. & St. L. at Beardstown and close connections, in the morning, east, and in the afternoon, with the Central at Pana.

The remainder of the road from Pana to Altamont on the T. H., V. & St. L. R. R. will probably be completed by the time this article goes to press, which will make a complete thoroughfare by way of this road and the R., R. I. & St. Louis to Rock Island, via Flora, Edgewood, Altamont, Pana, Springfield, Beardstown, Vermont, Bushnell and Monmouth. It is expected that the road will be extended to Keokuk. Its equipments are first-class and its management vigilant, thorough and enterprising.

Shawneetown is an old place of importance on the Ohio river. Fairfield is the county seat of Wayne. Most of the towns are new, but most of the road is through a country which has been settled for half a century and is famous for stock, corn and fruit.

INDIANAPOLIS, BLOOMINGTON & WESTERN.

Peoria via Pekin, Bloomington, Champaign, Urbana, Danville, Covington and Crawfordsville to Indianapolis....................................... 212 miles.

This road diverges from the P. P. & J. and the P. L. & D. at Pekin, crosses the C. A. & St. L. and the Ill. C. at Bloomington; the G. C. & S. at Farmer City; the Chicago branch of the I. C. at Champaign, the T. W. & W. and the C. D. & V. at Danville, and the L., N. A. & C. at Crawfordsville, and meets not less than ten railroads in the Union Depot at Indianapolis.

Crawfordsville and Covington are important Indiana county seats. Urbana is the county seat of Champaign and Pekin of Tazewell, and are all large and thrifty towns. Tremont, Mackinaw, LeRoy and Farmer City, in Illinois, are growing and enterprising places.

Part of the Illinois country has been long and thickly settled, while other portions were open to closer affiliations.

It has Illinois river connections at both Pekin and Peoria.

At Peoria it makes connection with roads leading to Keokuk, Burlington, Rock Island and Chicago.

It has three passenger trains, each way, daily.

PEORIA, PEKIN & JACKSONVILLE.

Entire length.. 83 miles.

This road leaves Peoria on the west side of the Illinois river, crosses by bridge at Pekin and passes through the important towns of Havana (county seat), Bath and Virginia. It follows the course of the Illinois for fifty miles and then crosses the productive Sangamon region, and through the fertile lands of Cass and Morgan. It leaves the I. B. & W. and P. L. & D. at Pekin, crosses the S. & I. S. E. at Virginia and makes connections east, west and south at Jacksonville. It is kept in first-class condition and its even grade makes it a desirable business road.

It makes very desirable connections at Peoria, Jacksonville and St. Louis.

PEORIA & ROCK ISLAND.

Entire length.. 91 miles.

From Orion, Henry Co., this road and the R., R. I. & St. L. run on the same track eighteen miles to Rock Island.

It is a new road; traverses the splendid agricultural and coal lands of Rock Island, Henry, Stark and Peoria; has the best of water connections at each end, and crosses the C. B. & Q. at Wyoming and Galva.

Cambridge is the county seat of Henry, and Toulon of Stark. Galva is a large place, and Princeton, Wyoming, La Fayette, Orion and Coal Valley are lively business towns.

Milan, formerly Camden Mills, is at the foot of the Black Hawk Tower, on Rock River, and is the seat of a fine water power and flourishing manufactures.

GILMAN, CLINTON & SPRINGFIELD.

Entire length.. 110 miles.

This is a new road; leaves the C. A. & St. L., T., W. & W. and S. & I. S. E. at Springfield, crosses the P. L. & D. at Mt. Pulaski, I. C. at Clinton, I. B. & W. at Farmer City and reaches the Chicago branch of I. C. and the T. P. & W. at Gilman.

Mt. Pulaski, Clinton, DeWitt, Farmer City and Gilman are all live towns.

Much of the country is well settled and a large portion is open to settlement.

Its track is number one, its stock first quality and its management good.

We shall notice several large roads in our next.

Exchanges.

[*Continued.*]

Atlas, weekly, by Wm. C. Cloyd, at Seward, Nebraska. Independent. $2 per annum.

Record, weekly, by W. F. Thompson, at Virden, Illinois. Independent. $2.00 yearly.

Herald, weekly, by Publishing Company, at Boise City, Idaho. $10.00 yearly.

The Ladies' Magazine, monthly, by Margaret L. Johnson; $3.00; 407 North Fourth street, St. Louis. It is super-excellent.

Times, weekly, by Messrs. Babcock & Drumm, at Watseka. Republican. $2 yearly.

Musical Visitor, monthly, by John Church & Co., 66 West Fourth street, Cincinnati, Ohio. $1.00 yearly. A good publication.

Lakeside Monthly, by "The University Publishing Company," 10 West Randolph street, Chicago. $3.00 yearly. An able and excellent magazine.

Weekly Witness, 162 Nassau street, New York. $1.00.

News, Cornellville, La Salle county, issued weekly by Seward & Dalton. Independent.

Wood's Household Magazine, monthly, by S. S. Wood & Co., Newburgh, N. Y. It is an excellent, valuable work. $1.00 yearly.

Woodford Sentinel, weekly, by Power & Harll. Democratic. $2.00 yearly.

Kentucky Freemason.

R. W. Bro. A. G. Hodges, Grand Treasurer of Kentucky, has disposed of his interest in his paper to R. W. Bro. H. A. M. Henderson, now Grand Chaplain and Superintendent of Public Instruction in that State, who is to be sole proprietor. Bro. Henderson is an easy and intelligent writer and a capital editor.

The paper will be published at Frankfort. We wish him abundant success.

By the way, Bro. Henderson, "The Story of the Northeast Corner" should be credited to THE TROWEL.

Haines' Legal Adviser.

The subscription books of this law periodical were destroyed by the late fire at Chicago. The publisher asks the favor that postmasters will send to him a list of persons who received the *Adviser* through their offices, or that subscribers will take the trouble to forward their names—there being no other way in which the list of subscribers can be restored.

The publisher also announces that the *Legal Adviser* will soon be enlarged and greatly improved. He has lost largely by the fire, and hopes that his old friends throughout the State—as he has many among justices and town officers—may renew their patronage. Terms, $1.00 a year.

Address *Haines' Legal Adviser*, 10 and 12 West Twelfth street, Chicago, Ill.

The Lakeside Monthly.

We are glad to welcome this valuable periodical once more to our table. It comes forth in all its former beauty and simple elegance, bearing a charmed and glowing life. Its principal article is "The Story of Chicago," well told, in five parts, closing with new Chicago, and followed by several articles in relation to fires of the present and past, historical and real. A good feature of the whole is the display of several plates, among which are pictures of the Water Works, Chamber of Commerce, Court House and several hotels, business blocks and churches.

One word to our Lakeside people. You do well to tell the story of Chicago. But now it is told our reading people will expect you to forget that Chicago is Illinois or the great west, and will also expect that while her vast commercial, social, educational and esthetical interests shall be well cared for, yet that the history, resources, expansions and developments of our State and the west shall bear a greater proportion to the whole than heretofore. He is wise who profits by lessons of the past.

Vick's Illustrated Catalogue for 1872.

Vick's annual of 120 pages interspersed with beautiful floral, landscape and garden pictures, and a fine one of himself, is a very welcome and timely guest. Such of our readers as desire advice in regard to floral, horticultural or garden cultivation, or wish to get rare and good seeds, roots, bulbs or cuttings will do well to enclose twenty-five cents to James Vick, Rochester, N. Y. for a copy.

Our Schools.

Through the politeness of R. W. Bro. J. A. Hawley, we are in receipt of the first annual report of the public schools in Dixon, including a history of the same. Bro. Hawley is President of the Trustees, and Bro. J. D. Crabtree, W. M. of No. 7, is Secretary. Each side of the river has a large school-house and the schools are in an enviable condition of prosperity.

WE regret to learn from the *Kentucky Freemason* that our revered cotemporary, Comp. Philip Swigert, is seriously ill.

Conflagration of Chicago.

We acknowledge with thanks the receipt of Richard's statistical and illustrated map of the great conflagration, published by the R. P. Studley Company, St. Louis.

Thanks to R. W. Bro. G. P. Randall for his pamphlet upon the fire in Chicago, and what, and what are not, fire-proof buildings. He has put on a new harness and displays great energy and courage.

HON. J. S. Bradford, bookseller and newsdealer at the old post office on sixth street, in this city, has placed on our table a little volume of poems, by Mr. Geo. P. Carr, of Galesburg, entitled the "River of Life." There is variety, soul, wit and sentiment interspersed, and more than usual talent. His address to Mr. Thomas Catt, would benefit many a love lorn swain. By all means go to Bradford's, buy the book, read and laugh, and then dream in the sweet sleep that follows.

Thanks

To G. H. Priest Hawley for a copy of the by-laws of Nachusa Chapter.

Selected Poetry.

Very Choice Stanzas.

Madam, put this in your husband's watch-case.

Speak kindly, gently to thy wife,
She knows enough of sorrow;
Oh, seek not from each petty ill,
An angry word to borrow.
For in her heart there's treasured love;
Oh, prize its golden worth;
One gentle word, one smile of thine,
Can ever call it forth.

When thou art harsh, and stern and cold,
And from thine own dear home
The sunshine of domestic love
In sorrow seeks to roam,
Upon her heart thy cold words fall
And chill life's tender life;
Then, oh, amidst thy trials all,
Speak kindly to thy wife.

Speak softly, kindly to thy wife;
She may have left a home
Of cherished love, and to thine own
But scarce as far have come,
Though five or ten have told the time,
And thou hast shared its strife—
Whene'er thy footsteps homeward turn,
Speak kindly to thy wife.

Speak kindly, gently to thy wife,
She may be growing old,
And soon ye both may garnered lie
In shadows of the mould.

Sir, put this in your wife's mirror.

Have faith in thy husband, confide in his vow.
Should he speak unkindly, be true to him now.
Though e'en in thine anguish thy bright hopes are dim,
Whatever awaits thee, be faithful to him.

Have faith in thy husband, nor seek from thy home
A balm for thy sorrow which sometimes may come;
'Mid all thy dejection trust not in another;
But let us have faith and be kind to each other.

Have faith in thy husband, and when he is tried
By trials and crosses, come stand by his side,
And try with affection to lighten his heart;
There, e'en if thou failest, 'tis acting thy part.

Have faith in thy husband, thy own home within,
Whate'er be his coldness, true kindness may win;
Though e'en in thy sorrow thy fond hopes are dim,
Yet still he may love thee—be faithful to him.

Old Grandfather Graybeard's Corner.

Dear Bro. Reynolds:

In a former article I gave you the Entered 'Prentice's song. I do not know who was the author, for the most of those old Masonic songs were published anonymously and are among the first that were given to the world; nor does the idea appear to be carried out in any of the old ballads, that is, a song for each degree and for each officer. Thomas Smith Webb saw this defect and hastened to remedy it by writing and setting to music the Master's and Warden's songs, and they have never been excelled—so think your old fogies—and being assembled once more and in merry mood, we will let Bro. Smith give them in his own inimitable style:

MASTER'S SONG.

I sing the Mason's glory,
Whose prying mind doth burn,
Unto complete perfection,
Our mysteries to learn.
Not those who visit lodges
To eat and drink their fill;
Not those who at our meetings
Hear lectures 'gainst their will;
But only those whose pleasure
At every lodge can be,
To improve themselves by lectures,
In glorious Masonry.

Hail, glorious Masonry!
Hail, glorious Masonry!
To improve themselves by lectures
In glorious Masonry.

The faithful, worthy brother,
Whose heart can feel for grief,
Whose bosom with compassion
Steps forth to its relief,
Whose soul is ever ready
Around him to diffuse
The principles of Masons,
And guard them from abuse.
These are thy sons, whose pleasure,
At every lodge 'twill be,
To improve themselves by lectures
In glorious Masonry.

King Solomon, our patron,
Transmitted this command:
"The faithful and praiseworthy
True light must understand;
And my descendants, also,
Who're seated in the EAST,
Have not fulfilled their duty,
Till light has reach'd the WEST."
Therefore our highest pleasure,
At every lodge should be,
To improve ourselves by lectures,
In glorious Masonry.

My duty at my station,
As Master in the Chair,
Obliges me to summon
Each brother to prepare;
That all may be enabled,
By slow though sure degrees,
To answer in rotation,
With honor and with ease.
Such are thy sons, whose pleasure,
At every lodge 'twill be,
To improve themselves by lectures,
In glorious Masonry.

That is very good, and if the advice was only followed, what a power of good it would effect. The next call was for the

SENIOR WARDEN'S SONG.

When the Senior Warden, standing in the West,
Calls us from our labors to partake of rest,
We unite while he recites the duties of a Mason,
On the level meet, on the square we part,
Repeats each worthy brother, this rule in view,
We thus renew our friendship for each other.

When our work is over, implements secure,
Each returning homeward, with intentions pure,
Our wives we kiss, give sweethearts bliss,
Which makes them both love Masons;
And thus, we say, enjoy each day,
At home and at our meetings;
Our sweethearts eased, our wives well pleased,
Saluted with such greetings.

When the Senior Warden, &c.

Now, there's advice and example too. Go right home when the night's work's done; don't stop to while away an hour or two at billiards or over your cups, and then tell your wife that they had extra work at the lodge to-night, or she will soon think you'd better lodge at home. The last is the

JUNIOR WARDEN'S SONG.

When the Junior Warden calls us from our labor,
When the sun is at meridian height,
Let us merrily unite, most cheerily,
With social harmony new joys invite.
One and all, at the call, to the feast repairing,
All around joys resound, each the pleasure sharing.

Mirth and jollity, without frivolity,
Pervade our meetings at the festive board.
Justice, temperance and prudence govern us;
There's naught but harmony amongst us heard.

One and all, at the call,
To the feast repairing,
All around joys resound.
Each the pleasure sharing.

Thus we may ever enjoy the pleasant moments
Given unto us from the Master's Chair,
Till the sun an hour has passed meridian,
And then each brother to his work repair.

One and all, hear the call,
From the feast repairing,
All around gavels sound,
Each the labor sharing.

GRANDFATHER GRAYBEARD.

LIBERAL.—The Grand Chapter of Indiana donated $200 to the sufferers by fire in Chicago; $200 to Manistee, Michigan; and $200 to Peshtigo, Wisconsin.

◆

THE *New Era*, at Carbondale, reports that a new lodge has recently been formed at Herrin's Prairie, near Carbondale, Dr. S. Bundy, W. M.

◆

"THE miserable clown" rails against piety. It is proof to him of an unforgiving disposition.

◆

GRAND Master S. M. Todd laid the cornerstone of the Temple of Sinai, at New Orleans, with much ceremony, November 19.

Died.

At his residence in New Boston, Illinois, November 23d, 1871, Bro. E. S. BENEDICT, member of New Boston Lodge No. 59, at the age of thirty-eight years.

The lodge passed resolutions and the deceased was buried with Masonic honors.

FREEMASONRY IN THE HOLY LAND.

THESE interesting lectures became so popular last winter that I found it impossible to fill engagements required in this State, and at the earnest solicitation of friends, have concluded to spend a portion of the winter here. I therefore make the following proposition to the several Masonic lodges in Illinois and elsewhere.

To deliver my Lodge Lecture on *Masonic Researches in the Holy Land*, verifying the truth of Masonic ritual and tradition, and exhibit some interesting relics from Jerusalem. I will also give an account of my visit to the English lodges, with the forms of initiation, passing, raising, schools of instruction, banquets, signs, passes, &c., &c. My charge for this Lecture is twenty dollars and expenses while at your place.

My Public Lecture is descriptive of *Jerusalem*, the *Mosque of Omar*, the *Church of the Holy Sepulchre*, *Easter Week in the Holy City*, *Gethsemane*, the *Mount of Olives*, and the surrounding country.

My charge for the two Lectures is thirty dollars and expenses while at your place. For admission to the public lectures you can charge such sum as you see fit. Properly managed, it will pay the entire expenses and ought to leave a fair surplus for the benefit of the Lodge.

☞ Address the subscriber, at Fulton, Whiteside county, Illinois, or the editor of THE MASONIC TROWEL, at Springfield, for engagements or further information.

D. W. THOMSON.

FULTON, November 1, 1871.

RAILROAD TIME TABLES.

TOLEDO, WABASH & WESTERN RAILWAY.

THE SHORTEST ROUTE BETWEEN ALL EASTERN CITIES AND MISSISSIPPI RIVER.

Trains leave Springfield, on and after November, 12th, 1871, as follows:

GOING EAST.

Special Through Express	12:50 A. M.
Atlantic Express	10:00 A. M.
Cincinnati Accommodation	3:30 P. M.

GOING WEST.

Pacific Express	4:15 P. M.
Special Through Express	4:35 A. M.
Quincy Accommodation	8:15 A. M.

Baggage checked direct through to Buffalo, New York and Boston.

The Celebrated Pullman Palace Coaches Will run daily on the Atlantic Express through from St. Louis to New York, WITHOUT CHANGE, via Toledo and Buffalo. Passengers leaving Springfield at 10:00 a. m. will take these coaches at Decatur.

Sleeping cars on all night trains. Through coaches between Cincinnati and Kansas City, on Cincinnati Express.

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Sup't, Springfield, Ill.

ROCKFORD, ROCK ISLAND & ST. LOUIS RAILROAD.

COMPLETE FROM ST. LOUIS TO STERLING.

Trains going south, connecting with Chicago at Sterling.

	Mail.	Exp.	Quincy.
L've Sterling	3:15 a m	3:15 p m	
“ Rock Island	7:35 a m	7:00 p m	
“ Monmouth	10:26a m	10:03 p m	
“ Beardstown	1:55 p m	2:00 a m	7:30 a m
“ Chapin	3:10 p m	2:55 a m	8:23 a m
Arr. East St. Louis	7:33 p m	7:15 a m	12:30 p m

Trains going north connecting with Chicago at Sterling.

L've East St. Louis	6:30 a m	6:30 p m	1:30 p m
“ Chapin	10:55 a m	1:00 am	ar5:45 p m
“ Beardstown	1:45 p m	12:00 m	
“ Monmouth	3:50 p m	3:46 a m	
“ Rock Island(ar)	6:30 p m	6:30 a m	
Arr. Sterling	9:30 p m	11:00 a m	

E. SWEET, Jr., Gen'l Sup't.

SPRINGFIELD & ILLINOIS SOUTHEASTERN RAILWAY.

On and after Monday, November 27th, 1871, trains will run as follows:

NORTHERN DIVISION.

TRAINS GOING NORTHWEST.

	Mail.	Express.
Leave Pana	3:20 P. M.	6:35 A. M.
“ Taylorville	4:05 “	7:20 “
“ Springfield	5:37 “	8:46 “
Arrive at Beardstown	8:05 “	11:15 “

TRAINS GOING SOUTHEAST.

Leave Beardstown	6:50 A. M.	1:00 P. M.
“ Springfield	9:16 “	3:23 P. M.
“ Taylorville	10:34 “	4:42 “
Arrive at Pana	11:20 “	5:30 “

SOUTHERN DIVISION.

TRAINS GOING NORTHWEST.

	Accommodation.	Mail.
Leave Shawneetown	5:15 A. M.	11:00 A. M.
“ Flora	2:00 P. M.	4:10 P. M.
“ Edgewood	4:30 “	5:40 “
Arrive at Altamont	5:15 “	6:20 “

TRAINS GOING SOUTHEAST.

	Mail.	Accommod'n.
Leave Altamont	9:30 A. M.	5:15 A. M.
“ Edgewood	10:10 “	6:30 “
“ Flora	11:40 “	8:55 “
Arrive at Shawneetown	5:09 P. M.	4:22 P. M.

CONNECTS AT ASHLAND with Jacksonville division of Chicago & Alton Railroad, for Jacksonville. Petersburg, Mason City, and all points west.

AT SPRINGFIELD, with Chicago & Alton, and Toledo, Wabash & Western Railroads, for Bloomington, Chicago and all points north, northwest and west.

AT PANA with Ind. & St. Louis, and Ill. Central Railroads for all points east, south and southeast.

AT ALTAMONT with the Terre Haute, Vandalia & St. Louis R. R.

AT EDGEWOOD with Chicago division Ill. Central Railroad.

AT FLORA with Ohio & Mississippi Railroad.

AT SHAWNEETOWN with steamboats for Cincinnati, Paducah, Cairo and St. Louis

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JOHN FOGGITT, Gen. F't and Ticket Ag't.

CHICAGO, ALTON & ST. LOUIS RAILROAD.

Main line via Springfield; branch line diverges at Bloomington, runs via Jacksonville to Roodhouse, and thence southward to St. Louis and westward to Mexico, Missouri, *en route* to Kansas City.

FROM CHICAGO.

	Mail Ex.	Exp.	L'tng Ex.
Leave Chicago........	*9:15 a m	†6:30 p m	‡9:00 p m
Arr. Bloomington..	2:40 p m	12:05 a m	1:05 a m
" Springfield......	5:15 p m	2:45 a m	3:55 a m
" St. Louis.........	10:20 p m	7:10 a m	8:30 a m
L've Bloomington..	2:00 a m	2:50 p m	
Arr. Jacksonville...	5:55 a m	6:21 p m	Peor. Ex.
L've Jacksonville...	5:55 a m	6:21 p m	1:30 p m
Arr. Roodhouse......	7:00 a m	7:15 p m	2:30 p m
" St. Louis..........	10:45 a m		5:45 p m
L've Roodhouse.....	7:00 a m	7:15 p m	
Arr. Louisiana.......	10:20 a m	10:05 p m	
" Mexico............	1:05 p m	12:15 m n	

FROM ST. LOUIS AND MEXICO.

	Mail.	Exp.	L'tng Ex.
L've East St. Louis	*8:30 a m	*5:15 p m	†7:30 p m
Arr. Springfield.....	12:20 m	9:35 p m	11:45 p m
L've Springfield.....	12:20 m	9:00 a m	11:45 p m
Arr. Bloomington..	2:50 p m	11:25 a m	2:25 a m
" Chicago...........	8:00 p m	4:30 p m	7:15 a m
L've East St. Louis	*4:15 p m	*1:00 p m	
Arr. Jacksonville..	9:25 p m	5:15 p m	
L've Mexico...........	2:20 p m	1:40 a m	
Arr. Louisiana.......	5:00 p m	3:40 a m	
" Roodhouse......	8:20 p m	6:35 a m	
L've Jacksonville..	9.25 p m	7:30 a m	
Arr. Bloomington..	1:55 p m	11:15 a m	
" Chicago..........	7:15 a m	4:30 p m	

DWIGHT TO WASHINGTON.

Leaves Dwight at 1:30 p m; arrives at Lacon, 4:40 p m; at Washington at 5:30 p m; leaves Washington at 8:00 a m; Lacon at 9:00 a m, and arrives at Dwight at 12:10 noon. Close connection is made at Dwight from and to Chicago, both ways.

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O. VAUGHN, Train Master.
J. P. LINDLEY, Ticket Agent.

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*Except on Sunday. †On Saturday runs to Springfield only. ‡Except Saturday.

TOLEDO, PEORIA & WARSAW RAILWAY.

TRAINS WESTWARD.

	Exp.	Mail.	Pass'gr.
L've State Line.........	8:45 p m	6:55 a m	
" Gilman	10:00 p m	8:10 a m	
" Chenoa..............	11:50 p m	9:54 a m	
" El Paso.............	12:35 a m	10:36 a m	
" Peoria..............	2:10 a m	12:00 m	
" Canton	3:35 a m	1:40 p m	
" Bushnell..........	4:50 a m	4:15 p m	
Arr. Warsaw	7:40 a m	6:30 p m	

TRAINS EASTWARD.

	Exp.	Mail.	Pass'gr.
L've Warsaw............	10:45 a m	3:55 a m	
" Bushnell..........	1:35 p m	6:49 a m	
" Canton.............	3:08 p m	8:19 a m	
" Peoria..............	4:40 p m	9:47 a m	10:25 p m
" El Paso............	6:02 p m	11:10 a m	11:50 p m
" Chenoa.............	6:44 p m	11:52 a m	12:45 a m
" Gilman	8:25 p m	1:25 pm	ar3:00 am
Arr. State Line........	9:50 p m	2:50 p m	

Connects direct with Logansport, Keokuk, Toledo and Columbus.

W. H. CRUGER, V. P. & G S.

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while beneath it, *in Green* are the words,

"And have come to worship Him."

The border is blue and red, and the spaces are filled with ornaments in gold.

On the opposite side is a certificate embordered in Red and Blue, with large letters "E. S.," in light shading, in the centre, over which is printed a blank certificate, with room in one corner for seal, to be signed by the Matron and attested by the Secretary. On the end is a line for a signature of the lady receiving this certificate. The thought camo from Bro. Hubbard—the design is our own.

Single card..	$ 25
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HARMAN G. REYNOLDS.

GEO. H. ENGLISH. JAS. W. ENGLISH.

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Manual of the Lodge.

The Manual of the Lodge, by R. W. Bro. ALBERT G. MACKEY, M. D., now of Washington, is now published by Messrs. Clark & Maynard, of New York, in a very attractive and useful form.

In the first part of the book are twenty pages of beautiful and highly suggestive engravings, followed by the Manual of the Lodge in the same form, and with the same plates as heretofore. Then follows Section 1, embracing the ceremonies of consecration, dedication, constitution and installation of the officers of a new lodge; Section 2, relating to annual installations; Section 3, relating to installations in Grand Lodge; Section 5, in regard to festivals of the Order; Section 6, embracing ceremonies at laying foundation-stones of public structures; Section 7, with complete ceremonies for dedication of Masonic halls; Section 8, funeral service; Section 9, regulations for processions, with an appendix in which are se down the twenty-five landmarks of Masonry, the charges of a Freemason, the general regulations, and forms of documents. The book has 274 pages embracing the twenty pages of engravings, conforms almost literally to the standard work of Illinois, and is *beyond all question* the lodge manual far superior to any other for the work of Illinois, Wisconsin, Michigan, Missouri, Colorado, Montana, Idaho, Arkansas and Mississippi, and probably in several other jurisdictions. For sale at this office, and will be sent to any address for $2.00, *post paid.*

The Masonic Trowel.

Masonry is a System of Morality, a Supporter of Law, and the Friend of Religion.

VOL. X. WHOLE NO. 120. SPRINGFIELD, ILLINOIS, FEBRUARY, 1872. NEW SERIES NO. 10.

William Rounseville's Department.

Opposed to Religion.

BY WILLIAM ROUNSEVILLE.

"Your lodge our religion opposes."
It does not appear in that light;
Let us hear what your knowledge discloses,—
'Tis possible you may be right.

"Belief in a God?" On the threshold
The neophyte learns to adore,
And at every new step we endeavor
His mind to impress with it more.

"Love God!" with us 'tis an axiom,
That love is a duty we owe
To God as Creator and Savior
As much as full hearts can bestow.

"Love our neigbor?" Our solemn profession
Fulfillment of that law requires,
And he is no worthy companion
Whose action it never inspires.

To love with his strength the Creator
His neighbor as he loves himself,
Is the gist of a Mason's religion
Regardless of honor or pelf.

We do not oppose such religion—
If this is the kind that you mean,
We give you God-speed on your journey
And burdens assist you to bear.

The Triune Ballot.

BY WILLIAM ROUNSEVILLE.

The theory of Freemasonry is that no one shall be received into the lodge without due inquiry and examination into his character. This being done in a proper manner, there is little danger that the Fraternity will be imposed upon by unworthy persons. If it is done, the inquiry will embrace more than the biography of the individual for a few months. It should go over his whole life. A man may control his passions and cover his vices for a series of years, and then not be thoroughly reformed. We should be extremely careful about receiving as members, those who at any time of life have been unfit subjects for our mysteries. But when this examination has once been made, and has been pronounced by the ballot of the lodge which elects him, to be sufficient, we have never been able to apprehend the justice in submitting his character to another, and even to a third scrutiny, before he can receive the degrees of Ancient Craft Masonry.

Assuming that the examination has been exhaustive as it ought to be, in our opinion there should be but one ballot, and that no objection should thereafter be made against him for anything which transpired previous to this investigation. If this be just, then there is no need of a further ordeal for him to pass through, because he has been received for the first degree with whatever imperfections might have been attached to him. The lodge has decided him a fit subject for Masonry with the character which the first scrutiny gives him, and that result cannot be reviewed. It is pretty well established that no one can be proceeded against for misdemeanor preferred before his reception, unless wilful concealment is connected therewith. Then what is the need of a still further scrutiny into the character of the brother when he petitions for a higher degree? In our way of viewing the subject, it is wholly unnecessary.

It is more than unnecessary; it is unjust. When a man petitions for the degrees of Masonry, he expects to receive them all, if any; and he would never attempt to become a Mason did he not believe he would reach the concluding degree. To be a Fellow Craft without the Master's degree, is to be nothing. To be an Entered Apprentice with no power to take the succeeding steps is worse than nothing. It gives no privileges, confers no rights, invests with no power. It abridges his privileges in that he cannot apply to another lodge, and does not give him even the poor satisfaction of sporting the badge of the lowest degree of Masonry in procession, even at a funeral.

But the rejection for the second is as positive as for the first. There is no explanation, no appeal. The Entered Apprentice has no redress. He is not even furnished with the information by which he might possibly right the wrong, or heal the difficulty. He cannot know why he was rejected, or who opposed him. This is not only unnecessary and unjust, but it is unfraternal also. It is a cardinal law of Masonry that no member of the Order shall be tried on charges without having an opportunity to defend himself and disprove them. But in the case under consideration, he is rejected without trial, condemned without hearing and suspended without remedy.

It would be a natural inference, we think, that the conferring of the first degree should invest him with the privileges and rights of Fraternity, so far as to enable him to defend his character when attacked, and to answer when objections were made to his advancement. It should go further than this. It should so clothe him with the attributes of brotherhood as to give him the privilege of demanding to be confronted with his accuser, to have a copy of the charges against him, and to be secure from all charges of a private nature to which he could not be allowed to respond.

It is somewhat singular that the argument for the triune ballot is founded upon this very invasion of fraternal right. It is said to be a sifting process by which, when an unworthy person happens to pass the first scrutiny, he may be suspended by the second. This not only deprives him of the right to answer, but what is almost as foundationless in justice, allows an *ex parte* trial to take place on points of his character which have been approved by the first ballot. He may be rejected by a member for acts done and committed before the first scrutiny, and which ought then to have been fatal to his reception, if ever; and the possibility of thus deciding in the second instance is the argument used why the second and third ballot should be had.

It may well be admitted that it is a shorter way to suspend or expel, than that laid down in the code of Masonry. A court-martial usually makes short work of a prisoner who falls into its hands being suspected of being a spy; but we have never heard sane men advocate that the military courts should take the place of the civil tribunals, merely because they arrived at conclusions more expeditiously.

It having been seen that the second and third ballots are unnecessary, unjust and unfraternal, it remains to provide for the suspension or delay of an Entered Apprentice applying for the higher degrees. We answer most confidently that the proper, necessary, just and fraternal method to proceed, is to prefer charges. If the candidate is guilty of acts which should debar promotion, let them be charged against him, and allow him to respond as in the higher de

If he is guilty, let it so appear, and that is a sufficient reason why he should go no further; but let him have an opportunity to respond and vindicate himself. It is a very possible thing that a silent ballot may be given through personal spite, and that the member who would adopt this secret mode of thrusting the knife beneath the fifth rib of his neighbor, would not assume the responsibility of preferring charges merely to gratify an unforgiving disposition.

The three ballots, in our opinion, gives too great liberty in this regard to members to gratify private malice. That the power is sometimes, if not frequently, used for that purpose, no one will deny. Those who are cognizant of the working of a lodge too well know that cases of this nature often occur.

It is presumed that it will not be contended that the triune ballot is a landmark of Masonry, because in many jurisdictions it is unknown. It is rather an innovation upon the ancient position, and one, which, in the opinion of many devoted Masons, ought to be immediately discontinued. Until it is so, it will be seized upon by the passionate and unforgiving to injure and wrong those who fall under their displeasure. When it is done, we shall try an Entered Apprentice as we do a Master Mason, on charges preferred. If he is found guilty, he goes no further until the impediment is removed. If his innocence is shown, no protest or private ballot ought to delay his progress.

We regard this as an important subject; one that should be fully and thoroughly canvassed, and as time and opportunity do not present themselves in Grand Lodge, we know of no better way than to discuss it through the press of the Order. This is all the apology we have to offer for thus intruding our opinions and convictions on the readers of The Trowel.

Qualifications of Officers.

BY WILLIAM ROUNSEVILLE.

I am heartily glad that what I have written on the subject of official qualifications in the lodge, has made the brethren think and talk. The great difficulty is that we attend to those duties without thinking. It will not be disputed that all other things being equal, a commanding presence and bearing are desirable in an officer. A man may be in possession of these qualities and yet be unfit for the station in the east; but if he possesses them, he is better fitted for the place than he would be without them. It appears to me that there will be none to dispute this position. Then is not a commanding and dignified carriage one of the accomplishments of a good Master? He is better with than without it, and hence he is not as good a presiding officer as could be, when he lacks this qualification.

There is much in the impression which the candidate receives when introduced to the Master. I suppose every one has read of the preacher who was called to fill the desk of one who had an immense amount of dignity and physical force, the substitute being a small, ill-shaped man of singular expression of countenance. When he arose to commence his discourse, his head barely surmounted the cushion, and an eagle beak and spreading lips did not serve to make the impression received by his audience any more favorable. But when, in a squeaking voice he announced his text, as he appeared to be struggling to keep his head in sight from the pulpit, "It is I, be not afraid!" the ludicrousness of the scene was too great, and the solemn, church-going people could not restrain their laughter, and the audience burst into a very unchristian roar.

Though this is an extreme case, it will the better serve to illustrate the subject. It would not be good policy—it would be very wrong to install a man as Master of a lodge with whom there was a possibility of getting up such, or a scene remotely approaching it; and yet most of us have seen something that somewhat resembled it. It is time that we should remember that every good member cannot make a good officer. My friend may be one of the best of members, but that is only one of many qualifications for office.

When the article was written which the editor of this paper says has made some talk out of meeting, I did not for a moment suppose that every lodge could "fill the bill." It would have been much nearer my belief that none could do so. I am much pleased to learn that there are some which are able to provide themselves with such Masters as I have attempted to describe. But that very fact is a strong proof with me that I was right—at least that I did not set my estimate of what should enter into the character of a good officer too high.

The precepts of the Christian religion enjoin a condition of piety and morality to which few, even the most devoted, ever attain. But we do not thence conclude that the standard of Christianity is raised too high. Rather we argue that we should the more strive to come as near that state of moral perfection to which it points as we are able. We do not expect to become perfect, but we have this for our consolation, that we may strive to our utmost, and there is no danger that we shall surpass that point in our journey to perfection that we are expected to reach. Strive as we may we are a little short of perfection.

We apply the same principle to the subject under consideration. Not many, and perhaps none, can come up to the point of perfection. Few lodges have members of whom they can make such Masters as we want. What then? Shall we say there is no such thing as approximating to perfection? Shall we say there is no degree of excellence to be attained, because absolute perfection eludes our grasp? Shall we have no Master because we have none who can entirely "fill the bill?"

It is probable that none of us have all the qualifications to enable us to become perfect in our ministrations in the east. It is just as likely that every lodge has one or more members who possess more than one of the requisite qualifications. What we should do then is to choose those to minister at the altar of Freemasonry who will best be qualified to perform the duties. Choose the best men, and then see to it that they use all their gifts, natural and acquired, to perform their duties as well as possible. Though we may none of us stand on the pinnacle of the mountain of perfection, yet it is our business to see that we climb as near that point as our capacities and opportunities will admit.

Saved by Masonry.

BY WILLIAM ROUNSEVILLE.

In the days when steamboating on the western rivers was at the zenith of its prosperity, and fast boats were run by faster men, the chances of a safe passage were few and far between—the accidents were the rule, the safe journey rather the exception. And yet we can hardly find it in our hearts to blame those who only followed out the wishes of their patrons, who, as a general thing would prefer to run the risk of blowing up a few times rather than be passed by an opposition boat. When timid old women gave lard to feed the flames under the trembling boilers, and invalids seeking health in travel, were the first to propose that a barrel of rosin should be pitched into the fire to add speed to the lagging craft, we cannot wonder that most persons also, partaking of the general excitement, should offer to sit upon the safety-valve until victory was won, or a short passage made "beyond the river."

It was in that age of steamboat racing, and consequently of steamboat explosions, that an acquaintance of ours who lived at the south, and who had been spending a summer at the north, took passage for New Orleans on board a boat lying at La Salle. We would not intimate that the La Salle boat was going through to New Orleans, for that was a feat not often accomplished by the smaller boats, but he was to exchange that for a larger one at St. Louis, and run his risk of completing his journey on that.

Our friend was a young man, just commencing life for himself, and consequently not materially burdened with funds, and when he had secured his passage, found that his exchequer was even lower than usual. In fact he found that he had not more than enough money to pay his cigar bill while on the trip, and that by a system of self-denial to which he had not been accustomed. But that could be managed provided the trip was made safely, and trusting to former immunities from accident and the care of Providence, he went on board.

The weather was fine, the company on board agreeable, the management of the *cuisine* admirable, and the voyage commenced with all the appliances of a pleasant and successful trip. As it happened, another boat belonging to another line started out nearly at the same time as that upon which our friend embarked. Of course there was a strife between them which should reach St. Louis first. Each stopped at pretty much every landing along the Illinois, and consequently, sometimes one was in advance and sometimes the other. Town after town was passed and still neither had gained any advantage. The passengers began to partake of the desire cherished by the officers and crew to beat their antagonist, and soon opinions were expressed backed by bets of a magnitude that would be astonishing now, on the speed of the respective crafts.

The firemen joined in the excitement and dark clouds of heavy smoke continually rolled from the chimneys, while the steam in its struggles to escape found new seams in the boilers, and hissed louder as if in joy at its emancipation. The opposition boat, in a stretch of ten miles and no stop, was drawing slowly ahead. The ever present rosin was resorted to and sticks of wood dipped in the inflammable substance, were placed in liberal quantities under the quivering boilers. This pushed her ahead so the next landing was made simultaneously. While at the shore the fires were kept up and no steam allowed to escape for the few minutes required to discharge and receive freight and passengers, for it was necessary to come off a victor in the race, that every means of accelerating speed should be adopted.

The passenger last on the plank or "stage" had just reached the deck, the line had been cast off, the ponderous wheels, starting with an unusual speed, commenced their revolutions, and the vessel was already backing out from the levee, when a vast volume of steam and smoke, filled with sticks, iron and timbers, instantaneously followed by a deafening sound, proved to the experienced in travel that the boat had blown up. Our friend was in the cabin nearly over the bursting boiler, and even as the hot steam came through the thin barrier on which he stood, he felt his footing give way and that he would fall into the vortex created by the explosion below. As quick as thought, he sprang to the door, and as he reached it he saw the floor upon which he had been standing, settle into the fiery abyss below.

On looking about he saw that the "hurricane deck" was uninjured, and to it he made his way. There he was above the blinding steam, which, owing to the prevalence of a wind blowing off shore, passed away nearly horizontally across the stream. He also found on arriving on the upper deck that he was severely scalded. In an instant his condition flashed through his mind—badly injured, with no money in his pockets and among strangers. On the impulse of the moment he gave that sign which has saved thousands who were ready to perish and which, in a civilized country was never made in vain. The pain from his wounds became so great that in a few moments he fell in a state of helpless insensibility.

When the explosion took place, there was quite a number of people on the levee, who were watching the steamer's departure, but immediately thereafter, and in an incredible space of time, it seemed as if the whole population had congregated there. As soon as the disabled vessel was brought to shore, she was boarded by two or three of the best known citizens, among whom was a physician, who made their way in spite of all obstacles, to the upper deck. They had seen the sign and were proceeding to answer it. A litter was improvised from a shutter wrenched from the "texas," and the yet insensible man was borne carefully and tenderly to the best and most commodious dwelling in the city.

The citizens cared for the injured persons in a very kind and Christian manner, kept them until the next boat passed down, and then as they were able, they placed them on board and bid them God-speed on their way.

When our friend came to himself, he was lying on a comfortable bed in a spacious room, and anxious faces, both male and female, were bending over him. His wounds had been dressed and he was now comparatively free from pain. Addressing himself to one who was nearest to him he inquired:

"Where am I?"

"Where you will be cared for. Do not now ask any more questions."

"But you are strangers!"

"But we are brethren."

"I am penniless. I cannot reward you for your kindness."

"We found you poor and penniless, almost naked, unable to contribute to your own necessities, and now though among strangers, you are also among friends."

"Masons?"

"Members of the Universal Brotherhood."

For weeks the wounded man was compelled to quarter upon the hospitality of his new friends, for he was fearfully injured. But at last the day came when he could safely depart. He had before explained his destitute condition, and had only to thank his preservers for saving his life; for to this day he believes that the medical aid and kindly care which he received were the means of preserving his life, and that with the ordinary care that a person so thrown upon strangers, would have received, he must have died.

As he was about to continue his journey, so suddenly brought nearly to an end, he took the hand of the noble brother into whose house he had been taken, and thanked him with such words as a warm and grateful heart could frame to pronounce under such circumstances, and pledged himself to remunerate him so far as money could do it, as soon as his means would allow. The old man, with watery eyes and unsteady voice, said as he grasped his hand:

"My brother, let this be a striking lesson to you, and should you ever meet a friend, but much more a worthy brother Mason, in like destitute circumstances, you should contribute to his necessities as far as your ability will permit without material injury to yourself."

"God helping me, I will remember the timely admonition."

Accompanied to the boat, the restored brother then bade his Masonic brethren adieu, and probably has not since met them; but there is a warm place in his heart as there would be by his fireside, for those who were faithful to Masonic obligation and sought him out and saved him in his dire calamity.

An Ancient Mason.

BY WILLIAM ROUNSEVILLE.

Occasionally we meet one of the ancient members of our Craft, whose life reaches back beyond the time that tried, "so as by fire," the Masonic institutions, and separated the dross from the pure metal, compacting and diminishing its bulk, but enhancing its value

When we come into the presence of one of these faithful ones, we feel something of that thrill of awe which Moses felt when he heard the command: "Put off the shoes from thy feet for the place whereon thou standest is holy." We revere and venerate those who stood firm and unblenchingly against that crusade of fanaticism and folly which swept over the land, ostracising some of the best men, and condemning some of the best principles which the world has ever produced; who stood nobly in defense of those principles and with a courage not naturally in human hearts, braved the anathemas of the church, and the still stronger demands of public opinion.

Such a man lately visited us. John Wham was born in county Antrim, Ireland, in the month of February, 1782, consequently he is near ninety years of age. He was made a Mason over sixty years ago, in the city of London, England. Not long after that event he removed to the State of New York, in Clinton county, where he has ever since resided. He was there during the Morgan excitement, and a member of the Presbyterian church. At that period, the members of most of the churches looked upon Masons as little better than fiends incarnate, and very many ecclesiastical bodies not only refused to receive as members, Masons who adhered to the lodge, but they commenced a crusade against those members who had already been received, who would not renounce the Order.

Among those who were thus attacked was Mr. Wham. He had always preserved an upright walk and pure conversation, was a power in the church, and known to be very decided in his opinions. It was worth while for the church to make an effort, at least, to continue such a man in the church, not only on account of the pecuniary aid that would thereby be insured, but for the social and moral influence he would exert. Accordingly a committee of the most influential members was raised for the purpose of "laboring with Brother Wham." They repaired to his residence, introduced the subject which was the cause of their mission, and proceeded to enlighten him on the exceeding sinfulness of Masonry, no doubt giving him some new facts concerning it that he had never learned in the ritual or instructions of the Order.

He listened attentively, and even respectfully, for he was determined to demean himself in a Christian manner, whatever the committee might do. They expatiated upon the assumed fact that a man could not be a Mason and at the same time be a Christian. They told him that his love for Masonry drew away his love for the church and for the Savior. They set forth the horrid oaths which they assured him all Masons took upon themselves, and which at that time were published as the real obligations of Masonry. They called his attention to the belief then so prevalent, that Masons had murdered Morgan, and assured him that there was no mistake on that point—Morgan was cruelly butchered by Masons. When he expressed doubts upon that subject, the committee held up their hands in holy horror, and in their most pious tones demanded:

"Don't you know the Masons killed Morgan?"

"I know nothing of the kind!" was the answer.

"Don't you believe he was killed by the Masons?" they inquired.

"Not having any proof either way," said the old man, "I can scarcely say I believe, or that I disbelieve it. But of this I have no doubt, if he took all those oaths which you say he did, they certainly ought to have killed him."

The committee voted him incorrigible, gave a holy groan over his depravity and left him with the alternative, either to be expelled from the church or to renounce Masonry. He informed them that he wanted no time to consider the question. He should never renounce Masonry, and they could expel him from their church whenever it suited their inclination or convenience. Thus in the day of trial, he preserved his integrity, was faithful to Masonic principle and dared the ecclesiastical censure of the church which then ruled with almost supreme sway over the social circles of the Empire State.

And now, at the age of ninety years, he is an active Mason, and shortened his visit to his son, because he would not forego the pleasure of attending the celebration of the festival of St, John, which he had not missed for a long series of years. Though at his advanced age, he made the journey of near a thousand miles alone and safely, and returned in the same manner, refusing to be attended by any one, saying he was able to take care of himself. He says while he lives he shall not forget the festival of St. John.

The visit here was made under the firm conviction that it would be his last journey until he travels to "that undiscovered country from whose bourne no traveler returns." A few months since his wife died, since which time he has been "setting his house in order," and the journey here was a part of the business of preparation for the last that man shall perform.

He has returned to his home. May the great lights in Masonry illumine his pathway to the land of silence; the all-seeing eye watch over his welfare, and when faith shall be lost in sight, and hope in fruition, may he experience the boundlessness of that charity which is greater than either, and which is co-existent with the being of the All-Father.

Communication.

GALESBURG, Dec. 23d, 1871.

Bro. Reynolds:

I have been much pleased and instructed in reading the communications of Bro. Rounseville, in THE TROWEL, but I have a word of fault-finding with his article headed "Extent of Protest," in the last number. It contains, as I believe, some very grave errors; and however unpleasant, and perhaps thankless, the task of pointing out those errors, viewing the matter as I do, I cannot well avoid the duty.

As I understand Masonry, its very soul and essence is fraternity and congeniality of spirit. The more there is of these in the lodge, the more there will be of harmony and happiness, and the greater will be the influence for good of the lodge over its members. Now, one of the most effective means of securing and perpetuating that harmony, is the rule or law of the unanimous ballot. This law meets the candidate at the threshold, and is the great instrumentality for keeping out disturbing elements; and the right to object to conferring the degrees upon a candidate who has been elected, is merely auxiliary to this law of the ballot, making it complete and effectual. The meaning and intent of the rule is that *no one* shall be made a Mason who is offensive to *any* member of the lodge. We should remember that the lodge was made for man, not man for the lodge; and it is, or should be a family of congenial spirits and not a gathering of discordant elements.

Now Bro. R. finds fault with this "right of protest," because it is so effective in keeping out disturbing elements. Because the protest is more effectual in excluding the objectionable candidate, (objectionable to the objector at least,) he draws the inference that the objector purposely absents himself when the ballot is passed so as to have the better means of holding the candidate at bay. Suppose this is true, who shall condemn the objector for it? It is his house and happiness, as well as yours and mine, that he is defending against what he, however mistakenly, believes to be a troublesome or dangerous intruder. We all have our likes and dislikes, and those feelings are rarely without some foundation. But even supposing them to be so, in a given case, our happiness is none the less involved in their proper respect. We may not be able to give a sensible reason for them, but they are, to us, none the less real on that account.

> "I do not like you Dr. Fell;
> The reason why I cannot tell;
> But this I know, full well,
> I do not like you Dr. Fell."

Even in a partnership for business purposes, no one can be taken into the firm without the consent of all the members.

Bro. R.'s argument goes upon the ground that either the candidate has a *right* to be admitted, or that the lodge has a right to have him admitted in either case over the objection of the objector. Now I deny both of these propositions. First, no one has a *right* to admission; it is through the grace of the lodge that one gains admission. And second, the lodge has no right to admit except by the unanimous consent of the members. Each member has an absolute veto on admission, and most justly so; and there should be no coercion, compulsion or pressure. If Masons are free men, they must, especially in this matter, be permitted to act in freedom. You may persuade, reason, labor with, as much as you please, but beyond this you have no right to go. You have no right to substitute your will, mind or determination for his.

It is sometimes said, that so long as the objector keeps his reasons to himself, his objection must be respected by the lodge; but if he makes them known, it is then the right of the lodge to pass upon their sufficiency; or in other words, the making known his reasons dispenses at once with the Masonic law of the unanimous ballot, and substitutes in its place the majority rule of political bodies. Does the discovery of his reasons deprive the brother of his rights, or change the character of the Institution? Does the lodge then cease to be a body of congenial fraternal spirits, and become a body politic? It must be so, if Bro. R.'s reasoning is sound. The discovery of his reasons may enable the lodge, knowing where the difficulty lies, to more effectually reason with and persuade him; but when it undertakes to compel him to withdraw his objections, or to bring in the candidate over his head, it does violence to one of the greatest, most important, and useful of the landmarks.

It will, perhaps, be said that a member may be narrow-minded, pig-headed, or, if you please, devilish; very well, the lodge takes a brother as a man takes a wife, "for better or for worse." If it finds him to be possessed of these unpleasant qualities it must bear with him or expel him; and a lodge made up of sensible Masons will think several times before it will drive out or expel a brother to take in an outsider. But so long as the member is in good standing he is indeed master of the situation, and however unreasonable, in the estimation of the lodge, his objections are, such unreasonableness can be no ground for expelling him, because the lodge cannot be the judge of the reasonableness or unreasonableness of his objections. In undertaking to decide that question for him, the lodge strikes at the very foundation of Masonry. I know we are often admonished to lay aside all private pique and prejudice; but who shall decide whether the objector is influenced by mere pique or prejudice. In this matter the lodge may admonish, but the member alone can decide.

I had written much more on this subject, more especially in direct review of the different positions of Bro. R.'s article, but I find I am making this communication too long, and so here close it.

G. C. LANPHERE.

The Royal Arch Abroad.

The following reliable information respecting Royal Arch Masonry abroad, cannot fail to be of interest to our readers:

"In Scotland, the Grand Chapter was formed A. D. 1817, but for about seventy years before the degree was worked in that country, although irregularly. The Grand Lodge of Scotland only recognizes the three Craft degrees AND THE MARK. The Royal Arch is represented by an independent Grand Chapter, and is worked differently to England, as the Mark, Past Master, Excellent Master, and the 'Veils,' are required preparatory to the degree of Royal Arch being taken. This body has granted warrants to work the *Mark* degree in England, notwithstanding the legal formation of a Grand Lodge to work that degree, A. D. 1856, and which now has one hundred Mark lodges *under its rule*, and is in excellent working order. In Ireland the Grand Lodge is confined to the Craft, only it and all the older grand bodies are in unison, and a regular series or grade of degrees, from the first to the *thirty-third*, is reciprocally worked. The Grand Chapter only gives the Mark, 'Veils,' and Royal Arch degree. Before a brother can take the Rose Croix he is required to be thirty-three years of age, seven years a Master Mason, and to have been admitted a Mark Master, Royal Arch, Knight of the Sword, Knight of the East and West, Knight Templar, and Knight of Malta, and have been a Master of a lodge for six months! The degrees of '*Royal and Select Masters*' are not known in either country, and are virtually given in the first degrees of the Ancient and Accepted Rite, of which they are copies. The Grand Chapter of Ireland approaches the nearest to Capitular Masonry in the United States, although, as in England and Ireland, '*High Priesthood*' is not recognized.

"In England the Royal Arch is most carefully worked, is exclusive in its membership and has attained a high degree of perfection, especially in London, where many of its preceptors are able exponents and ritualists of the sublime mysteries of the Order.

"Under the Grand Lodge of England there are over 1,200 active lodges, 400 Royal Arch Chapters and 100 Mark lodges (under Grand Lodge of Mark Masters). The lodges of the 'Union of 1813' were taken alternately from the 'Ancients' and 'Moderns,' the latter coming first, so that the mere number is not an evidence of date alone, as *e. g.*, No. 2 is much older than No. 1, and so No. 4 and 3, and Nos. 2 and 4 than the Grand Steward's Lodge, which comes first. The 'Moderns' are easily recognized by turning to the calendar published by the Grand Lodge, as *those only* have the dates of their constitution given before 1813. As each chapter takes the number of the lodge to which it is attached, it would be wrong to suppose that, as the last chapter mentioned in the calendar for 1870 is No. 1,222, that there were over one thousand chapters under England, as some of our American friends have done, whereas, in reality, there are not now half that number.

"The Grand Lodge of Ireland has some 400 lodges and the Grand Chapter has about eighty chapters on its roll. The latter are numbered according to the lodges under which they work.

"In Scotland there are also about 400 lodges* (although the last granted bears the number 1,014 *under Ireland* in 1869, there are not 500 really in existence in that country as the numbers are not altered every now and then, as in England especially, and in Scotland, the vacancies being occasioned by lodges resigning warrants on forming new grand lodges abroad). The Grand Chapter musters some 100 chapters and about twelve Mark lodges, working under its authority out of that country.

"The Grand Lodge of England has done a great work. 'The immense Masonic constellation that now shines in the far Pacific seas has arisen in light and beauty of late years. Remote and almost mystical corners of the globe have received the benefits of Freemasonry under its auspices. From Japan to Gibraltar, from the Cold Coast to the Himalayan mountains, through the ancient empire of Cathay and the bleak regions of Newfoundland, the blessings of our friendly Craft have been spread through its fostering care,' and what is more, it is virtually the great parent of every Grand Lodge under the sun, and the *Grand* mother of about two millions of Masons now walking the earth, who, if they but followed its teachings, might soon change this world into a moral (as well as it is now, a terrestrial) paradise."—*Comp. Wm. Jas. Hughan.*

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*Royal Arch Masonry, as in Great Britain, is only worked where the English language is spoken verbally. It is unknown in France, Germany, and, in fact, everywhere but in England, Scotland, Ireland, the United States and British possessions. The Ancient and Accepted Scottish Rite, in the 18th degree, supplies the main features for the foreign brethren.

GEN. Robert Anderson, of the U. S. Army, who died recently at Nice, France, was made a Knight Templar in Trenton, N. J.

THE *Masonic Ritual and Gazette* copies our story of the "North-east Corner" without giving credit.

A CLOWN, insincere and mercenary himself is quick to ascribe the same bad qualities to men of real talents and eminent virtues.

Selected Poetry.

The Past.

BY JOHN G. WHITTIER.

Who, looking backward from his manhood's prime,
Sees not the spectre of his misspent years?
And, through the shade
Of funeral cypress planted thick behind,
Hears no reproachful whisper of the wind
From his beloved dead?

Who bears no trace of passion's evil force?
Who shuns thy sting, O terrible remorse?
Who does not cast
On the thronged pages of his memory's book,
At times, a sad and half reluctant look,
Regretful of the past?

Alas! the evil which we fain would shun
We do, and leave the wished-for good undone;
Our strength-to-day
Is but to-morrow's weakness, prone to fall;
Poor, blind, unprofitable servants all
Are we always.

Yet who, thus looking backward o'er his years,
Feels not the eyelids wet with grateful tears,
If he hath been
Permitted, weak and sinful as he was,
To cheer and aid in some ennobling cause
His fellow man.

If he hath hidden the outcast, or let in
A ray of sunshine to the cell of sin—
If he hath lent
Strength to the weak, and in an hour of need,
Over the suffering, mindless of his creed,
Or home, hath bent—

He has not lived in vain. And while he gives
The praise to Him in whom he moves and lives,
With thankful heart
He gazes backward, and with hope before,
Knowing that from his works he nevermore
Can henceforth part.

By-Laws of the Grand Lodge.

[*Continued.*]

CONFERRING DEGREES.

SEC. 40. No subordinate lodge in this jurisdiction shall confer the degrees upon any candidate unless he be a perfect man, having no maim or defect in his body that may render him incapable of learning the art and becoming perfect in the degrees. And all lodges are expressly forbidden to confer any of the degrees, or to transact any other business save such as pertains to a lodge of sorrow, on the Sabbath day.

SEC. 41. No subordinate lodge in this jurisdiction shall confer any of the degrees on non-resident citizens, without the consent of the proper jurisdiction, first had and obtained.

SEC. 42. When any candidate for the privileges of Masonry shall be rejected by a subordinate lodge by mistake or misapprehension, the person or persons making such mistake, or voting under such misapprehension, may at any future meeting have the opportunity to correct their votes. *Provided*, All the members of said lodge have notice that said application will be made at said meeting.

SEC. 43. No lodge working under the jurisdiction of this Grand Lodge shall be allowed to do any work irregularly, unless it be by dispensation from the Grand Master; and any lodge working under such dispensation shall return the same to the Grand Master.

SEC. 44. A petition from a lodge to the M. W. Grand Master, praying for a special dispensation to confer degrees, shall set forth fully and clearly the emergency.

SEC. 45. Advancement to the degrees may be stayed at any time, for good reasons, by the lodge or the Master.

SEC. 46. No candidate shall receive more than one degree on the same day without a dispensation from the Grand Master, and no candidate for the second and third degrees shall be advanced to such degree unless, upon examination in open lodge, he shall show a satisfactory knowledge of the lectures of the degree upon which he stands. except upon like dispensation; nor shall any lodge confer any degree upon more than one candidate at the same time.

BALLOTING.

SEC. 47. No ballot shall be spread except at a regular communication, unless by special dispensation.

SEC. 48. In balloting for candidates, all members of the lodge present shall vote; for, according to an old regulation, "No man can be entered a brother in any particular lodge, or admitted to be a member thereof, without the unanimous consent of all the members of that lodge then present when the candidate is proposed;" nor shall a member be excused from the performance of this important duty except by the unanimous consent of all the members present. No Mason shall be required by the Master or lodge to give his reasons for the vote which he has deposited, for the very secrecy of the ballot is intended to secure the independence and irresponsibility to the lodge of the voter.

SEC. 49. The ballot shall be spread for each degree, and shall be unanimous. A "unanimous ballot for each of the three degrees," should be understood literally and should be the same in each, and unanimous in all, upon the moral, intellectual and Masonic qualifications of the applicant; no lodge may interfere with the right of private ballot; and if a member of a lodge expresses to the Worshipful Master an objection to conferring a degree upon a petitioner, even after such petitioner shall have been elected to such degree, such candidate shall stand as rejected, and shall be so entered of record, and shall so stand, until such objection is withdrawn; nor can the reasons for such objection be demanded. Where a candidate for the second and third degrees has been rejected by the lodge, such rejection shall not debar him from applying for such degree at the next or any subsequent meeting.

SEC. 50. After the ballot has been taken and duly examined. first by the Wardens, and finally by the Master, the result shall be declared by the Master, unless only one negative vote appears, in which case the Master may order the second trial of the ballot, which shall in all cases be final, nor can it be set aside by the lodge, Master, Grand Master, or even the Grand Lodge.

FEES.

SEC. 51. No lodge shall confer the three degrees for a less sum than twenty-five dollars, to be paid in advance.

RIGHTS OF WARDENS.

SEC. 52. Lodges shall not open or call to labor unless the Master or one of the Wardens be present.

SEC. 53. Wardens may preside and confer degrees in the absence of the Master.

DEMITS.

SEC. 54. It is contrary to and inconsistent with the ancient usages and precepts of our Order, to withdraw from a subordinate lodge, or to reside in the neighborhood of a subordinate lodge without becoming a member thereof.

SEC. 55. A Masonic demit dates from the lodge record when the same was granted, and membership ceases with said date.

SEC. 56. No lodge shall grant a demit unless the applicant shall have paid his dues and produced a receipt therefor.

CHARTERS.

SEC. 57. It is not in the power of a majority of the members of a subordinate lodge to surrender the charter of said lodge, so long as seven Master Masons, members thereof, continue to work under said charter, and according to the ancient landmarks of Masonry.

SEC. 58. Whenever the charter of a lodge shall be destroyed by fire, or in any other manner, or shall be stolen and surreptitiously taken and detained, without the fault of the lodge or Master, it shall be lawful for the Grand Master to order another charter to be issued to said lodge; which charter shall set forth the names of the members and officers named in the charter so lost, detained, or destroyed, the grand communication at which it was granted, the names of the grand officers attached thereto, and the circumstances of its loss, destruction, or detention, and shall be signed by the Grand Master and attested by the Grand Secretary, under his hand and the seal of the Grand Lodge, without fee.

SEC. 59. Whenever the charter of any lodge shall become so defaced or illegible as to be unfit for use, it shall be lawful for the Grand Master to grant them another charter, bearing the same name and number, setting forth the names of the members and officers named in the first charter, the date thereof, the names of the grand officers attached thereto, and the reason for granting another charter, which shall be signed by the Grand Master and attested by the Grand Secretary, under his hand and the seal of the Grand Lodge, and who shall be entitled to the usual fee therefor.

MORALS—CRIMES—MISDEMEANORS.

SEC. 60. All chartered lodges under the jurisdiction of this Grand Lodge shall have full power and authority to perform that duty which requires them to exercise penal jurisdiction over all Masons, unaffiliated as well as affiliated, within their geographical jurisdictions. for violations of moral and Masonic law.

SEC. 61. This Grand Lodge will sustain the action of any subordinate lodge under its jurisdiction in punishment by reprimand, suspension, or expulsion of any member who shall be found guilty of the inordinate use of intoxicating drinks, profanity, gambling, quarreling with or abusing a brother Mason; and will likewise sustain any lodge in administering any reasonable punishment upon any member who shall attempt to give the aid of Masonry in organized or individual form to any lottery or gift enterprise.

TRIALS.

SEC. 62. All trials for Masonic offenses in lodges under the jurisdiction of this Grand Lodge shall be as follows:

A regular charge, in writing, specifying the nature of the offense, and signed by the accuser shall be delivered to the Secretary, who shall read it at the next regular communication, at which time the Master shall appoint the time and place for trial, of which it shall be the duty of the Secretary to give due and timely notice to the accused, who shall be entitled to a copy of the charges, and to ample time and opportunity to prepare his defense.

SEC. 63. All Masonic trials shall be in the lodge of the highest degree to which the accused has attained, in which the examination of witnesses shall take place in the presence of both the accused and the accuser, who shall have the right to be present at all examinations of witnesses, in or out of the lodge, and to propose such relevant questions as they may desire.

SEC. 64. After the trial is concluded, the accused and the accuser shall be requested to retire, and in case the trial has been in a lodge of Entered Apprentices or Fellow Crafts, the lodge shall then be opened on the third degree; for no decision shall be made for or against a brother, after regular trial, except in a Master Mason's lodge, in which the question of "guilty" or "not guilty," shall be put by the Master, in which all the members present shall be required to vote, and of which two-thirds shall be in the affirmative or the accused shall be declared "not guilty."

SEC. 65. If the verdict is "guilty," the Master or presiding officer shall put the question as to the amount of punishment, beginning with the highest and ending with the lowest Masonic punishment herein provided. The vote on the nature of the punishment may be taken by a show of hands, and decided by a two-thirds vote of the members present.

SEC. 66. If the residence of the accused is not known, or if, upon due summons, he refuses or neglects to attend, a lodge may proceed to trial without his presence.

SEC. 67. The witnesses in all Masonic trials, whether Masons or not, shall be persons who have the use of their reason, and such religious belief as to feel the obligations of an oath, and who have not been convicted of any infamous crime.

SEC. 68. The testimony of Masons shall be taken in lodge or in committee; that of competent persons, not Masons, by committee, on oath, administered by a competent legal officer, and may be by affidavit.

SEC. 69. A subordinate lodge shall not suspend a member for non-payment of dues without written notice and a fair trial.

PUNISHMENTS.

SEC. 70, The Masonic punishment which may and shall be inflicted by the Grand Lodge and its subordinates for unmasonic conduct, shall be either reprimand, definite or indefinite suspension, or expulsion from all the rights and privileges of Masonry.

SEC. 71. A reprimand shall be given in open lodge, upon a majority vote of the members present.

SEC. 72, When a Mason is expelled from a lodge, he is thereby expelled from all the rights and privileges of Masonry.

APPEALS—RESTORATIONS.

SEC. 73. All Masons have the right to appeal from the decisions of subordinate lodges to the Grand Lodge, in which case the lodge shall furnish the Grand Lodge and the appellant with an attested copy of its proceedings on the trial, and such testimony in its possession as he may require for his defense.

SEC. 74. An application to reinstate an expelled Mason must in all cases be accompanied by a recommendation from the lodge by which the brother was expelled. *Provided*, such lodge be still in existence.

SEC. 75. Restoration, after a definite suspension by a lodge, shall take place at the expiration of the time specified in the sentence.

SEC 76. Restoration, after an indefinite suspension by a lodge, shall be by the action of such lodge at a regular meeting, after due notice, and by a two-thirds vote of the members present.

SUMMONS.

SEC. 77. A summons issued by a subordinate lodge, or the Worshipful Master thereof, must be written or printed, and under the seal of the lodge.

SEC. 78. Any summons issued as aforesaid need not contain any other matter except the requisition to attend the lodge issuing the same, or the Master thereof when required.

SEC. 79, Every Master Mason is bound to attend before the lodge, at the meeting of the lodge so requiring him, on being summoned or notified.

Sec. 80. Any member of a subordinate lodge is subject to the discipline thereof, excepting only the Worshipful Master.

Sec. 81. Repealed.

Sec. 82. Repealed.

MISCELLANEOUS.

Sec. 83. Subordinate lodges are required to do all their business in a lodge of Master Masons, except conferring the first and second degrees, and the trial of Entered Apprentices and Fellow Crafts.

Sec. 84. The return of each and every subordinate lodge shall contain the number of miles necessarily traveled by the representatives to attend the communication of the Grand Lodge and be made a part of said return.

AMENDMENTS.

Sec. 85. The Grand Secretary shall append to the printed proceedings all propositions for the amendment of the Constitution and By-Laws, or any other matter upon which it shall be necessary for subordinate lodges to act. He shall notify the lodges by circular, embodying such propositions as it shall be necessary for them to act upon, in season for their action; and such lodges shall make report of their proceedings in such cases to the Grand Secretary, on or before the first day of September thereafter.

Sec. 86. No alteration or amendment shall take place in these By-Laws, except in the following manner: Every amendment shall be proposed in writing, at a regular meeting of the Grand Lodge, which shall be spread upon the minutes and printed with the procedings of the Grând Lodge; and if a majority of the members at the next regular communication shall agree to the same, it shall become a part of these By-Laws.

Sec. 87. The previous question is unmasonic, and all proceedings had by means of it, in grand or subordinate lodges are irregular and unlawful.

Sec. 88. When any lodge in this jurisdiction shall cease to work for a period of six months or more, citizens within its jurisdiction shall be permitted to petition the next nearest lodge for the degrees, without regard to the claims of the dormant lodge.

Sec. 89. At every annual communication the work shall be exemplified in each of the degrees. When for any reason the charter of any lodge shall be annulled, the Grand Secretary may, upon being satisfied that any member of such lodge, free of charges and in good standing, has paid all dues against him, issue to such member a dimit under the seal of this Grand Lodge. And the Grand Secretary may in like manner issue dimits to Masons made in lodges under dispensation, when, for any reason such dispensations have been returned and no charter granted to such lodge.

GENERAL REGULATIONS.

LODGES U. D.

Regulation 1. No dispensation shall be granted for a new lodge, the location of which shall be within five miles of any other lodge, unless the said lodge shall consist of at least forty members, or the lodge prayed for is to be located in a city or town containing a population of three thousand inhabitants.

REPEAL.

Reg. 2. The resolutions in force, as published with the proceedings of A. D. 1857, together with all so published at any time prior thereto, of a binding character, are hereby repealed, and the By-Laws and General Regulations are adopted in lieu of them.

AMENDMENTS.

Reg. 3. These Regulations may be amended revised or repealed, in whole or in part, at any regular grand communication, two-thirds of the members present agreeing thereto.

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Address by the Worshipful Master.

My Worthy Brethren of Palatine Lodge No. 314:

There is an occasion when every person looks back to a certain time of his life, when his memory will rise up before him either with pleasure or sorrow; so then dear brethren, let us as we are fast approaching the close of another calendar, as well as a Masonic year, look back upon the past, and question ourselves. Have we regulated our lives, and lived in accordance with the teachings of the first great lights and principles of Masonry? Have we acted upon the square of virtue with all mankind and especially with our brethren of the Fraternity? Have we by a constant use of that valuable instrument (the compass) circumscribed our desires and kept our passions within due bounds? Have we with the trowel liberally spread the cement of brotherly love and affection, and used our best endeavors to unite us into one common band and brotherhood, among whom no contention should ever exist, but that rather noble emulation, who can best work and best agree? Dear brethren, love and humility, which are the precious tenets of a Mason, are by some selfish and highminded brethren *entirely* discarded. Is it not pitiable when brethren of high spiritual profession entirely turn their backs to the lodge and not even visit the meetings, because probably the previous election of officers did not result in accordance to their wishes? Dear brethren, by such actions who will vouch for us that ere long or short our pillars will wave and become shaky, if not entirely crumble, when our obligations and duties are so often neglected?

As accomplished men and as Masonry requires, we *should* walk and act irreproachably as an example to the world. Therefore let us impress the friendly advice upon our minds, which our eminent patron St. John gave, as he drew near the last hour of his life, and in his feeble state spoke, "Brethren. love ye one another." Therefore, let us endeavor to draw closer the bonds of love and affection, which are sustenance and refreshment for the mind, which will enable us to perform the labor of preparing the rough ashlar from its natural state, and fit our minds as living stones for that spiritual building, that house not made with hands, eternal in the heavens. Therefore keep the heart pure and ready for a noble deed. Remove the rough stone, prepare the path for a weary brother's feet. The stone lies not in rocky walls, nor in the depth of the ground. In your breast you will find it all, and there the rough stone will be found. So then, dear brethren, let us cleanse ourselves from all worldly evils and impurities of life and caution ourselves of the true duties which were inculcated upon our minds while at the sacred altar.

Let us this evening elect such officers, who, imbibed with wisdom, strength and beauty. will set the Craft at work and give them proper instructions; who will pay the Craft their wages if any be due, and superintend the Craft in a proper and Masonic way, during the hours of refreshment. Let us elect a Master, who not only as the saying is, is a smooth worker, but one that will guide us and dispense *true* Masonic light, as the bright rays of the sun dispenses true light when rising in the eastern horizon; one who will guide an erring brother and remind him in a *friendly* manner and not behind his back, of his faults, and surround him with the chain of brotherly love: one who possesses the talent of exhorting the brethren of any unmasonic conduct in love and tranquility, so that we may not again be compelled to have the profane world called upon to substantiate our Masonic virtues and morals (as per example occurred). To all of this may the Almighty Architect of the Universe grant us His blessing, that we may be led by His wisdom and strength; that we may not deviate from any of the true Masonic edicts. May the brethren who shall be elected officers of this lodge this evening for the ensuing year, not accept in a vain and transitory manner, but out of pure love and Masonic principles, and fulfil their arduous labors with true Masonic zeal, to the close of their official time, so when at last their work shall be done and their earthly tabernacle shall be lowered into the silent grave, the brethren remaining may shed the tear of sorrow for their remuneration.

And now, my brethren, upon retiring from the chair, as W. M. of this lodge, permit me to return my sincere thanks for the kindness and patience you have shown me during the past year. I have endeavored to rule and regulate the lodge with true Masonic principles, and to promote peace, love and unity among the Craft, and if my duties may have been in many cases neglected by me, I ask the pardon of the brethren. A few more words and I will have finished this meagre and probably uninteresting address. I wish to say to the brethren to join together during the coming year and be as one man; attend the lodge meetings as often as possible, and when we do come, let us come with hearts full of love; let us assist in the work of the lodge wherever and whenever we can; let us be obedient to our superiors; let us maintain secresy, and above all practice charity, and with those duties truly and Masonically performed, I will vouch for the prosperity of the lodge during the coming year.

May the heavenly blessing be with us all during the coming year, is the sincere wish and prayer of

Your obedient servant,
H. C. Batterman.

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Grand Commandery Knights Templar for the State of Nebraska.

Office Grand Recorder,
Brownville, January 1st, 1872.

Sir Knight ————, *Grand Recorder Grand Commandery* ————:

I have the honor and pleasure to hereby inform you that the Grand Commandery Knights Templar for Nebraska was duly organized at the city of Omaha, in this State, on the 28th day of December, A. D. 1871, A. O. 753, by Em. Sir T. S. Parvin, of Iowa, acting under authority of J. Q. A. Fellows, Grand Master of the Grand Encampment of the United States of America. The following officers were elected and installed, viz.:

Harry P. Deuel, Omaha, R. E. G. Commander.
William E. Hill, Nebraska City, V. E. D. G. Commander.
J. M. Hurty, Lincoln, E. G. Generalissimo.
Daniel H. Wheeler, Platsmouth, E. G. C. G.
Rev. George C. Betts, Omaha, E. G. Prelate.
Champion S. Chase, Omaha, E. S. G. Warden.
R. H. Oakley, Lincoln, E. J. G. Warden.
Henry Brown, Nebraska City, E. G. Treas.
Robert W. Furnas, Brownville, E. G. Rec.

The following officers were appointed:

John Blake, Brownville, Grand Warder.
E. K. Long, Omaha, Grand Standard Bearer.
John Reed, Nebraska City, G. Sword Bearer.
H. J. Walsh, Lincoln, G. Captain Guard.

[SEAL.] Attest my hand and the seal of the Grand Commandery, this 1st day of January, A. O. 754.

Robert Wilkinson Furnas,
Grand Recorder.

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Order No. 3.

Grand Encampment of Knights Templar for U. S. of America, Sir J. Q. A. Fellows, M. E. Grand Master.

To all the Grand Commanders of our State Grand Commanderies, and the Commanders of commanderies holding their charters immediately from our Grand Encampment—Greeting:

Whereas, The first clause of paragraph one of Section five of Article one of Constitution of the Grand Encampment, in defining the duties of the Grand Master, expressly provides that, "as a part thereof, he shall have a watchful supervision over all the commanderies, State and subordinate, in the United States, and see that all the constitutional enactments, rules and edicts of the Grand Encampment are duly and properly observed, and that the dress, work and discipline of Templar Masonry everywhere are uniform."

And Whereas, at this time, under the foregoing provision of the constitution, the Grand Master has occasion only to call the attention of all commanderies, whether grand or subordinate, to the edicts of the Grand Encampment upon the subject of dress, enacted in 1862, and to urge a greater uniformity.

To this end, therefore, he has caused to be republished the Edict of the Grand Encampment of 1862 (pp. 45 to 50 of the proceedings of that session), as hereto appended, and to order a strict compliance therewith. That edict is absolute in its character, and supersedes and repeals all former enactments, rules, and edicts upon the subject. The costume it prescribes is, as reported by the committee, neat, durable, economical, and distinctive in character, and no excuse can be considered satisfactory why the same should not have long since become universal.

In addition to the failure to adopt, a worse evil has, however, begun to prevail—that of innovation and change—and to this tendency this order is more particularly directed. Simply to illustrate the character of the departures from a strict nniformity, the coat may be instanced. The only description in the edict is. "black frock coat." This can mean nothing else than the frock coat of society, cut in the usual style, of the ordinary length, with such buttons as are usually worn, and those placed in the ordinary manner, in other words, a "black frock coat" is one that can be worn on any occasion, and wherever a black frock coat may be worn, and which may not cause any distinctive observation or remark whatever.

These remarks may be applied to every other article of dress, costume, or uniform, or whatsoever may be included in the edict hereto appended.

There are to be added to the articles specified, under the heads "full dress" and "fatigue dress," those trimmings, &c., which are described in the edict, and as there described, and absolutely no other. A strict observance of these directions is necessary to uniformity, and to prevent that tendency to extravagance of dress which is hardly consistent with the vows of a Templar.

We trust, therefore, that each Commander to whom this shall come will comply with the terms of this order, and enforce a strict uniformity, and see that his command is fully and properly uniformed.

Done at New Orleans, Louisiana, this 30th day of December, A. D. one thousand eight hundred and seventy-one.

By the Grand Master.

[SEAL.] Attest my hand, and the seal of our Grand Encampment, at Iowa City, Iowa, December 30th, A. O. 753.

T. S. Parvin, Gr. Rec.

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The St. Louis Medical Institute is at 410 North Eleventh street.

THE MASONIC TROWEL,

IS PUBLISHED BETWEEN THE FIRST AND FIFTEENTH OF EVERY MONTH.

Price per year, - - - - - - $1.25.

THE TROWEL is the oldest Masonic journal in America now published in its present form, and is again presented to the Masonic Fraternity for renewed and generous support.

It has ever been the organ of the masonic people and their families—such it will remain. It has been the friend and advocate of law, order, morality, intelligence—of improvement, progress and toleration, and will continue so to be.

It is now printed on new type, superior paper, and will give the latest Masonic tidings.

RATES OF ADVERTISING.

	1 mo.	3 mo.	6 mo.	1 yr.
1 Square,	$ 5.00	$10.00	$15.00	$30.00
2 Squares,	10.00	18.00	25.00	40.00
¼ Column,	15.00	25.00	35.00	45.00
½ Column,	25.00	40.00	50.00	60.00
1 Column,	35.00	45.00	65.00	100.00
2 Columns,	65.00	90.00	110.00	150.00
1 Page	75.00	100.00	150.00	200.00

But three pages of the paper will be given to advertisements; but, if sufficient inducement be offered, a cover will be added and made a part of the paper for that purpose.

Advertisements for one month, payable in advance; for three months, payable one-half in advance and the remainder after the first insertion; for six months or longer, payable one-third in advance, the remainder quarterly.

The space usually occupied by eight lines of nonpareil type, solid, will be regarded as one square, or, twelve squares to each column.

Equitable charges will be made for changes, alterations or withdrawals.

Orders for advertisements from abroad should state how much space is desired.

Editorial notices will *in all cases* be written by ourself, and charged for at the rate of one dollar for every ten words or less, payable in advance. The request for editorial notice should be accompanied by the money for the number of words desired, in no case exceeding fifty.

Any one who fails to pay bills when due without an acceptable excuse, will have his or their advertisement thrown out with an editorial notice to that effect. Suspension of business is a sufficient excuse.

No advertisement received from irresponsible houses nor for an immoral or disreputable business, and I reserve to myself the right to reject all such.

No one is authorized to receive any advertisement for me except by my written authority, nor will any advertisement be received without the written authority of the party ordering it.

HARMAN G. REYNOLDS,
Proprietor, Publisher and Editor.

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Anti-Masonic Fanaticism.

Several letters inform us that Rev. Mr. Blanchard, the younger, has on several occasions asserted the following propositions as incontestible; that Masonry is anti-Christian; that Masons are not Christians in fact; and, that no Christian can be a Mason. It is agreeably to our information that the elder and the younger, while holding other objections to Freemasonry, hold the above three propositions as paramount, and all other objections as inferior and subordinate to them. In the past we have not so understood it. We understood the position of the elder Blanchard at Galesburg to be this; that Masons who had ceased to be active as such, should not be *disturbed* in their membership, but that Masons should not be *admitted* to church fellowship, leaving them to seek other affiliations; but we did understand that it was Masonry that debarred them, while their Christian character otherwise was not called in question.

It is unquestionably and unfortunately true, that men may argue themselves into the firm belief of doctrines formerly discarded, and that fanaticism and consequent oppression and cruelty will thrive and enlarge from the effects of its own pernicious food.

The younger Blanchard, trained by the elder, does, we presume, hold to the doctrines taught by Trinitarian Congregationalists. If like the elder, both carry their teachings and doctrines to their logical conclusion. To their credit then, be it said that they believe what they profess, and discard all that they do not believe; but, to their discredit be it said, that their extreme notions about Masonry prove them to be extremists in everything else, and per consequence, assuming to judge Masons, they judge all who differ with them in belief, and discard them. It is but fair then to presume, that discarding all who differ with them, they class them outside of the Christian fold.

Let us then, test the younger Blanchard by his own assertions and belief. He believes that Christ is very God—very man, and that there is no salvation except as he has wrought it out for man; he believes that none who are morally accountable can have salvation, unless they penitently forsake sin, and accept Christ by professing him before the world.

He rejects the doctrine that Christ is a mere man, and of course he discards the doctrine held by many, that Christ could, in his mere human nature, atone for fallen men.

It follows then, that a large portion of the Congregational denomination are not Christians, and cannot be saved, because they do not believe in the divinity of Jesus of Nazareth. It follows also, that all sects rejecting the divinity of Christ, are "hay, wood and stubble," fit only to be burned.

To be a Christian then, one must believe as the younger Blanchard does. He cannot refuse his own logic. Then, as he judges, none but Christians can enter heaven; no Mason is a Christian or can be, neither is any one a Christian who does not accept Christ as God. Let us carry this logic farther; the younger Blanchard says that Christians cannot associate with Masons, because Masons are not and cannot be Christians; it is clear then, that he passes this judgment in the interest of Christianity; if so, then he will discard the association of all but his sort of Christians in his crusade, and so none are wanted for the anti-Masonic party but such as believe in the divinity of the Son of God. Masons professing Christianity have nothing to fear. They know in whom they put their trust, and living in obedience to His commands, they may safely commit their cause to Him who "judgeth righteously."

New Lodges.

The following laws and regulations should be observed by lodges and brethren interested in the formation of *new lodges:*

A petition for a new lodge should be signed by those only who intend to remain with the organization should a charter be granted, giving name, number and location of the lodge of which they are at the time or were formerly members; also, the population of the town in which the new lodge is located.

All petitioners who are affiliated should pay dues to date, to their respective lodges; a certificate of such fact must accompany the petition. Those non-affiliated must forward their dimits.

The recommendation of *three* lodges *nearest* the location of a proposed new lodge is necessary.

The fee for a dispensation is one hundred dollars. All applications for recommendations must be received by lodges at a regular communication and lie over at least four weeks before final action.

The concurrence of two-thirds of the members present is necessary to endorse a petition for a new lodge.

In addition to the usual form, lodges must state in their recommendations the number of members on their respective rolls, the distance of said lodges from the proposed new lodge; also, that the matter has been before the lodge four weeks and was concurred in by a two-thirds vote.

Attention to the foregoing will avoid delay, save trouble and insure prompt attention to issuance of dispensation.

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Grand Master Price, Kansas.

In December, 1869, M. W. Bro. John M. Price, of Atchison, Kansas—the home of the noted anti-Masonic Senator Pomeroy—was elected Master of Washington Lodge No. 5, consisting at that time of sixty-nine members, and meeting in inconvenient apartments. From that number the lodge has grown to be the largest in the State, meeting in a spacious and elegantly furnished hall. The Grand Lodge, wisely appreciating his creative and constructive ability, elected him to the elevated position of Grand Master At the recent election, he laid down the gavel of subordinate authority, whereupon his brethren, through their new Master, Bro. C. J. Neal, presented him an elegant Past Master's jewel, formed of solid gold, set with precious stones, and suitably engraved. The M. W. brother was sensibly touched, and responded in that grateful eloquence born of sublime emotions, solid merit and worth.

The happy occasion closed, as all such scenes should, in a sumptuous banquet, where feminine grace presided.

Order of the Eastern Star.

This subject should be treated under several distinct heads; its social character; its means and benefits of recognition; its cosmopolitan and charitable work; its elevating and praçtical tendencies; its value in a humanitarian sense, and its influence upon society as a religious order. Under these or similar heads we shall give our views in future numbers.

Other matters, proper for all to understand, must be attended to now, and we hope finally. The system of verbal detraction, which has persistently pursued us, misrepresented and unjustly injured us, set on foot by brethren who ought to be in better business, has reached us in regard to this beautiful Order. We have not resented this treatment in the past, nor do we now. But those whose cause we have espoused have a right to know our position. We foreshadowed that this might be necessary in our November number. What we said in November we say in February: "*The objection we urged was to its fugitive, transient and unorganized condition.*" The charter members of the thirty-six chapters we have organized in person will bear witness that this was a prominent argument with us in favor of a thorough organization.

Early in our Masonic history we received the degree of Heroine of Jericho. It is a magnificent thing, true to history and full of excellent teaching. The degrees of Master Mason's wife and Master Mason's daughter made their brief impression and passed into the land of forgetfulness.

Then came the degrees of the Eastern Star, with its constellations, which were so cumbrous that they broke down of their own weight. The degree of Good Samaritan came to the surface, served its brief but beautiful hour and passed away. The judgment of the Craft fell severely upon degrees full of good promises which seldom bore fruit. The agitation which convulsed the Masonic Fraternity some years ago obscured all such matters. When this agitation ceased, the practicability of devising and organizing something valuable for woman was again discussed. The degrees had not been conferred upon us. We do not pretend that we favored them, or that we even considered methodically the matter of organization. We had just come out of a severe conflict, ostensibly a winner, but in all seriousness a loser physically, mentally and financially. A physical hurt we received at the time our office was invaded, and which we have studiously concealed until recently, had brought us close to the grave, and from its effects we never expect to recover. The mental strain was terrible, and it has deprived us of our former elasticity and diminished our mental power. Boldly facing and defying and surmounting every obstacle, we were thoroughly impoverished. In such a condition, rudely, wickedly and continuously assailed, our influence crippled and our means of usefulness sadly diminished, is it singular that we regarded with little favor degrees propagated and left to die by those whom we had regarded as the architects of our misfortunes? In this mood we remained for some time. Then families were organized. They had no head, and may be said to be but a little removed from the individual. But an organizer appeared. From confusion order sprang.

Time brings reflection; retrospection follows; honestly pursued, self-examination finds few men blameless *even when essentially in the right.* Trying to think and act as a Mason should, these antipathies and dislikes vanished like dew before the rising sun. Good principles, even though propagated by unprincipled men, are not by any means to be discarded for such a reason. We were long coming to a decision in our mind, but with the result of that decision we have eminent reason to be satisfied: *If any class of men should heartily desire the sympathy, confidence and co-operation* of their wives, daughters, mothers and sisters in their good work, *that class is the Fraternity of Free and Accepted Masons.* If it be desirable to secure and retain so important an end, the members of the Fraternity should evince a corresponding sympathy, confidence and co-operation. This is an era of investigation and thought. Crimes, corruptions, abuses and oppressions are being mercilessly exposed and punished. So let it be. The utility and benefit of societies and organizations are inquired into. While our wives and daughters may not desire, much less seek to know the few binding secrets of the Masonic Fraternity, they certainly have a right to know what our associations are, and if even reputable, whether they are meritorious also. The Order of the Eastern Star, strikingly benevolent and religious, opens up a vast field for the exercise of all the elements of gentleness and tenderness, counsel and sympathy, charity and affection, support and patience, which exist so munificently in the nature of good women.

In our next we will treat the social phase.

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BRO. R. H. TYSON, formerly a member of Tyrian Lodge, in this city, is now publishing the *Republican*, at Dallas, Oregon.

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PIO NONO comforts himself for his loss of temporal power, it is said, by playing billiards, in which he has grown particularly skillful since Rome ceased to be an ecclesiastic city.

A Pleasant Trip.

Agreeably to previous arangements, we visited Petersburg, Jan. 18, and were the guest of R. W. Bro. John Bennett, one of the founders and the first Master of Clinton Lodge No. 19. Here we met Col. Judy, who commanded the Menard Regiment in the late civil war. In the afternoon we visited the lodge room—a beautiful and convenient one—and there organized a chapter of the Eastern Star, named Bennett in honor of our host, who was also unanimously elected Patron. The worthy Matron is the daughter of our aged Bro Samuel Smith, another founder of the lodge, and a lady of superior executive ability. Her Associate is the talented Mrs. Col. Judy, who in addition to unusual ability adds a large experience. The Treasurer, Mrs. Lucy D. Wright, and the Secretary, Mrs. Mary Jane, wife of Bro. John Bennett, are sisters of lamented Bro. Cabiness, formerly of this city, deceased. The Conductress, Mrs. Mary I., is the accomplished widow of the late and distinguished Maj. Thomas L. Harris, who made his mark as an attorney and in the Mexican war, and who was once elected to the State Senate, and three times to Congress. He was also an able Master of the lodge. The Associate Conductress is the daughter-in-law of Bro. Bennett, and one of those ladies, who know just how and what to do, and who are always ready and welcome.

The chief feature of the evening was the initiation of a great favorite—Miss Rainey—in the presence of seventy-five or eighty members. And we were very glad to welcome an old acquaintance at Knoxville, Bro. Hobart Hamilton, H. P. of Menard R. A. Chapter.

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Chapters of the Eastern Star.

ILLINOIS.

January 16: Charter issued to Eugenia Chapter No. 85, Mt. Sterling, Brown Co.; formed by W. Bro. W. H. H. Rader, of Huntsville, Special Deputy: Bro. Jerome Ross, Worthy Patron; Miss Ella Glenn, daughter of R. W. Bro. A. A. Glenn, W. Matron; Miss Belle Miller, daughter of Bro. S. W. Miller, Associate Matron. The chapter stands out with full forty-five or fifty members. In his report to us, Bro. Rader remarks that this chapter will be second to none.

January 18: Charter issued to Bennett Chapter No. 87, at Petersburg; formed by Deputy for the Northwest: R. W. Bro. John Bennett, W. P.; Mrs. Matilda White, W. M.; Mrs. Caroline Judy, A. M. This body was organized with more than eighty members. *See remarks elsewhere.*

January 20: ——No. 84, at Tuscola; formed by R. W. Bro. D. G. Burr, of Paris, Special Deputy; Derrick L mb,

W. P.; Mrs. Mary P. Cannon, W. M.; Mrs. Mary A. Chandler, A. M.; Miss Kate Bailey, Secretary. Nothing fails in the hands of Bro. D. Lamb: nothing heretofore has needed extraneous aid at Tuscola; nor will this.

IOWA.

December 20: Charter issued to Miriam Chapter No. 11, at Dexter, Dallas Co; formed by R. W. Bro. D. W. Thomson: Solomon Rimer, W. P.; Mrs. Amanda Van Orman, W. M.; Mrs. Savannah G. Roper, A. M.

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Elections.

Mackinaw Lodge, 132.—D. Beckley, W. M.; M. Clemson, S. W.; John Haybarger, J. W.; George Patterson, Sec. Installed by R. W. Bro. Rounseville.

Grand Lodge, South Carolina.—R. S. Bruns, G. M.; F. B. Kershaw, Deputy; James A. Hoyt, S. G. W.; Rush Campbell, G. S.

Omro Lodge, 168, *Omro, Wisconsin.*—W. A. Jameson, W. M.; B. F. King, S. W.; G. W. Shafer, J. W.; M. H. Ferris, Secretary. Installed Dec. 27; telling address by Dr. Osborne. Not content with being W. M. of the lodge, Bro. Jameson must be the head of a family, and so he changed the name of Mrs. Mary S. Parkhurst to Mrs. Mary A. Jameson.

Richmond Lodge, 143.—Geo. P. Wodell, W. M.; R. F. Bennett, S. W.; John McConnell, J. W.; C. G. Cotting, Secretary. Hon. W. A. McConnell, the able representative from McHenry county, is Treasurer.

Algonquin Lodge No. 256, *McHenry county.*—James Philp, W. M.; O. H. Benson, S. W.; John Peter, Jr., J. W.; Wm. A. Mason, Secretary.

Nunda Lodge, 169.—J. H. Palmer, W. M.; O. Mansfield, S. W.; W. S. Thompson, J. W.; T. J. Wheaton, Secretary.

Bureau Lodge, 112, *Princeton.*—N. A. Bacon, W. M.; Geo. Welch, S. W.; Ten Eyck Biles, J. W.; Geo. W. Crossley, Secretary.

Oakland Lodge, 219.—John Rutherford, W. M.; Henry D. Williams, S. W.; Thomas Naphew, J. W.; W. H. Coffeen, Secretary.

Princeton Chapter, 28, *R. A. M.*—Clark Gray, H. P.; J. H. Fawcett, K.; L. D. Romburger, S.; Wm. Bacon, Secretary.

Schuyler Chapter, E. S., Huntsville, Illinois.—W. H. H. Rader, W. P.; Cynthia Klepper, W. M.; Isabella Bildenback, A. M.; Frances Moore, Treas.; Frances S. Moore, Secretary; Clara Rader, Conductress; Louisa J. Rader, Associate Conductress; Hannah Alphin, Warder; John Moore, Sent.; Kate Moore, Adah; Eliza Denny, Ruth; Mary Spangler, Esther; Sarah E. Denny, Martha; Mary E. Baxter, Electa.

Orion Council, R. & S. M., No. 8, *Princeton.*—G. W. Crossly, Master; C. D. Trimble, Deputy; J. H. Fawcett, P. C. W.: Wm. Bacon, Rec.

Euclid Lodge No. 65, *Naperville.*—J. J. Hunt, W. M.; M. S. Ellsworth, S. W.; A. McS. S. Riddler, J. W.; C. M. Castle, Secretary.

Princeton Lodge No. 587.—R. B. Foster, W. M.; A. Scott Chapman, S. W.; C. G. Cushing, J. W.; M. W. Trimble, Secretary.

Humboldt Lodge, 555, *Ottawa.*—Henry Koch, W. M.; W. G. Fuchs, S. W.; Herman Warlich, J. W.; Mathias Maherhofer, Secretary.

Temple Commandery No. 20.—C. D. Trimble, Com.; S. W. Knox, G.; G. W. Crossley, C. G.; Geo. Crossley, Prel.; Wm. Bacon, Rec.; L. R. Jerome, Military Instructor.

Watseka Lodge, 446.—D. L. Jewett, W. M.; W. M. Coney, S. W.; T. S. Arnold, J. W.; S. C. Munhall, Secretary.

Watseka Chapter.—D. Morgan, H. P.; C. F. McNeill, K.; W. S. Kay, S.; T. S. Arnold, Secretary.

Hesperia Lodge, 411, *Chicago.*—D. J. Avery, W. M.; C. F. Babcock, S. W.; A. H. Vanzwoll, J. W., C. H. Brennan, Secretary.

National Lodge No. 596, *Chicago.*—L. A. Hamblen, W. M.; A. J. Guilford, S. W.; Wm. Hafner, J. W.; A. B. Stiles, Secretary.

Grand Lodge, Pennsylvania.—Samuel C. Perkins, G. M.; Alfred R. Potter, Deputy; Robert Clark, S. G. W.; John Thomson, Grand Secretary, all of Philadelphia; James M. Porter, of Easton, G. J. W.

Lexington Lodge, 482.—A. B. Davidson, W. M.; W. H. Kennedy, S. W.; R. S. Dement, J. W.; Richard Stevenson, Secretary.

Grand Lodge of Massachusetts.—Sereno D. Nickerson, Boston, G. M.; Percival L. Everett, Boston, Deputy; Charles Kimball, Lowell, S. G. W.; Tracy P. Cheever, Chelsea, J. G. W.; John McClellan, Boston, G. Treas.; Chas. H. Titus, Recording Grand Secretary; Chas. W. Moore, Cor. G. Secretary.

Pekin Lodge No. 29.—W. F. Henry, W. M.; G. H. Eiterman, S. W.; Joseph Webb, J. W.; H. Vanderworth, Secretary.

Nachusa Chapter No. 56, *Dixon.*—Orris B. Dodge, H. P; Horace W. Beal, K.; John D. Crabtree, S.; S. S. Dodge, Secretary.

Dixon Commandery, K. T., No. 21.—James A. Hawley, Com.; S. L. Myers, Gen.; John A. Ladd, C. G.; Geo. H. Sampson, Prel.; H. W. Beale, Recorder.

Louisa Chapter No. 82, *E. S., Camden.*—B. P. Watts, W. Patron; Mrs. Emma Mead, W. Matron; Miss Anna McHatton, A. M. Installed by Bro. W. H. H. Rader, Dec. 27.

Augusta Council, R. and S. M., Augusta, Ark.—W. M. Garland, G. Master; W. H. Gee, Deputy; E. T. Jones, P. C. W.; L. M. Ranseur, Recorder; John Shearer, Tyler.

Black Hawk Lodge, 238, *Hamilton.*—Thos. Ruggles, W. M.; N. Pritchett, S. W.; H. J. Mack, J. W.; W. G. Sanford, Secretary.

Augusta Lodge, 45, *Augusta, Ark.*—W. M. Garland, W. M.; W. J. Thompson, S. W.; T. J. Stubbs, J. W.; H. P. Auld, Secretary; John Shearer, Tyler.

Tyrian Lodge, No. 333.—R. W. Bro. O. H. Miner served as first W. M. for seven successive terms—then one year as Treasurer; then one year as W. M.; then three years as Treasurer, and is now installed again as Master, making, when complete, nine years as W. M., and thirteen years continuous official service.

Augusta Chapter, 37, *Augusta, Ark.*—R. P. Martin, H. P., E. T. Jones, K.; L. M. Ransaur, S.; Dr. Walker, Sec.; John Shearer, Guard.

Grand Chapter of Arkansas.—G. A. Dannelly, G. H. P.; E. R. Du Val, Deputy; J. W. Rison, G. K,; J. W. Jordan, G. S.; R. L. Dodge, G. Treas.; L. E. Barber, Little Rock, Grand Secretary.

Grand Council of Arkansas.—E. H. English, G. M.; W. W. Garland, Deputy; B. F. Powell, G. I. M.; J. W. Jordan, G. P. C. W.; R. L. Dodge, G. Treas.; S. E. Barber, Little Rock, G. Recorder.

Illinois Grand Council.—W. A. Levanway, Dixon, G. P.; Geo. E. Lounsbury, Mound City, Deputy; John F. Burrill, Springfield, G. T. I.; Wilbur F. Bromfield, Mendota, G. P. C. W.; Henry B. Pierce, Elgin, G. C. G.; Edward Blackshaw, Urbana, G. Cond.; Charles Fisher, Springfield, G. Treas.; James H. Miles, Masonic Temple, corner Randolph and Halsted streets, G. Recorder; Levi Lusk, Mt Sterling, G. Chaplain; A. R. Robinson, Springfield, G. G.

Palatine Lodge, 314.—R. S. Williamson, W. M.; H. D. Cadwell, S. W.; H. Schirding, J. W.; F. J. Filbert, Secretary.

Palatine R. A. Chapter No. 117.—N. P. Keyes, H. P.; S. P. Brown, K.; M. S. Johnson, S.; F. J. Filbert, C. H. and Secretary.

The officers of the lodge and chapter were installed by Comp. E. E. Thomas, of Woodstock Chapter No. 36, and a very interesting oration was delivered by Comp. Mowry, of Polo. Dinner, generous and abundant and a good time.

The officers of the Eastern Star Chapter were installed at the same time by Comp. Keyes.

Farina Lodge No. 671.—James Potticary, W. M.; W. L. Arnold, S. W.; D. J. Maxon, J. W.; C. H. Harbor, Sec.

Review of Proceedings.

ARKANSAS. — *Grand Chapter.* — This body, so long governed by Albert Pike, L. E. Barber, and Judge English, assembled at Little Rock, Nov. 2, M. E. Elbert H. English, presiding; L. E. Barber, G. Secretary. Comp. English speaks thus comprehensively and with rare beauty of the Chicago fire:

> "When, recently, the great city of Chicago, sitting like a beautiful queen upon the shore of an inland sea, bathing her feet in its waters, her brow crowned with the palm of commerce, and her lap filled with plenty, was suddenly overwhelmed by a terrible fire, more than ten thousand of her houses reduced to ashes, and a hundred thousand of her horror-stricken people driven before the flames, roofless and destitute, into the streets and highways, the hearts of all the civilized people of the globe, wherever the electric wires flashed the dreadful news, were moved with compassion; and promptly, over every sea, and along every river and railway, money, food and clothing were sent to the relief of the sufferers."

He reviews proceedings at Baltimore in his suggestive way; how strikingly beautiful is this tribute to the memory of Judge Taylor, of Texas:

> "During an excursion over the bay, a companion, half sick, sat upon the upper deck of the great ship, looking gloomily over the waters, and seeming to be lonely, though in the midst of a throng. A passing cloud had shut out the sun, and cast a great shadow over the bay; and there was a shadow on his heart. One, seeming like an angel of mercy, sent to earth to smile away its sorrows, came to his side, and looking cheerfully into his sad face with her bright eyes, pointed with her delicate hand to a silver-lining along the edge of the cloud; and then called his attention to the spires of a city away over the bay, glittering in the sunbeams. Earth, said she, has its shadows and its sunshine. The gloom of to-day may be succeeded by the brightness of to-morrow; and away over the sea of life, there is a temple, not made with hands, of which we are reminded by yon tall spire glittering in the sun-beams beyond the cloud that overhangs the bay!
>
> "An eminent companion and sir knight, Judge Taylor, who came far from his home to represent the Masons of Texas, at Baltimore, sickened and died. Learning that he was to be buried on a beautiful Sabbath evening, after the close of the General Grand Chapter, and supposing that but few, save the procession of local brethren, would attend the stranger to his resting place, I determined to be present at his funeral. Strolling out to the beautiful cemetery, I was agreeably surprised to find that thousands of ladies and gentlemen were crowding into the grounds. And when the fallen stranger was lowered to his sleeping place, innumerable white handkerchiefs, held to weeping eyes, were moistened with tears; and the autumnal breeze that swept over the solemn scene, was burthened with sighs heaved by tender, sympathizing hearts. If he had been buried among his own neighbors, greater sympathy could not have been manifested."

Having been elected Dep. G. G. High Priest at Baltimore, Comp. English retired, and Rev. G. A. Dannelly was elected G. H. Priest. The officers will be found in another place. Sixty-one chapters; members 1,561; average 26.

Grand Council—Met at same time and place, Geo. A. Dannelly, presiding; L. E. Barber, Grand Recorder. Every council was represented and harmony ruled. Comp. English was elected Grand Master. We desire to remind our Arkansas readers that our mantles as Grand Secretary of the Grand Chapter and as Grand Recorder of the Grand Council, now rest gracefully upon the shoulders of Comp. James H. Miles, P. G. H. P., Masonic Temple, corner Randolph & Halsted streets, Chicago.

ILLINOIS.—*Grand Council.*—This body met at Masonic Temple (old) Chicago, Oct. 5, H. W. Hubbard, presiding; A. W. Blaksley, Grand Recorder. Dispensations were reported for new councils at New Rutland and West Chicago, and charters were granted them.

The statistical tables show 53 councils; 1,989 members; 164 advancements; 30 admissions.

Wm. A. Levanway, M. D., of Dixon, was elected Grand Puissant, and James H. Miles, Masonic Temple, corner Randolph and Halsted streets, Chicago, was elected Grand Recorder. *See elections.*

The proceedings of 1870 are also reprinted.

VERMONT.—*Grand Council*—Met at Burlington, June 15, E. S. Dana, presiding; W. H. S. Whitcomb, Burlington, G. Recorder. Both re-elected—14 councils; 735 members.

"Fill the Bill."

Our Bro. Rounseville, was pleased to discourse somewhat upon the desirable physical qualifications of Masters, and we are gratified to say that the Masonic reading public are generally treated to it through other publications. We took occasion to put in our oar in the January number, and may be committed an indiscretion in naming several brethren less than thirty-five years old, whom we knew to be every way worthy and well qualified and included in Bro. Rounseville's rule; we did write in the name of Bro. Geo. H. Raymond, of Litchfield, but some how the printer left it out, and the omission escaped our attention in the proof reading; to the number we now add Judge John D. Crabtree, of Dixon. These names occurred to us from a hasty call upon memory, and by stopping to think we could name many not yet thirty-five years of age, and probably more than two hundred who are over that age. We must not omit to name Gen. John C. Smith of Galena, who is probably one of the younger list, and here we will stop.

Bro. Rounseville comes in again this month in a merry and facetious mood upon the same subject.

The Illinois Mutual Benevolent Society,

Located at Princeton, L. R. Jerome, Secretary, has three hundred members enrolled, among whom it numbers the careful Bro. James A. Hawley, of Dixon; has paid one benefit, and is rapidly augmenting in numbers and strength. In fact, it is as sound as the gigantic affair in Indiana. We should like to hear from kindred organizations in Paris and Greenville.

AN able address by Bro. Samuel J. Dodds, of Lena, will appear in the March number of THE TROWEL.

Chicago Masonic Relief.

The Relief Committee, now located at No. 5 Masonic Temple, corner Randolph and Halsted, Bro. James Morrison, Superintendent, are striving hard to furnish employment to every one qualified to act in any commercial or manufacturing business.

Thanks

To Geo. W. Childs, southwest corner Sixth and Chestnut streets, Philadelphia, for the *Public Ledger Calendar* for 1872. It is a valuable register and compendium as well.

Mrs. De Geer

Suffered much loss by the Chicago fire, but with her accustomed Scotch energy she brings out her *Coming Woman's Magazine* punctually. It is devoted to the best interests of woman, literature and temperance.

Breth. Shugart and Lininger,

Of Council Bluffs, Iowa, send us their twenty-eight page illustrated catalogue of farm machinery and seeds. It pays, and none are worthier.

Five Jewels of the Orient,

Is the title of a beautiful new book by Juliette T. Burton, presented to us by the Masonic Publishing Company, 626 Broadway, New York.

It is for the benefit of the ladies of the Eastern Star, and treats of Jephtha's Daughter under the head of Turquois; Ruth, the Topaz; Esther, the Diamond; Martha, the Emerald, and Electa, the Ruby; 244 pages; tinted paper; nine costly and beautiful illustrations.

The Vermont Mason,

By R. W. Bro. Henry Clark, Grand Secretary of Vermont, is a small four page monthly, published at Rutland, Vt., at fifty cents per year. We take an article from it this month, which proves it to be neither "sounding brass" or "a tinkling cymbal," but true and polished gold.

The Evergreen,

For January, is graced with a beautiful engraving of the good humored and intellectual face of M. W. Bro. O. P. Waters, G. M. of Iowa.

The *Evergreen* also has a biographical sketch of the venerable Wm. Leffingwell, from the pen of Comp. Langridge. He was well in years before he became a Mason, but his zeal, persistence and ability have made up the time.

The Keystone

For New Years, comes with a beautiful engraving of the new Masonic Temple, occupying an entire block encompassed by Broad, Filbert, Juniper and Cuthbert streets, Philadelphia, 150 feet wide by 250 feet deep, three stories in height, with basement and sub-cellar. The Grand Lodge Hall is 51 feet wide, 105 long, and 48 high. This vast edifice, including grounds and furnishing, is to be completed within the sum of $2,250,000, and is forever free from taxation.

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WE regret exceedingly to learn that *The Landmark*, published by Bro. Geo. F. Illsley, New York, has been discontinued for want of adequate support.

Bro. Illsley was surely a competent, generous and enterprising editor, and the Craft in New York City alone ought to have sustained him.

So publication after publication in New York goes to the wall. The vehicles of Masonic information and literature most noteworthy in that city are departments in political papers edited by Past Grand Master Simons, and the talented Fitzgerald Tisdall.

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The Song Messenger,

For December, contains the song of Mrs. O'Leary's Cow, by "P. Green;" editorials on "Adapting Hymns to Tunes," and "The Cabinet Organ in Play." Also a new song, "Ye Have Done it Unto Me." Specimen copies ten cents. The *Song Messenger* is edited by W. S. B. Mathews. Published by Root & Cady, Chicago, at $1.00 a year.

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The Little Corporal

For January, makes his salute in a handsome new uniform in the garb of peace. This number contains the first chapter of the prize story, which opens out in a very interesting manner. The illustrations are not excelled by any other similar periodical in the land. Terms $1.50 a year, John E. Miller, publisher, Chicago, Ill.

* * *

Mothers' Journal.

The home magazine, for January, is out in a *new* and *beautiful* dress, as fresh and instructive with life as the youngest of our magazines. This number commences the 37th volume. Really, this magazine is one of the very best in the market for the *family*. Its articles are carefully and ably prepared—with a fine variety—always pleasing and always pure. It can be trusted in every family and by persons of all ages. It is just what its name indicates—a magazine for the HOME.

* * *

American Homes.

The January number of this popular illustrated dollar magazine is as full of good things as a New Year's morn is of good promises. Among the notable articles is one on "Society in Washington," by Mr. Ramsdell, the well-known Washington correspondent, and there is the usual supply of stories, disquisitions, wit. houshold articles, a popular song and departments for Freemasons, I. O. O. F., G. A. R., K. of P., &c.—the whole forming a rich collection of literature for ten cents. The New York *Tribune* well says "that its pictorial embellishments enhance the value of *American Homes*, and that it will hold its own in many families against more costly magazines." A new story by George Alfred Townsend is announced for the February number. A perfect copy of the Grand Duke Alexis' autograph is sent with the January number, and our specimen shows that it is a valuable memento of the Duke's visit. Chas. H. Taylor & Co., 51 Water street, Boston, are the publishers.

* * *

The Chicago Pulpit,

Is a weekly publication issued by the Index Company, at 105 West Randolph street, Chicago, at $2.50 per annum. The second number—all that has been vouchsafed to us—has a sermon by Rev. Robert Laird Collier. The pulpit promises a good sermon from some leading Chicago minister in every number, and has a good pulpit miscellany besides.

* * *

Rail Roads.

Main Trunks—Branches and Extensions—Miles—Connections—Principal Towns—Country—Character.

[*Continued.*]

CHICAGO, ROCK ISLAND & PACIFIC.

Main line, Chicago to Council Bluffs..	493	miles.
Branch, Bureau to Peoria....................	46	"
Branch, Milton, Iowa, to Leavenworth, Kansas....................................	321	"
Total..	860	"

This road, from Chicago to Rock Island, is one of the early roads in the State. It is now, both to Council Bluffs and by bridge to Omaha, and also by bridge to Leavenworth, essentially a main trunk road, being a part of the direct connection from New York to San Francisco, via Omaha, and with Kansas and the southwest to the Pacific via Leavenworth.

Connections north and south at Joliet, Ottawa, La Salle, Wyanett, Davenport, Columbus Junction, Ashland, Belknap, Beverly, Leavenworth, West Liberty, Des Moines and Council Bluffs.

General connections at Chicago, Rock Island and Omaha.

Water connections at Chicago, Rock Island, Peoria, Council Bluffs, Leavenworth, La Salle and Peru.

Des Moines is the State capital of Iowa, and Davenport, Council Bluffs, Leavenworth, Rock Island, La Salle, Ottawa and Joliet are noted places. The penitentiary is located at Joliet, and is the seat of an immense business in stone, besides iron and woolen manufactures. Ottawa is the seat of justice for the Northern Grand Division and for La Salle county. La Salle is at the foot of the canal and the head of navigation on the Illinois. Of Peoria and Rock Island we have made mention. Davenport and Council Bluffs are metropolitan towns in Iowa, and Leavenworth is the metropolis of Kansas. Morris, in Illinois, is a county seat; Peru is largely engaged in manufacturing; Geneseo is famous as a seat of learning, and as a grain, stock and dairy station. In Iowa we can speak of no other towns advisedly, except Iowa City and Muscatine. Iowa City was formerly the seat of government for the Territory and State and is now the seat of the State University, and is Masonically noted as the residence of the eminent Masonic scholar and philosopher, Theodore S. Parvin. Muscatine is an important Mississippi River town and the seat of justice for Muscatine county. Grand Recorder Langridge resides here.

There are three passenger trains from Chicago to Council Bluffs and return six times per week; two from Bureau to Peoria; one from Wilton to Leavenworth, and one from Wilton to Jamesport.

This road runs along the northern margin of the stock raising country.

Its manufacturing resources and capacities are of the grandest character. The water power, commencing at Moline and terminating only at the foot of Rock Island, is unexcelled, unlimited and subject to no possible destruction or decay.

That at Ottawa, formed by the junction of the Illinois and Fox Rivers is splendid and vast.

This road is a vast institution and its direct connections east and west make it a through thoroughfare, while its constantly rumbling freight trains disclose its value as a first-class medium of transportation.

CHICAGO & NORTHWESTERN.

Line via Fulton City to Omaha..........	491	miles.
Line to Freeport..................................	91	"
Wisconsin Division to Fort Howard..	242	"
Milwaukee Division........................	85	"
Peninsula Division, from Escanaba to Marquette..................................	75	"
Madison Division, from Harvard, Illinois, to Madison, Wisconsin......	138	"
Kenosha Division, from Rockford, Illinois, to Kenosha, Wisconsin......	72	"
Total..	1194	

It will be seen that no other road in the west commands so many miles of track; and this total does not include the road from Elgin to Richmond, which would probably increase the sum total to 1,250 miles.

It contends with the Rock Island & Pacific for the passenger and freight business between Omaha and San Francisco and commands both over a large portion of Illinois, Wisconsin and Iowa.

It connects with the Illinois Central at Chicago, Dixon and Freeport and has prominent connections with other roads at Milwaukee, Clinton Junction, Milton Junction, Watertown, Minnesota Junction, Sterling, Clinton, Cedar Rapids, Marshall, Grand Junction and Council Bluffs and Omaha.

It has steamboat connections at Oshkosh, Appleton, Fulton, Omaha and Chicago.

Four through passenger trains each way between Chicago and Milwaukee; two between Chicago and Fort Howard; two between Chicago and Madison; two between Chicago and Freeport and an additional one from Chicago to Rockford; two between Chicago and Omaha; one between Escanaba and Marquette; one between Kenosha and Rockford, besides numerous trains connecting one point with another and short runs to outlying stations and suburban residences.

It enfolds Madison, the seat of government in Wisconsin; Milwaukee, the Metropolis; and such important points as Watertown, Racine, Oshkosh, Fond du Lac, Kenosha, Appleton, in Wisconsin; Clinton, Marshall, Cedar Rapids and Council Bluffs, in Iowa; Freeport, Rockford, Belvidere, Elgin, Waukegan, Woodstock, Geneva, Dixon, Sterling and Fulton, in Illinois: Freeport, Dixon, Geneva, Waukegan, Rockford, Belvidere, Woodstock and Morrison are county seats.

This company is probably the most powerful corporation in the west.

INDIANAPOLIS & ST. LOUIS.

This line embraces the old St. Louis, Alton & Terre Haute. Distance 261 miles.

General connections at St. Louis, East St. Louis and Indianapolis; and important connections at Litchfield, Pana, Mattoon, Terre Haute and Greencastle.

Bunker Hill, Litchfield, Pana, Shelbyville Mattoon, Charleston, Paris, Terre Haute and Greencastle are county seats; Bethalto, Butler, Irving, Nokomis, Rosamond, Tower Hill, Windsor, Kansas City and Dudley are lively business towns.

This road runs along the southern boundary of the stock region and the northern line of the fruit country, abounding in coal, well-settled and wealthy. It is an important line for travel and business and contends stoutly for its share of through business.

ST. LOUIS, VANDALIA, TERRE HAUTE & INDIANAPOLIS.

This is the old Brough road. In the legislature of 1849, three lines were competing for legislative favor and the contest was warm. The first line was from Terre Haute to Alton, via Paris, Charleston and Shelbyville, and advocated upon what was called the State policy principle; the second line was direct from Terre Haute, via Marshall, Effingham, Vandalia and Greenville to St. Louis; the third from Vincennes via Lawrenceville, Olney, Salem, Carlyle and Lebanon to St. Louis. The two first were Indianapolis routes, while the two last were St. Louis routes. The first and third were opposed to the second, while all were at war with each other. Among other advocates we may name Geo. W. Rives, of Edgar, as the champion of the first; E. H. Starkweather, of Cumberland, of the second, and E. Z. Ryan, of Lawrence, of the third. John Brough was on the ground and St. Louis tactics were prominent. It became evident that neither road could command a majority and combinations began to be looked after. Starkweather, a straightforward, incorruptible man, being in the middle interest, fell between. Rives, good natured, conversational, watchful and wary, moved the wires skillfully. Ryan, trustful, easy and certain, a general favorite, permitted Rives to get his bill to a passage first; two days afterwards Ryan's bill came up, received a majority but failed to secure the required thirty-eight votes. Brough, Ryan and Starkweather have passed away and Rives is still legislating. In the process of time all three roads have been constructed.

This road is splendidly built and is 238 miles in length from St. Louis to Indianapolis. It passes through the county seats of Greenville, Vandalia, Effingham, Marshall, Terre Haute and Greencastle, and the thriving towns of Highland, Pocahontas, Greenup and Martinsville. It has water connections at St. Louis and Terre Haute; general connections at East St. Louis, St. Louis and Indianapolis, and very important connections at Vandalia, Altamont, Effingham, Terre Haute and Greencastle.

It runs three passenger trains each way between St. Louis and Indianapolis; an additional train from St. Louis to Effingham, two of which run in connection with the Central to Chicago, and an additional one between Indianapolis and Terre Haute.

PEKIN, LINCOLN & DECATUR.

This road passes through a fertile country and the business along its line is immense. Its length is sixty-seven miles, and it has two passenger trains each way. It takes in its course the old thriving town of Delevan, at the crossing of the Jacksonville branch; Lincoln, the county seat of Logan, and Mt. Pulaski at the crossing of the G., C. & S. It has now passed into the control of the Toledo, Wabash & Western, and is one of its important arms.

A BROTHER, formerly resident at Farmington, thereafter many years on the Pacific coast, pronounces Bro. Rounseville's articles "*unequalled.*" He is by no means alone in that opinion.

AT Decatur the T., W. & W. R. W. sends its main trunk west to Quincy; an arm via Taylorville, Litchfield and Edwardsville to St. Louis, and another via Mt. Pulaski, Lincoln and Delavan to Pekin, on the Illinois River; at the Bluffs it sends another arm to Hannibal and at Clayton another to Keokuk.

ON the 27th of December W. Bro. W. H. H. Rader, acting as the proxy of the Grand Master, dedicated the new Masonic hall in Camden, and as our deputy installed the officers of Louisa Chapter, E. S. Rev. Mr. Garner delivered an address. A supper closed the scene.

Knights of Pythias.

Wilbur F. Myers, 418 North Fifteenth street, Philadelphia, is the Supreme Venerable Patriarch of the Supreme Lodge. H. C. Berry, P. O. Box 921, Chicago, is the Grand Scribe for Illinois.

Resolution of Respect by Hardin Lodge No. 44, at Mt. Sterling, Illinois.

WHEREAS, HON. JOHN BIGLER, one of the charter members of this lodge, and its first Senior Warden, afterwards twice Governor of the State of California, Speaker of the House of Representatives, and Minister to Chili, departed this life, at the city of Sacramento, in said State, the latter part of the month of November last; therefore,

Resolved, That we have heard with regret of the death of our distinguished brother, and that we will cherish his memory so long as life shall last.

Resolved, That though but few of the present members of Hardin Lodge knew him as a member of the Craft, yet many of us recollect him when a citizen of our town, and some of the older members have often met him in the lodge, and remember with pleasure his portly figure and his genial countenance.

Resolved, That our deceased brother in all the relations of life exemplified the principles of our Order, and justly merited the title bestowed upon him of "Honest John Bigler."

Resolved, That whilst we deplore the loss of our departed brother, yet we realize that he has died full of years and full of honors, leaving his example to encourage and cheer us in our pilgrimage on earth; and we indulge the pleasing hope that when the Supreme Architect of the Universe shall summon us hence, we may meet our departed brother in that Grand Lodge above; that temple not made with hands, eternal in the heavens.

Resolved, That a copy of these resolutions be sent to the family of the deceased, and also that they be published in the Mt. Sterling *Gazette* and THE MASONIC TROWEL.

Attest: A. K. LOWRY, Sec'y.

A Higher Morality Among Masons.

There is one topic which is engaging the attention of all our grand lodges, and finds a place in the addresses of all the Grand Masters. It is an earnest and anxious movement in behalf of a higher, truer and better morality among Masons. If it had been agreed upon by consent of the several Grand Masters, it could not have been more united and universal. Spontaneous as it has been, the evils rebuked are wide-spread, and that from one side of our land to the other, the dangers that menace the Fraternity are seen, and are the same in all sections. But it shows also, that in every jurisdiction there are good men and true, who are struggling manfully for the right. The warning has been the swift precursor of the arming, and the simultaneous effort that is being made everywhere by the Grand Masters, who speak with authority and from observation, cannot fail to accomplish much good. Masonry is already a power in the world, but it has been fettered by apathy, and by the unworthiness of many of its professed friends, and thus hindered from the fulfilment of much of its glorious mission. It is pleasing to note the exhortations to and evidences of Masonic reform everywhere to be observed. Masonry is becoming more and more in earnest every day. The brethren are being taught that it means something more than a monthly assemblage, a set form of words or a prescribed ceremony. They are learning that the symbolism of our lodges is not merely a matter of curious inquiry for antiquarians and philologists, not merely a subject for pleasant research in which to while away an otherwise idle hour, but the embodiment of living truths which must find a lodgment in the heart, and an expression in the conduct of every true Mason. It is gratifying to observe that there is a striving after this better, nobler, truer Freemasonry, and that many brethren eminent no less for their private virtues than for their Masonic experience and learning, are casting the weight of their great influence in this direction. The cause of Masonry seems to be prospering; the general increase is as large as can be desired, but a higher standard of morality should be inculcated, in order that we may dwell among all people in "unity of spirit and in the bond of peace."—*Vermont Mason.*

Miscellaneous.

A Strange Guest.

In a little post town among the Highlands of Scotland, far away from any great city, there lived, a few years ago, a woman much respected and well beloved, though of lowly and humble fortune—one Mrs. Jean Anderson. She had been left a widow, with one son, the youngest and last of several children. She was poor, and her industry was taxed to the utmost to keep herself and son and to give him the education he ardently desired.

At the early age of sixteen Malcom Anderson resolved to seek his fortune in the wide world, and became a sailor. He made several voyages to India and China, and always, like the good boy he was, brought some useful present home to his mother, to whom he gave a large portion of his earnings. But he never liked a seafaring life, though he grew strong and stalwart in it; and when about nineteen he obtained a humble position in a large mercantile house in Calcutta, where, being shrewd, enterprising and honest, like most of his countrymen, he gradually rose to a place of trust and importance, and finally became a partner. As his fortune improved, his mother's circumstances were made easier. He remitted money to secure her the old cottage home, repaired and enlarged with garden and lawn, and placed at her command annually a sum sufficient to meet all her wants, and to pay the wages of a faithful servant, or rather companion; for the brisk, independent old lady stoutly refused to be served by any one.

Entangled in business cares, Mr. Anderson never found the time and freedom for a long voyage and visit home, till at last failing health and the necessity of educating his children compelled him to abruptly wind up his affairs and return to Scotland. He was then a man somewhat over forty, but looking far older than his years, showing all the usual effects of the trying climate of India. He was gray and somewhat bald, with here and there a dash of white in his dark, auburn beard; was thin, a little bent, but his youthful smile remained, full of quiet drollery, and his eye had not lost its old gleeful sparkle by poring over ledgers and counting rupees.

He had married a countrywoman, the daughter of a Scotch surgeon, and had two children, a son and a daughter. He did not write to his good mother that he was coming home, as he wished to surprise her and test her memory of her sailor boy. The voyage was made without accident.

One summer afternoon Mr. Malcom Anderson arrived with his family at his native town. Putting up at a little inn, he proceeded to dress himself in a suit of sailor clothes, and then walked out alone by a path he well knew, and then through a shady lane, dear to his hazelnutting days, all strangely unchanged, he approached his mother's cottage. He stopped for a moment on the lawn outside to curb down the heart that was bounding to meet that mother, and clear his eyes of a little mist of tears. Through the open window he caught a glimpse of her sitting alone at the spinning wheel, as in the old times. But, alas! how changed! Bowed was the dear old form once so erect, and silvered the locks so brown, and dimmed the eyes once so full of tender brightness, like dew-stained violets, but the voice which she was crooning softly to herself was still sweet, and there sat on her cheek the same lovely peach bloom of twenty years ago.

At length he knocked, and the dear remembered voice called to him, "Coom ben!" The widow rose at the sight of the stranger and courteously offered him a chair. Thanking her in an assumed voice, somewhat gruff, he sank down as though wearied, saying that he was a wayfarer, a stranger to the country and asked the way to the next town. The twilight favored him in his little ruse; he saw that she did not recognize him, even as one she had never known. But after giving him the information he desired, she asked him if he were a Scotchman by birth.

"Yes, madam," he replied, "but I have been away in foreign parts many years, I doubt if my own mother would know me now, though she was very fond of me before I went to sea."

"Ah, noo! it's little ye ken about mithers if ye think sae. I can tell ye there's na mortal memory like their's," the widow somewhat warmly replied; then added: "And where hae ye lost the Scotch frae your speech?"

"In India—in Calcutta, madam."

"Ah, then it's likely you ken something o' my son, Malcom Anderson?"

"Anderson," repeated the visitor, as though striving to remember. "There may be many of that name in Calcutta, but is your son a rich merchant, a man about my age and size, with something such a figure-head?"

"My son is a rich merchant," replied the widow, proudly, "but he is younger than you by many a long year, and, begging your pardon, sir, far bonnier. He is tall and straight, wi' hands and feet like a lassie; he has brown, curling hair, sae thick and glossy, and cheeks like the rose and a brow like the snaw, and big blue een, wi' a glint in them like the light of the evening star. Na! na! you are a guid enough boy, I dinna doubt, and a decent woman's son, but ye are na like mine."

Here the masquerading merchant, considerably taken down, made a movement as though to leave, but the hospitable dame stayed him, saying:

"Gin ye hae traveled a' the way frae India, ye maun be tired and hungry. Bide a bit, and eat and drink wi' us. Margy coom down and let us set on the supper."

The two women soon prepared quite a tempting repast, and they all three sat down to it, Mrs. Anderson reverently asking a blessing. But the merchant could not eat. He was only hungry for his mother's kisses, only thirsty for her joyful recognition; yet he could not bring himself to say to her, "I am your son." He asked of himself, half grieved, half amused: "Where are the unerring natural instincts I have read about in novels?"

His hostess, seeing he did not eat, kindly asked if he could suggest anything he would be likely to relish.

"I thank you, madam," he answered, "it does seem to me that I should like some oatmeal porridge, such as my mother used to make, if so be you had any."

"Porridge?" repeated the widow. "Ah, he means paritch. Yes, we hae a little left frae our dinner. Gie it to him, Margery. But mon, I guess it is cauld."

"Never mind; I know I shall like it," he rejoined, taking the bowl and beginning to stir the porridge with his spoon. As he did so Mrs. Anderson gave a start and bent eagerly toward him and then sank back in her chair with a sigh, saying in answer to his questioning look:

"Ye minded me of my Malcom then, just in that way he used to stir his paritch—gieing it a whirl and a flirt. Ah, gin ye were my puir laddie!"

"Weel, then, gin I were Malcom," said the merchant, speaking for the first time in the Scottish dialect, and in his own voice, "or gin yer boy were broon, and gray, and bent, and old as I am, could ye welcome him to your arms and love him as in the auld lang syne? Could ye, mither?"

All through this touching little speech the widow's eyes had been glistening and her breath coming fast, but at the word "mither," she sprang up with a cry, tottering to her son and almost fell fainting on his breast. He kissed her, kissed her brow and her lips and her hands, and the big tears slid down his bronzed cheeks, while she clung about his neck and called him by all the dear old pet names and tried to see in him the dear young looks. By and by they came back, or the ghosts of them came back. The form in her embrace grew comlier; love and joy gave it a second youth, stately and gracious; the first she then and there buried deep in her heart, a sweet, beautiful, peculiar memory. It was a moment of solemn renunciation in which she gave up the fond material illusion she had cherished so long. Then looking up suddenly in the face of the middle-aged man who had taken the place, she said:

"Where hae ye left the wife and bairns?"

"At the inn, mother. Have you room for us all in the cottage?"

"Indeed I have—twa gude spare rooms wi' large closets, weel stocked wi' linen I hae been spinning or weaving a' these lang years for ye baith and weans."

"Well, mother dear, now you must rest," rejoined the merchant, tenderly.

"Na, na, I dinna care to rest till you lay me down to take my lang rest. There'll be time enough between that day and the resurrection to fauld my arms in idleness. Now 'twould be unco' irksome. But go, my son, and bring me the wife. I hope I shall like her; and the bairns, I hope they will like me."

I have only to say that both the hopes of the good woman were realized. A very happy family knelt down in prayer that night and many nights after, in the widow's cottage, whose climbing roses and woodbines were but outward signs and types of the sweetness and blessedness of the peace and love within.

◆

Yankee Courtship.

One evening as I was sitting by Hetty and had worked myself up to the point of popping the question, sez I:

"Hetty, if a fellow was to ask you to marry him, what would you say?"

Then she laughed, and says she:

"That would depend on who asked me."

Then, sez I, "suppose it was Ned Willis?"

Sez she, "I'd tell Ned Willis, but not you."

That kinder staggered me, but I was too cute to lose the opportunity, and so sez I again:

"Suppose it was me?"

And then you ought to see her pout up her lips; sez she:

"I don't take no supposes."

Well, now, you see there was nothing for me to do but to touch the trigger and let the gun go off. So bang it went. Sez I: "Lor, Hetty, it's me; won't you say yes?"

And then there was such a hullabaloo in my head I don't know zactly what tuk place, but I thought I heerd a "Yes" whispered somewhere out of the skrimmage.

◆

WHAT an argument in favor of social connections is the observation, that by communicating our grief we have less, and by communicating our pleasures we have more

◆

LEXINGTON LODGE, 482, of which Mr. Speaker Smith is a member, contributed $100 to the sufferers by the Chicago calamity.

◆

THE MASONIC TROWEL, edited and published by H. G. Reynolds, P. G. M., Springfield Ill., contains some excellent articles from the pen of Bro. Rounseville. The TROWEL is an excellent exponent of Freemasonry in the Grand Jurisdiction of Illinois, and contains much of general interest to the Craft wheresoever dispersed around the globe. Here is our "Manual" Bro. Reynolds.—*Nebraska Land-Agent.*

Married.

On the evening of January 18th, in the Cumberland Presbyterian Church, Bethalto, Illinois, by the Rev. C. Nash, of the M. E. church, assisted by the Rev. W. A. Moore, Mr. JOHN V. RICHARDS, Secretary of Bethalto Lodge No. 406, and Miss AMELIA MAJOR, all of Madison county, Illinois.

At Butler, December 28, 1871, by Rev. Y. E. Spellman, Bro. A. J. DIDDLE, Secretary of Butler Lodge No. 459, to Miss JENNIE HICKMAN.

Died.

At Blue Grass, Vermilion county, Illinois, November 28, W. Bro. NEWTON GRIFFING, W. Master of Blue Grass Lodge No. 407.

The deceased was a valuable citizen, a good father and husband, and a most exemplary, worthy gentleman. The impressive funeral was conducted at Wallace Chapel, by Rev. C. B. Seals, and then the remains received Masonic interment.

At Pekin, January 9, Bro. WM. M. OLMSTED, aged forty years, a member of Pekin Lodge No. 29.

The remains were buried with Masonic honors.

THROUGH the press we learn of the death of Col. R. B. SERVANT, of Chester, Randolph county; the deceased was a noted member among the talented men of the Constitutional Convention of 1847.

At Cherry Valley, Saturday evening, January 6th, Bro. MAYNARD M. HOWE, aged thirty-two years, and a member of Cherry Valley Lodge No. 173.

He left a wife and children, and a good name; his brethren paid the last honors to his remains.

On the 4th day of January, 1872, Mrs. BATTERMAN, wife of Bro. H. C. Batterman, Past Master of Palatine Lodge No. 314 and Past Ex. Scribe of Palatine Chapter No. 117.

At his residence, in Knoxville, Illinois, January 4th, 1872, Bro. SILAS BRUCE; and on the 11th of same month, Bro. CHAS. W. STEVENS, both members of Pacific Lodge No. 400.

The lodge passed the usual resolutions of respect to both the brethren.

The Rock River Farmer.

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Manual of the Lodge.

The Manual of the Lodge, by R. W. Bro. ALBERT G. MACKEY, M. D., now of Washington, is now published by Messrs. Clark & Maynard, of New York, in a very attractive and useful form.

In the first part of the book are twenty pages of beautiful and highly suggestive engravings, followed by the Manual of the Lodge in the same form, and with the same plates as heretofore. Then follows Section 1, embracing the ceremonies of consecration, dedication, constitution and installation of the officers of a new lodge; Section 2, relating to annual installations; Section 3, relating to installations in Grand Lodge; Section 5, in regard to festivals of the Order; Section 6, embracing ceremonies at laying foundation-stones of public structures; Section 7, with complete ceremonies for dedication of Masonic halls; Section 8, funeral service; Section 9, regulations for protcessions, with an appendix in which are sedown the twenty-five landmarks of Masonry, the charges of a Freemason, the general regulations, and forms of documents. The book has 274 pages embracing the twenty pages of engravings, conforms almost literally to the standard work of Illinois, and is *beyond all question* the lodge manual far superior to any other for the work of Illinois, Wisconsin, Michigan, Missouri, Colorado, Montana, Idaho, Arkansas and Mississippi, and probably in several other jurisdictions. For sale at this office, and will be sent to any address for $2.00, *post paid.*

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jy71-1y

EASTERN STAR CARDS.

I HAVE A SURPASSINGLY beautiful card, which will answer the purpose of a certificate as a member of a Chapter of the Eastern Star, three inches wide and four and a quarter inches long. On the face side is

THE STAR,

with its five points in *Blue*, *Yellow*, *White Red* and *Green* colors, with the emblems in each and the Pentagon in the center, with its usual divisions, letters and devices.

Over the Star, *in Gold* are the words,

"I have seen His Star in the East,"

while beneath it, *in Green* are the words,

"And have come to worship Him."

The border is blue and red, and the spaces are filled with ornaments in gold.

On the opposite side is a certificate embordered in Red and Blue, with large letters "E. S.," in light shading, in the centre, over which is printed a blank certificate, with room in one corner for seal, to be signed by the Matron and attested by the Secretary. On the end is a line for a signature of the lady receiving this certificate. The thought came from Bro. Hubbard—the design is our own.

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HARMAN G. REYNOLDS.

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HARMAN G. REYNOLDS.

FREEMASONRY IN THE HOLY LAND.

THESE interesting lectures became so popular last winter that I found it impossible to fill engagements required in this State, and at the earnest solicitation of friends, have concluded to spend a portion of the winter here. I therefore make the following proposition to the several Masonic lodges in Illinois and elsewhere.

To deliver my Lodge Lecture on *Masonic Researches in the Holy Land*, verifying the truth of Masonic ritual and tradition, and exhibit some interesting relics from Jerusalem. I will also give an account of my visit to the English lodges, with the forms of initiation, passing, raising, schools of instruction, banquets, signs, passes, &c., &c. My charge for this Lecture is twenty dollars and expenses while at your place.

My Public Lecture is descriptive of *Jerusalem*, the *Mosque of Omar*, the *Church of the Holy Sepulchre*, *Easter Week in the Holy City*, *Gethsemane* the *Mount of Olives*, and the surrounding country.

My charge for the two Lectures is thirty dollars and expenses while at your place. For admission to the public lectures you can charge such sum as you see fit. Properly managed, it will pay the entire expenses and ought to leave a fair surplus for the benefit of the Lodge.

☞ Address the subscriber, at Fulton, Whiteside county, Illinois, or the editor of THE MASONIC TROWEL, at Springfield, for engagements or further information.

D W. THOMSON.

FULTON, November 1, 1871.

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RAILROAD TIME TABLES.

ROCKFORD, ROCK ISLAND & ST. LOUIS RAILROAD.

COMPLETE FROM ST. LOUIS TO STERLING.

Trains going south, connecting with Chicago at Sterling.

	Mail.	Exp.	Quincy.
L've Sterling	8:15 a m	3:15 p m	
" Rock Island	7:35 a m	7:00 p m	
" Monmouth	10:26a m	10:03 p m	
" Beardstown	1:55 p m	2:00 a m	7:30 a m
" Chapin	8:10 p m	2:55 a m	8:23 a m
Arr. East St. Louis	7:33 p m	7:15 a m	12:30 p m

Trains going north connecting with Chicago at Sterling.

	Mail.	Exp.	Quincy.
L've East St. Louis	6:30 a m	6:30 p m	1:30 p m
" Chapin	10:55 a m	1:00 am	ar5:45 p m
" Beardstown	1:45 p m	12:00 m	
" Monmouth	3:50 p m	3:46 a m	
" ock Island(ar)	6:30 p m	6:30 a m	
Arr. Sterling	9:30 p m	11:00 a m	

E. SWEET, Jr., Gen'l Sup't.

TOLEDO, WABASH & WESTERN RAILWAY.

TRAINS WEST AND SOUTH.

	Pacific.	Through.	Cincin'l.
L've Toledo	11:15 p m	11:10 a m	
" Fort Wayne.	3:25 a m	3:20 p m	
" Lafayette	8:25 a m	8:10 p m	10:50 p m
" Danville	11:00 a m	10:30 p m	1:20 a m
" Tolono	12:40 p m	12:10 a m	2:54 a m
" Decatur	2:35 p m	2:10 a m	5:35 a m
" Springfield	4:15 p m	3:50 a m	7:35 a m
" Jacksonville.	5:45 p m	5:20 a m	8:58 a m
" Chapin	6:12 p m	5:48 a m	9:54 a m
Arr. Quincy	9:25 p m	8:50 a m	1:00 p m
L've Decatur	2:40 p m	3:45 a m	12:15 a m
" Taylorville	3:41 p m	4:50 a m	3:11 a m
" Litchfield	4:55 p m	6:09 a m	6:09 a m
Arr. St. Louis	7:15 p m	8:40 a m	10:15 a m
L've Decatur	5:20 a m	3:00 p m	
" Mt. Pulaski	6:55 a m	4:20 p m	
" Lincoln	7:42 a m	4:58 p m	
" Delavan	9:00 a m	6:00 p m	
Arr. Pekin	10:15 a m	7:00 p m	
L've Bluffs	8:15 a m	7:00 p m	
Arr. Hannibal	12:00 a m	9:50 p m	
Arr. Moberly	7:00 p m		
L've Clayton	8:25 p m	8:00 a m	11:55 a m
Arr. Keokuk	10:45 p m	10:20 a m	2:40 p m

TRAINS EAST AND NORTH.

	Pacific.	Through.	Cincin'l.
L've Quincy	7:10 p m	5:15 a m	8:55 a m
" Keokuk	6:15 p m	4:35 a m	6:55 a m
" Clayton	8:20 p m	6:18 a m	10:00 a m
" Moberly			7:00 a m
" Hannibal	7:15 p m	5:00 a m	
" Bluffs	9:55 p m	7:50 a m	
" Chapin	10:20 p m	8:10 a m	12:19 p m
" Jacksonville.	10:55 p m	8:40 a m	12:45 p m
" Springfield	12:30 p m	10:00 a m	2:15 p m
" St. Louis	8:30 p m	7:00 a m	2:10 p m
" Litchfield	11:27 p m	9:20 a m	6:36 p m
" Taylorville	12:55 a m	10:33 a m	9:10 p m
" Pekin	7:30 a m	5:30 a m	
" Delavan	9:19 a m	6:45 a m	
" Lincoln	9:12 a m	8:05 a m	
" Mt. Pulaski	9:50 a m	8:53 a m	
" Decatur	2:20 a m	11:50 a m	4:00 p m
" Tolono	4:05 a m	1:05 p m	6:00 p m
" Danville	5:40 a m	2:20 p m	7:35 p m
" Lafayette	8:20 a m	4:50 p m	10:10 p m
" Fort Wayne.	1:10 p m	9:50 p m	
Arr. Toledo	5:00 p m	2:15 a m	

SPRINGFIELD & ILLINOIS SOUTHEASTERN RAILWAY.

On and after Monday, November 27th, 1871, rains will run as follows:

NORTHERN DIVISION.

TRAINS GOING NORTHWEST.

	Mail.	Express.
Leave Pana	3:20 P. M.	6:35 A. M.
" Taylorville	4:05 "	7:20 "
" Springfield	5:37 "	8:46 "
Arrive at Beardstown	8:05 "	11:15 "

TRAINS GOING SOUTHEAST.

	Mail.	Express.
Leave Beardstown	6:50 A. M.	1:00 P. M.
" Springfield	9:16 "	3:23 P. M.
" Taylorville	10:34 "	4:42 "
Arrive at Pana	11:20 "	5:30 "

SOUTHERN DIVISION.

TRAINS GOING NORTHWEST.

	Accommodation.	Mail.
Leave Shawneetown	5:15 A. M.	11:00 A. M.
" Flora	2:00 P. M.	4:10 P. M.
" Edgewood	4:30 "	5:40 "
Arrive at Altamont	5:15 "	6:20 "

TRAINS GOING SOUTHEAST.

	Mail.	Accommod'n.
Leave Altamont	9:30 A. M.	5:15 A. M.
" Edgewood	10:10 "	6:30 "
" Flora	11:40 "	8:55 "
Arrive at Shawneetown	5:09 P. M.	4:22 P. M.

CONNECTS AT ASHLAND with Jacksonville division of Chicago & Alton Railroad, for Jacksonville, Petersburg, Mason City, and all points west.

AT SPRINGFIELD, with Chicago & Alton, and Toledo, Wabash & Western Railroads, for Bloomington, Chicago and all points north, northwest and west.

AT PANA with Ind. & St. Louis, and Ill. Central Railroads for all points east, south and southeast.

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AT EDGEWOOD with Chicago division Ill Central Railroad.

AT FLORA with Ohio & Mississippi Railroad.

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Main line via Springfield; branch line diverges at Bloomington, runs via Jacksonville to Roodhouse, and thence southward to St. Louis and westward to Mexico, Missouri, *en route* to Kansas City.

FROM CHICAGO.

	Mail Ex.	Exp.	L'tng Ex.
Leave Chicago	*9:15 a m	†6:30 p m	‡9:00 p m
Arr. Bloomington	2:40 p m	12:05 a m	1:05 a m
" Springfield	5:15 p m	2:45 a m	3:55 a m
" St. Louis	10:20 p m	7:10 a m	8:30 a m
L've Bloomington	2:00 a m	2:50 p m	
Arr. Jacksonville	5:55 a m	6:21 p m	Peor. Ex.
L've Jacksonville	5:55 a m	6:21 p m	1:30 p m
Arr. Roodhouse	7:00 a m	7:15 p m	2:30 p m
" St. Louis	10:45 a m		5:45 p m
L've Roodhouse	7:00 a m	7:15 p m	
Arr. Louisiana	10:20 a m	10:05 p m	
" Mexico	1:05 p m	12:15 m n	

FROM ST. LOUIS AND MEXICO.

	Mail.	Exp.	L'tng Ex.
L've East St. Louis	*8:30 a m	*5:15 p m	†7:30 p m
Arr. Springfield	12:20 m	9:35 p m	11:45 p m
L've Springfield	12:20 m	9:00 a m	11:45 p m
Arr. Bloomington	2:50 p m	11:25 a m	2:25 a m
" Chicago	8:00 p m	4:30 p m	7:15 a m
L've East St. Louis	*4:15 p m	*1:00 p m	
Arr. Jacksonville	9:25 p m	5:15 p m	
L've Mexico	2:20 p m	1:40 a m	
Arr. Louisiana	5:00 p m	8:40 a m	
" Roodhouse	8:20 p m	6:35 a m	
L've Jacksonville	9.25 p m	7:30 a m	
Arr. Bloomington	1:55 p m	11:15 a m	
" Chicago	7:15 a m	4:30 p m	

DWIGHT TO WASHINGTON.

Leaves Dwight at 1:30 p m; arrives at Lacon, 4:40 p m; at Washington at 5:30 p m; leaves Washington at 8:00 a m; Lacon at 9:00 a m. and arrives at Dwight at 12:10 noon. Close connection is made at Dwight from and to Chicago, both ways.

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*Except on Sunday. †On Saturday runs to Springfield only. ‡Except Saturday.

TOLEDO, PEORIA & WARSAW RAILWAY.

TRAINS WESTWARD.

	Exp.	Mail.	Pass'gr.
L've State Line	8:45 p m	6:55 a m	
" Gilman	10:00 p m	8:10 a m	
" Chenoa	11:50 p m	9:54 a m	
" El Paso	12:35 a m	10:38 a m	
" Peoria	2:10 a m	12:00 m	
" Canton	3:35 a m	1:40 p m	
" Bushnell	4:50 a m	4:15 p m	
Arr. Warsaw	7:40 a m	6:30 p m	

TRAINS EASTWARD.

	Exp.	Mail.	Pass'gr.
L've Warsaw	10:45 a m	3:55 a m	
" Bushnell	1:35 p m	6:49 a m	
" Canton	3:08 p m	8:19 a m	
" Peoria	4:40 p m	9:47 a m	10:25 p m
" El Paso	6:02 p m	11:10 a m	11:50 p m
" Chenoa	6:44 p m	11:52 a m	12:45 a m
" Gilman	8:25 p m	1:25 pm	ar3:00 am
Arr. State Line	9:50 p m	2:50 p m	

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VOL. X. WHOLE NO. 121. SPRINGFIELD, ILLINOIS, MARCH, 1872. NEW SERIES NO. 11.

Patrons, Please Read.

In order that we may commence the eleventh volume on the first of June, the twelfth number of this volume—being the next—will not be issued until April 20, and no paper will be issued in May. This will give us time to make contemplated arrangements, and to clear off a mass of work which has accumulated in the office.

William Rounseville's Department.

To My Son.

BY WILLIAM ROUNSEVILLE.

I'm waiting for the call, Will,
  The Supreme Grand Master sends,
When to the Lodge Celestial
  He deigns to invite his friends.

For all these fifty years, Will,
  I've placed in him my trust,
And unto all my brethren,
  Endeavored to be just.

I've essayed to be more. Will—
  To keep the golden rule—
To discipline my passions
  In the Savior's perfect school.

And now in looking back, Will,
  While standing on the ledge,
Which separates existences
  Upon the river's edge,

I see the rule was good, Will—
  It kept me in the right,
And never led me wandering,
  Though in the darkest night.

I see that God protects, Will,
  Who put their trust in Him,
He gives them courage in distress,
  Nor lets their faith grow dim.

I see the Golden Rule, Will,
  Is what we all need here—
That he is best and happiest,
  Who follows it most near.

The sum of real life, Will—
  You'll learn it on your way,
Is to trust in God forever,
  And the Golden Rule obey.

Fit for a Candidate.

BY WILLIAM ROUNSEVILLE.

We frequently decide erroneously when we make up our minds as to who is fit for a candidate for the mysteries of Masonry. We may be intimately acquainted with a man, and believe that he will conform to the laws and mould himself to the spirit of Masonry, and when we give him a fair trial, find we have been mistaken in our estimate of his character. He does not drink in the spirit of the precepts of the Order as we expected; it does not influence his actions as we thought it would; it does not strengthen the good points in his character as we had a right to anticipate.

But there is one place where an officer of ordinary perception and discernment can judge of his fitness, and never come to a wrong conclusion. That place is in the lodge itself. The time is when the ceremonies are performed. Then his character as a Mason can be truly judged by the effect produced upon his mind. Is he solemnly affected by the impressive ceremonies; does his countenance light with joy and pleasure as the beauties of the work are unfolded; does he listen with rapt attention to the beautiful lectures and the still more beautiful explanations of the emblems of Masonry; does he imbibe the spirit of charity and fraternity; the facts can be read upon his countenance, and we may rest assured that he appreciates the mysteries in which he is being instructed, and that they will have due influence on his future life and conduct. He is a fit candidate for Masonry.

We have seen a candidate brought to the altar of Freemasonry, who went mechanically through the ceremonies, but who appeared to have no more conception of the beautiful morality of the ritual—no more appreciation of the lessons conveyed, than a marble statue. For moral beauty he had no taste; for charity when presented in its most lovely form, he seemed to have no admiration. We have come to the altar with such an individual, thank God, but few times; but we always felt like ordering him to be removed as unfit for being a candidate, his heart being entirely incapable of conçeiving, as his eyes were of beholding, the beauties of Masonry.

One of these men not long since told us that he did not see as the first degree amounted to much. He had only been honored with that. With him the solemn appeals and supplications to Deity; the fervid exhortations to virtue and piety; the apt illustrations of human obligations and duties; the emblematic meaning of the symbols—none of these amounted to much.

Ought such a man to be permitted to go further? Ought he to be allowed to pronounce our vows and assume the duties which Masonry demands of its votaries? Ought he to be permitted still further to penetrate the secrets of our mystic temple—still further to profane our solemnities and stultify in his ignorance and inappreciation, the beauties of our ceremonies? The man who can see no beauties—no good—no value—nothing worth much, in the ceremonies of the first degree of Masonry, will be very illy qualified to appreciate the second or third, or any other degree.

Yet hundreds of these inappreciative persons get into our lodges. It is impossible to prevent it. Though they profane our ceremonies when they undergo them and are a dead weight upon Masonry as long as they are known as members, yet we cannot get rid of them. They are the drones of the hive—the vagrants of our community—the paupers of the Masonic profession. What good they do we know not, unless it be to prove Masonry imperfect, and to keep good Masons humble.

About the Protest.

BY WILLIAM ROUNSEVILLE.

I had slight idea when my views on the "Extent of a Protest" were written that I should call down the ire of "the grave and reverend Seignors" of the Order, but it seems such has been the result of that ill-fated article. However, I do not much regret it, and presume that my feelings are something like his who, in the days when crowns were held in reverence, boasted that the king had spoken to him. "And what did he say to you?" was asked. "He bade me get out of his way!" was the answer. I deem it rather an honor to be noticed by the magnates of the Institution of which I am a humble member, even though it be not in the most complimentary terms, and if it is only an order to "stand out of the way," am inclined to boast of it.

Past Grand Commander Lanphere devotes a paragraph to an apology for pointing out what he is pleased to call "grave errors." This was needless, because no Mason need apologize for reminding a brother of his faults. The second paragraph is devoted to a defense of the law which requires a unanimous ballot, which no one attacks. In the third he gets into the case and asserts that I object to the "right of protest because it is so effectual in keeping out disturbing elements—because it is more effectual in excluding the objectionable candidate." Then I found fault with a thing that does not exist. Does not the unanimous ballot, if not clear, most effectually exclude the objectionable candidate? It keeps him out of the lodge most effectually. He cannot get in until the ballot is unanimous in his favor. What more effectual result has the protest? Nothing farther than that the protest operates indefinitely as to time. The ballot if spread at the end of the year would again be just as effectual as in the first instance, and so for the third and succeeding years.

In a subsequent paragraph P. G. C. Lanphere indicates that my "argument goes upon the ground that either the candidate has a right to be admitted, or that the lodge has a right to have him admitted in either case over the objection of the objector." Asking pardon of my honorable friend and brother, he is mistaken. I presume he will not be able to point out a line of my article which will bear him out in the assertion. I did not even claim that the candidate whose character had been soiled by a negative ballot had the right to demand that he should be placed in circumstances where he could remove the stain. I did say, and by that principle I abide, that the lodge ought to give him the privilege of doing it. I insisted that he should have the right of petition when under protest the same as when rejected by ballot. That was all. I did not ask for him the right to come into the lodge against the objection of any member.

This was the point I made, and I must be a very numbskull in expressing my convictions. not to have made them plain to such a clear-headed, sharp and shrewd professional as the gentleman is conceded to be by all those who have the pleasure of his acquaintance, and yet I cannot now see any ambiguity in the article he has so deftly handled, and especially in the closing paragraph which I intended should express the point which I had been arguing. Then it is said: "If we have rejected a man, he should have thereafter a right to prove himself worthy. This the course pursued when rejected by the ballot secures him. If the above reasoning is correct the protest after the ballot should have no more force and duration than the unfavorable ballot, and that is the rule for which we contend. If a member fail to be in his place to cast a ballot against the admission of one whom he believes to be unworthy, give him the privilege of entering his protest to farther procedure for a year. Then give the petitioner the right to another scrutiny of character and perhaps the cause of the protest will appear to have been groundless, and a valuable member be received. But if the candidate is still unworthy the ballot or the protest will not fail to pronounce against him."

I have made this long quotation because, in my view, it completely neutralizes the objections which the learned critic has seen fit to urge, and the extract alone would have exonerated me from the charges brought forth. We believe with a full assurance of faith that our reviewer read the article which he reviews with great care. But we confess that our perception is so obtuse that we cannot see why one who had read it carefully should so forget the main statements it contained.

Will our good friend and brother produce an argument in favor of the perpetual effect of a protest that will not be equally strong in favor of the unlimited effect of the ballot? When he has done that he will find himself nearer the point I made in my former article than he has ever yet been.

A Flight from Dixie.

BY WILLIAM ROUNSEVILLE.

Many of the citizens of the United States, both north and south, will remember the difficulty and danger which beset those who would pass from one section to the other, during the continuance of the war of the rebellion. Scouts and spies who were acquainted with the by-paths and mountain fastnesses, who had become familiar with the untraveled roads and the almost inaccessible hiding places, very often passed through the lines of the contending armies in safety, but for one unacquainted with the geography of the country, ignorant of woodcraft and dependent on strangers whom he should encounter for information, not knowing whether they were friends or foes, the case was a desperate one. And yet many, caught in the rebellion, but desirous of reaching home, braved these dangers and got safely through. How many failed in the attempt, history will never record. They were buried where they were shot, if burial was at all accorded to them, and no monument or mound marks the spot. Friends grew tired of watching for the expected one, and at last the conviction slowly settles upon their minds that the missing is dead. Both ways rose this tide of human life, and on either side of the military lines there are those who mourn for the friends who never will wake the echoes of the family doorstone. Under the warm skies of the sunny south, as well as beneath the cloud-mists of the more northern clime, there are yet tears shed and hopes entertained for those whose graves are made in the mountains of Virginia, in the ravines of Eastern Tennessee, and in the claybanks of Western Kentucky.

When the war broke out, a friend of the writer, a clergyman of distinction, had made a residence at Shreveport, Louisiana, as the pastor of a religious congregation. When he went there, not being certain of a permanent engagement, he left his family in Chicago, intending to send for them should he conclude to abide there for a great length of time. His arrangements were made to do so, but in the meantime, the rebellion had commenced, vast armies had been put in the field by both sections, and military lines had been established by the contending forces. To send for his family was out of the question. It even became problematical whether he would go after them and succeed in bringing them to their new-found home. But he finally decided to make the attempt. As to what he experienced, we will give it as nearly as possible in his own words.

"In the month of January, 1862, I left Shrevesport, Louisiana, for Chicago, with the avowed intention of bringing back my family for a permanent residence in the former place. My doubts that I entertained as to whether I should be successful in that undertaking, I prudently kept to myself, for had it been supposed that I should not return, it would have been pretty certain that I should not have been indulged with the privilege of making the journey at all. Coming from the city of Chicago at the opening of the rebellion, and it was very natural that my neighbors should look upon me with distrust, although I kept aloof from politics as much as possible. Besides, it was really intended that I should return, if the journey could safely be made with my family.

"I had been cautioned on my arrival at Shreveport not to tell that I was from Chicago, which, owing to the fact that there President Lincoln was nominated, was rather more deeply detested than other northern cities. It was not very safe for me to say, as I was leaving Shreveport, that I was going to Chicago. Hence it had been circulated outside of my congregation, that I came from Memphis, Tennessee, and that was given out as my objective point when I left. I had been in Shreveport nine months, and in that time had heard nothing from my family.

"Accordingly putting eight hundred dollars in gold in my belt, I packed my trunk and started on my journey on the

9th day of January, taking the omnibus for Monroe, Louisiana, and the cars thence for Memphis by way of Vicksburg. In Memphis, one week was spent in trying to find friends who would advise me how to proceed further. But my efforts in this direction were futile. Instead of showing me how I could avoid difficulty and danger in going north, all concurred in advising me not to attempt the journey at all.

"After waiting a week and inquiring of every one whom I dared to approach, I came across two young men who were in a similar dilemma with me, and who were exceedingly anxious to get through the lines to their friends in the north. After a secret consultation of about an hour, we agreed to start the next day and do our utmost endeavors to get through. On the day following we made twenty miles by rail, coming to a small town, name not recollected. Thence we went with a hired team to another and so forward, always paying about as much as the team was worth for its use but a single day.

"By this time we had got into the region of the hostile armies, and had to take by-paths and wood roads to avoid the soldiers who would have refused to let us pass. We worked our way along in this manner over the hills and through the valleys of western Tennessee and Kentucky, until we reached Hickman. In that town there were two camps of the Southern army, through one of which we must pass, or run the risk of being caught by taking a circuitous route through the woods where there were little or no roads to guide us. This case required strategy, and that demands a man's best thoughts.

"On arriving at Hickman, our first trouble was to find a shelter for the night. We looked about some time before we succeded, but at last made terms with a leading rebel, and a gentleman in every sense of that word. Of course, we were bound to tell him we sympathized with him in his political opinions. That opened the way for further negotiations, and a certain sign which I deemed it politic to give him, drew forth a correct response, and the doors of his house and the avenues of his heart were thrown wide open He was a member of the Universal Brotherhood.

"We had spent pretty much all of one day in walking about the town before we fell in with this friend, and as it afterwards appeared had excited the suspicions of the citizens that we were something more than mere travelers. We were strangers. That was against us. We had no visible business. That was still worse. We were looking about the place as though we wanted something. That capped the climax. We were reported to the camps as Lincoln spies.

"On our retiring for the night, our friend informed us that scouts from the camp had an ugly and disagreeable habit of patroling the streets of Hickman about twelve o'clock, when they always stopped at his house. It would not be safe to be found there, and he advised us to make our beds in the hay in his barn, which was but a few yards away. It seemed to us that this would be a rather undesirable proximity to danger, but we could see no remedy or substitute for the evil, and accordingly we betook ourselves to the hay-loft, but the sleep we got was hardly worth mentioning.

"About twelve o'clock that night the soldiers came around as he had said they would, and subjected him to a pretty severe examination. They inquired of him if he had not seen these strangers walking about and examining the town, the previous day, and if such men had not been to his house. Much to our relief he answered both questions promptly in the negative, and after drinking, the soldiers went away. It may be imagined that we, who had overheard every word of the conversation, felt greatly relieved at their departure. As soon as they were gone, our landlord came to us and invited us to the house, saying that there was now no danger in indulging in the luxury of a good bed. We gladly availed ourselves of the hospitable offer and slept soundly until morning.

"On arousing, we found that our good landlord had been studying up our case. He said it would be of no use for us to try to elude the soldiers. Picket lines were stationed all along the roads, and in the fields and woods, so it would be impossible to get safely past them. Our only way would be to go boldly through the camp. He volunteered his services to go with us and see us through. He also advised us to take along some whiskey that we might 'drink with the boys,' and then to announce our business, which was to look for three strangers of a suspicious character, who had been seen in town the day before, and who it was said had taken the road to Helentown, the place whereto we were bound, if we succeeded in our undertaking.

"Accordingly, armed with a couple of jugs, a good pair of horses driven by our landlord, we drove into camp. The whisky acted like a charm. It was the 'open sesame' to their affections, and when the last jug showed signs of coming exhaustion, our driver introduced the tale of the three spies about the streets of Hickman, and we received immediate leave to drive out on the Helentown road and ake the rascals, dead or alive. Our landlord took us out about five miles, we gave him twenty-five dollars for his trouble and faithfulness, and we went on our way rejoicing, and he returned to camp without 'those d—d abolitionists.'

"We arrived at Helentown, without accident or incident worth relating. Our arrival finished six long weeks that we had been endeavoring to make our flight out of Dixie, and still our object was not accomplished. In fact, the worst and most dangerous of our journey was before us. Helentown is about twenty miles from Paducah. It was then in the hands of the rebels as Paducah was possessed by the Union troops. But there were no soldiers there, and if we could get away before the suspicions of the people were aroused, all would be well.

"My two comrades went out to get a team to take us to Paducah, but after a long search, returned unsuccessful. I concluded to try my own luck in the matter. I went through the town until I came to a man who was at work in his yard.

"'Good morning!' I said.

"'Mornin',' was the gruff reply.

"'Fine weather for work.'

"'Yes, good enough.'

"'You own a team, I suppose?'

"'Well, 'spose I do. What then?'

"'You would like to make a little money.'

"'I allow I would! How?'

"'Send a nigger with your team to Paducah?'

"'Stranger, I haint quite so green as you reckon.'

"'What will you ask to make the trip?'

"'What would my hoss be worth ef he should be druv into Paducah, do you think? The Yanks would have him in jest two minutes arter he got there. The nigger aint good for nothing no way. He mought stay and be d—d ef he wanted to.'

"'What might your horse be worth?'

"'I reckon about sixty dollars.'

"'Well, there are three of us want to go to Paducah. I will pay you sixty dollars, and you may send the nigger with us. If he returns you get your horse; if he does not you have your price for him.'

"'You're a trump, stranger! Let's see the color of your money.'

"Six gold eagles were counted out in his sight.

"'I'll be dog-goned if I don't like your ways, stranger. Them's the real shiners. Here, Sam, harness that hoss, and take the strangers to Paducah, or wherever in h—ll they wish to go. Come back if you want to, and if you don't, stay where you d—d please.'

“‘The bargain was then concluded. I returned to the shanty, which in the vocabulary of the country was called a ‘hotel,’ where we had bad rye coffee, unfit to drink, corn bread not fit to eat, for supper and breakfast, and slept on a dirty floor. Our bills were only ten dollars in gold, each.

“In company with Sam, we started for Paducah, where we arrived the same evening, making the twenty miles in the unprecedented short space of time of twelve hours. We left our nigger in the streets with his horse and buggy. Whether he ever returned to his old home, we know not, and care about it as little as we know. Most likely he made a speculation on the property by selling it to some of the army followers.

“We had at last passed through the lines; our attempted flight out of Dixie had been successful, and we anticipated no more trouble, but what was our astonishment to find that we were regarded as southern spies. We went to the provost marshal's office to get our passes to Evansville, which we obtained without difficulty. At twelve o'clock at night we went on board a steamer for Evansville. After we got on board, a squad of five soldiers came down to the boat, to examine our trunks. We all trembled for the result, because all of us had something from the south.

“When I left Shrevesport, a large number of letters had been confided to my care by persons in the south to their friends in the north. There were also a few newspapers sent in the same way. When I arrived at Memphis, I found that it would not do to carry these letters through the lines, and so I took a list of the persons to whom they were addressed and their places of residence, and read them carefully over, after which I destroyed them. This I did that I might drop a note, when I got through the lines, to the persons for whom the letters were intended, and thus convey to them the knowledge of the welfare of their friends in the south. The newspapers were not destroyed, because it was not supposed that there was anything about them which was contraband of war. On the contrary, I was foolish enough to suppose that the authorities would be pleased to get such information as they might contain.

“My comrades had not been so thoughtful as to destroy their letters, and consequently were less fortunate. The soldiers commenced searching one of my comrade's trunks. They found nothing contraband except the letters; the epistles of friends at the south to those whom they could not reach by any other channel; but these were sufficient to criminate him, and he was ordered to prepare for a march. The other one, on being searched, was found likewise guilty, and was similarly disposed of. When he learned that he would be detained, he exclaimed:

“‘Oh, God! I have done nothing wrong. I took these letters to accommodate my friends. There is nothing in them of a political character, or that would harm the government. I live in Philadelphia, and am on the way there to see my wife, from whom I have been separated for many months.’

“‘I love my wife as well as anybody,’ said the soldier, ‘and I have not seen her for six months. There is no way but for you to go.’

“So they took my two comrades from the boat, and then come to examine my baggage. I had no letters, but there were some New Orleans newspapers. These they did not find and I began to think I was all right, and should soon be out of the power of the military. However, after they had done searching my trunk they asked:

“‘Where do you come from?’

“‘From Helentown,’ I answered, thinking that truth would be best.

“‘What,’ said he, in a very rough manner, ‘don't you know you have no right to go to Helentown? I guess I will take you along too.’

“I paused for a moment and then said, ‘If you will allow me sir, I will tell you who I am and whence I came?’

“‘Well, go ahead!’ was his reply.

“‘I am a minister of the gospel. I lived in Chicago for three years, and my family is there now. I had an engagement in Shrevesport, Louisiana, and have been there since the breaking out of the rebellion. I am now on my way to join my family, having with much difficulty and danger got thus far on my journey.’ This was my history.

“‘Now, sir, you say you come from the south. I want you to tell me what is going on there, and all about what you have seen and heard.’

“‘I am a clergyman. I do not meddle with politics, and have taken no part on either side, and don't know anything about the merits of the case.’

“‘You are a h—ll of a minister. Go on! I don't want you. But let me tell you, if you had told me what you knew of things in the south, I should have taken you along, for he who will violate the confidence of one party, will do no better by the other. If you would tell what had taken place in the south, I should have had good reason to believe you had told what was going on in the north.’

“I was then permitted to go on board, and in due time arrived in Chicago, where I found my family in good health, and anxiously waiting for tidings from me. The trip cost me two months of excessive labor, and six hundred dollars in gold.

“My comrades in this flight from Dixie were placed in jail in Paducah, and were kept there for four weeks, when they were liberated and allowed to go home. Whether there was sufficient cause for their detention, let judges decide. For myself, it appears to me now, as it appeared to me then, to be a needless and cruel exercise of military authority.

“It is possible that I should have been able to escape had I not been a member of the Masonic Fraternity, but the probability that otherwise there would have been a drumhead court-martial, a firing squad, the sharp ringing of musketry, and three nameless graves. Believing this, I shall not cease to bless God that I was a Free and Accepted Mason.”

Reminiscences by a Past Grand Lecturer.

THE SIXTH ARTICLE.

The reader of these reminiscences must remember that we make no pretensions to writing original stories, or what may be called fiction got up for the occasion, believing that one fact is worth twenty fictions. The former shows the true working of the Order; the latter only what might have been under certain circumstances. The object has been rather to glean pleasing and instructive sketches from my own experience, and to relate incidents as I have received them from the actors.

And to rescue from oblivion such sketches as the following, which, with others in the series were given to the public years ago, believing that their reproduction will be gratifying to the readers of THE MASONIC TROWEL, we will proceed to give

THE DOCTOR'S STORY.

It was a little past a stormy midnight of December, 184—, that I retired after some forty hours of arduous professional toil. An epidemic of the most fearful character was devastating the beautiful village of K——, where I then resided. The tender child, the delicate woman, the robust man—it seemed to make little difference who were attacked by the subtle disease; a few hours and all was over.

The history of that terrible pestilence, I gave to the professional world soon after it had ceased its ravages. For a long time seeming to baffle all medical skill, those who were attended and those who were not, alike passed into the silent land amid suffering unutterable; we were almost happy to see even our own loved ones die to escape the agonies of “the spotted death," as it was shudderingly designated. Anon the disease lost its terrible energy—a few were saved or spared; then many, then all recovered. But to this day, few, then living in K—— can speak of the dark hours of that December, without a whitened lip and trembling voice.

Benumbed with cold and harassed with both mental and physical fatigue, I sought my bed for a few hours repose. But within an hour after, came the dreaded "alarm at the door," and wearily and with many maledictions at my own choice of a profession which exposed me to such hardships, I went out again into the storm. Miles and miles away, through forest and over prairie where the wind swept coldly and remorselessly, I followed my conductor until we arrived finally at his home, and such a home! A log house, in the middle of a clearing of some fifteen or twenty acres from the heavy timber, without a floor, the roof of poles, bark and straw, the interstices between the logs roughly chinked with chips and mud; upon the ground a pile of straw, and a few coarse blankets; a fire-place with its crane, and a few of the simplest cooking utensils; no crockery, or chairs or tables, save rough blocks cut from the neighboring trees. Suffice it to say, that in all my experience in a new country, I had never seen such utter evidence of destitution. And yet, here and there were little relics which convinced me that culture, refinement and "better days" had been known. Everything was scrupulously neat—the very arrangement of the blocks which served for chairs and tables showed that the occupants were no ordinary persons. Thanks to the abundance of at least one comfort, a great fire roared and sparkled on the hearth, diffusing a cheerful warmth and light, by which I could observe and examine my patients.

The wife was writhing and struggling in the delirium which marked the first reaction of the fever. Side by side upon the same poor couch were a boy of ten and a girl of fourteen, upon whose life-fountains the awful chill had breathed, and they lay pulseless and deathly cold, with only now and then an uneasy motion, and the heavy sighing and irregular respiration to show that life still lingered; they had been seized since their father had started from home.

Their features were so faultlessly chiseled, so delicate in formation, so graceful in outline, that as I looked at them my very breath was involuntarily bated from fear that the little flame still flickering in the socket of their lives might be extinguished by its impulse. The mother had been peerlessly beautiful, and neither the ravages of care or sorrow, nor the angry demon of disease could efface the evidence. But now the mind wandered among evidences of joy and sorrow "like sweet bells jangled out of time and harsh," snatches of childish song, then fragments of soul-stirring strains from the old masters of melody, then a plaintive measure which filled the eyes with fast flowing tears: "Let us go away, George, where we can forget and be forgotten!"

The father was wholly unmanned, and the strong man wept like a child. Accustomed as I had been for years to scenes of suffering and grief, I could scarcely restrain my emotions, but by an almost superhuman effort I mastered myself, and undertook the use of those agencies which experience had shown best adapted to relieve and save.

Thank God! they were successful. Soon after sunrise in the morning, the blood coursed freely through the veins of both the son and the daughter without any of the frightful delirium which too often accompanied the reaction. The mother slept quietly, and the crisis had evidently passed.

After giving my professional directions I took leave. Six hours after, the summons came again, but this time for the father. I found him insensible, cold, and with the characteristic lurid spots where the blood had stagnated and decomposed beneath the skin. My experience told that his days were numbered. The slightest touch upon the surface elicited groans of agony, but I could lift the eyelids, and put my finger upon the ball before the uncontracting pupil without any sign of feeling. The head was thrown back to its utmost tether, and the slow, irregular and labored respiration hissed through the clenched teeth. I thought he would die at once, but he did not. By and by the reaction came fierce and overmastering. The blood seemed literally boiling in the arteries, the cold and contracted features blazed with excitement, and the eyes gleamed like coals of fire. He fancied that he trod again the marble floor of the exchange, and muttered of gigantic speculations. Alternately he groaned and tossed, then he turned and greeted his wife and children, and the stern man of business was the husband and father, gentle and loving. It was all clear now, for soon he exclaimed, "it is lost—all is lost, but no shadow of dishonor shall rest upon your name or mine—we will pay it all"

And this they had done. She was a younger daughter of one of the proudest of England's nobility, who had forsaken all for her American lover. He was the son of a merchant prince of——. This father still lives in solitary magnificence in the same city, but discarded his son, with a curse, "because he was such a fool as not to compromise with his creditors, thereby saving, as he might have done, the bulk of his fortune." The kingly spirit of both son and daughter-in-law revolted from this. They paid the last dollar, and utterly penniless, but rich in honor and mutual love, with their children sought the then "far West." The rest of the story is soon told.

In the strange incoherences of his mental wanderings, I gathered that he was a Mason. A gold chain which I, at first, supposed supported a watch, proved to have attached to it a Masonic jewel, bearing the inscription: "Presented to ——, Past Grand Master of ——, by the Grand Lodge," with the date, and this: "In the darkness he feared not. In the danger he stood firm." At that time there was not a Masonic lodge, to my knowledge, within a hundred miles of K——. I was not myself then a Mason, although loving Masonry for my father's sake, who "feared not in the darkness, and in danger stood firm." I had heard that C. and W., of our village, were Masons, and speedily resolved upon a test. Mounting my horse, I rode to the village, called upon each of them, and stated the facts. Noiselessly, but efficiently, they acted, and acted at once.

It was wonderful how speedily that lowly log house, in the far away forest, was supplied with comforts, with luxuries, and sympathizing attendants. Alas, it was too late for poor ——. Once I thought his countenance glowed as though he felt the fraternal token from one that watched him in his final hour—but the secret is with God only. He passed away and left to his family an untarnished honor, and little else. But I saw him buried as a Mason; for the first time I had witnessed the solemn ceremonial. The wife and children were still unable to be present, but beneath the wintry sky, the evergreens fell upon a beautiful coffin, which brotherly love had provided, and fraternal tears followed him to the narrow house. The next day a petition for a Masonic lodge charter was signed in K——, and now and ever since it has had reason to boast of as prosperous and loving band of brothers as the country affords.

The widow and children were not forgotten. The rough log shanty has given place to a modest cottage, over which the vines clamber, and around which roses cluster. Want fled away and comfort came, charmed by the genius of Masonry. No niggardly provision was made by those Masons who had loved and cherished Masonry in the dark and speechless hours of its adversity, for the family of him who "in the darkness feared not and in the danger stood firm."

Time, which has scattered silver thread in the raven tresses of the Mason's widow, has also mellowed her sorrow into the serene hope of ere long joining him in that better land where the tears are wiped from all eyes.

The daughter lives and happy in new ties, brings glimpses of the earlier life to the sad eyes of her mother.

To-day the little boy, now grown a man, with all the father ennobling his brow, called upon me, on a furlough from his regiment, having received a severe but not dangerous wound, whilst leading his company during one of the most trying hours at Shiloh. He remembered me as one of his earliest friends, and made himself known as a brother, by evidences which, the world over, need no further vouchers.

In a Masonic official position, I have assisted in performing the last sad offices for two of the brethren indicated above, who have gone to their "refreshment on high;" some have gone to other lands, and it seems fitting that I should chronicle this brief history of that inner life of Masonry, as it was when the dark hours first began to fade into the light of a new morning of glowing prosperity.

[It may be interesting to the reader to know that the brother is now, and has been for many years, a resident of one of the largest cities in our State, where at the head of one of our best colleges, he has won more than golden honors, and has filled many importent positions in the gift of the Royal Craft.]

Address Delivered at the Installation of the Officers of Lena Lodge and Chapter in Dec. Last, by W. Bro. S. J. Dodds.

You have heard the solemn ceremonies of the installation of the officers of this lodge and chapter. These are no light and trifling forms. They are no new ceremonies improvised for this occasion for the purpose of presenting only the beauties of Masonry before the world, or to impress on the minds of those, not members of the Order, the good instructions here given, but they are such pledges as every presiding officer of a Masonic body, has from time immemorial been obliged to give before he could assume the duties of his office. The charges given are the same as have in every Masonic lodge on similar occasions been impressed upon those who, from time to time, have been called to fill these responsible stations in our Order.

If, in times past, any one has failed to fulfil these promises, or proved recreant to the good lessons taught in these ceremonies, as well as throughout the whole ceremonies of our Order, it is not for the want of the repetition of these important truths, nor the fault of the Institution, but the effect of the evil tendencies and the desperate wickedness of the human heart and the unsubdued passions.

As it would be wrong to denounce the religion of Jesus Christ, because, while ministers, Sabbath after Sabbath, proclaim the truth from the sacred desk, and the written *Word of Life* itself is in almost every house, men still listen unmoved to, and harden their hearts against the reception of God's eternal love; as it would be wrong to condemn the church because men with unrenewed hearts perjure themselves before its sacred altar, in the solemn ceremonies of admission into the church militant; as it would be wrong to deny the Divine reality of the Christian religion and the Divine origin of the church, as well as the good influence it exerts in the world, because hypocrites, unregenerated and sinful men gain admission into it; so to lay the faults, the misdemeanors, the imperfections, and the crimes of individual Masons at the door of the Institution of Masonry, and to condemn its teachings because they are not always put into general practice, is an absurdity.

Having listened to the charges and instructions given this evening, you are doubtless led to inquire in your own minds, what is Masonry?

Masonry is not religion. Although the Institution rests upon the solid foundation of a firm trust in the existence, omnipresence and over-ruling power of God; although we (as Masons are taught) take God's Holy Word as the rule and guide of our faith; although the glorious precepts which that Book contains are constantly held up before every Mason in each step he advances, and although the Mason first, last and at all times is taught to implore the blessing of Almighty God in every laudable undertaking, yet we do not claim that Masonry is a religion, or that it has or ever can save a soul from eternal death It is the handmaiden of religion. It points man to the same God the Christian worships. When its teachings are followed in their purity, it fits and prepares the heart for the reception of the instructions and Holy Truths of Religion.

Because many of our members do not embrace the plan of salvation which God has revealed in his gospel, and become members of some orthodox church, those that know nothing of Masonry, except from the every day acts of its members, erroneously say that we make Masonry our religion. It is not true.

Because of the unmasonic conduct of some of our brethren, by reason of profanity and intemperance, the Institntion is condemned. These two vices are regarded by the Masonic law as crimes deserving the greatest punishment known to our code, expnlsion from all the rights and privileges of the Order. No man can be a good Mason and true who indulges in either of these crimes, for they are nothing less than Masonic crimes. I am free to acknowledge that these violations of our laws are not punished with as much rigor as they should be. We are too apt to permit our Masonic charity to overreach itself and pass over these offenses, in the hope that our erring brethren may be induced to forsake their evil ways, and to walk in the paths of sobriety and morality marked out by Masonry. These two evils are to a considerable extent indulged in by members of the Order. Many Masons, losing sight of landmarks, and forgetting the solemn instructions given to the initiate, trample on the principles of Freemasonry with seeming impunity. They forget the lessons they have been taught within our walls, and led astray by their passions and the evil tendencies of the heart, they need the strong curb of Masonic law to bring them to the proper conception of right and justice, and the duties they owe to God and man.

Masonry is a moral and intellectual science. It teaches morality; morality in its highest and broadest sense; not as it is practiced by many, but as it is taught in its purity in the Bible, that unerring guide, which makes every duty plain, and the performance of them a pleasure rather than a burden. Every Mason is bound to obey the moral law. It teaches justice to all alike without prejudice or partiality. It teaches honesty in all transactions, and gives it as the best policy under any and all circumstances. It teaches brotherly love, a love true and genuine. Not such a love as is blind to the faults and imperfections of others, but a love that strives to reform, elevate and benefit others. Not that it is intended to pick up, redeem the debased and fallen, and by its efforts and teachings, bring them to a high standard of excellence, but such a love, as shall draw by the influence of kindness, kindred hearts together, and bind in indissoluble bands those who are true and worthy, keep them there, and make them better. It teaches us to avoid excess, and hence intemperance is as much an infringement against the laws of Masonry, as it is against the unalterable laws of God. It teaches the necessity of education; thus fitting and preparing the mind for higher and better things. Like the rugged stone taken from the quarries, which requires the action of proper tools in the hand of the skillful workman to fit it for the builder's use, so Masonry teaches us that the mind requires the chisel of education to fit us as stones for that spiritual building, "that house not made with hands, eternal in the heavens," and whose builder and maker is God. It teaches benevolence; not such benevolence as seeks the adulations and praise of a selfish world, but a benevolence as oftimes comes to the needy and distressed in their hour of affliction, unawares, and whose authors are seemingly unknown. We do not want our alms to be known and seen of men, but to ameliorate the condition of those who are needy. Yes, Masonry teaches charity truly first to the household of faith, but its teachings are not confined to these limits. No, its charity is world-wide; a charity as extensive as the blue vaults of heaven itself. It teaches equality. The high, the low, the rich and the poor, meet upon our mosaic pavement upon the square. Yes, it teaches the Fatherhood of God, the brotherhood of man, and binds in that vast brotherhood all nations, tongues and kindreds of the earth. It teaches that purity of life and rectitude of conduct, are essential to gain admission into the eternal mansions of the blest. It teaches loyalty to the government, discourages plots and conspiracies, in evidence of which, witness the solemn promises of our W. M.: "Do you promise to be a good man and true and strictly to obey the moral law? Do you promise to be a peaceable citizen, and cheerfully to conform to the laws of the country in which you reside? Do you promise not to be concerned in plots and conspiracies against the government of the country in which you live, but patiently submit to the decisions of the law and the constituted authorities? Do you promise to pay proper respect to the civil magistrates, to work diligently, live creditable, and act honorably by all men?" It teaches industry: that as we came into the world rational beings, so we should be industrious ones; that thereby we may be able to contribute to the relief of our fellow-men, and thus aid each other in making smooth the rugged paths of life. It teaches us to regulate our lives by that Divine attribute, truth, which should permeate and influence our thoughts, words and actions. It teaches prudence whereby we may judge and determine those things which are for our present as well as future happiness. It inculcates virtue and impresses the necessity of this important Divine attribute. It inculcates a love for arts and sciences, and impresses a due regard of the importance of a full acquaintance with their useful principles. It teaches the shortness of human life, and the sure decay of all human greatness. It teaches a reverence for the sabbath, as a day of rest and for the contemplation of the perfections of God. It teaches of the wisdom, the truth, the perfection, and the glory of God. It teaches the resurrection from the dead. That though man is of few days and full of trouble; that though we travel over the rough and rugged paths of life, beset with dangers on every side, the heart torn and lacerated by afflictions, the spirit weighed down by difficulties; although we to-day enjoy the powers, possessions and pleasures, and encounter the stern realities of life, and to-morrow are cut down by an untimely death, and are laid in the cold and silent tomb, while dear and loving friends stand weeping round the narrow resting-place, and there pay the last sad tribute of respect to this earthly tabernacle, which must soon wither away and join its kindred dust from whence it came, the Mason is taught that the soul can never, no, never die; that there is a life beyond the grave; and that though that future life is hid beyond the impenetrable veil of time, amid the unfathomable realities of an endless eternity, he is taught that there is strength in the "lion of the tribe of Judah," and that this perishing mortal shall put on immortality. It teaches the doctrine of rewards and punishments in that life beyond the river; that to gain those rewards a well-spent life and a firm trust in Divine Providence are essential, and that the All-seeing Eye whom the sun, moon and stars obey, and under whose watchful care even comets perform their stupendous revolutions, pervades the inmost recesses of the human heart, and will reward us according to our merits.

These *are some* of the teachings of Freemasonry; hence we claim that when its teachings are properly heeded, followed and practiced, it will make its votaries wiser and better; better men, better friends, better neighbors, better citizens and better Christians.

Friends, you may perhaps think that I have painted too glowing a picture; that I have given too much stress to these things, but let me say in all candor, and every reflecting Mason will bear me out in it, that they are the truths that are taught in these retreats. Can you wonder then, that we love to meet together in our lodges? That enough stress *is not always given* to these principles is true, and I am also aware that Masons fail to put into practice in their lives the lessons they hear repeated from time to time. With sects and isms we have nothing to do; politics are forever banished from our midst; sectarianism cannot enter here; and consequently Greek and Jew and Christian, whoever he be, so that he bows to the rule of Almighty God, can here meet upon a common level, and find loving hands, and sympathizing hearts, whether in joy or sorrow, happiness or grief.

Brethren, I appeal to you to see to it that these monsters of iniquity, profanity and intemperance, are driven from our midst. Already are our hearts cheered by the evidences which come to us from every quarter, of a determination to root out these evils from our lodges.

Let the good work go on. Have you a brother who after having so solemnly declared his trust in God, as all must do before they are admitted within our walls, dares take the sacred name of Deity in vain, go to him in love, and in the most tender manner remind him of his faults in private; show him his errors; save him if possible. If all efforts fail, then enforce the full penalty of the violated law, for he that so far forgets his duty to his God, will in time of temptation fail in his duty to his brethren, and prove unworthy to be taken by the hand as a brother. Yes, he who will dare take the name of his Maker in vain, cannot be a good Mason.

Furthermore, brethren, beware of the first appearance among you, of that great moral and social evil, intemperance. It is the greatest enemy of Freemasonry in the whole earth, far more to be feared in its pernicious influences than all other foes of Masonry combined. It debases the man; it perverts his morals; it destroys his intellect; it unfits him for intercourse with his fellow-men; it overthrows his reason; it undermines his health; it destroys his honor and his integrity; it brings disgrace upon himself, his family, and his friends; it makes him the slave of his passions; it renders it impossible for him to govern himself; it leads the Mason to violate his obligations; it unfits him to pay that rational homage which is due from the creature to his Creator; it forever debars him from the paradise of God. Fly from it I beseech you, as from the most deadly pestilence. If your brother stands upon its slippery foundation unnerved, trembling, tottering upon the brink of its awful precipice, stretch forth the friendly hand to save that falling brother; whisper good counsel, and aid in his reformation. Then, if all your efforts are unavailing; when forbearance ceases to be a virtue, cut off the diseased member, even though it be the right hand. and cast it from you. Be ye first pure, then peaceable. Brethren, attend the lodge, root out these tares. Make Masonry what it was intended by its great founders, a benevolent institution, whose great object is to make men wiser and better, and consequently happier.

Brethren, we have, in a great measure, brought reproach upon our own heads in allowing these pernicious and leprous evils to gain a foothold within our sacred retreats, which are dedicated to Almighty God. Let us see to it that we purge thoroughly our lodges. Let us draw taut the reins of Masonic law. Let us cut off from the body every diseased member that will not yield to milder remedies before the fell destroyer permeates the whole, and render us a by-word and reproach to the civilized, not to say Christian world.

And finally, my brethren. and you, W. M., whose head is already whitening for the grave, and whose days are drawing to a close, you who have stood beside the last resting-place of departed friends, permit me in all brotherly love and kindness, in view of all these important teachings of Masonry; in the light of God's Holy Word, and in view of the solemn fact that God will assuredly judge us according to the "great light" He has given us, to ask you, are you prepared to teach those truths and exemplify, by practice, before your brethren and each other, the requirements of Freemasonry, as they should be to give the weight, without a heart attuned to God's praise and His Divine assistance? Ponder this well. Search the Scriptures, for in them "ye think ye have eternal life," and they are they which testify of God's love and mercy; they bring to light the only "way of the truth and the life;" they will not mislead or deceive you, but will guide you to that Glorious Lodge Above, where our Supreme Grand Master forever presides, and they furnish the *only* password whereby *we can* gain admission. The Grand Tyler stands at the door armed with the sword of eternal justice, and unless we are found to be worthy and well qualified, having put off the rags of our own righteousness, and having on the shining robes of God's righteousness, we cannot pass its portals and enter into and enjoy its everlasting refreshments. Be ye, therefore, ready, for in the day ye think not, the summons will come, and well will it be with you if ye shall be found truly prepared to gain an entrance there.

Masonry Based Upon the Holy Bible.

Having concluded, in last issue of *Pomeroy's Democrat*, the series of articles we wrote on "What Freemasonry Is," in which we positively stated that the principles of the Masonic Society were based upon the teachings of the Holy Writings—our object in doing so being to prove that all the assertions of the fanatics of the *Oberlin* school, or illiberal religionists, were but the emanations of fools or knaves—we shall give proof of the correctness of our statements by a reference to some of the ceremonial—exoteric—of the Master Masons degree, as one which is universal, and practiced in all Masonic rites,

As the degree of Entered Apprentice implies the first knowledge of God, acquired by man in a state of nature, so the degree of Fellow Craft has reference to the state of the human mind, and to the acquaintance of men with their Creator. The degree of Master Mason is considered as analogous to a dispensation far more perfect and sublime. Its ceremonies are exceedingly solemn and impressive, calculated to awaken strong feelings of reverential awe, and to excite all the energies of the soul to acts of fervent and profound devotion. It recognizes, as do the preceding degrees, the existence and sovereignty of Jehovah; but the truths it most prominently presents are, the resurrection of the body and the immortality of the soul. It is also considered as plainly indicating the resurrection of the soul from the deadly sleep of ignorance of God and violation of his laws, to the life and liberty dispensed by the Gospel.

The *first section* of the lecture particularly specifies the ceremonies used in raising a candidate to this sublime degree.

The following passages of Scripture are read during the ceremonies:

Eccl. xii. 1-7. "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them:

"While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain:

"In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened:

"And the doors shall be shut in the streets, when the sound of the grinding is low; and he shall rise up at the voice of the bird; and all the daughters of music shall be laid low:

"Also, when they shall be afraid. of that which is high; and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail; because man goeth to his long home, and the mourners go about the streets:

"Or even the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern:

"Then shall the dust return to the earth as it was; and the spirit shall listen unto God who gave it."

The above selection from the Great Light of Masonry, is a beautiful and affecting description of the body of man suffering under the infirmities of old age, and metaphorically compared to a worn-out house about to fall into decay. How appropriate is such an introduction to the sublime and awful ceremonies of that degree, in which death, the resurrection, and life eternal are the lessons to be taught by all its symbols and allegories.

In this sublime degree are illustrated the implements, which are those of the preceding degrees, with the addition of the *Trowel*. From this implement, by adverting to its use among operative Masons, we are reminded that the materials of society are united only by the *cement* of harmony and social affection; for which virtues Masons ought, above all other men, to be ever distinguished.

There is an historical tradition in this degree, which exemplifies the nature and extent of Masonic obligations, by an affecting example. in which the following prayer is said:

"Thou, O God, who knowest our down sitting and uprising and understandest our thoughts afar off. shield and defend us, we humbly beseech thee, from the evil intentions of our enemies, and support us under the trials and afflictions we are destined to endure, while traveling through this vale of tears. For man, that is born of a woman, is of few days and full of trouble. He cometh forth as a flower, and is cut down; he fleeth also as a shadow, and continueth not. Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass; turn from him, that he may rest, till he shall accomplish, as an hireling, his day. For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. But man dieth and wasteth away; yea, man giveth up the ghost. and where is he? As the waters fall from the sea, and the flood decayeth and drieth up, so man lieth down and riseth not up, till the heavens be no more. Yet. O Lord, have compassion on the children of thy creation; administer comfort in time of trouble, and save them with an everlasting salvation. Amen."

Is there anything infidel, or antagonistic to sound morality, in that prayer? Is it not better in every sense of the word than the mouthings of ignorant fanatics, and bigoted fools? Common sense dictates without hesitancy the answer.

The *three steps*, delineated in a lodge, are emblematical of youth, manhood and old age; and teach us that in youth, as Entered Apprentices, we should industriously bend our minds to the acquisition of useful knowledge, which in manhood, as Fellow Crafts, we ought to apply to the discharge of our respective duties to our Creator, our neighbor and ourselves—that in old age, as Master Masons, we may enjoy the consolation of a life spent in the service of God.

It is apparent from the preceding considerations, that Masonry is not an association of merely operative artists. nor a society instituted for purposes of *general* and *undefined* beneficence: but that it is rather a holy institution—a mystery of ancient times—teaching. under various figures and symbols, some of the most interesting and sublime truths in religion; inculcating a pure worship of the one living and true God; enjoining personal holiness—a habit of constant devotion and intercourse with Heaven; the strictest watch over our passions; an unbounded benevolence to the whole brotherhood of the human family; an unwearied practice of the most exalted moral virtue; and the necessity of a faithful and habitual preparation for another state of interminable existence.
—*Pomeroy's Democrat.*

OUR brethren at Westfield suffered the loss of their hall on the 13th of January by fire; none of the contents were saved. No insurance.

THE MASONIC TROWEL,

IS PUBLISHED BETWEEN THE FIRST AND FIFTEENTH OF EVERY MONTH.

Price per year, - - - - - - $1.25.

THE TROWEL is the oldest Masonic journal in America now published in its present form, and is again presented to the Masonic Fraternity for renewed and generous support.

It has ever been the organ of the masonic people and their families—such it will remain. It has been the friend and advocate of law, order, morality, intelligence—of improvement, progress and toleration, and will continue so to be.

It is now printed on new type, superior paper, and will give the latest Masonic tidings.

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No advertisement received from irresponsible houses nor for an immoral or disreputable business, and I reserve to myself the right to reject all such.

No one is authorized to receive any advertisement for me except by my written authority, nor will any advertisement be received without the written authority of the party ordering it.

HARMAN G. REYNOLDS,
Proprietor, Publisher and Editor.

Patrons, Please Read.

In order that we may commence the eleventh volume on the first of June, the twelfth number of this volume—being the next—will not be issued until April 20, and no paper will be issued in May. This will give us time to make contemplated arrangements, and clear off a mass of work which has accumulated in the office.

The Ballot for Each Degree.

Our co-laborer, Bro. Rounseville, having given his views in an article published in the February number of THE TROWEL, entitled "The Triune Ballot," we now propose to give a history of the matter in the Grand Lodge of Illinois, with our own views. And here we take occasion to remark, that Bro. Rounseville is as thoroughly independent in his department of THE TROWEL as we are in ours, and that we are not responsible for his opinions, but both of us are at full liberty to traverse each other's views "to the top of our bent." In most things we shall concur, and in the things in which we do not, and which we see fit to discuss, our readers will find how two fast friends can amicably disagree.

Now to the subject in hand. The first constitution and by-laws made no allusion to the subject.

An inquiry addressed to M. W. Bro. Lusk, in 1844, elicited the following decision:

"That a rejection upon a ballot for a degree did not amount to a suspension or expulsion from the lodge, nor did it divest the applicant of the rights, privileges or benefits of the degree or degrees which he might have taken; that if he was rejected for want of skill, whenever he perfected himself in the degree or degrees he had taken, he had a right to demand and receive a higher degree, unless there were other objections; in that case the objections should be embodied in the form of charges, to which he should be required to answer."

In response to this, the committee on the address reported, and the Grand Lodge adopted the following resolution:

"*Resolved*, That the privileges of our Institution are embraced in the three degrees of Entered Apprentice, Fellow Craft and Master Mason, to which a single ballot in favor of a candidate entitles him; and the last two of which he may receive, when qualified by suitable proficiency, unless by apostacy from duty after the degree last taken, he be proved unworthy."

This was the first legislation upon this subject. The inference is plain that the lodges, at least some of them, balloted for each degree. The doctrine of the decision and of the resolution, was the doctrine then held by a majority of the Grand Lodges, and which has found its way in works on Masonic law, down to the present time, although the decisions of a large majority of the Grand Lodges are now to the contrary. That it ignored the rights of individual Masons, set aside the old salutary usage that a ballot may be demanded at any time, and repudiated the right of protest, are manifest from the sweeping character of the resolution.

At the grand communication in 1846, Bodley Lodge No. 1, protested against the resolution, and demanded a ballot for each degree. The matter was referred to a committee, who reported as follows:

"In relation to the resolution inserted on pages 13 and 14 of the printed proceedings of the last Grand Lodge, your committee would also observe that they are of the opinion that a general compliance therewith is calculated to be more injurious than beneficial to the Fraternity. It appears to us that danger is far more likely to arise from the inconsiderate admission of improper persons into the Masonic family, than from the exclusion of such as may be truly worthy. It seldom if ever happens, that every member of a lodge is present when a candidate is balloted for; and it is very possible that the only one in possession of reasons sufficient for the rejection of the applicant, may be absent when his petition is acted upon. It is, consequently, very proper, whenever such is the case, that the brother who would have opposed his reception in the first instance, had he been present, should be allowed another opportunity for the purpose, and to have his objections removed, if not well founded, or the further advancement of the candidate arrested, should it appear, upon mature deliberation, that he is unworthy of the privilege he seeks to obtain. Besides, it may be received as a sound maxim, that no one who has been once admitted within the portals of the lodge, and initiated as an Entered Apprentice, will, on slight grounds, be refused *further light*; or, that one who has been admitted to the first and second degrees will be rejected on his application for the third, except from an imperative sense of duty to the Masonic Institution. Your committee, therefore, can see no necessity for the resolution in question, and respectfully recommend its repeal."

The Grand Lodge concurred in the report, and suspended the operation of the resolution until the following year.

At the Grand Communication of 1847, the following resolution was adopted:

"*Resolved*, That the resolution in Grand Lodge proceedings of 1845 (page 13 of printed minutes) be rescinded, and that subordinate lodges be required to ballot for candidates in every degree."

At the Grand Communication in 1850, at Shawneetown, Grand Master Hobbs brought the resolution before the Grand Lodge, and suggested that it be rescinded, or that another be adopted explaining it. He then entered into a lengthy, labored and able argument to show that having passed the *one* ordeal, the candidate was entitled to all the symbolic degrees. But his very radicalism and undisguised charity, proposing to consider the Institution a school of "reformation," rebounded, and caused the adoption of the following resolution:

"*Resolved*, That the standing resolution which requires a unanimous ballot for each of the three degrees, should be understood literally; and that it should be the same in each, and unanimous in all; upon the moral, intellectual and Masonic qualifications of the applicant."

In 1854, this resolution was again re-adopted, and so the matter rested until 1858, when Past Grand Master Hobbs went into Grand Lodge, caused a committee to be appointed, and wrested the pending by-laws from the committee which had had them in charge for several months, and with strong hand, backed by some of the ablest men in the body but mostly unacquainted with its history and the workings of this very question, and caused the following by-law to be adopted:

"One ballot on a petition to be made a Mason, if clear, entitles the applicant to the three degrees of symbolic Masonry."

Dr. Buck was one of the committee, and helped to pass the by-law, and was elected Grand Master.

In 1859, he said: "I am now satisfied from one year's experience as Grand Master, that it does not answer the purpose intended."

Two amendments were offered, one the resolution of 1850 and 1854, and the other in these words:

"Strike out section 51, and insert in lieu thereof the following—the ballot shall be spread for each degree, and shall be unanimous."

In 1860, Dr. Buck further urged the ballot for each degree, and both the amendments proposed the year previous were adopted and consolidated in form following:

"The ballot shall be spread for each degree and shall be unanimous. A unanimous ballot for each of the three degrees, should be understood literally, and should be the same in each, and unanimous in all, upon the moral, intellectual and Masonic qualifications of the applicant."

And from October, 1860, down to October, 1871, this law has remained undisturbed, and will, of necessity, so remain until October, 1873, a period of thirteen years. From our first entrance into the Grand Lodge in 1848, we have steadfastly stood by the doctrine, and have lived under it as the law, with the exception of two—may be three—years, and more to that law than any other one thing are we indebted for the strength and power of our Fraternity in Illinois, and our glory and fame abroad.

Whenever it has not been the law, individuals *have been forced* upon the Fraternity in defiance of protests, in defiance of demands for a ballot denied, and resulting in the unseating of members, and the destruction of lodges.

The greater contains the less. It may be true that injustice is often done to applicants for initiation and candidates for advancement by their rejection. *It is true.* The very fact that it is true, only shows that a proper use of the ballot has not been made on a previous occasion. The good and worthy are not the only ones who apply for admission to our temples. And if any others apply and gain admission, woe betide the worthy applicant when any feeling of malice, revenge or interest may ininfluence them, secretly and silently to say *no!*

It is alleged that the malice and the interests of such men should be frustrated. How? Are we to prejudge our brethren? Are we to give certainty to even reasonable suspicions, and say that they have acted wrongly without a hearing? Are we to violate Masonic comity, Masonic courtesy and Masonic law, and force even an E. A. or F. C. upon the lodge, because we fancy that objections may be unjust or frivolous?

Admit that appearances justify the idea that the rejection of an E. A. or F. C. is unjust. How are we to know? But you must prefer charges; suppose that I know things professionally, how am I to prefer charges? Suppose that I know things which no one else knows, and which I cannot disclose without personal hazard or danger?

The truth, stripped of all meretricious coverings is this; the admission that candidates for advancement may be unjustly stopped by a negative ballot is an admission that an unjust man is in the lodge who should not be there, and that the ballot has not been properly used; a lodge made up of just men, will not let an unjust rejection remain, but will quickly and surely repair even a temporary wrong; the triune ballot is a safe instrument in the hands of good men; the Masonic presumption is that every member is a good man, and this presumption must stand until charges are preferred and the contrary is shown; and it is better to stay the advancement of good men, than to sully our fair fame by the admission of bad men, *at any time.*

Review of Proceedings.

MISSOURI.—*Grand Lodge.*—Met at St. Louis, October 10, Thos. E. Garrett, G. M.; Geo. Frank Gouley. G. Secretary. Two hundred and six lodges represented by 284 representatives. Among the distinguished brethren present, were P. G. Masters Penick, Vincil, Whitcomb, Carnegy, Foster, Saunders, and Rolls, and Bro. Martin Collins, Representative for Illinois. The address of the Grand Master is the most thoroughly practical and business-like document we have ever seen emanating from any officer in Missouri, and it is wise and able also. He granted thiriy dispensations for new lodges.

His allusion to the Chicago fire, which commenced on the 8th. and closed only on the 9th, is both noble and beautiful:

RELIEF FOR CHICAGO.

The most terrible of all destroyers has just accomplished his master-piece in the world's history, and chose for his field a sister city in our neighboring jurisdiction of Illinois. The fire-king has swept a great metropolis out of existence, and made houseless and homeless two hundred thousand people. Chicago is a story of yesterday. Little or nothing is left of one of the wonders of our continent, but a vast waste of coals and ashes, and a quarter of a million suffering people, who lived in or depended upon the doomed city for support. The jaws of an earthquake never opened and closed with such crushing effect upon the lives and substance of men, as the habitations and fortunes of our brethren of Chicago have been swallowed up by this dire calamity. I have no words to express what I feel in this connection, and what I know must be the sense of the Grand Lodge of Missouri. Let us not give play to our feelings but in action. The misfortunes and needs of so large a mass of humanity appeal, not alone to our charity as Masons, but to our manhood. Let us do all we can do promptly, and, while we lament the necessity, be proud of our condition to respond to the cry for sympathy and aid. Chicago was of wood. What we give now will contribute to rebuild the city of more enduring marble. I recommend the reference of the matter to a special committee, with instructions to act at once.

The Grand Lodge responded the same day by appropriating the sum of one thousand dollars for Chicago relief.

The Committee on Jurisprudence, M. W. Bro. S. H. Saunders, Chairman, in response to the action of the Grand Lodge of Illinois in the matter of Arthur Daniel Tappan, reported as follows:

The committee to whom was referred the question of jurisdiction between this Grand Lodge, and that of our sister Grand Lodge of Illinois, in the making of Bro. Arthur D. Tappan a Mason in Mt. Nebo Lodge No. 76, have given this subject a careful and thorough examination and will briefly review the facts in the case, and the conclusions they have arrived at.

The M. W. Jno. D. Vincil, when Grand Master of Missouri, was officially informed by his D. D. G. M. Bro. R. Frank Green, of New Mexico, that A. D. Tappan, a citizen of Santa Fe, had returned, after a four months' absence, a Master Mason, having been made so in Mt. Nebo Lodge No. 76, in the State of Illinois, and as Montezuma Lodge No. 100, was chartered by this Grand Lodge, and there being no Grand Lodge in New Mexico, through and by which this infringement of jurisdiction could be brought before the Grand Lodge of Illinois, it was reported to this Grand Lodge for such action as it might deem best in protecting the rights of one of its subordinates.

While we heartily endorse the protests of Past Grand Master Vincil against infringement of jurisdiction, we must in all candor say, we differ from him in the way and manner that this question was brought before the Grand Lodge of Illinois. When the complaint was made by his Deputy, of this infringement of jurisdiction by a subordinate lodge in Illinois, would it not have been better to have officially informed the Grand Master of Illinois of the complaint made against one of the subordinate lodges of that State, and fraternally requested his investigation of the matter complained of? Such your committee are of opinion would have been the true Masonic course to have been pursued, and might have led to a satisfactory explanation of the differences, as the Grand Lodge of Illinois complains that this Grand Lodge made the charge, tried the case, and passed sentence without giving them notice. While we have the highest opinion of the Masonic knowledge and fraternal spirit that controlled the committee of this Grand Lodge, to whom this part of Grand Master Vincil's address was referred, we must fraternally differ from the conclusions they arrived at, that Bro. A. D. Tappan, should "be recognized only as clandestine until (he) be properly healed by the lodge to whose jurisdiction he properly belongs."

A clandestine Mason is one made in a lodge without a charter, and no one will deny that Mt. Nebo Lodge is and was a regularly chartered lodge, and that a Mason made in that lodge cannot be clandestine; the error was in the action of the lodge, and it should be held responsible if its acts were not delegated by a higher authority, which was the case in this instance, as the Grand Master of Masons of Illinois, M. W. H. G. Reynolds, granted a dispensation for this lodge to confer the degrees on Bro. A. D. Tappan.

Permit us here to say before we enter into a review of the reasons assigned by the Grand Master of Illinois, for his act in this case, that his communication to this Grand Body defending his action has the true ring of Masonry in it; while he defends his own action, and that of Mt. Nebo Lodge, he does it in that fraternal spirit that should animate all Masons, and while we shall attempt to show that some of the positions assumed by him are not sustained by law or usage, we shall do it in the same spirit that animated him.

The whole issue in this difference of opinion between this Grand Lodge and our sister Grand Lodge of Illinois, is, what is legitimately Masonic *residence?*

If Bro. A. D. Tappan, was a resident of Illinois (and we will quote the by-law of the Grand Lodge of Illinois governing this question—Sec. 38. "The subordinate lodges under the jurisdiction of this Grand Lodge are instructed not to initiate any candidate who has not resided in the State of Illinois twelve calendar months before such application be made,") at the time that by the Grand Master's dispensation he was made a Mason in Mt. Nebo Lodge No. 76, then Montezuma Lodge No. 100, New Mexico, has no cause of complaint of an infringement upon its rights; but if Bro. A. D. Tappan was a citizen of Santa Fe, and under the jurisdiction of Montezuma Lodge, and was only on a *visit* to Illinois, then its rights were infringed by Mt. Nebo Lodge making him a Mason.

We will here say, that we do not believe there was any intentional wrong intended by the M. W. Grand Master of Illinois, or by Mt. Nebo Lodge, in the making of Bro. Tappan a Mason, yet the intention does not do away a wrong—intention and fact are two different things—and had Bro. Tappan carried out his intention as expressed to the Grand Master, and upon which we presume he based the granting of the dispensation, then it would have become a fact, and this difference of opinion upon jurisdiction would never have arisen.

Grand Master Reynolds, in summing up his conclusions near the close of his communication, in the fifth point, shows that this case is not as clear as the noonday's sun, when he says: "Bro. Arthur Daniel Tappan was a single man, with no fixed determinate residence, but with a constant idea of *home* in Illinois; it has been the custom to respect that idea, and to permit some flexibility in such cases."

From the subsequent action of Bro. Tappan, we would naturally suppose that Past Grand Master Reynolds thinks that there was a great deal more *ideal* than actual *fact* where Bro. Tappan did *reside.* "He was initiated and passed June 6th, and raised June 13th, and was dimitted the same day." His *dimitting the same day* naturally leads to a doubt of his *intention* as expressed to the M. W. Grand Master of becoming a citizen of Illinois—was the true cause of his asking for the dispensation—for if he was a citizen of Illinois, and only going back to New Mexico to settle up his business, why dimit? It was either to save paying dues, or some other cause.

The endorsement of the M. W. Grand Master of Illinois, and of Mt. Nebo Lodge No. 76, and also the fact of Bro. Tappan having been exalted in Santa Fe R. A. Chapter, is sufficient evidence that he was worthy of being made a Mason, and that no injury to our Order has resulted from it. We would recommend that no further action be taken in this case, hoping and believing that this difference of opinion upon this question of jurisdiction may make both jurisdictions more careful in respecting each others rights; and should any difference arise in the future, we will settle it in the true spirit of Masonry, that animates both Grand Lodges, and the fraternal regard that has characterized the past, may ever prevail in the future.

We are gratified with the action of the Grand Lodge in adopting the foregoing calm and carefully prepared report. The dispensation alluded to was issued by our predecessor.

We are afraid that the Masonic Hall is a pretty heavy load; while it appears as if the Grand Lodge ought to own it, and would be made rich by it, yet it does not take it, and others seem anxious to get rid of what they own in it. We here express the hope that the Grand Lodge of Illinois, and every other Grand Lodge, will refuse to pledge its faith to any hall project, until the *funds are provided*. A strong report was made in favor of building a temple in Chicago, but failed because suitable ground in sufficient quantity could not be procured. Then it was found that halls, ample and reasonably convenient, could be had for $300, which is the interest on $3,000.

Thomas E. Garrett was elected Grand Master; R. E. Anderson, Deputy; Samuel H. Owens, S. G. W.; John E. Ryland, J. G. W.; Wm. N. Loker, Grand Treasurer; Geo. Frank Gouley, Grand Secretary.

The Grand Lodge of Missouri is in a prosperous condition.

KANSAS.—*Grand Commandery.*—The third annual conclave was held at Topeka, Oct. 16. William O. Gould, G. C.; E. T. Carr, Grand Recorder. Four commanderies, one represented by the then Grand Master Brown, and another by the present Grand Master, Judge Price, were represented. The address was eloquent. The proceedings at Baltimore were reviewed. The proceedings embraced the usual routine. The Grand Commandery, as are all the Masonic bodies in Kansas, is in a prosperous condition. John H. Brown was elected Grand Commander; John M. Price, Deputy; Thos. J. Anderson, G. G.; Jacob D. Rush, G. C. G.; P. G. M. Moses Adams, G. P.; Richard A Hayes, G. S. W.; Richard B. Morris, G. J. W.; Christian Beck, G. Treasurer; Erasmus T. Carr, Leavenworth, Grand Recorder.

The next meeting is to be held at Leavenworth, on the Wednesday next preceding Ascension Day, 1873.

The five commanderies are located at Leavenworth, Atchison, Fort Scott, Lawrence and Topeka; aggregate membership, 175.

DISTRICT OF COLUMBIA. — *Grand Chapter.*—Annual convention at Washington, Nov. 14. Seven chapters were represented. J. Lockie, G. H. P.; N. D. Larner, Grand Secretary.

The committee on correspondence stated positively that the representation from Illinois did not have pluck enough to obey instructions. This is a sorry return for the assistance rendered the Grand Chapter of the District of Columbia, in 1868. We were not present, and do not know what influenced our representation, but we do know this, that the resolution had the effect we intended; *it secured a high standing in the Grand Council*, and the proceedings were approved by the Grand Chapter of Illinois.

We are glad to notice that the eloquent and courteous gentleman, J. Daniels, was elected Grand High Priest. A. T. Longley was elected Deputy; R. W. Hardy, G. K.; D. S. Jones, G. S.; C. W. Hancock, Grand Recorder. Seven chapters show a membership of 910; average, 130.

MISSOURI.—*Grand Council.*—Met in St. Louis, Oct. 6, Martin Collins, presiding; Geo. Frank Gouley, Grand Reoorder. Three councils represented. The Grand Puissant reported that he had granted dispensations for new councils at St. Joseph, Phelps City, Warrensburg, Knob Noster, Oregon, Platte City, Harrisonville, and for two in St. Louis. Charters were granted to all of them. William A. Prall, was elected Grand Master; Allen McDowell, Deputy; B. G. Wilkerson, D. G. T. Ill.; M. L. Cohn, G. P. C. W.; J. E. Carter. G. C. G.; Thomas E. Shepherd, Grand Chaplain; W. N. Loker, Grand Treasurer; Geo. Frank Gouley, St. Louis, Grand Recorder. Seventeen councils; 531 members; average 31.

That noble craftsman. Grand Master Garrett, is Grand Lecturer.

KANSAS.—*Grand Chapter.*—The seventh annual convocation was held at Topeka, Oct. 17, E. T. Hilyer, Deputy, presiding; E. T. Carr, Grand Secretary. The Grand High Priest was absent, but forwarded an able address. He reported dispensations granted at Salina, Paola and Burlington. The H. P. and K. at Salina, Comps. C. R. Underwood and B. J. F. Hanna, will be quickly recognized by Illinois Masons. E. D. Hillyer was elected G. H. P.; R. A. Hayes, Deputy; J. D. Rush, G. K.; I. N. Smallwood, G. S.; M. S. Adams, Grand Treasurer, and E. T. Carr, Leavenworth, Grand Secretary. One hundred dollars was sent to Chicago. Nineteen chapters; 650 members; average 34.

P. G. H. P. Bassett presides over the Grand Council of High Priests.

MASSACHUSETTS AND RHODE ISLAND—*Grand Commandery.*—The proceedings for 1871 contain a beautifully engraved portrait of the distinguished Grand Master, of Templars and Christian gentleman, Wm. Sewall Gardner, of Boston.

November 18. 1870, Wm. Parkman Commandery was constituted, and a rare case of jewels was presented by Grand Treasurer, Wm. Parkman, in whose honor the Commandery was named. The semi-annual assembly met in Boston, May 22. By a report made at this meeting, we learn that the first seven Grand Commanders, Thomas Smith Webb, William Wilkinson, Henry Fowle, John Carlile, John James Loring, Robert Lash, and Edward Asa Raymond, are all dead; that Abraham Annis Dame is the oldest living, now in his 79th year. Sir Charles W. Moore, the veteran editor of the *Magazine*, was the tenth Grand Commander.

October 16, the Grand Commandery, supported by twenty-nine commanderies, performed escort duty to the Grand Lodge, in laying the corner-stone of the new post-office at Boston.

The sixty-first annual assembly was held in Boston, Oct. 27, Benjamin Dean, presiding; Wm. F. Chapman, Grand Recorder. The reports of the Grand Commander, and other officers, show a marked activity in Templar matters in Massachusetts and Rhode Island.

R. E. Sir Nicholas Van Slyck, of Providence, R. I., was elected Grand Commander, and Wm. F. Chapman, of Boston, Grand Recorder. *See elections.* Thirty-one commanderies; 4,266 members; average, 137.

NEW YORK—*Grand Lodge.*—These proceedings have been noticed before. John H. Anthon is Grand Master; Jas. M. Austin, M. D., Grand Secretary.

GEORGIA—*Grand Lodge.*—The annual communication was held Oct. 31, 1871, at Macon; Samuel Lawrence, G. M.; J. E. Blackshear, Grand Secretary.

Two hundred and twenty lodges were represented. The Grand Master declared the mission of Freemasonry to be "a good message of good tidings to mankind." Well said. The Grand Lodge is building a hall to be completed next April at a cost, including lot, of $60,000. And that is $20,000 to $30,000 more than is necessary.

The Southern Female College, under the care of the Grand Lodge, is reported in good condition, and doing an excellent work.

The Grand Secretary presented the report on correspondence, in which the proceedings of Illinois receivec proper notice.

The Grand Master and Grand Secretary were re-elected.

IOWA.—*Grand Commandery.*—The annual meeting was held at Council Bluffs, Oct. 14, Robert F. Brower, presiding: 19 commanderies represented. The Grand Commander touchingly alludes to the loss of two of his daughters, and to the severe sickness of his wife; of the meeting of the national bodies and the display at Baltimore, he speaks in no measured terms of praise. Nor did he forget Chicago. Ivanhoe Commandery raised the sum of six hundred dollars for a banquet in honor of the Grand Commandery, but upon learning of the fire in Chicago, the amount was sent to Grand Master Cregier. This act received high commendation in the Grand Commandery. Pitkin G. Wright was elected Grand Commander, and Wm. B. Langridge, of Muscatine, Grand Recorder.

The next meeting will be held at Oskaloosa, Oct. 11, 1872. Twenty-one subordinates; 843 Sir Knights.

COLORADO.—*Grand Lodge.*—The Grand Lodge met at Denver, Tuesday, Sept. 29th, H. M. Teller, Grand Master. In his able address, the Grand Master remarked that he had served the Grand Lodge one-half of the period of its existence, and asked to be excused from further service. But he was elected again, and undoubtedly, as in the past, so in the future, Freemasonry will prosper under the guiding hand of so able and wise a ruler. Edward C. Parmalee, of Georgetown, is Grand Secretary. M. W. Bro. H. P. H. Bromwell, was received with grand honors, and officiated as Grand Chaplain, Grand Orator, and installing Grand Master. Seventeen lodges; 993 members; increase 139.

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Another Veteran Gone.

J. W. Spaulding, M. D., recently departed this life at Galesburg. The deceased had filled the chief places in lodge, chapter and commandery, and no inconsiderable space in our grand bodies. In his best days, few excelled him as a physician, and his keen power of analysis and subtle grasp of every logical point made him a dangerous adversary. In their newspaper controversy, he demolished President Blanchard effectually.

The Eastern Star.

Its Social Character.

In the first settlement of any country there are few artificial distinctions. The necessity for society inherent in the constitution of man, disposes men of dissimilar habits, variant tastes, and differences in education to mingle freely together. And this reaches families, and pervades churches, and it is not uncommon to find those who respect fidelity to general and practical religion more than they do the dogmas of their sects, confederating in church relationship under the banner of those most numerous. The effect of this social feeling may be quite largely seen in our rural neighborhoods, now quite thickly populated, even at the present time.

The Roman Church professes to be the Church Universal, and that all other sects are dissenters. Not agreeing to this idea in any sense, yet, it is to be confessed that the Protestant people, who are supposed to represent toleration and freedom of conscience, are very much separated from each other, and, if the pulpit teachings were literally followed, there would be less Christian unity between different Protestant persuasions, than there is between the German Catholic and Lutheran churches. These narrow teachings are born of a tendency to fill up and close up the ranks of a church, and all society becomes more or less influenced by its growing narrowness and exclusiveness. We regret exceedingly that such is the tendency in the Protestant churches, which, as a rule, are alive to progress, culture, civilization and intelligence.

Again, as cities expand, towns grow, and the farming districts become populous, the circles of acquaintance become restricted, and society is classed, and each class is governed more or less by rules of its own. And nothing is more tyrannical, or more at variance with humanity, than the etiquette of society. In consequence of it, the rich are not brought into contact with the humble, and the educated exercise but little influence among those less fortunate. This should not be so. The rich should heed the necessities and calamities of the poor, and the educated and cultured should respect the cravings and longings of those less informed and help by their means, their learning and influence, to relieve want and elevate humanity. In a republic like ours, if classed society is carried too far, poverty and ignorance will find their revenges, in a way that but few would like to contemplate.

Our Masonic societies are cosmopolitan. The men of different political views, and belonging to churches of variant creeds, or to no church at all, meet in the lodge-room upon a common level. The teachings which they there receive, are carried into practice in their daily lives, and hence, they are tolerant towards each other, and towards differences of opinion generally. But this does not reach their families. The wife, surrounded by her family, sees the persons of her set, the members of her church, and but few others. Near neighbors seldom see each other, and the etiquette of society is scrupulously observed. Here and there may be found a high-souled woman, who scorns such boundaries and breaks through conventionalities to minister to suffering and want. They are the few, and are like the few among men who in great emergencies assume command while others neither question or disobey.

The organization of the Order of the Eastern Star, will, in the families of Masons, and greatly in society in general, break down these bars, and bring good women and their families into a closer relationship and familiarity. By means of it, the educated and the cultured will communicate their information and refinement to those less fortunate, the rich will find worthy objects of compassion, sorrowful ones needing sympathy, and needy ones deserving aid and intelligent direction. Thus they will communicate good to others without impoverishing themselves, but the rather, gathering to themselves a harvest of good deeds, righteous acts, and reflex influence upon their own lives.

Such lives will carry a spirit of tolerance into all society, and all churches, and these women, animated by a common sentiment of philanthropy, will find their influence largely increased with their husbands and families, homes made happier, and thus the rugged character of the man, may be trained by the winning gentleness and confidence of woman, to higher grades of excellence, more exalted conceptions of his own power, and nobler aspirations for well-doing in every department of life.

Women? do you desire that your children shall be saved from anarchy or despotism? That this fair fabric of government and freedom shall continue? Break loose from the slavery of fashion, and do your part in preserving the heritage received from our fathers to be transmitted to your children. You who are so fortunate as to be eligible to the Order of the Eastern Star, will do well to form chapters, and by the aid of your husbands, brothers, fathers and sons, to perfect this organization for your own benefit, for the benefit of your sisters, and for the general benefit of society.

In these chapters you will learn important lessons of fortitude and persistence, constancy and fidelity, loyalty and purity, faith and humility, beneficence and heroism, all combined.

Accept, we pray you, the boon prepared to your hands, and help to crush corruption and vice, and to bring about that glorious time when all the nations, kindreds and peoples of the earth shall live in harmony and peace, and shall worship one common Father, the Only Living and True God.

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Eastern Star Chapters.

NEBRASKA.

February 8. Charter issued to Queen Esther Chapter No. 1, at Nebraska city; constituted by M. W. Bro. W. E. Hill, Grand Master; F. B. Lemon, W. P.; Mrs. Margaret B. Lemon, W. M.; Mrs. Emma G. Adle, A. M.; Mrs. Eliza M. Chadduck, Treasurer; Miss Kate Gault, Secretary; Miss Minerva Thorp, Conductress; Mrs. Eliza Harding, Associate Conductress; Mrs. Malvena Brown, W.; James Reed, Sentinel; Mrs.

B. Gillette, Ruth; Mrs. Esther Pinney, Queen Esther; Mrs. Myra H. Everst, Martha; Mrs. Eliza Patterson, Electa.

The first Masonic charter in Nebraska was No. 1 at Nebraska city, which we signed as Grand Secretary; and we had the honor of issuing the first charter to the same place for the Eastern Star.

ILLINOIS.

The new Eastern Star Chapter No. 85 at Tuscola, is named Tuscola.

Emulation Chapter, E. S., No. 83, Champaign—Isaiah H. Hess, W. P.; Irene Eppstein, W. M.; Nellie Dunlap, A. M.

KANSAS.

February 16. Charter issued to Evergreen Chapter No. 3, at Montana, Labette county; formed by Rev. W. H. Makeaney, Deputy; Martin Nichols, W. P.; Martha Shultz, W. M.; Martha J. Taylor, A. M.; Labette county is in the southeast part of Kansas.

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Correction.

New York, February 15th, 1872.

H. G. Reynolds, Esq.:

M. W. Sir and Dear Bro.:—In The Masonic Trowel, of this month, I find the following paragraph:

> "Gen. Robert Anderson, of the U. S. Army, who died recently at Nice, France, was made a Knight Templar, in Trenton, N. J."

Gen. Anderson received the Orders of Knighthood, in Columbian Commandery No. 1, stationed in this city, in the year 1863, and was a member of said Commandery at the time of his death.

I write simply to correct the error into which you have fallen.

Truly and fraternally yours,
Fred'k W. Herring,
E. C. Columbian Commandery No. 1.

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Elections.

New Jersey.—*Grand Lodge.*—William E. Pike, G. M.; Nathan Haines, Deputy; Wm. A. Pembroke, S. G. W.; James V. Bentley, J. G. W.; Charles Bechtel, Grand Treasurer; Joseph H. Hough, Trenton, Grand Secretary.

Grand Council R. and S. M.—J. P. Dorems, G. M.; T. H. R. Redway, Deputy; J. W. Preston, I. G. M.; C. W. Chase, G. P. C. W.; C. H. Leonard, Grand Treasurer; T. J. Carson, Trenton, Grand Recorder.

Massachusetts and Rhode Island. *Grand Commandery.*—Nicholas Van Slyck, Providence, Grand Commander; Charles A. Stott, Deputy; Horace Daniels, Gen.; Henry Chickering, G. C. G.; Rev. G. S. Noyes, G. Prel.; Wm. F. Chapman, Boston, Grand Recorder.

Minnesota.—*Grand Lodge.*—Grove B. Cooley, Grand Master; C. Griswold, Deputy; J. N. Castle, S. G. W.; E. P. Barnum, J. G. W.; Wm. S. Combs, St. Paul, Grand Secretary.

Burlington R. A. Chapter No. 19, *Burlington, Kansas.*—Jacob Baer, H. P.; Geo. H. Carpenter, K.; Marshall L. Barber, S.; J. W. Hall, Secretary.

De Witt Lodge No. 261, *De Witt, De-Witt County.*—John H. Tyler, W. M.; William H. Cardiff, S. W.; W. S. Lafferty, J. W.; Geo. H. Mittam, Secretary.

Oriental Chapter No. 32, *E. S., at Dunleith.*—Capt. John M. Daggett, P. M., W. P.; Mrs. Marianna Hunt, W. M.; Mrs. Martha M. Daggett, A. M.; Lawrence Huff, Treasurer; Eunice E. Gibbs, Secretary; Mrs. Julia E. Brall, Conductress; Mrs. Elizabeth Keepers, Associate Conductress.

Schuyler Chapter No. 67, *E. S., Hunts-* [illegible] P.; Cynthia Klepper, W. M.; Isabella Kilderback, A. M.; Francis Moore, Treasurer; [illegible] Secretary; Clara Rauler, Conductress; Laura J.

Rader, Associate Conductress. Installed December 22.

H. G. Reynolds Chapter No. 43, *E. S., Delevan.*—Oliver W. Spear, W. P.; Mrs. Emma E. Orendorff, W. M.; Mrs. Susan Sanders, A. M.; Miss Lucretia Miller, Conductress: Mrs. Sarah Few, Associate Conductress.

Tennessee Lodge No. 496.—J. W. Aiken, W. M.; A. G. Owen, S. W.; S. M. Chipman, J. W.; H. L. Rapelye, Secretary.

NEW YORK.—*Grand Chapter.*—Rees G. Williams, G. H. P.; Thos. C. Cassidy. Deputy; Jos. B. Chaffee, G. K.; David F. Day, G. S.; J. S. Dickerman, G. T.; Christopher G. Fox, Buffalo, Grand Secretary.

Mount Moriah Chapter No. 8, *E. S., Iowa.*—John A. Evans, W. P.; Emily Booth, W. M.; Flora M. Evans. A. M.; Clara Dabin, Secretary, West Liberty, Iowa.

Tuscola Lodge No. 332.—D. Lamb, W. M.; P. C. Sloan, S. W.; M. V. Daggett, J. W.; A. H. Elkin, Secretary.

Tuscola R. A. Chapter No. 66.—P. C. Sloan, H. P.; W. Taggart, K.; W. P. Miller, S.; A. H. Elkin, Secretary.

Melita Commandery No. 37.—William Howel Lamb, E. C.; John Ervin, Gen.; William Portus Cannon, C. G.; Walter Burnham Dryer, Recorder.

Philip Swigert.

One by one, the men who have filled an important space in the Masonic world are passing away. THE THREE—neither of them ever Grand Masters—Charles W. Moore, Albert G. Mackey and Albert Pike, twenty years since, were the intellectual suns, and none surpass them now, here or elsewhere. But they are rapidly becoming old men. Of those nearest them, twenty years ago, Philip Swigert, one of nature's noblemen, was one. In youth, compelled to rely upon his own exertions, he worked his way up through clerk's offices, bank positions, places of public trust and large business connections, and became one of the foremost men in Kentucky. In 1819 he received the symbolic degrees in Landmark Lodge, at Versailles; in 1820, he was in Grand Lodge, and Henry Clay was elected Grand Master; was elected Master in 1823; exalted to the degree of R. A. Mason at Frankfort, in 1820; was elected Grand Recorder Grand Council R. and S. Masters in 1827, and held the position until 1842, when he was elected Grand Puissant, in which position he remained until 1870.

In the Grand Lodge he held the office of Grand Treasurer from 1828 to 1833, and the office of Grand Secretary from that time until 1854, when he passed successively through all the stations from Junior Grand Warden to Grand Master. Subsequently, the present Grand Secretary being unable to attend, he was elected Grand Secretary as a military necessity for one year. In 1822 he was elected Grand Secretary of the Grand Chapter, and held the office at the time of his death.

The deceased was also a Knight Templar. In his later years he was a member of the State Senate.

In religious faith, a zealous Methodist, but his heart held every good man. His wealth was large and his benefactions liberal. We remember well when he came to Springfield and provided a home for his widowed sister and her children. It was fitting that such a man, aged seventy-eight years and four days, should die on the last day of the year, "like a shock of corn fully ripe and ready for his Master's use."

Every class of people by thousands attended his funeral. The Templars did watch and ward. The companions and brethren bore testimony to his worth and the Grand Lodge, the craftsmen and the people, mournfully, tearfully and tenderly placed him in his "narrow house."

One daughter, and perhaps his wife, survive.

Any man may well say "may my end be like his."

Thanks

For the reprint of the proceedings of Grand Lodge of Maine, 1839—1844.

To M. W. Bro. Cregier, for a copy of the report of the Board of Public Works, March 31, 1871: "The gold has become dim," but the "daybreak" and a splendid noonday sun is at hand.

To Bro. James Morrison, Secretary to Masonic Board of Relief, for important Chicago papers.

Senator Carpenter—one of our pupils—has our thanks for his able speech on the "power of appointment."

Widow's Certificate.

Messrs. Parson & Co., 716 North Fourth street, St. Louis, have gotten up a certificate for the widows of Master Masons, to be signed by the proper officers of the lodge, accompanied by an attestation certificate from the Grand Secretary, which has long been needed and will be very useful.

Those printed on paper are, per dozen, fifty cents; on bank-note paper, per dozen, seventy-five cents; on card board, per dozen, $1.50; on parchment, seventy-five cents each.

We advise lodges to order them in such quantities as they may need.

Caught.

The inspiration of the moment caused us to do, as is often done under such circumstances, an indefensible thing. We asked Grand Tyler Schreiner, of Iowa, to help out our Grand Tyler Ferns. He responded nobly. But Bro. Parvin, in the *Evergreen*, thinks we disregarded comity and law in doing so, and interfered with the prerogative of the Grand Master of Iowa. We shan't stop to haggle about it. Bro. Parvin is right, and we apologise all round, to all the Masons in Iowa in general, and the Grand Master in particular. We plead good and philanthropic motives, which, in case of an error, is not much of a plea either. We hope Bro. Parvin will not make so big a "boo" at us again.

Grand Lodge of Utah.

The lodges in Utah Territory organized a Grand Lodge at Salt Lake City, on the 16th of January. A. F. Strickland, District Judge, was elected Grand Master; E. B. Zabriskie, S. G. W.; Alfred S. Gould, J. G. W.

WE made allusion to the initiation of M. E. Comp. Jas. H. Miles, in a recent number, and find that our informant, who was present, was mistaken as to the lodge. Comp. Miles received the degrees at the hands of that Master Workman, M. W. Bro. Thomas J. Pickett, at the organization of Taylor Lodge No. 98, at Washington. At a subsequent time he represented Pekin Lodge No. 29, in Grand Lodge, and served on committee on credentials. The chapter degrees were conferred on him at Toledo, by G. H. P. Brown, and he also received the commandery degrees in the same city. The council degrees were conferred by Comp. Starkweather, and the degrees of the Scottish Rite by Ill. K. H. Van Rensselaer, at Chicago.

Please Forward Subscriptions.

Those who were subscribers when the fire occurred, commenced with January, 1871, or earlier; they are all entitled to this number to complete their year. We hope that every one will renew. The subscriptions of those who commenced after the fire, expire in April. We are in sore need of what is due us, and of money on subscriptions. The hard times affect us as they do others, and we experience the effects of the fire in Chicago very much. Besides all this, the whole of the past year, and up to this present time, has been a rough, hard time. We look for substantial aid for real value received.

The International Railroad.

The State of Texas agreed to give a subsidy of ten thousand dollars per mile to build the above road from its boundary near the northeast corner of the State, to Laredo, on the Rio Grande. Three heavy companies joined hands under the name of Douglas, Brown, Reynolds & Co., and took a contract to build 104 miles, which will be entirely completed within eighteen months from the time of commencement. The bonds due have been issued. This road is intended to form a direct line from Chicago via Cairo, Little Rock, Austin and Laredo, below to the foot of California Gulf, in Mexico. We are in receipt of important information from our son, H. G., Jr., who is now sub-contracting under his uncle, Elisha P. Reynolds of Rock Island.

Mackey's National Freemason,

For February, is at hand. The editor crowds Comp. Gouley very hard upon the matter of inchoate or incomplete chapters. He has given our St. Louis frater an ample chance to display his learning.

Bro. Henry M. Look has a valuable treatise upon the law and practice of Masonic trials. Bro. Mackey makes some statements in regard to the use of his matter in the treatise, which, if true, places Bro. Look in an awkward position. And in all matters of fact Bro. Mackey is pretty likely to be believed.

The magazine displays much learning, valuable to students and thinkers.

The Kentucky Freemason

Comes in a beautiful new dress, and bears evidence of prosperity. Bro. Henderson is a genial, competent editor, a good writer, full of good humor, and can give "savage hits."

WE are in receipt of No. 6, of *La Tolerancia*, the organ of the National Mexican Rite, published at the city of Mexico. In spite of the Pope's interdict, there are several prosperous lodges in Mexico.

No. 1, Vol. 2, *Masonic Jewel*, published at Memphis Tenn., by an old friend, Bro. A. J. Wheeler, monthly, at $1.00, comes to us in a cover, with 16 pages of reading matter, and in the popular TROWEL form. It is the official Masonic organ of the State of Tennessee, and worthy to be so.

The Song Messenger,

By Root and Cady, 612 Michigan Avenue, Chicago, has sprung from the debris, purified and more beautiful than ever. Wares do not travel eastward for for a market, and as this journal is as good as any of its kind, we hope that the great west will give it a munificent support, $1.00 per year.

Briggs' Flower and Vegetable Seeds, Bulbs and Plants; Illustrated Catalogue.

This is a beautiful pamphlet of 128 pages, and has a large amount of valuable information. Nearly all the flowers are beautifuly pictured to the eye, arranged in alphabetical order, and carefully described. The garden is also well looked after, and the display is very good.

Published by Briggs and Bro., Rochester, N. Y. We do not see any price stated for the catalogue. Every florist and gardener should have it.

MILLERS and grain dealers will find the *Milling Journal*, published by J. D. Nolan & Co., 58 Liberty street, New York City, semi-monthly, at $2.00 per year, to be a valuable auxiliary in their business.

PROCEEDINGS hereafter sent us from any Grand Masonic Body, will find early mention in our notice of proceedings.

The Rock of Masonry.

We are indebted to the courtesy of Bro. Robert Macoy for the present of a fine chromo bearing this title, for which we tender our thanks. It represents the great rock of Masonry amid the tempest-tossed ocean. On its permanent basis rests the sacred Altar, sustaining the Three Great Lights of Masonry, and surrounded by the Three Lesser; while in the distance floats the Ark, typical of the transmission of the principles of the Institution from the antediluvian world; the whole being emblematic of the permanence of the Order, and was executed from an original design by Bro. Macoy. We well remember the history of that design, how it was prepared many years ago as a vignette for the title page of the *Quarterly Review of Freemasonry*, a labor in which we were both engaged—he as the publisher, and we as the editor; and we think that we ourselves, struck by the beauty of the design, applied to it, as a motto, the words adopted from Johnson's eulogium of Shakspeare, when he said that "Time, which is continually washing away the dissoluble fabric of other poets, passes by the adamant of Shakspeare without injury." The present came to us in the genial season of Christmas, and brought with it many kindly recollections of the past. It is for sale by the Masonic Publication Company, 620 Broadway, New York. Price $5.00 mounted.—*Mackey's Magazine.*

Flower Culture.

The taste and culture of a community may be quite safely estimated from its attention to esthetic effects, and rural adornments. We have lately noticed Vick's Floral Guide, and in this number we allude to Brigg's annual of a similar character. The engravings in both, are of a very high order; those in Vick, are true to nature but lighter, more airy and fanciful, and therefore more attractive to feminine tastes than those in Briggs; the engravings in the latter catalogue are rather more ornate and gorgeous and better suited to masculine richness than Vick's. On the whole we express no opinion as to superiority, but our better half prefers Vick, while our mischievous blonde is peering over our shoulder and clamoring for Vick, Vick. And as it lies in the line of woman's ideas to attend to the beautiful and graceful, we shall let them have their way, because, in fact, we can't help it, and because we want them in all such matters to rule.

For all that, however, we confess to a strong liking for the bold and strong hand of Briggs, and we will probably manage to introduce him among the delicacies and beauties of Vick.

But we want to write a little upon another point. Both of these beautiful gardens are located in New York, and while both have large improvements in the West, yet it must be manifest, that every thing done is from a New York stand-point.

The soils, climate and surface of the west are essentially different from those on the Atlantic, Pacific or Gulf slopes. The great west, lying between the Alleghenies and the Rocky Mountains, has a kingdom of soil, surface and climate of its own and what is adapted to the salt water slopes, becomes entirely secondary here. To say nothing of the field, orchard or forests we now call up this matter of flower culture. We have seen upon our prairies, and along the base of our bluffs, glorious displays of flowers, indigenous to the soil, revelling amid the rich grasses, at all seasons of spring, summer and fall, and in and around the heads of ravines, collections of rare beauty and elegance. These should be rescued and transplanted before the hand of cultivation drives them out forever.

If some party would invest in an extensive and artistic floral, horticultural and gardening enterprise, near some large combination of rail roads, and gather the riches of our praries, ravines and rich bottom lands at all seasons, and adapt their work to western climate, western soil and western surface, they would find a rich and generous return in good time upon their investment. To do this well, and preserve the fast disappearing flowers of the west, both particular and general knowledge are requisite, combined with generous culture, broad ideas, and liberal learning. Will some far-seeing, nature-loving, monied men, take hold of this? The tastes, the habits, the culture, the morals and the piety of this whole country would be improved and many homes unadorned with flower or tree would become the homes of beauty, taste and happiness.

Rail Roads.

Main Trunks—Branches and Extensions—Miles—Connections—Principal Towns—Country—Character.

[*Continued.*]

CARBONDALE AND SHAWNEETOWN.

Completed from Carbondale to Marion, 18 miles, and is practically an extension of the Grand Tower and Carbondale. When completed to Shawneetown, it will put the counties of Jackson, Williamson, Saline and Gallatin, in direct communication with the iron mines west, and with the Ohio River and railway transit east. Marion is the county seat of Williamson county, and was for many years, a representative town, as it is now again. The county is adapted to cotton, tobacco, fruits, wheat, and has a large supply of fine timber for coopers, carriage or boat manufacturers.

GRAND TOWER AND CARBONDALE.

Twenty-eight miles. This road follows the general course of the Big Muddy River, and was originally built as an outlet for coal. Tower Hill, on the Mississippi River, is the seat of extensive rolling mills and foundries. The iron is taken from Missouri, and the coal from Murphysboro, which is an old town, and the county seat of Jackson county. This was the home of John Logan, father of Gen. Logan, U. S. Senator. The father was a noted man in the early history of this State. Of the beautiful town of Carbondale, we have heretofore written. This and the Carbondale and Shawneetown, are practically the same road, and what may be said generally of one, may also be said of the other. They connect with the Illinois Central at Carbondale, and have water connection at Grand Tower.

CHESTER AND TAMAROA.

This road is built from Tamaroa, on the Illinois Central to Pinckneyville, where it connects with the St. L., B. & S. I. R. R. It is intended to be completed to Chester, in Randolph county, and will open a fertile and valuable country. Chester is situated on the Mississippi River, and is the county seat of Randolph county; Pinckneyville is the county seat of Perry county, and an old town. Tamaroa is a flourishing place.

CHICAGO AND IOWA.

This road is sompleted from Aurora to Oregon, 62 miles. It makes direct connections with Chicago by the C., B. & Q., at Aurora; and further connections east and west at Rochelle, on the road from Chicago to Dixon and Fulton. Oregon is on Rock River, is the county seat of Ogle county, and a flourishing place. It gives facilities to a large scope of country in Kane, DeKalb and Ogle counties. It will probably be built to Savannah, in Carroll county, on the Mississippi River.

CHICAGO, DANVILLE AND VINCENNES.

Completed from Chicago to Danville, 128 miles. Connects with all the roads in Chicago, the T., P. & W. at Watseka, and the T., W. & W. and the I., B. & W. at Danville. It opens up the country lying between the Illinois Central and State line, and passes through the counties of Cook, Kankakee, Iroquois and Vermilion. Watseka is the county seat of Iroquois, and Danville, of Vermilion counties. In Kankakee county, the road passes through the French settlements, represented by the towns of Momence, St. Ann, and Papineau. It also passes through the flourishing towns of Glenwood, Milford and Rossville. The road leaves Illinois below Danville, and passes through the rich coal fields of Indiana.

HANNIBAL AND NAPLES.

This road is built from the Bluffs, in Scott county, through Pike, to Hannibal, on the Mississippi, and thence to Moberly, Mo., 120 miles. A branch in Pike county, is built from Maysville to Pittsfield, the county seat. The Mississippi is spanned by a splendid bridge. This road is operated by the Toledo, Wabash and Western, and is thus far its only arm reaching across the Mississippi river; at Moberly it makes direct connections with Kansas City, by the North Missouri. It connects with both the Mississippi and Illinois Rivers. Hannibal is one of the important cities in Missouri; Griggsville and Barry are large places, and Naples is a large place in Scott county.

PARIS AND DECATUR.

Built from Paris, the county seat of Edgar, to the flourishing town of Oakland, in Coles county, 18 miles. At Paris, it connects with the Indianapolis and St. Louis. It is to connect with the Central at Arcola, and when completed to Decatur, will be 75 miles in length. It is in the grain and cattle region.

ST. LOUIS, BELLEVILLE AND SOUTHERN ILLINOIS.

From East St. Louis to Duquoin, 81 miles. It connects with all roads at St. Louis and East St. Louis, and at Duquoin it makes direct connection with the Illinois Central. It also connects for Tamaroa at Pinckneyville. It passes through the old, wealthy and growing city of Belleville, the county seat of St. Clair; also, through Pinckneyville, an old town and the county seat of Perry, which is revived and renovated through the impetus given by railroads. It traverses a fine grain, fruit, cattle and coal region.

ST. LOUIS AND SOUTHEASTERN.

This is a very important road from St. Louis, via Mascoutah in St. Clair; Nashville, the important county seat of Washington county; Ashley, on the Central Railroad; Mt. Vernon, the county seat of Jefferson county, and the place for holding the sessions of the supreme court in the Southern Grand Division; McLeansboro, the county seat of Hamilton county; Enfield, at the junction with the S., & I. S. E., and Carmi, the ancient county seat of White county, to Evansville, on the Ohio River, 160 miles. It opens up what were once empire counties, but more recently overshadowed by the influence of railroads in other directions. The important water communications at Evansville and St. Louis, are large additions to its power and success.

SYCAMORE AND CORTLAND.

This is a short road from the flourishing town of Sycamore, the county seat of DeKalb county, to Cortland, on the C. & N. W. R. W., and there makes close connections east and west. It is also a convenient outlet for the products of a rich agricultural and dairy country.

WESTERN UNION.

Familiarly known as the Scotchman's road, from Racine, on Lake Michigan, Wisconsin, via Freeport, to Rock Island, Illinois, on the Mississippi River, 197 miles in length. At Clinton, it connects with the C. & N. W.; at Freeport, with the I. C. main line; at Savannah, with boats for Dubuque; at Fulton, with the C. & N. W. from Chicago to Omaha; and at Rock Island, with the C., R. I. & P., the P. & R. I. and the R., R. I. & St. L. It has water connections at Racine, and at every important station from Savannah to Rock Island, on the Mississippi River. Its general course is southwest and northeast. Of Rock Island, Moline, Fulton and Freeport, we have already made mention. Mt. Carroll is the pleasant county seat of Carroll county; Hampton, Port Byron, Cordova, Albany, Thomson, Savannah, Lanark, Shannon, Durand, Rockton and Shirland, are flourishing places in Illinois. Racine is one of the principal ciites in Wisconsin. This road traverses a country abounding in stock, grain, and the products of the dairy. Its transportation of lumber, both ways, is enormous. From Elkhorn, trains run by an extension track to Milwaukee, which makes it a favorite passenger road. It is now managed by the Milwaukee and St. Paul R. W. Company.

OTHER ROADS.

We believe that we have named all the roads principally in Illinois, mentioned in the "Traveler's Guide." We know that a road is built from Jacksonville to Virden, and another is being built from Quincy to St. Louis, and think it is completed to the road from Naples to Hannibal, but we do not know its designation. Perhaps, it is a part of the C., B. & Q.

Several of the roads named, are making important additions and extensions, of which it is difficult to keep an accurate account.

Of the roads not mentioned, which run into Chicago, we name the following: Chicago and Michigan Lake Shore; Michigan Central; Michigan Southern; Pittsburg, Fort Wayne and Chicago; there are others building.

The Joliet cut-off runs from Joliet to the Lake, in Indiana, where it connects with the Michigan Southern. We suppose, but are not sure, that a road is building from Aurora to Joliet.

Another road from Terre Haute, Indiana, to Cape Girardeau, Missouri, is in contemplation.

The Mattoon and Decatur Railroad is completed from Mattoon to Sullivan, and we suppose that a road from Bement to Sullivan, is also built; that one is, or soon will be, constructed from Champaign to Monticello.

REVIEW.

Number of miles of railroad, as stated...	5,470
Estimated miles, not stated........	300
Estimated number of miles that will be ready for cars by April 1........................	250
Total..	6,020

By the 1st of January next, the number of miles of railway in Illinois will reach 7,000. The branches and arms and water carriage bring to the main lines, and the main lines themselves gather up cattle, horses, hogs, wheat, corn, oats, hay, tobacco, cotton, butter, cheese, sheep, lumber, stone, brick, coal, lead, lime, and a vast amount of manufactured articles and raw material, which are conveyed in long lines of thundering freight trains to their home or foreign destination; hither come merchandise, and vast quantities of material for home consumption.

Connecting Link.

The only one who connects the Grand Lodge at its organization with the present time, in any active or affiliated sense, is M. W. Bro. Harrison Dills, of Quincy. He was present at the organization, April 6, 1840, as the representative of Bodley Lodge No. 1, and again as W. M., October 20, 1840, at which time he was elected Junior Grand Warden. Since then he has held the positions of Senior Grand Warden and Grand Master, and in 1863 was elected Grand Treasurer, in which office he still remains.

Died.

In Johnson county, Mo., on the 25th day of August last, Bro. JOSEPH M. GRAY, a member of Green River Lodge No. 203.

The deceased was born in Kentucky, July 16, 1813, and was, consequently, fifty-eight years of age. He was an excellent brother, humane and charitable, greatly beloved, and died without an enemy. He was buried with Masonic honors.

Near Jerseyville, Ill., February 10th, Bro. DANIEL S. KEELEY, of Carrollton Lodge No. 50, aged thirty-seven years.

Maj. Keeley was a good citizen, and an exemplary Mason. He left a wife and four children. He was buried with Masonic honors by his lodge, assisted by King Solomon's Lodge No. 197, W. Bro. Geo. W. Davis, D. D. G. M., officiating.

At Fairbury, Ill., January 14, Comp. W. C. PECKHAM; January 19, Comp. JOHN RAYBURN; both members of Fairbury Chapter No. 99, R. A. M.

Comp. Peckham left a widow and children, and both many warm friends to mourn their loss. The chapter passed resolutions of respect in the usual form.

In this city, Febrnary 13, the amiable Mrs. BATES, wife of Gen. E. N. Bates, State Treasurer, and a member of St. Paul's Lodge No. 500.

February 14, Bro. THOMAS F. DOCKSON, a member of Tyrian Lodge No. 333, aged 46 years. He was buried with Masonic honors.

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FREEMASONRY IN THE HOLY LAND.

THESE interesting lectures became so popular last winter that I found it impossible to fill engagements required in this State, and at the earnest solicitation of friends, have concluded to spend a portion of the winter here. I therefore make the following proposition to the several Masonic lodges in Illinois and elsewhere.

To deliver my Lodge Lecture on *Masonic Researches in the Holy Land*, verifying the truth of Masonic ritual and tradition, and exhibit some interesting relics from Jerusalem. I will also give an account of my visit to the English lodges, with the forms of initiation, passing, raising, schools of instruction, banquets, signs, passes, &c., &c. My charge for this Lecture is twenty dollars and expenses while at your place.

My Public Lecture is descriptive of *Jerusalem*, the *Mosque of Omar*, the *Church of the Holy Sepulchre*, *Easter Week in the Holy City*, *Gethsemane* the *Mount of Olives*, and the surrounding country.

My charge for the two Lectures is thirty dollars and expenses while at your place. For admission to the public lectures you can charge such sum as you see fit. Properly managed, it will pay the entire expenses and ought to leave a fair surplus for the benefit of the Lodge.

☞ Address the subscriber, at Fulton, Whiteside county, Illinois, or the editor of THE MASONIC TROWEL, at Springfield, for engagements or further information.

D W. THOMSON.

FULTON, November 1, 1871.

Manual of the Lodge.

The Manual of the Lodge, by R. W. Bro. ALBERT G. MACKEY, M. D., now of Washington, is now published by Messrs. Clark & Maynard, of New York, in a very attractive and useful form.

In the first part of the book are twenty pages of beautiful and highly suggestive engravings, followed by the Manual of the Lodge in the same form, and with the same plates as heretofore. Then follows Section 1, embracing the ceremonies of consecration, dedication, constitution and installation of the officers of a new lodge; Section 2, relating to annual installations; Section 3, relating to installations in Grand Lodge; Section 5, in regard to festivals of the Order; Section 6, embracing ceremonies at laying foundation-stones of public structures; Section 7, with complete ceremonies for dedication of Masonic halls; Section 8, funeral service; Section 9, regulations for processions, with an appendix in which are sedown the twenty-five landmarks of Masonry, the charges of a Freemason, the general regulations, and forms of documents. The book has 274 pages embracing the twenty pages of engravings, conforms almost literally to the standard work of Illinois, and is *beyond all question* the lodge manual far superior to any other for the work of Illinois, Wisconsin, Michigan, Missouri, Colorado, Montana, Idaho, Arkansas and Mississippi, and probably in several other jurisdictions. For sale at this office, and will be sent to any address for $2.00, *post paid*.

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"I have seen His Star in the East,"

while beneath it, *in Green* are the words,

"And have come to worship Him."

The border is blue and red, and the spaces are filled with ornaments in gold.

On the opposite side is a certificate embordered in Red and Blue, with large letters "E. S.," in light shading, in the centre, over which is printed a blank certificate, with room in one corner for seal, to be signed by the Matron and attested by the Secretary. On the end is a line for a signature of the lady receiving this certificate. The thought came from Bro. Hubbard—the design is our own.

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To Chicago.—Mail leaves 4:00 a m; express, 2:45 p m; arrive 9:00 p m; 7:20 a m.

To St. Louis.—Express, 12:30 a m; 2:45 p m; arrives 7:00 a m; 9:40 p m.

To Dubuque, Fort Dodge and Sioux City.—Passenger leaves 3:40 a m; arrives at Dubuque, 7:10 a m; Fort Dodge, 5:15 p m. Passenger leaves 3:30 p m; arrives at Dubuque, 7:15 a m; Fort Dodge, 5:50 a m; Sioux City, 12:16 a m.

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To Galesburg.—Leave 7:30 a m; 3:00 p m; arrive 4:05 p m; 10:30 p m.

To Mendota.—Leave 4:20 p m; arrive 8:15 p m.

To Rushville.—Leave 10:45 a m; arrive 9:40 p m.

To Keithsburg and New Boston.—Leave 10:45 a m; arrive at Keithsburg 7:15 p m; New Boston 6:45 p m.

To Streator.—Leave 7:30 a m; 4:20 p m; arrive 1:00 p m; 9:40 p m.

TO CHICAGO.

From Quincy.—Leave 4:20 a m; arrive 4:15 p m; leave 9:00 a m; arrive 8:10 p m; leave 7:00 p m; arrive 7:45 a m.

From Burlington.—Leave 6:10 a m; arrive 3:20 p m; leave 10:35 a m; arrive 8:10 p m; leave 9:25 p m; arrive 7:45 a m.

From Rushville.—Leave 4:45 a m; arrive 3:20 p m.

From Keithsburg and New Boston.—Leave Keithsburg 6:30 a m; New Boston 6:55 a m; arrive 4:15 p m.

From Mendota.—Leave 6:15 a m; arrive 9:55 a m.

From Streator.—Leave 4:35 a m; 2:00 p m; arrive 9:45 a m; 8:10 p m.

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Peoria and Burlington, via Galesburg.—Leave Peoria at 6:15 a m and 2:10 p m; arrive at Burlington 12:45 noon and 7:05 p m; leave Burlington 6:10 a m and 9:25 p m; arrive at Peoria 10:05 a m and 1:30 a m.

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Leave St. Louis at 5:30 a m and arrive at Sterling at 9:45 p m, and connects closely for Chicago. Leave St. Louis, 9:00 p m and arrive at Rock Island 10:45 a m. Leave St. Louis at 1:00 p m and arrive at Beardstown 7:10 p m. Close connection by this train at Chapin for Quincy.

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	Exp.	Mail.	Pass'gr.
L've State Line	8:45 p m	6:55 a m	
" Gilman	10:00 p m	8:10 a m	
" Chenoa	11:50 p m	9:54 a m	
" El Paso	12:35 a m	10:36 a m	
" Peoria	2:10 a m	12:00 m	
" Canton	3:35 a m	1:40 p m	
" Bushnell	4:50 a m	4:15 p m	
Arr. Warsaw	7:40 a m	6:30 p m	

TRAINS EASTWARD.

	Exp.	Mail.	Pass'gr.
L've Warsaw	10:45 a m	8:55 a m	
" Bushnell	1:35 p m	6:49 a m	
" Canton	3:08 p m	8:19 a m	
" Peoria	4:10 p m	9:47 a m	10:25 p m
" El Paso	6:02 p m	11:10 a m	11:50 p m
" Chenoa	6:44 p m	11:52 a m	12:45 a m
" Gilman	8:25 p m	1:25 pm	ar3:00 am
Arr. State Line	9:50 p m	2:50 p m	

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Leave Chicago	*9:15 a m	†6:30 p m	‡9:00 p m
Arr. Bloomington	2:40 p m	12:05 a m	1:05 a m
" Springfield	5:15 p m	2:45 a m	3:55 a m
" St. Louis	10:20 p m	7:10 a m	8:30 a m
L've Bloomington	2:00 a m	2:50 p m	
Arr. Jacksonville	5:55 a m	6:21 p m	Peor. Ex.
L've Jacksonville	5:55 a m	6:21 p m	1:30 p m
Arr. Roodhouse	7:00 a m	7:15 p m	2:30 p m
" St. Louis	10:45 a m		5:45 p m
L've Roodhouse	7:00 a m	7:15 p m	
Arr. Louisiana	10:20 a m	10:05 p m	
" Mexico	1:05 p m	12:15 m h	

FROM ST. LOUIS AND MEXICO.

	Mail.	Exp.	L'tng Ex.
L've East St. Louis	*8:30 a m	*5:15 p m	†7:30 p m
Arr. Springfield	12:20 m	9:35 p m	11:45 p m
L've Springfield	12:20 m	9:00 a m	11:45 p m
Arr. Bloomington	2:50 p m	11:25 a m	2:25 a m
" Chicago	8:00 p m	4:30 p m	7:15 a m
L've East St. Louis	*4:15 p m	*1:00 p m	
Arr. Jacksonville	9:25 p m	5:15 p m	
L've Mexico	2:20 p m	1:40 a m	
Arr. Louisiana	5:00 p m	3:40 a m	
" Roodhouse	8:20 p m	6:35 a m	
L've Jacksonville	9.25 p m	7:30 a m	
Arr. Bloomington	1:55 p m	11:15 a m	
" Chicago	7:15 a m	4:30 p m	

DWIGHT TO WASHINGTON.

Leaves Dwight at 1:30 p m; arrives at Lacon, 4:40 p m; at Washington at 5:30 p m; leaves Washington at 8:00 a m; Lacon at 9:00 a m, and arrives at Dwight at 12:10 noon. Close connection is made at Dwight from and to Chicago, both ways.

The Way Express leaves St. Louis every day (except Sunday), for Springfield only, at 5:15 P. M. Leaves Springfield for Chicago every morning (except Sunday) at 9 A. M

A train will run on time of Lightning Express from Springfield to Chicago Saturday nights.

Express mail daily except Sunday.

Lightning Express leaves Chicago for St. Louis every night (except Saturday), and Way Express every night (except Sunday).

Tickets sold and baggage checked through to all principal points.

The main line is furnished with Pullman's breakfast, dinner and supper cars; all three lines with elegant sleeping cars.

T. B. BLACKSTONE, Pres't.
J. C. McMULLIN, G. S., Chicago.
W. C. VAN HORN, Ass't Sup't.
O. VAUGHN, Train Master.
J. P. LINDLEY, Ticket Agent.

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*Except on Sunday. †On Saturday runs to Springfield only. ‡Except Saturday.

TOLEDO, WABASH & WESTERN RAILWAY.

TRAINS WEST AND SOUTH.

	Pacific.	Through.	Cincin't.
L've Toledo	11:15 p m	11:10 a m	
" Fort Wayne.	3:25 a m	3:20 p m	
" Lafayette	8:25 a m	8:10 p m	10:50 p m
" Danville	11:00 a m	10:30 p m	1:20 a m
" Tolono	12:40 p m	12:10 a m	2:54 a m
" Decatur	2:35 p m	2:10 a m	5:35 a m
" Springfield	4:15 p m	3:50 a m	7:35 a m
" Jacksonville.	5:45 p m	5:20 a m	8:58 a m
" Chapin	6:12 p m	5:48 a m	9:54 a m
Arr. Quincy	9:25 p m	8:50 a m	1:00 p m
L've Decatur	2:40 p m	3:45 a m	12:15 a m
" Taylorville	3:41 p m	4:50 a m	8:11 a m
" Litchfield	4:55 p m	6:09 a m	6:09 a m
Arr. St. Louis	7:15 p m	8:40 a m	10:15 a m
L've Decatur	5:20 a m	3:00 p m	
" Mt. Pulaski	6:55 a m	4:20 p m	
" Lincoln	7:42 a m	4:58 p m	
" Delavan	9:00 a m	6:00 p m	
Arr. Pekin	10:15 a m	7:00 p m	
L've Bluffs	8:15 a m	7:00 p m	
Arr. Hannibal	12:00 a m	9:50 p m	
Arr. Moberly	7:00 p m		
L've Clayton	8:25 p m	8:00 a m	11:55 a m
Arr. Keokuk	10:45 p m	10:20 a m	2:40 p m

TRAINS EAST AND NORTH.

	Pacific.	Through.	Cincin't.
L've Quincy	7:10 p m	5:15 a m	8:55 a m
" Keokuk	6:15 p m	4:35 a m	6:55 a m
" Clayton	8:20 p m	6:18 a m	10:00 a m
" Moberly			7:00 a m
" Hannibal	7:15 p m	5:00 a m	
" Bluffs	9:55 p m	7:50 a m	
" Chapin	10:20 p m	8:10 a m	12:19 p m
" Jacksonville.	10:55 p m	8:40 a m	12:45 p m
" Springfield	12:30 p m	10:00 a m	2:15 p m
" St. Louis	8:30 p m	7:00 a m	2:10 p m
" Litchfield	11:27 p m	9:20 a m	6:36 p m
" Taylorville	12:55 a m	10:33 a m	9:10 p m
" Pekin	7:30 a m	5:30 a m	
" Delavan	9:19 a m	6:45 a m	
" Lincoln	9:12 a m	8:05 a m	
" Mt. Pulaski	9:50 a m	8:53 a m	
" Decatur	2:20 a m	11:50 a m	4:00 p m
" Tolono	4:05 a m	1:05 p m	6:00 p m
" Danville	5:40 a m	2:20 p m	7:35 p m
" Lafayette	8:20 a m	4:50 p m	10:10 p m
" Fort Wayne.	1:10 p m	9:50 p m	
Arr. Toledo	5:00 p m	2:15 a m	

SPRINGFIELD & ILLINOIS SOUTHEASTERN RAILWAY.

On and after Monday, November 27th, 1871, trains will run as follows:

NORTHERN DIVISION.

TRAINS GOING NORTHWEST.

	Mail.	Express.
Leave Pana	3:20 P. M.	6:35 A. M.
" Taylorville	4:05 "	7:20 "
" Springfield	5:37 "	8:46 "
Arrive at Beardstown	8:05 "	11:15 "

TRAINS GOING SOUTHEAST.

Leave Beardstown	6:50 A. M.	1:00 P. M.
" Springfield	9:16 "	3:23 P. M.
" Taylorville	10:34 "	4:42 "
Arrive at Pana	11:20 "	5:30 "

SOUTHERN DIVISION.

TRAINS GOING NORTHWEST.

	Accommodation.	Mail.
Leave Shawneetown	5:15 A. M.	11:00 A. M.
" Flora	2:00 P. M.	4:10 P. M.
" Edgewood	4:30 "	5:40 "
Arrive at Altamont	5:15 "	6:20 "

TRAINS GOING SOUTHEAST.

	Mail.	Accommod'n.
Leave Altamont	9:30 A. M.	5:15 A. M.
" Edgewood	10:10 "	6:30 "
" Flora	11:40 "	8:55 "
Arrive at Shawneetown	5:09 P. M.	4:22 P. M.

CONNECTS AT ASHLAND with Jacksonville division of Chicago & Alton Railroad, for Jacksonville. Petersburg, Mason City, and all points west.

AT SPRINGFIELD, with Chicago & Alton, and Toledo, Wabash & Western Railroads, for Bloomington, Chicago and all points north, northwest and west.

AT PANA with Ind. & St. Louis, and Ill. Central Railroads for all points east, south and southeast.

AT ALTAMONT with the Terre Haute, Vandalia & St. Louis R. R.

AT EDGEWOOD with Chicago division Ill Central Railroad.

AT FLORA with Ohio & Mississippi Railroad

AT SHAWNEETOWN with steamboats for Cincinnati, Paducah, Cairo and St. Louis

ORLAND SMITH, Gen'l Sup't.
JOHN FOGGITT, Gen. F't and Ticket Ag't.

The Masonic Trowel.

Masonry is a System of Morality, a Supporter of Law, and the Friend of Religion.

VOL. X. WHOLE NO. 122. SPRINGFIELD, ILLINOIS, APRIL, 1872. NEW SERIES NO. 12.

William Rounsevbille's Department.

The Night of Life.

BY WILLIAM ROUNSEVILLE.

Well, I reckon you're tellin' the truth on't, Bess—
I find you most allers right;
We are gettin' along in the even' of life,
And are pretty nigh on to the night.

A pretty hard day's work it has been for us, Bess,
This labor of life's long day;
And many a time I eneamost thought
We must falter and fall by the way.

D'ye mind the winter when Tommy died?
That was my rheumatis year—
Not much was done towards providin' by me,
But there was never a lack of good cheer.

But Tommy died and nought for a shroud
We possessed, and the best we could do,
Was to lay him down in his well worn clothes,
To await the grand review.

I remember, Bess, just what you said,
When we left him in the graveyard cold:
"*His soul will be good and as beautiful*
As if buried in cloth of gold!"

And then our Nettie was called away,
And none were to bear her bier;
The neighbors were few, and all were sick,
Or tending their own most dear.

And I bore the precious burden alone
To the cold and silent grave,
Feeling the while that our lot was hard—
That none remained to save.

D'ye mind what you said on my return,
When from tears I could not refrain?
"*That thousands of angels followed the bier*
In that viewless funeral train."

And now we have reached the eve of the day,
And soon must repose for the night;
Say what have you now to cheer us on,
To make the dark pathway light?

"Why, this, old man—we rest till the morn,
And then we shall surely find
We have more dear ones on the farther shore
Than ever we leave behind."

◆

A Ballot for Each Degree.

BY WILLIAM ROUNSEVILLE.

And now comes M. W. P. Grand Master Reynolds, and throws a cloud over our brightest lucubrations. Little did we imagine as we sat inditing our solemn convictions on a point in Masonic practice to which we had given considerable thought, that those convictions would be deemed of sufficient importance to call forth the labored answer of one of the best Masonic jurists and writers that our country has produced. But so it is, and "we moun e'en mak' the best o't."

M. W. Bro. Reynolds deserves the thanks of the Fraternity for giving a history of the ups and downs of the doctrine of the triune ballot in our jurisdiction. It shows that the original practice in this State was to allow one ballot to suffice for the degrees. It might be a fair conclusion from the premises, that that was the original practice of Masonry, but we do not choose to urge that point now.

M. W. Bro. Reynolds gives it as his opinion, "that more to that law than any other one thing, are we indebted for the strength and power of our Fraternity in Illinois, and our glory and fame abroad." In answer to this, I have only to say, that my opinion does not coincide with his. Allowing it to have all the force and effect which he claims, it is not easy to see how so great a work could be performed by it, when we consider the small number that are stopped by the second or third ballot. Then coupling the fact that Bro. Reynolds admits to be a fact, "that injustice is *often* done to candidates for initiation and advancement," with the small number which are rejected for all causes, and the statement is hardly less than absurd. Injustice is often done those rejected for advancement. But few are rejected. Then these must be exceeding few and deserve to be rejected for advancement, and get it. To us, this does not look as though it was of magnitude sufficient to give us power and strength, and honor and fame, and glory abroad, to any great extent. The number righteously rejected for advancement could easily be counted on the fingers.

Bro. Reynolds urges that the very fact that good men are rejected on the second ballot, shows that a proper use of the ballot had not been made on the previous occasion. We suppose this applies to those who have passed the ordeal of the three ballots, when they ought to have been rejected. If this be the meaning, then it is not a very cogent argument for the three ballots, since it shows them to have failed to keep out unworthy members. One ballot could scarcely have done much worse than that.

Bro. Reynolds wishes to know how the malice and interests of such men may be frustrated, and asks if we are to say they have acted wrong without a hearing. Certainly not! We would shape the laws in such a manner that they could not act wrong without a hearing, because the hearing should be had. The proposition supported by Bro. Reynolds does this very thing; it places an Entered Apprentice or a Fellow Craft in a condition where we are compelled to pass upon his character without a hearing. As the law now is, his character is subjected to scrutiny, and he has no opportunity to answer.

We have yet to learn that the character of a Master Mason is any more dear to him than that of an Entered Apprentice to the brother who happens to bear it, and if we would not condemn without hearing, we must do away with the triune ballot, which Bro. Reynolds says often does injustice to candidates for the Fellow Craft and Master's degrees.

Bro. Reynolds says "the triune ballot is a safe instrument in the hands of good men." This no one contradicts; but the distinguished logician has just admitted that it *often* gets into the hands of bad men, when it works great injustice. The single ballot is a safe instrument in the hands of good men, and does not give so great a latitude for bad ones to commit injustice as the other, and hence we prefer it to the treble vote. Again, it is said that a "lodge made up of just men will not let an unjust rejection remain." But how can they avoid it? The unjust rejection could not exist unless there was a bad man in the lodge. Under the present law, how can the "just men" "quickly and surely repair the wrong?" Just as long as the bad man is in the lodge, he can keep out the man who has been wronged, and the just men are powerless to prevent it.

We like the next to the last sentence in the article we examine, because it most clearly expresses the principle for which we contend: "The Masonic presumption is that any member is a good man, and this presumption must stand until charges are preferred and the contrary is shown." These are golden words. They enunciate a truly just principle. Now apply them to the Entered Apprentice when he asks for the degree of Fellow Craft, or to the Fellow Craft when he aspires to the Master's degree, and no one is injured; the principle is preserved and no lodge is likely to receive a bad member, because he is proved to be unfit if he is so.

We look upon the present law as little less than a swindle upon those who, for no cause assigned, and no chance given to reply to charges, are debarred from an advance in Masonry. Therefore have we written.

Again the Triune Ballot.

BY WILLIAM ROUNSEVILLE.

It can be no very pleasurable sensation when a painter has bestowed what genius nature may have given him, upon a cartoon for the window of a cathedral, to find the creation of his pencil doing duty as the curtain of a saloon; neither would it naturally be supposed that a sculptor who had fashioned a bust of some great man, in the hope that it would occupy a niche in the pantheon of works of art, would be immensely gratified to find it standing at the street corner transformed into a hitching-post; nor yet would it be likely to be altogether lovely for one who had elaborated what he believed to be rather a fair and quite a conclusive argument on a subject which he deemed of some importance, to find it used by another, in support of a position that had no relevancy, no importance, and which he does not care which way it is decided.

The writer of this article pleads guilty to a little of this feeling when he finds an argument written by him in support of the unity of the ballot for the three degrees, used by Bro. Gouley, of the *Freemason*, as a proof that no lodge is regularly opened which is first opened in the lower degrees. It may be mental dullness—it is possible that we cannot see into a millstone that has no hole in it, as far as our Missouri brother, but it appears to us there is about the same congruity in the application that there would be in shutting in an eating-stall in a saloon with "Bierstadt's Yo-Semite," or in making the statue of Lincoln a hitching-post on the corner of the square in Springfield.

Our argument was not founded upon former usage. It was not even based upon the present law. It was established, if established at all, upon justice and right. We did not argue that because the former practice was to ballot for the three degrees at once, we should, therefore, do so now. And how an argument founded upon the abstract principle that the conferring of the first degree gives the neophyte some rights which he does not before possess, can be tortured to mean that a lodge is not a lodge if opened in the first degree before it is in the third, we have not, as yet, been clearly able to discover. But, we believe, that we do clearly see that an Entered Apprentice Mason may have the right to know why he is rejected for promotion, and defend his character against such charges as may be brought against it; and still think the theory of Bro. Gouley, that a lodge to be a lodge must be first opened in the Master's degree to be a fallacy, as destitute of truth as nursery tales. That is about all there is of it.

A Trying Situation.

BY WILLIAM ROUNSEVILLE.

The time was, and not many years gone by, when there was an intense and longing desire among the curious people, to know the secrets of the Masonic Order. The terrible stories that were circulated about our mysteries, the fearful oaths which it was believed were taken, the horrid rites and the awful ceremonies that were reported to be attached to the proceedings of the Craft, all served to whet the edge of curiosity, and caused many attempts to be made to verify or disprove these remarkable scenes. As a matter of course, the anti-Masonic element was most anxious, as it is now, to get the work for the purpose of publishing it to the world.

In the times to which we refer, it was common for the lodges to hold their communications in the halls of hotels, as being most convenient of access, and most commodious for lodge purposes. Though this practice could hardly be said to be favorable to concealment and secresy, yet in the State of New York, where the circumstance below narrated, took place, probably at least half of the lodges were accommodated in the village inn. As the country became more densely settled and better buildings were erected, halls were finished in the upper stories, where they could better accommodate the Craft, and the practice of hotel meetings was discountenanced and finally generally abolished.

It was in one of these hotels situated in western New York, that the following incident occurred. Two ladies, the wife of the hotel-keeper and his intimate friend, were very curious to acquire the secrets of Freemasonry. Both were wives of Masons, and it is but fair and just to conclude that each had pumped the husband until they had tired of

> "Dropping empty buckets into wells,
> And growing old by drawing nothing up."

So they left off that method and relied more upon their own acts to lead them to success. The hall in which the brethren assembled, was, of course, in the upper story of the building, but above that, in the angle of the roof, was a garret. This was selected as the point from which the desirable demonstrations should be made. The advances were made with the greatest secresy, and with the most consummate skill. A day's absence of the landlord gave the female conspirators the needed opportunity to perforate the plastered ceiling over the lodge room. There was no floor to the garret, and this perforation was accomplished with much labor and considerable danger. That the view should be full, several of these perforations were made.

On the night of the meeting of the lodge, the hostess, of course, had to be on hand to attend to customers, so the visitor was detailed to reconnoiter. Accordingly, late in the afternoon, she took her post of observation in the garret. As that apartment was too low to admit of a standing position, and as there was no place to sit except upon the joists that sustained the ceiling, it seemed very likely that she would pay for what information she would acquire, all it would be worth. It was emphatically a pursuit of knowledge under difficulties. But the good lady waited with what patience she could muster, until the brethren arrived. Her attitude was not very favorable to hearing, but she thought she heard an invocation to Deity, and Aaron and St. John were spoken of in the opening. She heard mysterious raps, and at length saw a candidate introduced within the room.

But when the candidate moved towards the center of the hall, he passed beyond the line of her vision, and if she would make a full *expose* of Masonry, she must see him through. Accordingly, she made her way over the timbers in not the most cautious manner, until she arrived at the orifice which had been made over the altar. But just then she made a misstep. Her feet failed to stand upon the timbers, but fell with the full weight of her one hundred and fifty pounds, upon the little lath, which, alas, proved unfaithful to the trust reposed in it. It broke. The observer went through, taking with her such portion of the ceiling as might naturally be in the way of her successful descent, and alighted, in all the majesty of blushing matronhood and female curiosity, plump upon the altar of Masonry.

The exhibition was too much, either for the sobriety or the gallantry of the brethren. A moment of silence to take in the full extent of the joke, and a shout of laughter, such as seldom disturbs a lodge of Masons, rang through the village hostelrie, during which the lady departed as abruptly as she had entered, though not by the same passage. There was no more work done in that body on that night. The spell of secresy had been broken, and a serious frame of mind was out of the question.

Names and dates are in our possession, but as the principal lady actor in the comedy is still living, we suppress both. We may say, that she is a virulent and bitter opponent of Masonry.

[For The Masonic Trowel.]

Masonic Ethics.

BY REV. J. GIERLOW, 32°.

Man is a *tripartite* being, of soul, body and spirit—the soul being to the spirit what the outward body is to both. This threefold nature of man is a trinity in unity—being a micro-cosmos of the macro-cosmos—a synthesis of the analysis of the triniverse.

Man is called *Man*, because he was created in the image of God—God being in the form of a man. God says of himself, I AM THAT I AM. The word *Jehovah* is a compound of the past, present and future tenses of the verb *to be*, of which this past, present and future, namely, "which is, which was, and which is to come," are only a definition.

As it is only by knowing what God is that we can truly understand His divine laws, so is it only by understanding what man is that we can appreciate the dignity of his divine nature. Let man forget that he is the image of God—the *Existere* of His divine *Esse*—and *Ichabod*, instead of *Know Thyself*, will be written on the Delphos of his worship.

Over the porch of the temple of Apollo, the god of knowledge and light, was engraven, in letters of gold, this sentence, KNOW THYSELF, signifying that no one should be admitted into the temple of Wisdom who was not a proficient in this sublime knowledge.

Man must necessarily *know himself* before he can be of any use to others. It was because of this knowledge that Socrates was called the wisest of mankind. Man must first drown himself in HIMSELF before he can arise, clearly baptized, into a perfect knowledge of others.

By realizing, here on earth, to its fullest extent, the threefold object of his creation, namely, the living in harmony with man, with nature and with God, can man assimilate himself to the angels in Heaven. This shows not only the infinite regard which God had for him in his creation, but prophesies of that exalted destiny which awaits him in the world to come.

As he is the express image of God, how can he live in harmony with the external universe, by which he can understand all her sublime mysteries, without becoming acquainted with God, and experiencing some of those divine emotions which actuated Him in the creation? The creation of the universe—that glorious hierarchy of numberless worlds which roll in harmony throughout the unfenced fields of Heaven—is the rythmical expression of God's love for man.

This is Masonic theology—the doctrine which is comprehended in the formula: "In whom do you put your trust? IN GOD!"

Communications.

Bro. Rounseville's Protest Against the Protest.

GALESBURG, March 22, 1872.

Bro. Reynolds: The March number of the TROWEL, shows that Bro. Rounseville's modesty not only bespeaks, but equals his merits. Every one who knows him as well as I do, knows full well that he is the peer of any Mason in this State, whatever may be the title or rank of such. So Bro. R., your story of the peasant and king, is quite out of place in this latitude.

It is said that Homer sometimes nods; why should not Bro. R., able as he is, sometimes trip in his logic? But, really, there is so much in his writings to admire, that I confess I feel almost guilty for calling attention to what, to me, appears to be so palpable an error.

He substantially admits the point I insisted on, "that *no one* shall be made a Mason, who is offensive to *any* member of the lodge," and that is really all I contended for; and here the seeming controversy would have ended, had not Bro. R. so pointedly challenged a reply, that from fear of offending him by the omission, I am compelled to wade in.

He asks, "does not the unanimous ballot, if not clear, effectually exclude the objectionable candidate?" I answer that, for the time being, it does; but whether it is as effectual as the protest, is quite another thing. If I can rely only on the ballot to keep out a candidate, I must always be present when the ballot is passed; but sickness, or necessary business (and we are admonished, on no account, to neglect our usual avocations) may prevent my attending to cast the black ball. And so the offensive person comes in. Just here is seen the importance and greater value of the protest. When the Master or lodge has been notified of my objection, my rights will and must be protected in my absence as well as if I were present. A neglect to do so would be a most gross violation of Masonic law, and my rights as a Mason and a member of the lodge.

Bro. R. claims that the ballot is as effectual in excluding the offensive candidate, as the protest. He says: "Does not the unanimous ballot, if not clear, most effectually exclude the objectionable candidate? * * * What more effectual result has the protest?" I answer, the black ball *certainly* excludes *but for one year;* the protest *forever*, if I do not withdraw it. Bro. R must see that the ballot is not as effective as the protest.

I may be mistaken in supposing that his argument went upon "the ground, either that the candidate had a right to be admitted, or that the lodge had a right to have him admitted," but I submit, that a careful reading of his article would naturally lead to that conclusion. However, inasmuch as he disclaims any such meaning, I cheerfully withdraw my charge.

Bro. R. is remarkably tender of the rejected candidate; he speaks of his character as being "soiled by the negative ballot." That is indeed handling the subject with kid gloves, and Alexanders at that. When a candidate is rejected, the *presumption* is that he is *unworthy*, and therefore, properly rejected. As well might the thief, convicted of horse stealing, complain that the jury had "soiled his character." It strikes me that his character was already soiled; and that the verdict of the jury was but the certificate of that fact. I stand by my own "kith and kin." The lodge to me is right, rather than an outsider. Charity is a good thing, but it is sometimes awfully abused. Bro. R. tugs away at his mantle of charity, to draw it over the rejected candidate, until he pulls it clean off of the lodge. This certainly is not my idea of the "eternal fitness of things." It savors too much of that namby pamby sentimentalism of the times, that makes the murderer the "poor victim of circumstances."

When the candidate, by his well ordered life, has convinced every member of the lodge that he is worthy, he should come in, and not till then. I know very well, that, as a matter of fact, the lodge may, and often does err in passing upon candidates; but the great trouble is, that it too often "errs on mercy's side." When one good man is rejected, many unworthy are admitted: No one objects to the rejected good man having an opportunity of proving himself worthy: but the question is, where is he to have this opportunity? I hold that the proof should be made outside the lodge, by a well ordered life; my Bro. R. seems to think that it can only be done inside. There's the difference.

Of course, if the candidate convinces the objector by words or acts that he is worthy, the protest will be withdrawn. To think otherwise, is, to say the least, to have a very bad opinion of Masons.

G. C. LANPHERE.

Drunkenness Considered as a Disease, and How it Affects Masonry.

Masonry demands, as a prerequisite qualification, that the candidate who seeks admission into its mysteries shall be a perfect man and free-born. The word perfect is not here used in its literal, but in a typical sense, and means that he shall possess all those members of the body which are necessarily brought into use in the ceremonies of the Order. This is, so far, well. But Masonry, being a moral edifice, its builders should demand greater perfection in the material of which it is composed, if they would preserve the true beauty and purity of its form and structure. To be free-born should include far more than does the word in its political sense, and it should be so construed as to demand not only that the individual had not been born subject to that coercive or physical form of force that comes from without, but that he is also endowed with that physical or will force which emanates from the individual, and gives him that full control over his tastes and passions which constitutes him, in the fullest sense, a responsible being. And this latter qualification we should consider as of far more importance than is the former. Many conditions justly render men unfit subjects for the honors of Masonry. Besides the defects of mind and person, there are certain moral defects—habitual drunkenness, libertinism, etc. Of these, drunkenness is most common, and often brings deserved censure upon the Order. Of course, no lodge would think of considering the petition of an applicant who was known as an habitual drunkard, until he had reformed, and a sufficient time had elapsed to show the sincerity of his change. But in those very candidates lies the great danger. These are in most all cases the persons who return to the pernicious practice after they have become members of the Order. Certainly there are exceptions to this: But "*exceptio affirmat regulam.*" And in this case, as in all others, does the exceptions affirm the rule. For, speaking in a general sense, men who were not drunkards before their admission into the Order, do not become so afterwards. There *is* certainly a reason for this. Men will not persist in doing wrong for the mere sake of wrong itself; and there must be hidden behind all this an unseen but appreciable cause, of which this habit is the visible effect. There is *no* doubt but that habitual drunkenness is a disease which, like many other diseases, may be either inherited or acquired. And when we speak of this, as of many other diseases, as being inherited, we do not wish to be understood as asserting that the disease is transmitted as such; but that there is that peculiar change impressed upon the organization which causes a want or craving for *stimuli.* And as all changes of function in the body are primarily dependent upon nutritive changes in the cells of which its tissues are composed, so may the like changes which an already diseased organization has impressed upon the germ, be acquired by constantly supplying to the individual the element which caused those changes in the tissues of the parent, and of which the peculiar change impressed upon his offspring, is a consequence. We would not desire to extend those views so as to include under the definition of a disease, occasional and brief periods of intoxication, no more than we would wish to call the temporary delirium of fever, insanity. Though speaking literally it is. But it is in those cases where the cause has been acting for a prolonged period, that the effect becomes permanent; and it is especially to those cases that we refer. We think that the brethren would do well to think more seriously of the matter than is usually done; for there is more in it of vital interest to the peace and harmony of the Order than appears at first sight. And by looking more carefully into the antecedents of all applicants for admission into our Order, there would soon be fewer brethren who would, by their acts, bring censure upon it. Some brothers may object, and say that they are aware of many exceptions to this, and that many who are now among the most useful members of the Order came from this very class. We admit their exceptions, but must still hold the opinion expressed, as it is in accordance with experience and physiological laws; and if the brothers search carefully into the history of their exceptions, they will find cause to exclude some, and many reasons to modify their opinions concerning others. We admit again, that objections of the above character might, in a few cases, be a great hardship, and deprive the Order of some excellent members, who, by the aid of the moral support which the lodge would throw about them, would be enabled to forsake their downward course, and who otherwise might be lost. This is also true. But nothing can make just such a sacrifice of the welfare of the many for the good of a few, and as there would be no objections made unless there was good ground upon which to base those objections, while the evidence upon the other side rests entirely upon questionable exceptions. Though some wrong might be done; though the light which our precepts might cast upon the moral vision of a few, might enable them to walk upright, yet the good done the Order would so far outweigh the evil, that the latter might, with safety, be lost sight of. As this application of the subject is new, and as we are yet young in Masonry, we would be pleased if some of the older and better informed brethren would elucidate this subject more fully, as we are certain that many, if not all, of our more progressive medical brethren hold these views.

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Observations of a Frontiersman.

It was in the month of April, 186—, that your subscriber was keeping a ranch, or in other words a station, on the then great trans-continental thoroughfare which united the States east of the Missouri River with the gold and silver mines of the Rocky mountains and the States and Territories on the Pacific slope. It was before the two extremes of our glorious Republic were bound together by the iron rails of the U. P. R. R. that two brothers were each keeping a ranch at two different localities on this overland route. One of them was accused of having committed some offense, and there being no settlement where civil authority existed within a radius of two hundred miles, the commander at Fort S—— determined to prosecute and ferret out the case—such is the custom where there is no existing civil authority. He ordered a squad of men to go to the ranch and make prisoners of all that could be found on or about the premises. The accused and some half-dozen laborers were secured, taken to the guard-house and confined. At this time the two brothers were not on such terms of intimacy as should exist from their near relationship, but when the one heard of the other's misfortune he hastened to offer whatever assistance was in his power to give. So upon the following day he proceeded to the ranch for the purpose of placing the stock, goods and valuables in a place of security. While he was engaged in taking down and packing away the goods, a company of soldiers under Lieutenant Spencer, of the 30th Infantry, arrived, and after posting guards he entered the ranch with drawn sword, at the head of a file of men, and commanded the unoffending brother to surrender. He was bound and placed in a military conveyance, under a strong guard, and started for the fort. After going a short distance Lieutenant S. noticed a Masonic jewel on the vest of his prisoner. Upon that discovery he ordered his guards ahead, when a conversation ensued between the Lieutenant and his charge. They were Masons. The Lieutenant made immediate inquiries and became satisfied that he was not implicated in the case and he was liberated within an hour. Thus he enjoyed the blessing of liberty through immediate investigation. Had he not been a Mason there is not the least doubt but he would have been confined in a military prison for six months, as the others were, when they were finally all honorably acquitted.

H. B. M.

From Forrest Lodge No. 614.

Bro. Reynolds: A little episode in the history of our lodge occurred on last Thursday evening, February 29th, which will long be remembered by all who were present. Pursuant to previous arrangements, the brethren, their wives, sisters, children, and sweethearts to the number of about fifty, met at our hall, ostensibly for a social festival, but really for the purpose of presenting our W. M., Lucian Bullard, with a collar and P. M's jewel. After supper he was conducted to the east by Bro. J. L. Spoor, when the testimonials were presented by Bro. W. M. Lockwood, in a brief and neat speech. Bro. Bullard attempted to respond, but being taken completely by surprise, seemed overcome with emotion, and, after a few words, was compelled to let the emotions of the heart tell what the lips could not express. A deep silence ensued, which was relieved by a quartette under the leadership of Bro. T. J. Kerr.

After this, the following sentiments were responded to:

"The perpetuity of Masonry"—Bro. B. P. Mount.

"Adoptive Masonry"—E L. Booth.

"First Impressions of an Initiate"—W. H. Crocker.

"The Ladies"—A. Havenhill. *In silence.*

"Free Governments favorable to Benevolent Institutions"—Bro. Wm. W. Lockwood.

After which the W. M. made a few remarks, when we closed with a fine glee. and dispersed greatly benefitted, socially.

Our lodge is in a flourishing financial condition, and "neither envy, discord, or confusion" are suffered to disturb the peace and good fellowship which prevails.

Alsace and Lorraine.

We learn from *La Chaine D' Union* of Paris, for December, that five of the lodges located in the recently conquered provinces of Alsace and Lorraine have united for the purpose of forming an independent Grand Lodge, taking for their fundamental law the constitution and rules of the Grand Orient of France. It is thought, however, that the new Grand Lodge will allie itself with the Grand Lodge of Germany, and work only the three degrees of Ancient Masonry; in which event the remaining lodges in the provinces will enroll themselves under it. The *Bauhutte* (the German Masonic periodical), adds, however, that "The government of Berlin desires that the lodges of Alsace and Lorraine unite themselves to a German Grand Lodge, or that they cease to exist." There would seem therefore to be very little doubt how the matter will end. There are three Grand Lodges in the Empire which are recognized by the government, and the Emperor will not be likely to consent to any increase of this number.—*F. M. Magazine*, **Boston.**

Selected Poetry.

The Beacon-Light.

A city set upon a hill,
  Cannot be hid;
Exposed to every eye, it will,
Over surrounding plain and vale,
  An influence shed,
And spread the light of peace afar,
Or blight the land with horrid war.

Each Mason's lodge is planted so,
  For high display;
Each is a BEACON-LIGHT, to show
Life's weary wanderers, as they go,
  The better way;
To show by ties of earthly love,
How perfect is the Lodge Above!

Be this your willing task, dear friends,
  While laboring here;
Borrow from Him who kindly lends,
The HEAVENLY LADDER that ascends
  The higher sphere:
And let the world your progress see,
Upward, by FAITH, HOPE, CHARITY.
—*Morris.*

Special Report of the Board of Masonic Relief.

CHICAGO, February 1st, 1872.

To the Masonic Fraternity throughout the United States, Canada and elsewhere:

BRETHREN: The calamity which laid waste and destroyed the fairest portion of our city in October last, entailed upon all classes of our people a degree of misfortune and distress which has evoked the sympathy and condolence of the civilized world.

The Masonic Fraternity, as such, of this city, have, in common with others, experienced a sad reverse.

A number of beautiful halls, together with the records, jewels, paraphernalia and other property of seventeen lodges, two chapters, one council, two commanderies and four bodies of the Scottish Rite, were totally destroyed. Thus, in a few hours the Craft of Chicago were reduced from a condition of comparative affluence and comfort, to that of poverty and distress.

For a moment the brethren of our city were enveloped in a dark cloud of misfortune, whose density was indeed appalling. But, happily, in every community there are hundreds of Freemasons who soon dispelled the darkness; as *citizens* they have not only manifested a deep and heartfelt interest in the welfare of our stricken people by generous contributions of money and supplies for the relief of our *citizens generally*, but in addition to this, the great Brotherhood, from every quarter, have sent munificent gifts of money and supplies for the relief of their needy brethren, and the widows and orphans of deceased Masons.

Brethren, the promptness with which your noble charity has been forwarded, has proved most effectual, and the kind words accompanying your acceptable gifts, will linger in the hearts of those who have felt the warm glow of fraternal charity, long after the black and hideous monuments, which are evidences of our calamity, have passed away.

Charity has ever been esteemed among Masons the crowning virtue, and its practical exemplification illustrates your devotion to the principles of our benign Institution, and goes far to strengthen and embellish the character of a fraternity, who have for so many, many years given proofs of powerful and generous qualities.

The brethren of Chicago find themselves confronted with a debt of gratitude, alike profound, formidable and sacred. It is this sacredness that induces us to state, that, although our task of caring for the needy is not by any means finished, yet we deem it not only just and proper, but a most agreeable duty to say that your unequalled beneficence and liberality have placed in our hands a fund that we believe to be ample to meet the demands which can be legitimately made upon it. We, therefore, with that gratitude which words are inadequate to express, take pleasure in announcing that further contributions to our present resources will not be necessary.

It is not our purpose at this time to render a detailed report of our agency in your behalf; this we hope to do to *every donor* as soon as practicable, but we may give a synopsis of what has been done, to date.

The Board of Relief is composed of a President, Vice President, Treasurer, Recording and Corresponding Secretary, Superintendent and thirteen members, who hold meetings once each week.

The rooms of the Board are kept open daily (except Sunday), from 9 A. M., until 5 P. M. The business is conducted by the Recording Secretary and Superintendent, with such assistance as is found necessary to dispense your bounty.

The Board have endeavored to devote the funds pursuant to instructions, viz., to those who are worthy and rendered needy by the great fire.

Since the organization, about three thousand (3,000) persons, consisting of brethren, widows and children, have been substantially aided with everything calculated to relieve their wants and enhance comfort.

A very full and minute record has been kept of all our transactions, which, in due time, will be submitted to you, giving the name of lodge or person, and amount of each contribution received.

The total cash receipts, from all sources, which have been deposed with the Treasurer, is	$68,556.00
In hands of brethren at various locations, subject to order of Treasurer	9,696.43
Total cash	$78,252.43
Estimated value of supplies received	5,136.63
Total amount of cash and supplies received	$83,389.06
Total cash expenditures to date	$19,257.79
Estimated value of supplies distributed	4,136.63
Cash balance on hand and subject to order	58,994.64
Estimated value of supplies on hand	1,000.00
	$83,389.06
Total amount of cash and supplies received	$83,389.06
Total amount of cash and supplies distributed	23,394.42
Total amount of cash and supplies on hand	$59,994.64

In addition to the above about $400.00 will accrue from premium on gold, and possibly a small amount for interest on deposits.

CASH CONTRIBUTIONS BY STATES.

State.	Amount.
California	$7,460 85
Connecticut	1.872 18
Colorado Territory	42 00
District of Columbia	2,868 40
Dakota Territory	60 50
Idaho Territory	100 00
Iowa	1,694 50
Indiana	1,065 00
Illinois	12,578 95
Kentucky	1,988 75
Kansas	749 50
Louisiana	400 00
Maine	550 00
Massachusetts	7,000 00
Maryland	50 50
Missouri	950 00
Minnesota	75 00
New York	17,536 70
New Jersey	4,260 70
Nebraska	680 90
New Hampshire	200 00
Nevada Territory	500 00
Ohio	699 00
Oregon	100 00
Pennsylvania	9,507 15
Rhode Island	100 00
South Carolina	25 00
Utah Territory	230 00
Virginia	117 00
New Mexico	100 00
Canada	2,702 00
Province of Quebec	400 00
Province of Ontario	897 75
Newfoundland	365 10
Panama	325 00
Total	$78,252 43

TOTAL NO. OF APPLICANTS, 563.

No. from	Chicago	358
" "	Alabama	2
" "	Connecticut	2
" "	California	3
" "	District of Columbia	2
" "	Georgia	3
" "	Illinois	26
" "	Indiana	7
" "	Iowa	5
" "	Kentucky	2
" "	Louisiana	1
" "	Maryland	2
" "	Maine	4
" "	Massachusetts	4
" "	Minnesota	1
" "	Mississippi	2
" "	Michigan	8
" "	New York	39
" "	New Jersey	1
" "	Nebraska	2
" "	Ohio	5
" "	Pennsylvania	5

"	"	South Carolina	1
"	"	Tennessee	1
"	"	Wisconsin	1
		FOREIGN.	
"	"	Canada	10
"	"	England	5
"	"	France	1
"	"	Germany	1
"	"	Ireland	2
"	"	Japan	1
"	"	Jamaica, W. I	1
"	"	Scotland	4
"	"	Sweden	2
"	"	Unaffiliated	39
			563

Aid to fifty-six of the foregoing has been declined.

It will be observed that none of the lodges, as such, have received any assistance from the above fund, although the majority of them, by reason of the total destruction of their halls and property, including in many cases their accumulated funds, (making a loss in the aggregate of over $90,000.00,) together with the worthlessness of their insurance, involves much embarassment. Nevertheless, the terrible ordeal through which the Craft of Chicago have passed, has neither scorched their zeal nor abated their energy, but through your sympathy and aid, Freemasonry still survives in our city, and we trust that in the future, as in the past, brethren from wheresoever they may hail, will find in Chicago a continuation of generous hospitality, created by warm and grateful hearts, and evinced by the strong grip of friendship and brotherly love.

Fraternally,
DEWITT C. CREGIER, G. M., President.
H. F. HOLCOMB, Vice President.
WILEY M. EGAN, G. C. K. T., Treas'r.
HARRY DUVALL, Rec. Secretary.
E. J. HILL, Corresponding Secretary.
JAMES MORRISON, Superintendent.

MEMBERS.—T. T. Gurney, 211; G. R. McClellan, 141; Jno. Feldkamp, 557; J. H. Miles, 211; D. J. Avery, 411; C. J. Franks, 410; E. Powell, 33; A. M. Thomson, 311; E. Ronayne, 439; Jno. Sutton, 310; D. J. Kilmore. 209; J. E. Church, 160; I. W. Congdon, 526.

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Anti-Secret Society Convention, Rochester.

The assembly at Rochester a short time ago, which was proclaimed by its projectors as a "great success," and should be followed by another convention, and which was intended to crush out all secret associations, has had a beneficent effect in having aroused the attention and examination of the thoughtful and the good to the teachings and charitable objects and purposes of the Masonic Fraternity. This is particularly exemplified in the case of the Ancient and Accepted Rite. It was pursuing the even tenor of its way, undisturbed, and the poor quietly receiving the droppings from its sanctuary, when, like a tidal wave, the anti-secret society, scarcely closing its doors, the crowding of the well-appointed rooms of the rite, and the pressing throng for admission as initiates, required increased accommodation.

The presiding officers of the various bodies were found equal to the occasion, and we commend them for their action. A new, commodious, and elegantly equipped hall and apartments have been selected and prepared at great expense, the bodies have more funds than they scarcely know how to lay out, and more initiates at their doors than they ever had before; and this is mainly if not entirely due to the "great success" (?) of the anti-secret society holding its convention in Rochester.

We send our congratulations to P. S. Wilson, Master of the Lodge of Perfection, A. J. Warner, of the Council, G. W. Aldridge, of the Rose Croix, and Otis Cole, Commander-in-Chief of the Consistory, for their prompt, energetic, and successful action.—*Dispatch.*

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These two lines, that look so solemn,
Are put in here to fill out the column.—*New Age*

Masonic Progress in England.

In accordance with our custom at the commencement of a new year, we shall now proceed to review the present status and recent progress of the several branches of the Masonic family in England.

To the increase of the Craft in general we referred last week, and it only remains to add that forty-one lodges appear to have been added to the roll of the Grand Lodge during the past year, making the nominal total 1,375. We say "nominal total" because, as we pointed out in No. 43 of *The Freemason*, many lodges have surrendered their warrants in consequence of the formation of independent Grand Lodges in New Brunswick and Nova Scotia; and these "defections," as some would call them—although the lodges still exist on the muster-roll of the Craft Universal—reduce the number of lodges under the jurisdiction of England to about twelve hundred and eighty—a sufficiently formidable array, and one which is not approached by any other grand Masonic body in the world. Each of these lodges, if within the London district, pays the sum of four shillings annually to the Fund of Benevolence for every one of its subscribing members, and the country lodges contribute two shillings, in like manner, to the same Fund. Lodges in the colonies and foreign parts are not required to subscribe to the fund, although their members are equally eligible to participate in its benefits. The administration of the vast sums thus collected is confided to a committee, technically called the "Lodge of Benevolence," and which consists of a President, who is nominated by the Grand Master, two Vice Presidents, and twelve Past Masters, elected by Grand Lodge—all present and past Grand Officers, and the Masters of lodges during the tenure of office. This committee meets every month for the consideration and disposal of the various petitions for relief, which are frequently very numerous. Owing, however, to some excellent alterations in the laws—mainly originated by the worthy President, Bro. Clabon, and one of the Vice Presidents, Bro. Nunn—the classification of applicants has become much simplified, and the amount of relief extended by the lodge is now, in some degree, adequate to the claims and services exhibited on behalf of the majority of cases placed on record. Temporary relief is thus afforded to many deserving brethren, enabling them to make a fresh start in life; nor is substantial aid withheld from those whose meritorious labors in Freemasonry demand greater recognition—an instance having occurred recently, when the handsome sum of two hundred and fifty pounds was voted to a poor, but worthy, brother.

In Royal Arch Masonry, there is no annual levy for benevolent purposes, and although we are not prepared to advocate the adoption of the system, it may be doubted whether a portion of the fifteen shillings paid for each companion's registration might not be very properly devoted to the establishment and perpetuation of a fund for distressed Royal Arch Masons. It is a fact that some men, from fancy or otherwise, take a more active part in promoting the prosperity of Capitular Masonry than in advancing the interests of the blue degrees. Hence, their claims upon the Fund of Benevolence—measured by their career in the Craft—may appear but insignificant, whereas, if a Grand Chapter Fund existed, they would be enabled to have their additional claims more fully investigated, and, possibly, better appreciated. We throw out this suggestion in a tentative manner; but, as English Royal Arch Masonry can now boast some 400 chapters—twenty of which have been founded during the past year—the time seems to have arrived when the Order should be more closely identified with the great cause of charity. Let it not be said of Royal Arch Masonry that "here we have labored in vain, and wasted our strength for nought."

Our review of the progress of the Craft and Capitular degrees shows that our illustrious Grand Master and Grand Principal, the Marquis of Ripon, presides over nearly seventeen hundred lodges and chapters, the membership of which bodies, combined, is estimated at about one hundred and forty thousand. It must be remembered, however, that the Royal Arch Masons are included in duplicate, they being, almost to a man, members of lodges as well as of chapters.

The "Mark" degree, although not the oldest of the unrecognized Masonic organizations, in England, is so intimately allied with the Craft, that its rapid increase in influence and numerical strength is somewhat accounted for. The number of Mark lodges under the Mark Grand Lodge is now 139, representing an advance within the year of twenty lodges. The jurisdiction of the Mark governing body in England is now recognized by the Grand Chapters of Ireland and Canada, and by several American Grand Chapters, and, beyond question, when the present Mark Grand Master, our energetic Bro. Portal, hands over his sceptre of office to his successor, Earl Percy, he may fairly congratulate himself and the "Mark" Degree upon the very splendid success which has attended his exertions, and those of his officials, during the period of his presidency as Grand Master.

We are unable to say much as to the position of the various degrees recently annexed to the "Mark," some of which are good, some bad, and one or two indifferent. With careful manipulation, the degrees of "Royal and Select Masters" may be taken kindly to in England, but we much doubt if the melodramatic "high falutin" of the "Super-Excellent" degree will ever find favor in the sight of English Masons. As to the inane farce of "Admiral Noah" and his coxswain "Ham," with the Ark and the other beasts, as our poor friend Artemus Ward would say—why, the sooner it and all its accompaniments are swept away in a Masonic deluge the better, even if we have to deplore the consequent disappearance of a more than proportionate number of the sons of Issachar.

Taking the "Cosmopolitan Masonic Calendar for 1872," as our guide, we find that the Order of Knights Templar stand next in numerical strength to the Mark Masters, numbering, as it does, 121 encampments, an increase of six during the year 1871. His Royal Highness the Prince of Wales is now identified with the English Templars, and we have no hesitation in adding. that the Order is eminently worthy of the esteem with which it is regarded by the prince.

The "Knights of the Red Cross of Constantine," another old chivalric Order, stand next to the Templars in the Calendar, with 62 conclaves on the roll, an increase of no less than twenty-eight during the annual period About a dozen of these conclaves are, however, located in the United States of America, where it is only reasonable to suppose, independent Grand Councils of the Order will, in due course, be established. It is noteworthy that the meetings of the "Red Cross" and "Temple" Orders are expressly permitted by the articles of union between the two Grand Lodges in 1813, at which time his Royal Highness the late Duke of Sussex was Grand Master of the "Knights Templar," and also of the "Knights of the Red Cross of Constantine."

The "Ancient and Accepted Rite" is the last of the great Masonic powers whose position we have under review. Under the Supreme Council 33°, forty-two Rose Croix chapters are working, eight having been added during the past year. This rite will soon possess a splendid hall of its own in Golden-square, and has lately exhibited other signs of increasing vitality, which augur well for its future prosperity.

On the whole, we are proud to record our satisfaction at the progress of Freemasonry, and its attendant orders, in England during the past year, believing, as we do, that there is room enough for all; and so long as the unrecognized degrees are conducted in unison with the broad principles of the Craft, we shall not only maintain their right to exist, but emphatically wish them God-speed in their career.—*The Freemason, London.*

Grand Lodge of Hanover.

We have on another occasion noticed the dissolution of the Grand Lodge of Hanover, but as the following contains some particulars and historical data not then mentioned, we give it a place in our pages as a matter of future reference.

After an active existence of forty years, the Grand Lodge of Hanover has ceased to exist. It held its last session March 28, 1868. The war of 1866, between Austria and Prussia, resulted in the annexation of the kingdom of Hanover to Prussia, and in its train followed the question of the future existence of the Grand Lodge. According to an edict issued by a former king of Prussia, October 20, 1798, three grand lodges only are permitted to exist in his dominions. It was supposed by many, however, that inasmuch as Hanover possessed an independent grand lodge before its annexation to Prussia, its quiet continuance would be permitted, particularly as the edict before alluded to seemed to have been modified in 1848, by the enactment of a law which permitted Prussian subjects to assemble without arms in a closed room, and form societies not prohibited by law. This anticipation was not realized. The Grand Lodge of Hanover was swept away by a Cabinet order, February 17, 1867, whether justly or otherwise we cannot say, nor how much the dissensions which sprung up in the Grand Lodge itself contributed to this result.—*F. M. Mag., Boston.*

See Gross & Bro.'s advertisement on last page.

Opposition to Masonry.

"Calvin," the Chicago correspondent of *The Presbyterian*, Philadelphia, in his notes from the interior, in speaking of the operations of the Relief and Aid Society of the former city, says: "What is a church worth that leaves to the world the work of caring for its destitute and suffering poor, and fails to do their very work as a church of Christ? The course of the Masons, Odd Fellows, and other similar societies should make us blush for our shortcomings in this matter. We read Scripture, as if the words of our Lord were sufficient authority for allowing the children of this world to be wiser in their generation than the children of light."

Some twenty years ago Calvin and the writer were members of the same church; he an Odd Fellow of high position—Grand Secretary, we believe—and we, of course, a Mason. Among the poor of *our* church was the widow of a Master Mason, whom the lodge had long supported from its scanty means, aided by individual contribution. She, too, was a member, as her husband had been, of the same church, the pastor of which was so bitter an anti-Mason that he had compelled the resignation of one of his elders, because he had joined the Masons. When we remonstrated, he justified himself upon this singular plea—he "did not object to the Masons joining his church, and continuing active Masons; but rather that his active church members should join the Masons." He was always "down on the Masons and their pretended acts of charity and deeds of love"—the church was *the* institution to take care of the poor and needy, and such like arguments as every Mason has heard time and again. Such arguments, if carried into practice as Calvin, a churchman, on this ground, declares, would have left the unfortunate citizens of Chicago destitute of real and practical aid in these days of church influence and power. We determined to give our minister an opportunity of testing his "creed," and so, after conferring with our widowed sister, we suggested next lodge night to withhold our stated supplies for a time, and throw her upon the *warm* charities of the church. The old lady—for she had seen her three-score and ten years of earthly pilgrimage—went to her (our) pastor and related to him what the Masons had done, and appealed to him and his church for immediate and constant aid. The next Sabbath, our "anti" friend preached a most eloquent (for he was really an able man) discourse upon "Charity and the obligations of the church to its poor." A contribution of thirty pieces of silver (dollars)—'twas in the days of specie payments—was the verdict of the preacher's power over the feelings, not judgment of his members. Then he boasted to us of what the church was doing and *going to do*—vain boast! While her money lasted, the "lone widow" and her dependent grandchild fared sumptuously several days. But there is an end to all things, and soon he found an end to that "collection." Then he called upon the office bearers, next upon the members, one by one, but the money came slowly, and soon none at all. Still the widow called for help, and at last we, too, added our importunities to hers to him for the much needed and more entitled aid, which came not. In his extremity the minister came to us for help. We told him simply, because he ought to know, that while in moderate circumstances we had all the while done our *mite*, more than he or any of his exclusive church members had done, though far abler to do. In truth, we had never neglected our weekly visits with a basket of stores to make her heart glad. "He could not," he said, "preach a charity sermon every month or so," and finally, though reluctantly, suggested the hope that "the Masons should renew their aid."

This "confession" was all we wanted. The supplies were forthcoming, and the Masons supported her well while living, and buried her decently, because she was the widow of their brother.

Years passed; the opposition of our preacher to the "secret societies" had rendered him unpopular, and he had left, and returned to the east. There we found him during one of our eastern trips, and as he drove us along to the depot, from our most pleasant visit to himself and truly lovely family, he remarked to us: "What would you think, *brother*," giving to the word a Masonic rather than ecclesiastical emphasis, "Brother Parvin, were I to tell you that I, too, am a Mason?" We expressed our astonishment, when he added: "I am not only a brother, but a companion of the Holy Royal Arch, and was Grand Orator at our last annual convocation, and have not only learned, but *know* more of 'charity' than I once did, and respect men of honest opinions, though I may not accord with them."—*The Evergreen.*

Important Meeting.

We call attention to the notice of Comp. Drummond, calling a convention from the several Grand Councils in the Union, for consultation upon important matters:

GRAND COUNCIL OF R. AND S. MASTERS,
PORTLAND, ME., May 10, 1871.

M. P. Companion:

At the session of the Grand Council of Maine, held on the third instant, after a conference with companions from Massachusetts, I was directed to call a convention of representatives from the several Grand Councils of Royal and Select Masters, to meet in New York, in June, 1872, for the purpose of securing uniformity in the ritual &c. of the Cryptic Rite.

Accordingly, I have fixed upon the second Wednesday in June of that year, and your Grand Council is hereby invited to be represented on that occasion; or if your Grand Council declines or neglects to act in the premises, we shall be happy to meet there any of the companions in your State.

Massachusetts and Maine will be there prepared to exemplify their ritual, even if they have only themselves to witness it.

Due notice of the place* of meeting will be given.

Yours fraternally,
JOSIAH H. DRUMMOND.

*At Council Hall, No. 8 Union Square, at ten o'clock, A. M.

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MISFORTUNE seems to have given additional strength to those of our contemporaries who have suffered so severely—in America by fire, and in France by the war. THE MASONIC TROWEL has risen from its ashes, and is now printed on better paper and type, and has got together a host of talented contributors, chief among whom is W. Bro. W. Rounseville, whose vigorous articles on all points of Masonic law and discipline are attracting deserved attention both in America and Europe. The November number contains no less than five articles from Bro. Rounseville's pen on the following subjects: "What man is a Mason," "Uniformity of Work," "Election of Officers," "An Incident in the Plains," "Perjurer put to Shame," the last of which we have extracted into our present number.—*Masonic Record of Western India.*

THE MASONIC TROWEL,

IS PUBLISHED BETWEEN THE FIRST AND FIFTEENTH OF EVERY MONTH.

Price per year, - - - - - - $1.25.

THE TROWEL is the oldest Masonic Journal in America now published in its present form, and is again presented to the Masonic Fraternity for renewed and generous support.

It has ever been the organ of the masonic people and their families—such it will remain. It has been the friend and advocate of law, order, morality, intelligence—of improvement, progress and toleration, and will continue so to be.

It is now printed on new type, superior paper, and will give the latest Masonic tidings.

RATES OF ADVERTISING.

	1 mo.	3 mo.	6 mo.	1 yr.
1 Square,..........................	$ 5.00	$10.00	$15.00	$30.00
2 Squares,..........................	10.00	18.00	25.00	40.00
¼ Column,..........................	15.00	25.00	35.00	45.00
½ Column,..........................	25.00	40.00	50.00	60.00
1 Column,..........................	35.00	45.00	65.00	100.00
2 Columns,..........................	65.00	90.00	110.00	150.00
1 Page..........................	75.00	100.00	150.00	200.00

But three pages of the paper will be given to advertisements; but, if sufficient inducement be offered, a cover will be added and made a part of the paper for that purpose.

Advertisements for one month, payable in advance; for three months, payable one-half in advance and the remainder after the first insertion; for six months or longer, payable one-third in advance, the remainder quarterly.

The space usually occupied by eight lines of nonpareil type, solid, will be regarded as one square, or, twelve squares to each column.

Equitable charges will be made for changes, alterations or withdrawals.

Orders for advertisements from abroad should state how much space is desired.

Editorial notices will *in all cases* be written by ourself, and charged for at the rate of one dollar for every ten words or less, payable in advance. The request for editorial notice should be accompanied by the money for the number of words desired, in no case exceeding fifty.

Any one who fails to pay bills when due without an acceptable excuse, will have his or their advertisement thrown out with an editorial notice to that effect. Suspension of business is a sufficient excuse.

No advertisement received from irresponsible houses nor for an immoral or disreputable business, and I reserve to myself the right to reject all such.

No one is authorized to receive any advertisement for me except by my written authority, nor will any advertisement be received without the written authority of the party ordering it.

HARMAN G. REYNOLDS,
Proprietor, Publisher and Editor.

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Memorial Volume.

Many, if not most of our readers are apprised that we will publish one more volume, commencing on the first of June next, and with that—the eleventh—THE TROWEL will end. Various considerations lead us to this conclusion.

Financial.—There are two Masonic periodicals published in Michigan, one in Illinois, one in Iowa, one in Missouri, one in Indiana, one in Kentucky, one in Tennessee, one in Texas, and one in California, covering ground once occupied almost exclusively by THE MASONIC TROWEL. This has narrowed our circulation, and the prospect of permanent and material increase is improbable, and at the price of our paper, the circulation must be large, or it cannot be a success. We have no capital to push with, and we labor at much disadvantage.

Personal.—We know full well that our physical and mental powers are declining. We are in debt; we must try to pay. We have a family to support, and two children yet to educate; the business we are in, as a continuous, exclusive business, will not furnish the means for both, and keep itself in good condition. We had better close our editorial career, humiliating though it may be, while we may do so with credit, *and before our brethren admonish us that we are too old to serve them efficiently any longer.* We could retire now, and enter into business near our second son, did not both duty and honor demand that we remain at our post one year longer.

Duty.—Many subscribers have paid for another year. We have on hand an immense stock of blanks, and some other goods. The paper must be furnished according to agreement, and our stock in trade disposed of. We, therefore, propose that the eleventh shall be the

MEMORIAL VOLUME,

and its columns will be devoted almost exclusively to Masonic history, reviews of the past, reminiscences of our own, contributions from Bro. Rounseville, "Past Grand Lecturer," "Grandfather Graybeard," and other able contributors and correspondents. We shall give, at least, one-fourth, perhaps one-third of our space to historical matters in the Mississippi valley and west of it, and when this memorial volume shall close, we trust that our brethren, our lodges, chapters, councils and commanderies will all have a volume they will be careful to preserve, and that we will have performed a work which our brethren will pronounce good and square, and we may hope that they may say, that it is the best work of our life. We shall try to merit such a verdict.

Our cotemporaries can. and we trust will aid us in this work; will join in giving us a benefit. What we may leave, when our labor is completed, may be useful to them in the future, while their good words to swell our circulation for one year more, cannot materially damage them. Rather, we feel quite sure, will it benefit them.

We desire to have our subscriptions for the eleventh volume, wherever possible, taken by lodges or Masonic bodies, to one address. To this end we make the following special offers:

One copy, $1.25; two copies, $2.25; three copies, $3.25; five copies, $5.00; ten copies, $9.00; fifteen, $13.00; twenty, $18.00, one copy to be bound at the end of the year; thirty copies, $27, two of the copies to be bound at the end of the year. We have the earnest recommendations of Grand Master Cregier, Grand High Priest Hawley, Grand Puissant Levanway and Grand Commander Egan, and hope to receive a substantial reward for one year more of honest, exacting and expensive toil. We hope that in every case, possible, the subscriptions may reach us by the 15th of May.

Please Renew or Subscribe.

While we shall be very glad to have subscriptions from Masonic lodges and bodies sent to one address, we are most anxious that our old friends and subscribers should renew their subscriptions for the last volume of THE MASONIC TROWEL, and every subscriber is authorized to send his own and any other subscription he can get. We hope that the ordinary pleas of inability, other papers, no time, etc., may all—*one and all*—be utterly forgotten for the coming year. It is a small pittance, but one year more, and a general uprising of our brethren with a hearty greeting and material aid everywhere, will give nerve and vigor to our pen, joy and comfort to our heart, and something to keep the wolf from our door at the end of the year, while we may be in transition from this to some other employment. One lift more, and altogether, brethren, and *now!*

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End of the Tenth Volume.

After the great catastrophe which destroyed the records and archives of the Grand Lodge, the State bindery, and the entire TROWEL office, on the 22d of February, 1871, we set ourselves to the task of reconstruction. Two numbers of the tenth volume had already been issued, but after some reflection we resolved to commence the volume anew, and made arrangements to that end. The contributions in our aid at home and abroad, were carefully expended in procuring a new office, insufficient in quantity and variety, and wanting a power press for our paper. The subscriptions were far less than we anticipated, being less than 2,500, and with the money received and the business we have done, we have brought through the year more than 4,000 subscribers whose names were on our books when the fire occurred, and find ourselves in debt for the year's operations about $1,200. In other words, we were in debt to subscribers on our books at the time of the fire, and to the new subscribers about $7,000, with only about $3,000 of the new subscription in hand, and we have come through the year with the amount reduced to $1,200. And we have stock and goods enough on hand to cover that amount, outside of the printing office. In addition to that we have paid a large amount of debts, and a large amount, including paid subscriptions, is still due from us.

While we have great reason to be thankful—and are thankful—while we do not complain, and will not complain, we feel obliged to say, that our reasonable expectations, based upon former experience, have, by no means, been realized. The business will not carry itself, make a living for our family, and leave any margin. Duty and honor require us to provide an honest subsistence and education for our family and the means to pay what we justly owe.

In sadness and sorrow we must say, that this business does not furnish such an outlook. We have had, and still have great pride in THE MASONIC TROWEL, but the time has come for us to listen to the demands of duty rather than our pleasure or pride. It is our duty, as matters now are, Providence smiling, to publish one more volume, and then THE MASONIC TROWEL will end. Had we foreseen what is now plainly apparent, we should have stopped with the fire. But the tenth volume is published, notwithstanding the calumnious assertions of an untruthful and mercenary rival in some places that we were rich, and in others that we were thoroughly broken and utterly unable to go forward, and we have kept our promise to our brethren, in act, letter and spirit. Our wishes, our final purposes and closing work, for the last volume, we will set forth in another article. In the meantime, with not an envious thought or an unkind wish towards any human being, we tender our most grateful thanks to the good brethren who have aided us by their contributions, their subscriptions and their patronage. May God bless them always.

Another Past Grand Officer Gone.

Doctor and Rev. F. A. McNeil, of Mt. Morris, Ogle Co., recently departed this life, full of years, laden with good deeds and a useful life. In his early years he was a Methodist travelling preacher, but afterwards settled in Springfield and practiced medicine. He served as Master of Springfield Lodge No. 4, H. P. of Springfield Chapter No. 1, and subsequently, while residing in Peoria, was Master of Peoria Lodge No. 15. In the early history of the Grand Lodge, he wore the honors of Grand Chaplain well. He distinguished himself as surgeon in the Mexican war, and was an efficient chaplain in our late civil strife. Upon his death bed, he said "all is peace."

Masonic Hall Dedication in Troy, New York.

We are under obligations to Bro. E. B. Cox for a copy of the Troy daily *Times*, which contains twelve pages, mostly in fine type, giving a description and account of the dedication of the new Masonic Hall on the 2d inst. The building is 134 feet long by 50 wide, four stories, and a Mansard and tower. The fourth story is occupied by the Fraternity, and the rooms and appointments are among the finest in the country. The day was fine and the scene enjoyable.

A Chair Presented.

Thomas J. Reynolds, a very old man, an excellent citizen and zealous Mason, for three years nearly helpless, who resides in the vicinity of Miles Hart Lodge and Amaranth Chapter of the Eastern Star, near the lines of Shelby and Coles, was taken entirely by surprise on the last day of January, at his own house. The ladies of the Chapter, aided by the brethren, procured a chair worth $37, prepared a dinner, went in a body to the house, placed the old gentleman in the chair and at the table loaded with just such things as farmers' women know how to provide and prepare. The Worthy Patron—Bro. Worley—presented the chair in the name of the donors. For some time the aged brother was unable to respond, but when he did, it was worthy of a noble and generous man. The meeting was a good and profitable one, and we are rejoiced to learn that the venerable brother has been improving ever since. Such deeds befit the name of Amaranth Chapter and Miles Hart Lodge.

Daniel Bonar.

Those who knew him in his boyhood, and in his manhood will regret to learn of the death of the pure and upright man, Daniel Bonar, for a long time county Clerk of Henry Co., at Cambridge. It was his rule to return good for evil. He held every position in Cambridge Lodge No. 49, and relentless and merciless as was the war upon Masonry at that place, detraction could not reach him. In his boyhood, he was the playmate of the Messrs. Gross in this city, then resident in the northeast corner of Knox county. He died a short time since at the age of forty-two; beloved in life; lamented in death.

Terrible Casualty.

By a letter from W. Bro. John G. Harvey, M. D., of Grove City, Christian county, we learn that a lad (son of Bro. H. C. Webb, J. W. of the lodge at Grove City) fell across a circular saw, and was instantly cut in two, and so great was the force that one part of the body was thrown ten feet, and fell at the father's feet. The boy was about thirteen years old. The case created great sympathy, and our bereaved brother and father and family will have the heartfelt commisseration of the Fraternity.

"The Triune Ballot."

In the February number Bro. Rounseville went to the country with his declaration against the present rule; we plead to his declaration in March; in this number Bro. Rounseville replies; we will rejoin in June. In the meantime let our cotemporaries keep "hands off" until our pleas are exhausted.

Knights of the Red Cross of Rome and Constantine and Appendant Orders.

We learn from the Freeport *Journal*, that Em. Sir Jona. J. Young, Divisional Inspector General for Illinois, formed a conclave in Freeport, recently, with gratifying prospects of success. Loyal L. Munn is Sovereign; N. F. Prentice, Viceroy; M. D. Chamberlin, Senior General; Geo. Thompson, Junior General; James S. McCall, High Prelate; Robert Little, Treasurer; Leonard T. Lemon, Recorder. The orders are conferred on Knights Templar only.

A body was formed some time since in Chicago, of which Em. Sir J. J. Young is Sovereign, and our good friend, G. W. Barnard, is Viceroy. We should be pleased to receive a list of the officers.

Knights Templar Tactics and Drill.

We are in receipt of a neat pocket manual of 215 pages improved edition of Templar Tactics, by Sir Orrin Welch, Past Grand Commander of New York, and published by the Masonic Publishing Company, at 626 Broadway, New York. The *School of the Knight* embraces the elementary principles of military movements; *Tactics for public parades* is the second division, followed by "Manual of the Sword;" "Small Sword Exercise;" "Tactics for the Asylum;" "Ceremonial Parades" and "Burial Service." At the close, the uniform of a Templar is given at length. The work is well illustrated with diagrams and figures.

Send to Him.

If any brother has need of legal services in Jones Co., Iowa, he will do well to employ Bro. M. M. Moulton, Attorney at Law, and Real Estate agent at Monticello.

And to Him.

Any matter for collection, tax payment, or in connection with real estate, may be safely entrusted to Hon. Wm. Rounseville, City Judge, Peoria, Ill.

Thanks.

For the Proceedings of the Grand Lodge of Maine, in advance sheets, up to 1847.

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WE get letters constantly from friends and acquaintances who have moved west. And now W. Bro. T. B. Mitchele, W. M. of Magnolia Lodge, 103, is about removing to Nebraska. He has served the lodge faithfully as Senior Deacon, Secretary, Warden, Master and Representative in Grand Lodge. Our brother received the third degree in Oct. 1864. We wish him, and his wife and five young children a pleasant journey, and much prosperity in their new land of promise.

Order of the Eastern Star.

Means and Benefits of Recognition.

There are certain positive and negative benefits to which the wives, daughters, mothers, sisters and widows of Master Masons are entitled. Freemasons have a mode of communication with each other, unknown to any written or spoken language, and everywhere certain, universal and instantaneous. This unwritten, thorough and certain language, is known only to its initiates, who must be men of lawful age, freeborn, and of good report. The rules of the Institution are unchangeable. To profit by the benefits, the privileges and protection to which such ladies are entitled at their own homes, no means of recognition are necessary, for there they are personally known, and where so known, identity is not necessary.

The Means.—This must be by some diploma, certificate or token. Neither the diploma or certificate are indisputable evidence of themselves, for either may be purloined or counterfeited. The possession of a diploma under a lodge seal as the wife, daughter, mother, sister or widow of a Master Mason, is *prima facie* proof, and goes far in favor of the holder, but other evidence often becomes essential and necessary. We advise every such lady to get a diploma in her proper character from the lodge of which her husband, father, son, or brother is (or was at the time of decease), a member. Indeed, such male relatives should see that they have them. Then absolute and unconditional modes of recognition become important. It is the intention, as well for the benefit of Freemasons, incidental and direct, as for their lady relatives, to make the Order of the Eastern Star as universal as Freemasonry; *not of it*, but dependent upon it, its adjunct and co-operator. The tokens, cabala, and certificates of the Order of the Eastern Star, are means of recognition by any lady in possession of the same, or by any brother who may understand them. By her certificate as a member of a chapter of the Eastern Star, the way is paved for an introduction, and doubly so, if in addition she has a diploma from a Masonic lodge. Then her examination proves her relationship, and thenceforth she can make known her wishes, and by the guidance of friendly hands, intelligently proceed and act.

The Benefits.—A lady traveling, finds herself in distress, in need of advice, of professional, personal or pecuniary assistance; well posted, she finds some one of either sex, who understands her, and her way is clear. We could enlarge upon this point in detail, by incidents and by argument. Space will not allow, neither is it necessary.

The benefits at home, were pointed out in our article in the March number, while commenting upon the social character of the Order.

Chapters of the Eastern Star.

ILLINOIS.

No. 70 (in lieu of Rose Croix, never organized). March —; Santa Maria Chapter organized at San Jose, Mason county, by R. W. Bro. D. W. Thomson: E. Rogers, W. P.; Emily E. Rogers, W. M.; Mary Hester Crabb, A. M.

No. 88. Golden Ray Chapter organized March —, at Kinderhook, Pike conuty, by R. W. Bro. John W. Banker: Wm. G. Smith, W. P.; Lucinda Steers. W. M.; Frances Andrews, A. M.

No. 89. Banker Chapter organized March —, at New Hartford, Pike county, by R. W. Bro. J. W. Banker: Sherman Brown, W. P.; Matilda Myers, W. M.; Sarah Sigsworth, A. M.

No. 90. Contentment Chapter organized March 4, at Noble, Richland county, by R. W. Bro. Henry Palmer: J. Foster Palmer, M. D., W. P.; Kate Rowland, W. M.; Mittie Ellis, A. M.

No. 97. Olive Branch Chapter organized March 15, at Lincoln, by R. W. Bro. D. W. Thomson; J. B. Buswell, W. P.; Eliza A. Benner, W. M.; Harriet P. Buswell, A. M.

No. 98. Winifred Chapter organized at Assumption, Christian county, March 29, by Deputy for Northwest: Peter L. Myers, W. P.; Emma A. Aldrich, W. M.; Mary W. Bierce, A. M.

No. 100. Capital Chapter formed March 14, at Springfield, by R. W. Bro. D. W. Thomson: Orlin H. Miner, W. P.; Ellen M. Miner, W. M.; Laura N. Young, A. M.

KANSAS.

No. 4. Solomon City Chapter organized at Solomon City, Saline county, Feb. 27, by Bro. E. H. Kimball: B. F. Willey, W. P.; Dillie H. Choate, W. M.; Mary Mortimer, A. M.

No. 5. Golden Rule Chapter organized March 4, at North Topeka, by Rev. Bro. W. H. Makeaney: Samuel Dolman, W. P.; Mary C. Kelsea, W. M.; Amanda K. Dolman, A. M.

No. 6. Fidelity Chapter organized at Topeka, March 12, by Rev. Bro. W. H. Makeaney: Stephen Babcock, W. P.; Anna E. Sheldon, W. M.; Emily R. Douthitt, A. M.

No. 7. Ionic Chapter organized at Neosho Rapids, county of Lyon, April 2, by Rev. Bro. W. H. Makeaney: Thomas M. Granville, W. P.; Alma M. Otis, W. M.; Elizabeth Gruwell, A. M.

No. 8. Martha Washington Chapter organized at Atchison, April 9, by Rev. Bro. W. H. Makeaney: Clement J. Neal, W. M. of Lodge No. 5, W. P.; Adelphe K. Todd, W. M.; Mary L. Hazard, A. M. Grand Master Price is a member of this Chapter.

Capitol Chapter No. 100, E. S.

Upon a visit of R. W. Bro. D. W. Thomson to this city, a long talked of event took place at Masonic Hall, March 15. On that occasion about sixty brethren and ladies assembled at Masonic Hall, and were organized under the name of Capitol Chapter No. 100. Hon. Orlin H. Miner was elected Worthy Patron; Mrs. O. H. Miner, Worthy Matron; Mrs. Laura N. Young, Associate Matron; Mrs. Abigail L. Bradley, Treasurer; Mrs. Julia L. Ives, Secretary; Mrs. Ellen A. Nafew, Conductress; Miss Lillie Fisher, Associate Conductress; Miss Lizzie Adams, Adah.; —, Ruth; Mrs. Adelaide V. Woods, Esther; Miss Annie Schuck, Martha; Mrs. Katie A. Eldredge, Electa; Samuel H. Claspill, Warder; J. W. Watson, Sentinel.

The Patron, Bro. Miner, is our present Grand Secretary. Left an orphan at an early age, he has worked his way unaided, alone, up to vigorous manhood, high position, and a proud citizenship. In his position as W. M. of Tyrian Lodge, H. P. of Springfield Chapter, Grand Puissant of the Grand Council, Grand High Priest of the Grand Chapter, Auditor of State, and various other positions, he has proven himself equal to any position as an administrative or executive officer, from the lowest to the highest in our Masonic councils, in our State or in our nation, *not excepting any.* Money is safer in his hands than in any bank vault. Honor and integrity mark every act, and he has reached such a condition, that no honest Tyrian is permitted to go to the wall. Such is the beloved brother who presides over the interests of the Eastern Star in Springfield. His accomplished lady is thoroughly his help-meet.

Mrs. Young is the sister of the late lamented William A. Dickey, the most accomplished workman in nine degrees, that Illinois has ever seen. In every movement of Mrs. Young, the modest grace, capacity and self-poise of the brother is seen.

Mrs. Bradley is the wife of W. Bro. L. H. Bradley, W. M. of St. Paul's Lodge No. 500, a talented lawyer and most worthy gentleman. She is also the daughter of the late Hon. Uri Manley, for several sessions member of the House from Clark, and a conspicuous member of the Constitutional Convention of 1847. The wife and daughter is equal to either.

Mrs. Ives is the daughter of the late Josiah Francis, for a long time a noted citizen, one of the publishers of the *Illinois Journal*, and for several years, Sheriff of Sangamon county.

Mrs. Nafew is a native of Springfield, has all her work perfect, and conducts her candidates through the labyrinth with perfect ease and grace. Miss Lillie Fisher is the daughter of R. W. Bro. Chas. Fisher, now W. M. of 71, H. P. of Springfield Chapter. No. 1, and late Deputy Grand Master. Such is the make up. Neither storm or adverse circumstances can keep the members away, and the Chapter already numbers over 100 members.

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Proceedings of Grand Bodies.

WISCONSIN.—*Grand Chapter.*—Forty chapters represented at Milwaukee, Jan. 17. Joseph Yates, G. H. P. Seven P. G. H. Priests present.

The G. H. P. reported a new chapter formed at Oconomowoc.

Comp. J. P. C. Cottrill submitted the report on correspondence. He is a thorough reporter; with a dash of humor, a spice of wit, excellent good nature, but with a vigorous, thoughtful mind, and ability to put good ideas in a most readable form. Illinois gets a fair showing; Iowa more; Missouri cleverly and Indiana ditto. Minnesota gets an examination and Michigan is kindly noticed. In noticing legal matters the judicial faculty is apparent, but no reporter is more thoroughly a gentleman. His statistics of thirty-six grand chapters show a membership of 105,623.

One hundred and fifty dollars was given to Comp. E. D. Campbell, a resident of La Crosse, now seventy years of age.

The number of R. A. Masons reported is 2,488; exalted during the year, 157.

Two hundred dollars was also donated for the relief of Comp. Joel C. Squires.

G. F. G. Collins, of Beloit, was elected G. H. P.; J. H. Evans, Deputy; Joseph Keyes, G. K.; Jos. Winslow, G. S.; D. H. Wright, G. Treasurer; W. T. Palmer, Milwaukee, G. Secretary.

Decided, that a protest against advancement has the same effect as a ballot; straight lines rule in jurisdiction.

Four chapters in Milwaukee with 428 members.

DISTRICT OF COLUMBIA.—*Grand Lodge.*—All the lodges being situated in the District, and mostly in Washington, special and stated communications are frequent.

The book before us has a large space devoted to the reception of the Grand Master of England, the Earl De Grey and Ripon, now Marquis of Ripon.

The annual meeting was held Nov. 8, Chas. F. Stansbury, Grand Master. Eighteen lodges were represented. Bro. Larner, who had served five years as Grand Secretary with great ability, declined a re-election.

Chas. F. Stansbury was elected G. M.; J. B. Gibbs, Deputy; I. L. Johnson, S. G. W.; L. D. Wine, J. G. W.; C. Cammack, Sr., G. Treasurer; C. W. Hancock, G. Secretary.

The report on correspondence by Bro. W. R. Singleton, is certainly very able, and completely exhaustive, covering 148 pages. Bro. Rounseville's report covered only 26 pages, but it was full and complete. Bro. Singleton complains of the paucity of that report. Every editor, reporter and lecturer can testify to the labor of a short but full report, and the ease of making a long one, and not very full either. Terseness, conciseness, explicitness and clearness are the result of severe mental labor and study. No report presented to a Masonic body in Illinois ever did embrace the qualities of terseness, conciseness, explicitness and clearness like the report presented by Bro. Rounseville, in 1870. It was not appreciated at the time, but was afterwards, and was generally read. Nobody complained of it in Illinois but the printers, who count matter by ems.

The illustrious Bro. Mackey is a member of Lafayette Lodge No. 19.

KANSAS.—*Grand Council.*—We are under obligations to Comp. John H. Brown, Grand Recorder, for a copy of the proceedings under one cover from 1868 to 1871.

Comp. John Philbrick, succeeded Comp. Rees as Grand Puissant in 1868, and was re-elected in 1869, 1870 and 1871.

The last meeting was held at Lawrence, Oct. 19. The Grand Puissant reported new councils at Topeka, and at Brownsville, Nebraska, both of which were chartered. Comp. Philbrick takes very strong ground in favor of the Super-Excellent degree. Our own opinion in all candor, is, that the Royal Masters degree is essential; that the Super-Excellent is fuss and feathers, and that the Select Masters is indispensable. As the Super-Excellent is introduced it had better be retained, for somebody wants it, and it does no manner of harm. The officers for the present year are as follows: John L. Philbrick, of Atchison, G. P.; M. S. Adams, of Leavenworth, Deputy; John M. Price, of Atchison, P. C. W.; Christian Beck, G. Treasurer, and John H. Brown, Grand Recorder, both of Leavenworth.

ALABAMA.—*Grand Lodge.*—At Montgomery, Dec. 4th, J. H. Johnson, acting as G. M. Out of 300 lodges, 218 were represented; and of these, thirteen were represented in full, thirty-one by the Master and Warden, one by the Wardens, and 134 by Masters alone, making 175 of the 218 represented by Masters—an unusual thing. And of these Masters four were Past Grand Masters. Past Grand Master William Leigh, then eighty-two years old, more than fifty years a Mason, and elected Grand Master in 1832, appeared as the representative of Florence Lodge No. 14, and was specially introduced by P. G. Master Clopton, and welcomed by the Grand Lodge. The Grand Master's report fully sets forth his work and decisions. He announced the death of Grand Master Wm. P. Chilton, which occurred January 20, 1871.

The Grand Treasurer's report showed receipts and balances, $7,644.35; balance on hand, $1,236.95.

Joseph H. Johnson, of Talladega, was elected Grand Master; Geo. Frank Smith, Deputy; Isaiah A. Wilson, S. G. W.; Palmer J. Pillans, J. G. W.; W. H. Dingley, G. Treasurer; Daniel Sayre, Montgomery, Grand Secretary.

Non-affiliated Masons are not entitled to Masonic burial; the Grand Lodge decided that payment of lodge dues should entitle them to such service. The Grand Lodge of Quebec was recognized.

Bro. R. F. Knott presented the report on correspondence.

MICHIGAN.—*Grand Lodge.*—Detroit, January 9th, John W. Champlin, G. M.; 264 lodges represented. The recent calamities in Michigan, Wisconsin and Chicago received appropriate mention, and the report of the Grand Master was very full. The act of incorporation with corporate by-laws, forms for application for insurance, for conveyance, bill of sale to Grand Lodge, deed to Grand Lodge, declaration of trust and lease, are given at length.

Bro. Fenton presented the report on correspondence. In his comments upon Illinois, he alludes to the reversal of our decision, that suicides, unless insane, are not entitled to Masonic burial. The Grand Lodge of Illinois decided that all Masons who commit suicide are entitled to Masonic burial, and Bro. Fenton remarks that our Grand Lodge stands alone upon that subject. It is a monstrous doctrine to us. Murder is murder, and self-murder in a state of sanity admits of neither excuse or palliation.

Grand Treasurer's balances and receipts, $20,532.71; balance in hand, $10,937.71.

The representative system was adopted.

The death of P. G. M. Fenton was suitably noticed. We made a lengthy reference to it in a previous number.

The *Michigan Freemason* was very strongly indorsed. Henry Chamberlin, of Three Oaks, was elected G. M.; Hugh McCurdy, Deputy; William Dunham, S. G. W.; D. W. Clemmer, J. G. W.; R. W. Landon, Grand Treasurer; James Fenton, Detroit, Grand Secretary, and

Henry M. Look, of Pontiac, Grand Lecturer; 296 lodges; 23,996 members; average eighty-one.

New Jersey—*Grand Council.*—Trenton, Jan. 16th, Edward Goeller, G. M. All peaceful and prosperous. J. P. Doremus, Patterson, elected G. M.; T. H. R. Redway, Deputy; J. W. Preston, G. I. M.; C. W. Chase, P. C. W.; C. H. Leonard, G. Treasurer; T. J. Corson, Trenton, G. Recorder; seven councils; 479 members. Comp. Corson's report on correspondence is brimfull of good things, wit, humor and poetry.

Mississippi.—*Grand Commandery.*—Annual conclave at Holly Springs, Jan. 20. Wm. S. Patton, Grand Commander, who delivered an eloquent address.

Receipts, $544.09; balance, $17.09.

The Grand Body objects to the term *Red Cross Knights*, as improperly representing a Christian, instead of a Jewish degree, and the term, "The Order of Knights of Jerusalem" is preferred. Such is our own view of the case.

George Delap, of Natchez, was elected Grand Commander; John T. Buck, Deputy; P. M. Savery, G. G.; John Nelson, G. C. G.; Rev. A. H. Barkley, G. P.; J. L. Power, Jackson, Grand Recorder. Nine commanderies; 262 members.

Virginia. — *Grand Chapter.* — At Richmond, Dec. 13. John P. Little, G. H. P., who reported that he had visited thirteen chapters. Robert E. Withers, of Richmond, was elected G. H. P.; B. M. Harris, G. K.; W. H. Lambert, G. S.; T. A. Dudley, G. Treasurer; John Dove, M. D., Richmond, Grand Secretary.

Funds received $1,326.62; balance after disbursements, $55.96.

Forty chapters made returns; membership, 1841.

Kentucky—*Grand Lodge.*—At Louisville, Oct. 16, Charles Eginton, G. M.; 336 lodges represented. The annual address was able. Nine dispensations were granted for new lodges, and thirteen received charters.

The Treasurer's report showed the sum of $28,798.74 from all sources.

Bro. Thos. J. Pickett, P. G. M. of Illinois, was appointed chairman of Committee on Grievances, and presented a very able and exhaustive report. The Grand Lodge holds $78,615 stock in Masonic Temple, at Louisville.

Edward B. Jones, of Paducah, was elected G. M.; E. W. Turner, Deputy; W. E. Woodruff, G. S. W.; Thos. J. Pickett, J. G. W.; A. G. Hodges, G. Treasurer; J. M. S. McCorcle, Louisville, Grand Secretary. One thousand dollars was donated to sufferers at various localities by the great fires.

The number of members is $20,162.

The *Kentucky Freemason* was indorsed in well-merited compliment.

Illinois.—*Grand Chapter.*—The recapitulation shows 145 chapters; 833 exaltations; 9,000 members.

Elections.

Fort Atkinson R. A. Chap. No. 29, Fort Atkinson, Wis.: Geo. W. Burchard, H. P.; Joseph Winslow, K.; Geo. A. Jenkins, S.; Rev. J. Britton, Secretary.

Billings Lodge No. 139, at same place: Simon M. Levy, W. M.; David W. Curtis, S. W.; Frank M. Vickery, J. W.; Rev J. Britton, Secretary.

At Ithica, Mich.: Ithica Lodge, 123: E. C. Farrington, W. M.; W. S. Turck, S. W.; A. W. Russell, J. W.; Alanson Jeffrey, Secretary.

Ithica Chapter No. 70, R. A. M.: A. J. Utley, H. P.; D. W. C. Chapin, K.; J. J. Johnson, S.; Alanson Jeffrey, Secretary.

Ithica Council, 33: A. J. Utley, T. I. G. M.; W. W. Comstock, D. I. G. M.; W. C. Beckwith, P. C. W.; D. W. C. Chapin, Recorder.

Almoner Commandery No. 32, K. T., Augusta, Ill.: H. G. Dearborn, Com.; R. C. Michaels, Gen.; J. A. Jones, C. G.; A. F. Ashley, Prel.; J. E. Jones, Recorder.

We clip the following from the January number of *The Michigan Freemason:*

INDORSEMENT BY GRAND DODGE.

The Grand Lodge at its recent session at Detroit, gave *The Michigan Freemason* the following hearty indorsement:

To the M. W. G. M. of Grand Lodge of F. and A. M. of the State of Michigan:

Your committee would respectfully report that they have had under consideration that portion of the Grand Master's address relating to the subject of Masonic literature, and concur in the wish expressed that there should be some ably conducted journal which should serve as well as an organ of this Grand Lodge, and as a means of intimate communication between the Grand Officers and the subordinate lodges throughout the State.

The Michigan Freemason has heretofore received the approval of this Grand Body, and your committee would recommend it to the patronage of all Masons. We are assured that the publishers will use every effort to improve its character and make it a credit to the Fraternity.

The establishment of this journal was attended with difficulties which would by many have been regarded as insurmountable, and at present nothing but constant effort and personal sacrifice enables the enterprise to be carried forward. Such a support as the Fraternity in this jurisdiction can give such a journal, would enable the publishers to send out a publication that would be at once our credit and pride. We would urge upon our brethren to give it a cordial support, and would recommend that the G. M. make it the organ of his public communications to the Craft.

A slip, evidently resenting this action, placed upon the seats by a rival, was declared to be contumacious and insulting to the Grand Lodge. We congratulate Bro. Chaplin upon the result. He is a gentleman, a good writer, and in every sense, an exemplary and worthy Mason and Christian minister. He had the misfortune once, like Peter and John, to fall in company with a knave and a liar, by whom he ought not to have been deceived, for greed, falsehood and malignity are indelibly stamped upon his face. But we hope our brother is well out of that, and we *know* that prosperity *must* now attend him.

Well Done.

W. Bro. T. Schreiner, Grand Tyler Grand Lodge of Iowa, has collected and presented $150.00 to W. Bro. John P. Ferns, Grand Tyler Grand Lodge of Illinois, and a large sufferer by the Chicago fire.

Transactions.

Just as we are ready for the press, we have received from Grand Secretary Miner, advanced sheets of the proceedings of the Grand Lodge, for which he has our thanks. The full copy will be out soon.

We are also under obligations to Grand Secretary Miles, for beautiful copies of the proceedings of the Grand Chapter for 1871, and of the Grand Council for 1870 and 187I.

"Extent of a Protest."

This article by Bro. Rounseville is copied into the Masonic department of the *Herald*, published at Plattsmouth, Nebraska.

We have received a beautiful tribute to the memory of Bro. L. A. McKinstry, late a member of Momence Lodge No. 481. He died Feb. 13, aged 39 years. Initiated March 2, 1867, passed April 5, and raised May 18, the same year. A page in the Book of Records was set apart as a memento.

Michael Eloi Girard, of Vermillionville, is G. H. P. of the Grand Chapter, R. A. M., of Louisiana, and James C. Batchelor, M. D., lock box 872, New Orleans, is Grand Secretary. We await the arrival of the Transactions.

H. D. Sherman is E. C., and W. M. Moulton, Recorder, of Trinity Commandery No. 16, K. T., at Monticello, Jones county, Iowa.

Masonic Jewel.

"The Happy Surprise," contributed to the Trowel by Past Grand Lecturer, one of a series of costly articles, is copied into the *Masonic Jewel* without credit to him or to the Trowel. "The Perjurer put to shame," is credited "Rounseville," while his name appears as Associate Editor, and all his articles are published as Edititoral in his department.

Masonic Monitor.

We are in receipt of No. 1, Vol. 1, of the *Masonic Monitor*, published monthly at Goldsboro, N. C., by Bro. J. A. Bonitz, at $1.50 per year. It starts out well; if it holds out as well, it will be a success. The *Monitor* is welcome.

The Atlas,

Published at Seward, Nebraska, has departments for the Patrons of Husbandry, Masonry, Odd-Fellowship, the Good Templars, and Education.

The Voice of Masonry

Indorses Bro. Rounseville's views on the "Protest" and the "Triune Ballot." We indorse neither. We have had no little experience in both, and experience is a good schoolmaster. We wish there were more bars than there are. Every bar, bolt, lock and key added are aids to Masonry; every one taken away lets in an enemy.

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The Council Bluffs Weekly Times,

A thirty-six column paper, comes full of news, local matters, spicy editorials and live notices and advertisements of business. Among them is a well-prepared article setting forth the articles and their qualities in the immense agricultural store of Messrs. Shugart & Lininger. Our numerous readers in Western Iowa and Nebraska will do well to look in upon their stock.

◆

THE Editor of the *Kentucky Freemason* publishes and comments upon several discourteous letters received. It will not pay, Bro. Henderson. The brothers who can write such letters, will not only rejoice in the notoriety you give them, but will go into ecstacies at the idea that "they hurt." Twenty years or more of editorial life has learned us to cherish the good, and throw the bad in the fire. If noticed at all, we usually do it in a form that brings "no returns."

◆

THROUGH the politeness of Gen. J. C. Smith, we are in receipt of a valuable communication from Capt. H. H. Gear, who settled in the mining district near Galena in 1827, but now resides, at the great age of eighty years, at St. Donatus. Iowa. His communication is difficult to read, but if this venerable brother. at his age, will take the pains to put important facts on record, we hold it to be our duty to decypher them, and hope to put them in a readable and attractive form before our readers at an early day.

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"PERJURER put to Shame" appears in the *Masonic Record of Western India.*

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BRO. John H. Loper will receive subscriptions for TROWEL at Belvidere.

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Rail Roads.

ILLINOIS.

The official *Railway Guide* contains notices of railroads in its April issue, not heretofore known beyond their immediate locality. The Decatur. Sullivan and Mattoon railroad is finished from the junction of the Illinois Central and Indianapolis and St. Louis railroad at Mattoon to Sullivan, the county seat of Moultrie county, and thence to Bethany, 23 miles.

The Quincy, Alton and St. Louis railroad runs along the base of the bluffs, from Quincy through Adams and Pike counties to Pike, opposite Louisiana, on the Louisiana route of the Chicago and Alton railway diverging at Roadhouse, for Kansas City. From Pike, passengers and freight are taken to St. Louis via Roadhouse and Alton. The distance from Quincy to Pike is 42 miles, and supplies the link for a direct through route to St. Louis, from Burlington, Iowa.

The Monticello railroad is built from Monticello, Piatt county, to Urbana and Champaign.

The Chester and Tamaroa railroad is built from Tamaroa, in Perry county, via Pinckneyville, the county seat, to Chester on the Mississippi, forty-one miles. and furnishes the great outlet from the Chester coal fields.

There are other railroads not yet known to fame, which pass through fine agricultural and mineral regions, among which we mention:

The Illinois Farmers and the Jacksonville and Illinois Southeastern united, connecting Jacksonville with Virden. on the main stem of the Chicago and Alton, via Waverly—a most beautiful town—30 miles in length.

Also, a road from Bement, complete to Windsor, passing through Sullivan, the county seat of Moultrie county.

And, a road full thirty miles in length, from Fairbury in Livingston county, via Pontiac, the county seat, to Streator La Salle county.

MISSOURI AND IOWA.

From St Louis.—The Pacific, of Missouri, runs via Jefferson to Kansas City. and thence to Atchison, Kansas, 330 miles, with branches from Tipton to Boonville, 25 miles, from Sedalia to Lexington, 55 miles, from Pleasant Hill to Lawrence, Kansas, 64 miles, making. by the Pacific line and branches, 474 miles; the Atlantic and Pacific diverges from the Pacific at Pacific, 37 miles west of St. Louis, and runs, southwestardly via Springfield, to Vinita. in the Indian Territory, a distance of 364 miles, making in the whole, 838 miles.

The St. Louis and Iron Mountain railroad runs via Mineral Point to Belmont. opposite Columbus, Ky., 196 miles.

The St. Louis, Kansas City and Northern railway runs via Moberly and Brunswick to Kansas City, 275 miles, with branches from Moberly, via Macon, to Ottumwa, Iowa, 131 miles; from Centralia to Columbia, 22 miles; from Brunswick to Pattonsburg, 80 miles, and from North Lexington to St. Joseph, 76 miles, making in all, 584 miles.

From Hannibal and Quincy.—The Hannibal and St. Joseph starts by two stems from Hannibal and Quincy, and unite at Palmyra, and run via Macon, Brookfield, Chillicothe and Cameron to St. Joseph; 221 miles, with a branch from Cameron to Kansas City, 47 miles; total 268 miles.

The Hannibal and Missouri Central runs to Moberly, 70 miles, and is operated in connection with the Hannibal and Naples, by the T., W. & W. railroad.

The Chicago, Rock Island and Pacific in Iowa, runs from Davenport to Council Bluffs, via Des Moines, 310 miles, with branch from Wilton to Leavenworth, Kansas, via Cameron, 321 miles, making 631 miles.

The Burlington and Missouri River railroad, connects at Burlington, Iowa. with the C., B. & Q. railroad, and runs thence to Plattsmouth, 279 miles; thence to Lincoln, the capital of Nebraska.

The C., B. & Q. railroad has a branch from Burlington to Keokuk, Iowa, 43 miles.

The Kansas City, St. Joseph and Council Bluffs railroad reaches from Kansas City, via St. Joseph. to Council Bluffs and Omaha, 204 miles, with a branch from St. Joseph to Creston, 60 miles; total 264.

The Des Moines Valley railroad runs from Keokuk northward, to Fort Dodge, 249 miles. This road passes Des Moines.

The Burlington, Cedar Rapids and Minnesota railway runs from Burlington to Cedar Rapids, 161 miles.

The Chicago and Alton railroad operates the road from Louisiana to Mexico, Mo., 48 miles.

The Mississippi Valley and Western railroad is built from Quincy to Canton, Mo.

The Missouri, Kansas and Texas railway, starts from Sedalia and unites with the stem from Junction City at Parsons, via Fort Scott, 159 miles.

The Central railroad of Iowa runs from Mason City, via Marshalltown, to Albia, 169 miles.

Starting from Davenport, the Davenport and St. Paul railway is built to Wyoming, 54 miles.

The Chicago, Dubuque and Minnesota railroad is built from Dubuque, via McGregor, to La Crescent, 117 miles.

Railroading is in its infancy in Missouri and Iowa.

◆

Statutes of Illinois.

27th General Assembly, 1871--2.

Immediately after the adjournment, we will issue in one volume the New Constitution and all the laws of general and permanent interest passed by the 27th General Assembly, arranged, classified and indexed to correspond with our Statutes.

The same care will be used to make the text a literal copy of the enrolled law, as in previous publications; while the paper and printing will be of the same excellent character. The binding will be strong but not expensive. The intention being to present a cheap but serviceable edition of the laws in advance of other publications, and possessing the further advantage of being uniform with the Statutes, now in general use in this State.

It should be borne in mind that the publication of the acts of this General Assembly by the State, cannot be made in less than six months from the date of adjournment. Some of the acts contain "Emergency" clauses and take effect at once, and all others take effect on 1 July, 1872, thereby rendering it necessary for the profession and others interested to secure for immediate use a reliable edition of these laws.

This edition we shall endeavor to make in every way worthy the confidence of the people and the profession.

E. L. & W. L. GROSS, Pub's,
Springfield, Illinois.

◆

See Wanamaker & Brown's advertisem on last page.

Old Grandfather Graybeard's Corner.

Dear Bro. Reynolds:

The other day in looking over an old scrap book, I came across one containing a brief sketch of that gifted but unfortunate Masonic genius, Bro. David Vinton; and were it not that I am only hunting up and reproducing old Masonic poems, I might be tempted to turn aside and tell the story of his eventful life. But I only desire now to speak of his works, not of him. He was the author of that grand old dirge, "Soleman Strikes the Fun'ral Chime," which is known and sung wherever the York rite is practised, having by almost universal consent been adopted into the third degree.

This beautiful poem was originally intended to fill up an apparent gap in our ceremonies, viz.: in our burial services, and the words and the air—Pleyel's Hymn—were so faith-inspiring, that its introduction into the third degree is not to be wondered at, as up to that time (we may say) we had nothing to fill up this space, and when, as in some lodges (for the lack of singers) it is omitted, I feel as if half the degree was wanting. Then again how disappointed, when in such a lodge-room, as old Oriental (before the fire), with a hundred and fifty in grand procession, their voices blending with the deep tones of the organ, and your soul being wafted up as on angel's wings, to have them stop, yes, stop right in the middle, or having sung but two or three verses. Now, I am an old fogy, and do not like this cutting, this dropping out, and so propose to give it as it was originally, with Bro. Vinton's

FUNERAL DIRGE.

Solemn strikes the fun'ral chime,
Notes of our departing time;
As we journey here below,
Through a pilgrimage of woe.

Mortals now indulge a tear,
For mortality is here;
See how wide her trophies wave
O'er the slumbers of the grave.

Here another Guest we bring!
Seraphs, of celestial wing,
To our fun'ral altar come;
Waft a friend and brother home.

Far beyond the grave, there lie
Brighter mansions in the sky;
Where enthroned, the Deity
Gives man immortality.

There, enlarged, his soul will see
[illegible] was veiled in mystery;
[illegible] glories of the place
Show [illegible] Maker "face to face."

God of life's ETERNAL DAY!
Guide us, lest from Thee we stray,
By a false, delusive light,
To the shades of endless night.

Calm, the GOOD MAN meets his fate;
Guards celestial round him wait.
See! he bursts these mortal chains,
And o'er Death the victory gains!

Lord of all below, above,
Fill our souls with truth and love;
As dissolves our earthly tie,
Take us to Thy LODGE ON HIGH!

There, now, you see new life and beauty, and Masonry, and Christianity, and you will sing it with a zest entirely new.

I have never thought *this* the best that might be got for the third degree, but like most things, we have got so used to it that it can never be displaced only for a better.

Some lodges use the following:

Ah! when shall we three meet like them
Who last were at Jerusalem?
For three there were and one is not—
He lies where Cassia marks the spot.

Tho' poor he was, with kings he trod,
Tho' great, he humbly knelt to God,
Ah! when shall those restore again
The broken links of friendship's chain?

Behold! where mourning beauty bent
In silence o'er his monument,
And wildly spread in sorrow there,
The ringlets of the flowing hair!

The future sons of grief shall sigh,
While standing round in Mystic Tie,
And raise their hands, alas! to Heaven,
In anguish that no hope is given.

From whence we come, or whither go,
Ask me no more, nor seek to know,
Till three shall meet, who form'd like them,
The Grand Lodge at Jerusalem.

But this, even, does not come up to the sublimity of the occasion; but I trust that some day, not far distant, some Masonic-inspired soul will give us in words (the music must remain the same), fitted for the occasion, the GRAND MASONIC DIRGE, and let us consecrate Bro. Vinton, as he intended, to our honored dead.

In my last, I gave the Master's and Warden's songs, and the Funeral Ode was so closely connected with this branch of Masonry, that I thought it best to insert it here, and trust that the hint given will set some of our Masonic poets to work.

It is still an unsettled question as to what is the next degree above that of Master, so I shall decide for myself, and have it Past Master. As the Past Master's degree throws but little light on the history of Masonry, so I find but little in the line of poetry to grace the degree. The following is one of the oldest, if not the best that I can find, and so I will give the

PAST MASTER'S SONG.

Let Masonry from pole to pole
Her sacred laws expand,
Far as the mighty waters roll,
To wash remotest land;
That virtue has not left mankind,
Her social maxims prove,
For stamped upon the Mason's mind,
Are unity and love.

Ascending to her native sky,
Let Masonry increase;
A glorious pillar rais'd on high,
Integrity its base.
Peace adds to olive boughs entwined,
An emblematic dove
As stamped upon the Masonic mind,
Is unity and love.

MASONIC TROWEL.—The above work is published monthly at Springfield, Illinois, and is ably edited by Harman G. Reynolds. It is printed on new type, excellent paper, and gives the latest Masonic tidings. The low price, $1.25 per year, puts it in the reach of all. Every Mason should subscribe for it at once.—*Wyandotte Herald*

◆

WE are glad to hear of the prosperity of Bro. Reynolds, of THE MASONIC TROWEL, who recently lost his office and everything pertaining thereto in a devastating fire. He is at work again, and THE TROWEL is even more attractive than formerly. It is one of our very best publications.—*Michigan Freemason.*

Died.

At his residence in Jacksonville, Ill., February 5th, 1872, Bro. CYRUS MATHEWS, born in the State of Kentucky, A. D. 1806.

He was a member of Harmony Lodge No. 3, for twenty years or more, having filled the highest office in the Lodge, and was its principal support in its weakest days. He was buried with Masonic honors, and resolutions of respect passed and spread upon the record of the Lodge.

RAILROADS.

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VIA THE
GILMAN, CLINTON & SPRINGFIELD R. R.

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6:15 P. M.—Chicago Express.—With through Sleeping Car—Daily except Saturday.

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TRAINS WESTWARD.

	Exp.	Mail.	Pass'gr.
L've State Line	9:40 p m	5:55 a m	
" Watseka	10:15 p m	6:20 a m	
" Gilman	10:55 p m	7:10 a m	
" Fairbury	12:14 a m	8:44 a m	
" Chenoa	12:47 p m	9:17 a m	
" El Paso	1:30 a m	10:00 a m	
" Washington	2:30 a m	10:59 a m	
" Peoria	2:58 a m	11:28 a m	
" Canton	12:59 a m	12:59 p m	
" Bushnell	5:33 a m	2:13 p m	
" La Harpe	3:38 a m	3:20 p m	
Arr. Warsaw	8:20 a m	5:08 p m	
Arr. Burlington	7:36 a m	4:32 p m	

TRAINS EASTWARD.

	Exp.	Mail.	Pass'gr.
L've Burlington	9:30 p m	6:05 a m	12:15 p m
Arr. La Harpe	10:25 p m	7:00 a m	1:10 p m
L've Warsaw	8:25 p m	5:05 a m	
" La Harpe	10:25 p m	7:08 a m	1:12 p m
" Bushnell	11:24 p m	8:01 a m	2:13 p m
" Canton	12:40 a m	9:12 a m	
" Peoria	2:05 a m	10:34 a m	
" Washington	2:30 a m	10:59 a m	
" El Paso	3:23 a m	11:49 a m	
" Chenoa	4:05 a m	12:59 p m	
" Fairbury	4:30 a m	1:06 p m	
" Gilman	5:35 a m	2:15 p m	
" Watseka	6:20 a m	2:55 p m	
Arr. State Line	6:45 a m	3:25 p m	

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TRAINS WEST AND SOUTH.

		Pacific.	Through.	Cincin'l.
L've	Toledo	11:15 p m	11:10 a m	
“	Fort Wayne.	3:25 a m	3:20 p m	
“	Lafayette	8:25 a m	8:10 p m	10:50 p m
“	Danville	11:00 a m	10:30 p m	1:20 a m
“	Tolono	12:40 p m	12:10 a m	2:54 a m
“	Decatur	2:35 p m	2:10 a m	5:35 a m
“	Springfield	4:15 p m	3:50 a m	7:35 a m
“	Jacksonville.	5:45 p m	5:20 a m	8:58 a m
“	Chapin	6:12 p m	5:48 a m	9:54 a m
Arr.	Quincy	9:25 p m	8:50 a m	1:00 p m
L've	Decatur	2:40 p m	3:45 a m	12:15 a m
“	Taylorville	3:41 p m	4:50 a m	3:11 a m
“	Litchfield	4:55 p m	6:09 a m	6:09 a m
Arr.	St. Louis	7:15 p m	8:40 a m	10:15 a m
L've	Decatur	5:20 a m	3:00 p m	
“	Mt. Pulaski	6:55 a m	4:20 p m	
“	Lincoln	7:42 a m	4:58 p m	
“	Delavan	9:00 a m	6:00 p m	
Arr.	Pekin	10:15 a m	7:00 p m	
L've	Bluffs	8:15 a m	7:00 p m	
Arr.	Hannibal	12:00 a m	9:50 p m	
Arr.	Moberly	7:00 p m		
L've	Clayton	8:25 p m	8:00 a m	11:55 a m
Arr.	Keokuk	10:45 p m	10:20 a m	2:40 p m

TRAINS EAST AND NORTH.

		Pacific.	Through.	Cincin'l.
L've	Quincy	7:10 p m	5:15 a m	8:55 a m
“	Keokuk	6:15 p m	4:35 a m	6:55 a m
“	Clayton	8:20 p m	6:18 a m	10:00 a m
“	Moberly			7:00 a m
“	Hannibal	7:15 p m	5:00 a m	
“	Bluffs	9:55 p m	7:50 a m	
“	Chapin	10:20 p m	8:10 a m	12:19 p m
“	Jacksonville.	10:55 p m	8:40 a m	12:45 p m
“	Springfield	12:30 p m	10:00 a m	2:15 p m
“	St. Louis	8:30 p m	7:00 a m	2:10 p m
“	Litchfield	11:27 p m	9:20 a m	6:36 p m
“	Taylorville	12:55 a m	10:33 a m	9:10 p m
“	Pekin	7:30 a m	5:30 a m	
“	Delavan	9:19 a m	6:45 a m	
“	Lincoln	9:12 a m	8:05 a m	
“	Mt. Pulaski	9:50 a m	8:53 a m	
“	Decatur	2:20 a m	11:50 a m	4:00 p m
“	Tolono	4:05 a m	1:05 p m	6:00 p m
“	Danville	5:40 a m	2:20 p m	7:35 p m
“	Lafayette	8:20 a m	4:50 p m	10:10 p m
“	Fort Wayne.	1:10 p m	9:50 p m	
Arr.	Toledo	5:00 p m	2:15 a m	

SPRINGFIELD & ILLINOIS SOUTHEASTERN RAILWAY.

Through Time-Table. Takes effect Thursday, March 28, 1872.

TRAINS GOING SOUTHEAST.

		Mail.	Express.
Leave	Beardstown	5:30 A. M	1:55 P. M.
“	Virginia	6:07 “	2:32 “
“	Ashland	6:42 “	3:08 “
“	Springfield	7:50 “	4:20 “
“	Taylorville	9:09 “	5:30 “
“	Pana	10:00 “	arr. 6:27 “
“	Altamont	12:05 P. M.	
“	Edgewood	12:39 “	
“	Flora	2:10 “	
“	Fairfield	3:15 “	
“	Enfield	4:22 “	
“	Norris City	4:48 “	
Arrive at	Shawneetown	6:20 “	

TRAINS GOING NORTHWEST.

		Mail.	Express.
Leave	Shawneetown	5:45 A. M.	
“	Norris City	7:16 “	
“	Enfield	7:42 “	
“	Fairfield	8:50 “	
“	Flora	10:00 “	
“	Edgewood	11:10 “	
“	Altamont	12:20 P. M.	
“	Pana	3:25 “	6:30 A. M.
“	Taylorville	4:10 “	7:15 “
“	Springfield	5:37 “	8:46 “
“	Ashland	6:38 “	9:54 “
“	Virginia	7:24 “	10:32 “
Arrive at	Beardstown	8:05 “	11:15 “

CONNECTS AT BEARDSTOWN with R., R. I. & St. Louis Railroad.

AT VIRGINIA with P., P. & J. Railroad.

AT ASHLAND with Jacksonville Branch of Chicago & St. Louis Railroad.

AT SPRINGFIELD, with C. & St. L. and G., C. & S. Railroads.

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MAIN LINE.

GOING SOUTH.

		Mail.	xpress.
Leave	Pana	6:37 p m	3:40 a m
“	Decatur	5:20 p m	2:10 a m
“	Clinton	4:06 p m	1:12 a m
“	Bloomington	3:00 p m	2:03 a m

Sundays excepted.

GOING NORTH.

		Mail.	xpress.
Leave	Pana	3:26 p n	3:40 a m
“	Decatur	5:30 a n	5:25 p m
“	Clinton	6:40 a r	6:40 p m
“	Bloomington	7:52 a r	8:06 p m

Sundays excepted.

CHICAGO DIVISIO

GOING SOUTH.

		Mail.	Exp	
Leave	Tolono	*1:33 p m	*1:42	
“	Gilman	*10:57 a m	†11:20	

GOING NORTH.

		Mail.	Exp	Pass'ger.
Leave	Tolono	*3:18 p m	*2:03	
“	Gilman	*5:48 p m	*4:31	*5:35 a m

*Sundays excepted. †Saturdaxcepted.

The S. & I. S. E. R. R. connect Pana.

The T., W. & W. R. R. conn at Decatur and Tolono.

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FROM CHICA

		Mail	Ex.xp.	L'tng Ex.
Leave	Chicago	*9:15 a m	0 p m	‡9:00 p m
Arr.	Bloomington	2:40 p m	5 a m	1:05 a m
“	Springfield	5:15 p m	15 a m	3:55 a m
“	St. Louis	10:20 p m	10 a m	8:30 a m
L've	Bloomington	2:00 a m	0 p m	
Arr.	Jacksonville	5:55 a m	21 p m	Peor. Ex.
L've	Jacksonville	5:55 a m	21 p m	1:30 p m
Arr.	Roodhouse	7:00 a m	15 p m	2:30 p m
“	St. Louis	10:45 a n		5:45 p m
L've	Roodhouse	7:00 a m	15 p m	
Arr.	Louisiana	10:20 a m	05 p m	
“	Mexico	1:05 p n	15 m n	

FROM ST. LOUIS A MEXICO.

		Mail.	Exp.	L'tng Ex.
L've	East St. Louis	*8:30 a	5:15 p m	†7:30 p m
Arr.	Springfield	12:20 m	9:35 p m	11:45 p m
L've	Springfield	12:20 m	9:00 a m	11:45 p m
Arr.	Bloomington	2:50 p	11:25 a m	2:25 a m
“	Chicago	8:00 p	4:30 p m	7:15 a m
L've	East St. Louis	*4:15 p	*1:00 p m	
Arr.	Jacksonville	9:25 p	5:15 p m	
L've	Mexico	2:20 p	1:40 a m	
Arr.	Louisiana	5:00 p	3:40 a m	
“	Roodhouse	8:20 p	6:35 a m	
L've	Jacksonville	9.25 p	7:30 a m	
Arr.	Bloomington	1:55 p	11:15 a m	
“	Chicago	7:15 a	4:30 p m	

DWIGHT TO WHINGTON.

Leaves Dwight at 1:30 p; arrives at Lacon, 4:40 p m; at Washingtoat 5:30 p m; leaves Washington at 8:00 a m; icon at 9:00 a m, and arrives at Dwight at 12:noon. Close connection is made at Dwightrom and to Chicago, both ways.

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Leave Sterling at 3:15 a m and 2:15 p m; Rock Island, 9:20 a m and 6:50 p m; Beardstown, 4:45 p m, 1:45 a m and 7:15 a m. Arrive at St. Louis, 10;15 p m, 7:30 a m and 1:00 p m. The Western Union connects with the morning train at Rock Island south, and the C., R. I. & P. with the evening train.

NORTHWARD.

Leave St. Louis at 5:30 a m and arrive at Sterling at 9:45 p m, and connects closely for Chicago. Leave St. Louis, 9:00 p m and arrive at Rock Island 10:45 a m. Leave St. Louis at 1:00 p m and arrive at Beardstown 7:10 p m. Close connection by this train at Chapin for Quincy.

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To Galesburg, Quincy and Burlington.—Leave 10:45 a m; 9:00 p m; arrive at Galesburg 4:55 p m; 4:25 a m; arrive at Quincy 9:45 p m; 8:55 a m; arrive at Burlington 7:05 p m; 8:00 a m.

To Galesburg.—Leave 7:30 a m; 3:00 p m; arrive 4:05 p m; 10:30 p m.

To Mendota.—Leave 4:20 p m; arrive 8:15 p m.

To Rushville.—Leave 10:45 a m; arrive 9:40 p m.

To Keithsburg and New Boston.—Leave 10:45 a m; arrive at Keithsburg 7:15 p m; New Boston 6:45 p m.

To Streator.—Leave 7:30 a m; 4:20 p m; arrive 1:00 p m; 9:40 p m.

TO CHICAGO.

From Quincy.—Leave 4:20 a m; arrive 4:15 p m; leave 9:00 a m; arrive 8:10 p m; leave 7:00 p m; arrive 7:45 a m.

From Burlington.—Leave 6:10 a m; arrive 3:20 p m; leave 10:35 a m; arrive 8:10 p m; leave 9:25 p m; arrive 7:45 a m.

From Rushville.—Leave 4:45 a m; arrive 8:20 p m.

From Keithsburg and New Boston.—Leave Keithsburg 6:30 a m; New Boston 6:55 a m; arrive 4:15 p m.

From Mendota.—Leave 6:15 a m; arrive 9:55 a m.

From Streator.—Leave 4:35 a m; 2:00 p m; arrive 9:45 a m; 8:10 p m.

BRANCHES.

Peoria and Burlington, via Galesburg.—Leave Peoria at 6:15 a m and 2:10 p m; arrive at Burlington 12:45 noon and 7:05 p m; leave Burlington 6:10 a m and 9:25 p m; arrive at Peoria 10:05 a m and 1:30 a m.

Galesburg and Rushville.—Leave Galesburg 8:30 a m; arrive at Rushville 12:45 noon; leave Rushville 3:15 p m; arrive at Galesburg 7:30 p m.

Burlington and Quincy.—Leave Burlington 8:05 a m; arrive at Quincy, noon; leave Quincy 2:55 p m; arrive at Burlington 6:15 p m.

Burlington and Keokuk.—Leave Burlington 8:25 a m and 7:15 p m; arrive at Keokuk 10:45 a m and 9:25 p m; leave Keokuk 4:10 a m and 4:55 p m; arrive at Burlington 6·05 a m and 6:55 p m.

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D W. THOMSON.

FULTON, November 1, 1871.

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